

JANUARY 2024

FIFTH EDITION

RELIGIOUS FREEDOM INDEX

*American Perspectives on
the First Amendment*



BECKET
Religious Liberty for All

2023 RELIGIOUS FREEDOM INDEX

*American Perspectives on the
First Amendment*

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**RELIGIOUS
FREEDOM
INDEX**

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Perspectives on the
First Amendment
Fifth 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

This survey and analysis are made possible through Stand Together Trust, Templeton Religion Trust, the Maclellan Foundation, and the many supporters of the Becket Fund for Religious Liberty’s defense of religious freedom for all. We also wish to acknowledge our research partner, Heart+Mind Strategies, and Dr. Dee Allsop for their work in identifying the need for this Index and partnership in its development, and the Becket Fund’s Board of Directors Public Affairs Committee for their guidance and insight into contemporary religion trends.

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Executive Summary

The fifth edition of the Religious Freedom Index provides an opportunity to reflect on half a decade of Index results, gauge how American attitudes towards religion have shifted in response to changing concerns, and analyze the return to normalcy after a worldwide pandemic and subsequent lockdowns. This year, our findings indicate that American support for religious freedom is coming back strong after a COVID-era slump. This year’s results also show ways in which younger Americans’ ideas of religious freedom are different—both in ways that are positive and more concerning. And as the discourse over the past year has put a spotlight on education in America, our results show that Americans strongly support the right of parents to raise their children according to the teachings of their faith.

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 are broken 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 complete 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 Index asked

2023 Key Findings:

Americans rally in support of parental rights:

Across a broad variety of questions, Americans favor the view that parents have the right to guide the upbringing of their children, including in matters touching on faith and religion.

Bouncing back after a slump:

The Index score for 2020 hit an all-time low, while in contrast, 2023 achieved the highest score on record, and American trust in both religion and people of faith as part of the solution to our problems has increased.

New generation, different focus:

In prior years, the Index has highlighted generational differences. This year, we look in-depth at how Gen Z’s beliefs are pushing a new idea of religious liberty and what that means for America, for better or worse.

questions about the Religious Freedom Restoration Act (which is celebrating the 30th anniversary of its passage), religion and parental rights in education, and the proper standard for religious accommodations on issues like abortion and Native American sacred sites.

Americans rally in support of parental rights

Across a variety of questions, this year’s Index shows that Americans are deeply committed to the rights of parents to educate and raise their children in accordance with their faith and values.

Most dramatically, this year American perspectives about “pronoun policies” reversed since 2021. Today, a strong majority of 58% of respondents oppose school policies mandating preferred pronoun usage. That is a stark change from just two years ago, when only 46% of respondents opposed such policies in the 2021 survey.

In addition, 67% of Americans agreed that parents should be able to opt their children out of school content that parents found morally objectionable (a 4 percentage-point bump since 2021) and 74% agreed with curriculum opt outs for reasons of faith or age-appropriateness concerns. On the flip side, less than a quarter of Americans supported schools encouraging children to transition their gender (24%). And barely one-fifth

thought schools should be able to hide information from parents about a child’s decision to transition or take up a new name (21%).

Similarly, 54% of Americans agreed that students attending private religious schools should have access to federal funds provided by the Individuals with Education Disabilities Act (IDEA), putting students with disabilities who wish to attend qualified religious schools on even footing with other students who use their IDEA funds to receive the education they need at private schools.

These results show that Americans strongly value parental rights and the American tradition of respecting the needs of religious families, letting them choose educational options that reflect their traditional faith values and practices – a far cry from an earlier, less tolerant era of American history where bigoted politicians passed laws to ensure that Catholic schools would receive no state funding to compete with public Protestant-oriented curriculums. While some of those laws are still on the books, this year’s polling shows they have little hold on American opinion.

Bouncing back after a slump

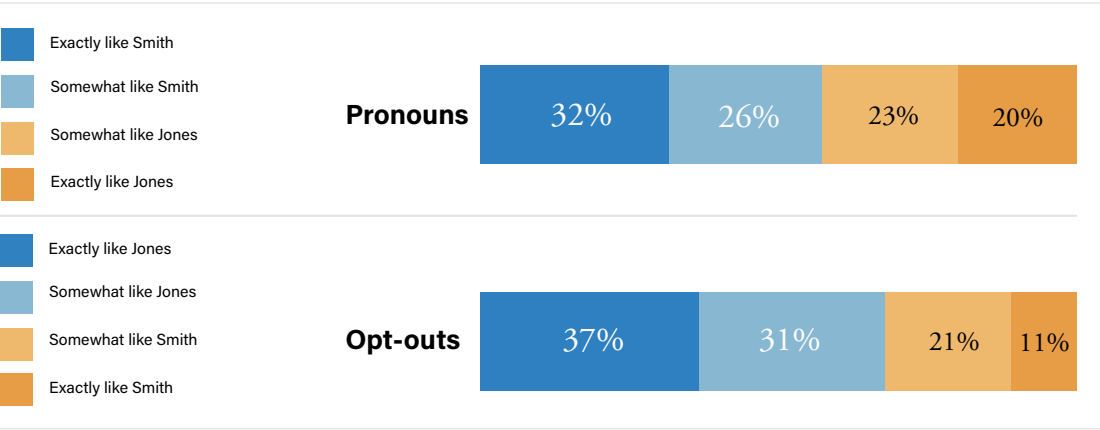
In 2022, Americans were evenly split on the question of whether religion was part of America’s problems – or part of the solution to those problems. But this

Q631: Mandated pronoun use

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

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

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

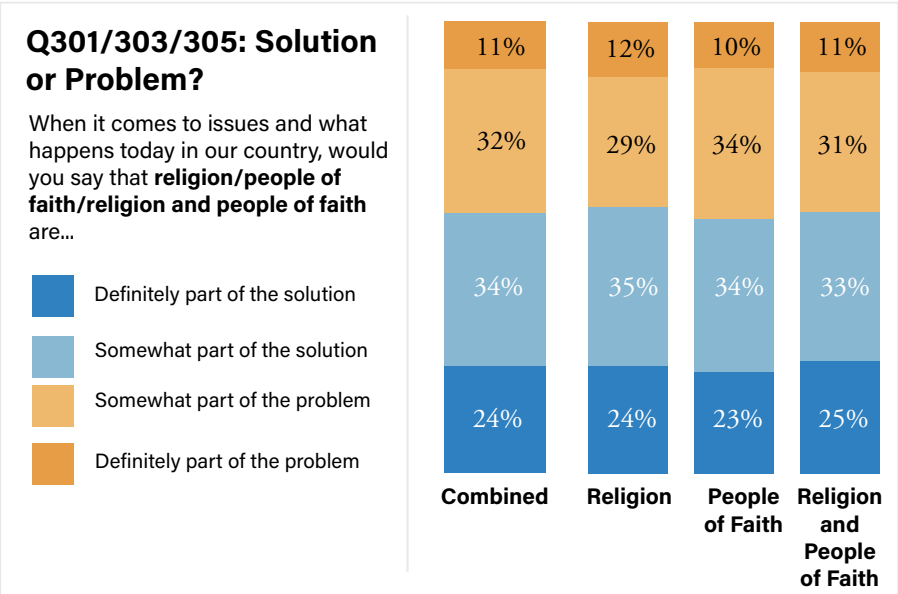


Q630: Parental opt-outs

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

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

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



year, the percentage of Americans who considered religion part of the solution rose to 59%.

Interestingly, corresponding questions—about whether people of faith are “part of the solution,” or about whether respondents personally appreciate the contributions of religion and people of faith to our society—only showed small bumps of 2 and 3 percentage points, rising to 57% and 53% respectively. However, all three questions showed that Americans’ perspectives on people of faith and religion have improved from last year’s slump.

These rebounds suggest that relatively high confidence in religion and people of faith to be part of the solution to

America’s problems is a historical norm, and 2022’s low numbers were an outlier. In another rebound, the Index’s lowest year on record was in 2020, with five of the dimensions reaching their lowest score ever—but its numbers have since risen, with those same dimensions reaching their all-time high score in 2023. The optimism about religion’s role in our society and overall upwards trend in the Index are promising signs for religious freedom in America.

New generation, different focus

Gen Z is the most supportive generation of religious accommodations in the workplace, but also the least accepting of the rights of religious organizations to make their own leadership decisions.

Index Scores by Year	2023	2022	2021	2020	2019
Religious Freedom Index	69	68	68	66	67
Religious Pluralism	84	84	80	77	80
Religious Sharing	72	72	71	69	71
Religion and Policy	66	65	68	66	67
Religion in Action	68	68	67	65	66
Religion in Society	65	62	65	62	63
Church and State	59	56	58	56	58

This seems paradoxical, but Gen Z’s generational perspective may be informed by a desire to give voice to the voiceless. For example, Gen Z’s skepticism of traditional ways of thinking may be why 48% of the generation completely accepts and supports the freedom to express and share religious beliefs, but only 36% similarly embrace freedom of individuals to *preach* the teachings of their faith – the largest gap of any generation.

Similarly, Gen Z is twice as supportive of religious clothing in the workplace as Baby Boomers, with 58% completely

accepting and supporting that freedom, versus only 28% of Boomers. On the flip side, 37% of Boomers said they felt personally that they completely accept and support people of faith’s ability to believe and live according to their beliefs, versus only 23% of Gen Z.

Taken as a whole, Gen Z can be seen as more accepting of some religious expression (such as wearing religious clothing in the workplace) at the expense of others, such as sharing one’s faith in public or running a faith-based charity.

Methodology Overview






The Religious Freedom Index includes data gathered in an annual online poll in fall 2023 of a nationally representative sample of American adults (n=1,000) conducted by an independent research company, Heart+Mind Strategies. The poll includes 21 questions that contribute to the Index, asked with the same language and in the same order every year. The poll also 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 complete 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	2023
 MODE	Online Survey	Online Survey	Online Survey	Online Survey	Online Survey
 LENGTH	15 minutes	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	September 28-October 5, 2023
 AUDIENCE	n=1,000	n=1,000	n=1,000	n=1,004	n=1,000
 GEOGRAPHY	USA, nationally representative	USA, nationally representative	USA, nationally representative	USA, nationally representative	USA, nationally representative

RELIGIOUS FREEDOM INDEX

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

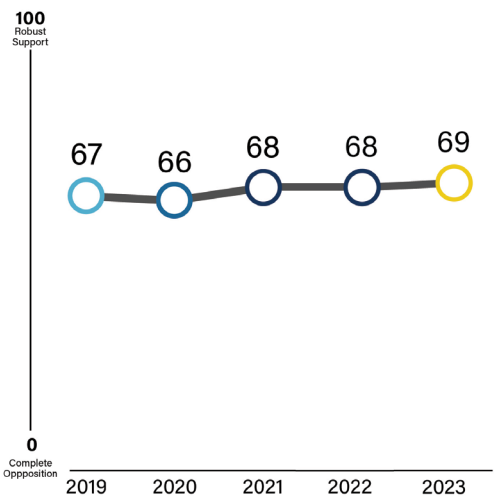
Perception of personal appreciation of people of faith

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

2023 Index Results



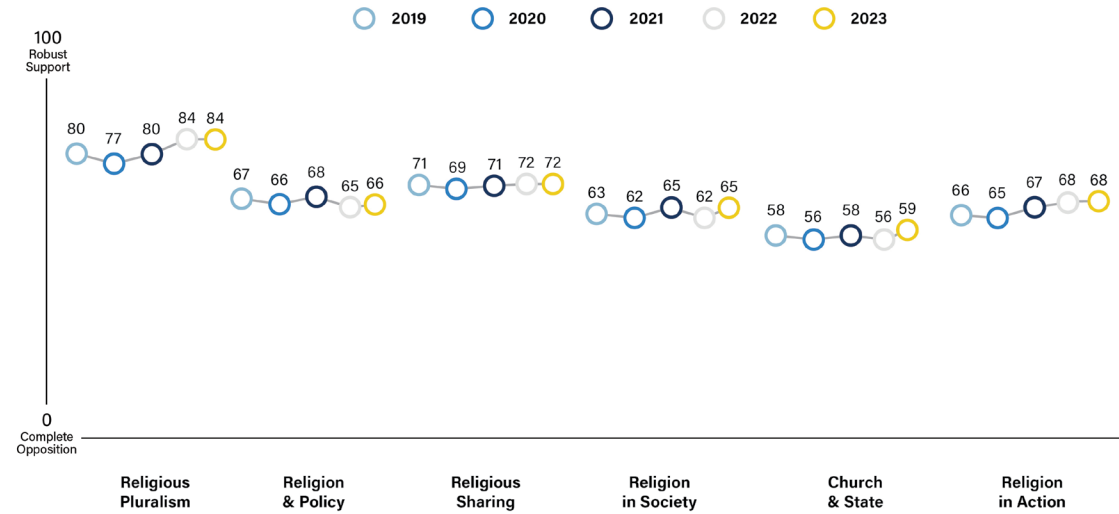
Slightly improving on last year’s score of 68 to a new high score of **69**, this year’s Index saw past growth in Religious Pluralism, Religious Sharing, and Religion in Action solidify, maintaining last year’s dimension scores of **84**, **72**, and **68** respectively. For Religious Pluralism – which is up 4 points over 2019 and 7 points over 2020 – this year’s Index suggests that the gains observed last year are more than a temporary fluctuation. Regression analysis finds that the gains Religious Pluralism has made since 2019 are statistically significant, with about one and a half points of movement on the dimension per year. Religious Sharing and Religion in Action have seen gains of

1 and 2 points respectively since 2019. Although Religion in Action’s overall movement is small, it is also statistically significant, showing movement of about half a point per year since 2019.

Meanwhile, Religion in Society returned to its all-time high score of **65** from 2021, while Religion and Policy also saw an increase of one point from last year to **66**, returning to its 2020 score and two points lower than its all-time high of 68 in 2021. Finally, Church and State rose from 56 last year to an all-time high of **59** this year. The fact that every dimension except Religion and Policy either set a new high or tied an old one suggests that American faith in religion is strong. It also stands in stark contrast to 2020, where every dimension except Religion and Policy set an all-time *low*.

Although the dimensions show that American public opinion has remained relatively the same in most areas for the first five years, regression analysis of the Index as a whole shows statistically significant growth of about half a point in its score per year. This is good news for religious freedom, as it confirms that Americans’ attitudes towards it are steadily improving.

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: 66

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

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: 65

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: 59

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?

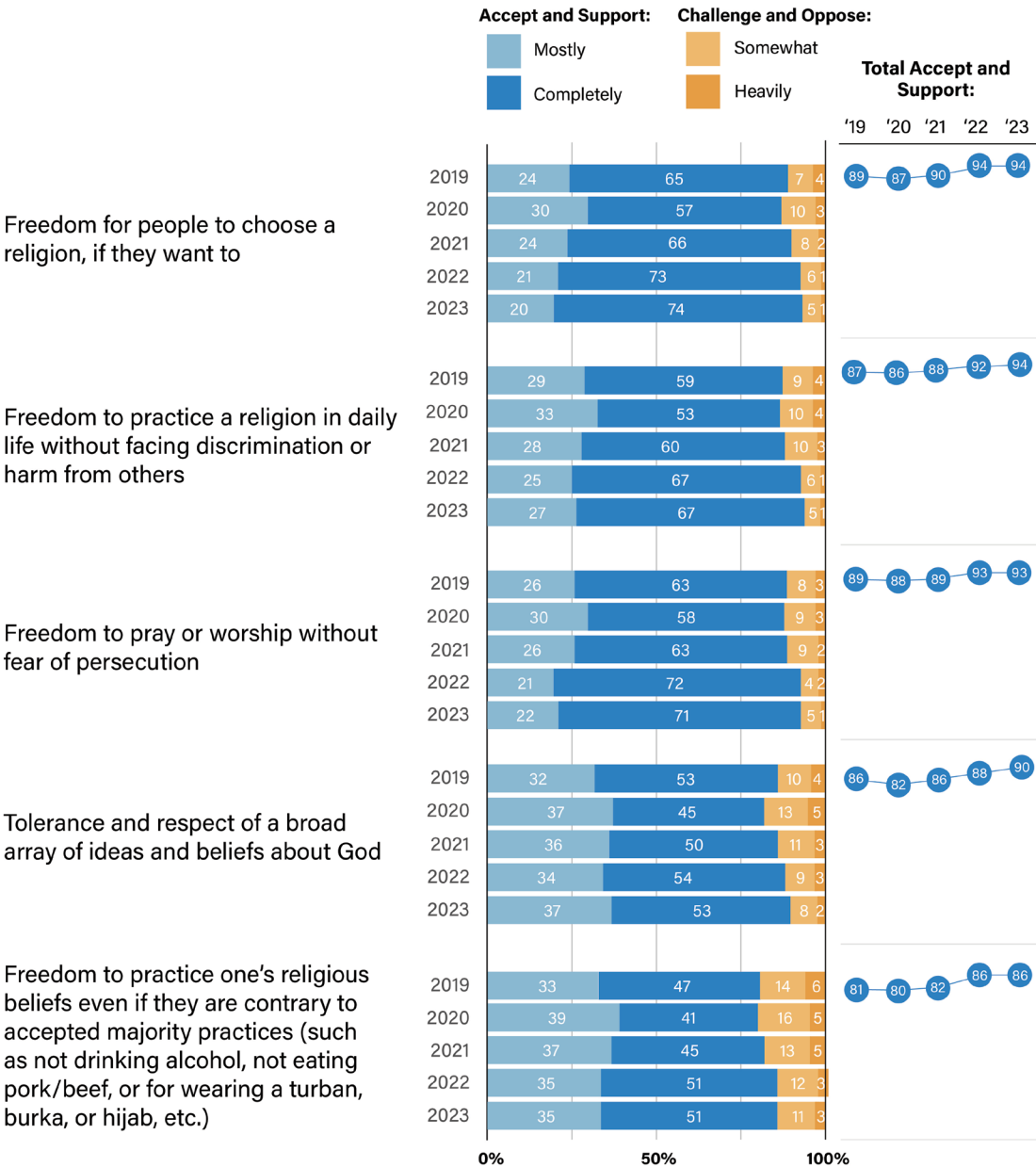
2023 Dimension Analysis

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 in 2022, a rise of four points from 2021, and in 2023 it remained the same. This confirms that American support for pluralism remains strong.

Pluralism is the one factor that consistently attracts the most support from year to year, generation to generation, and across different demographics. Each year there is broad

support for Pluralism, with it scoring far above any other Index factor (this year, a total of 12 points higher than the next highest factor and 25 points from the lowest scoring factor.) The strong support for religious pluralism may stem from our human nature and our innate desire to seek the truth according to the dictates of conscience, not by force of government.

Throughout the dimension, Americans who said that religion was not very or at all important to them (not people of faith) and Americans who say that religion

is at least somewhat important (people of faith) scored highly, with both groups completely or mostly accepting and supporting the freedoms in this dimension by at least 90% in most cases. Even the outlying questions demonstrated strong support for religious pluralism: 87% of Americans who were not people of faith completely or mostly accepted tolerance and respect of a broad array of ideas and beliefs about God. And 88% of people of faith and 82% of respondents who were not people of faith completely or mostly accepted freedom to

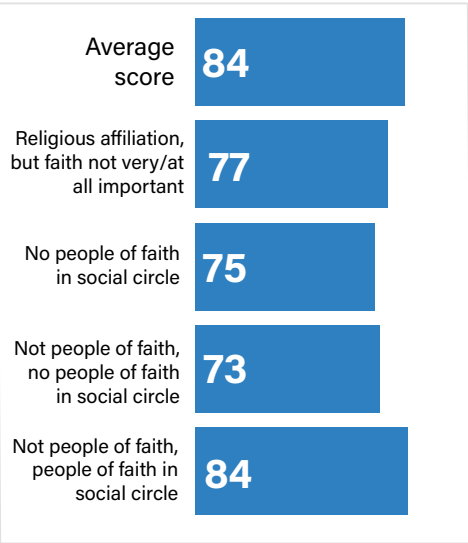
practice one’s religious beliefs even if they are contrary to accepted majority practices.

Exposure to faith proved to be predictive – personal relationships matter. Those who identified that: 1) they had a religious affiliation, but religion was not very/not at all important to them (not people of faith), 2) they had no people of faith in their social circle or 3) those who were not people of faith and had no people of faith in their social circle scored well below the mean. These groups scored anywhere from 7-11 points lower than the average. Those who are not people of faith who nevertheless had people of faith in their social circles scored eleven points higher on the Religious Pluralism dimension than those who are not people of faith who had no religious people in their social circles.

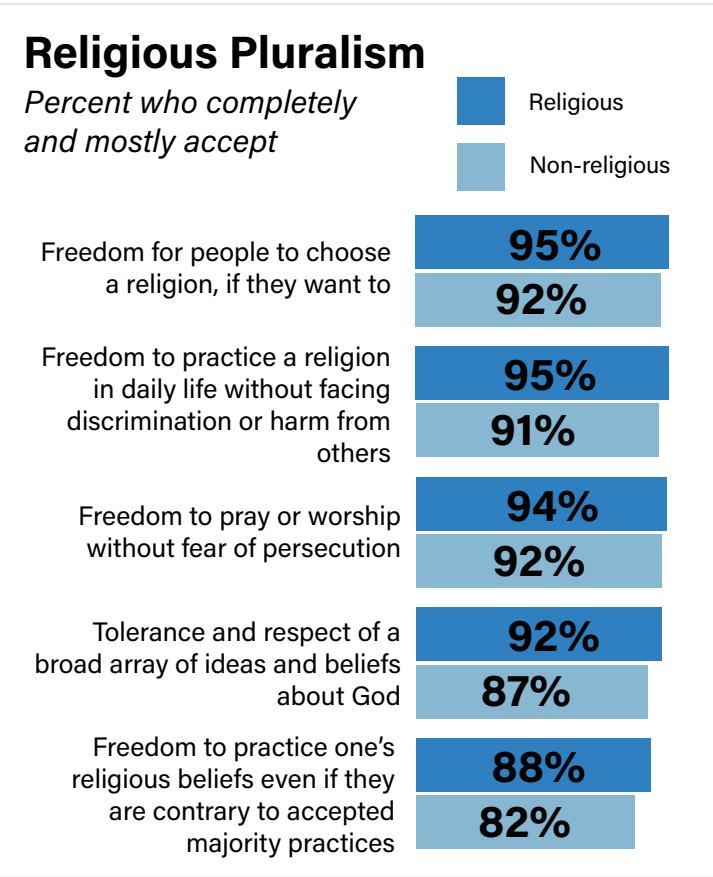
The Index shows that there has been an increase in American support for basic religious rights, but a drop in support for the religious freedoms that impact others or rights that enter the public

Religious Pluralism

Scores on this dimension for various subgroups



square. More than any other dimension, Americans have consistently unified around religious pluralism. Even though other aspects of religious freedom attract less support, there is a broad and deep consensus that people should have the right to both follow the religion of their choice and live it out in their daily lives.

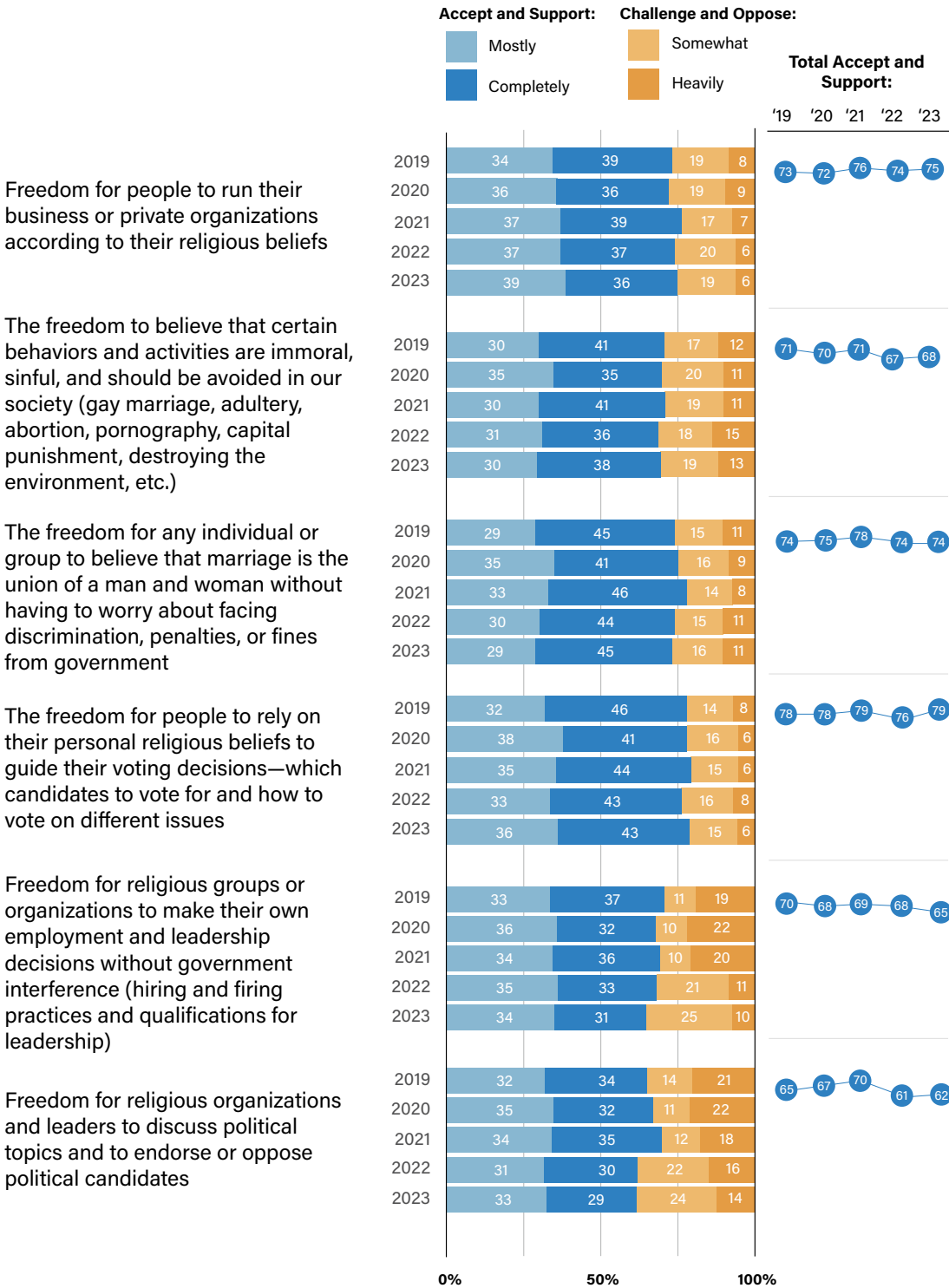


Religion and Policy

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 where religious beliefs and practices meet law, regulation, and public policy. This section asks respondents about their acceptance of religious freedom, even in areas where it might be difficult or controversial, such as the freedom of people to rely on their

personal beliefs to make voting decisions or run their business according to their religious beliefs. This year, the Religion and Policy dimension rose slightly to 66, up 1 point since last year – its lowest year on record. This year’s rise is part of a general bounce back across the board this year, and in fact, the Religion and Policy dimension is the only dimension *not* to achieve or tie its five-year high score.

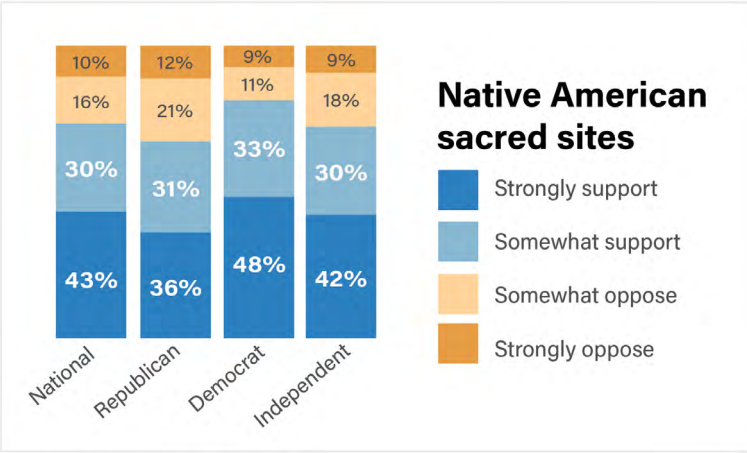
Given the political relevance of these questions, it can be insightful to compare political groups’ performance on this dimension. Democrats scored 57 on this section, whereas Republicans scored 76. Independents scored 66, putting them right in line with the average respondent. Ideological measurement was similar, with Liberals scoring 54, Conservatives scoring 77, and Moderates scoring 65. Registered voters scored 67, nearly in line with the average American and higher than those not registered to vote, who scored only 59 on this dimension.

Among other demographic groups analyzed, Americans who attended worship at

least once per week are the *most* likely to have a high score in this dimension, scoring 83. Others with high scores on this dimension are those who say religion is extremely or very important to them (77), are members of a religious institution (75), attend worship almost weekly or are members of the Silent Generation (74), or who identify as a Christian (72).

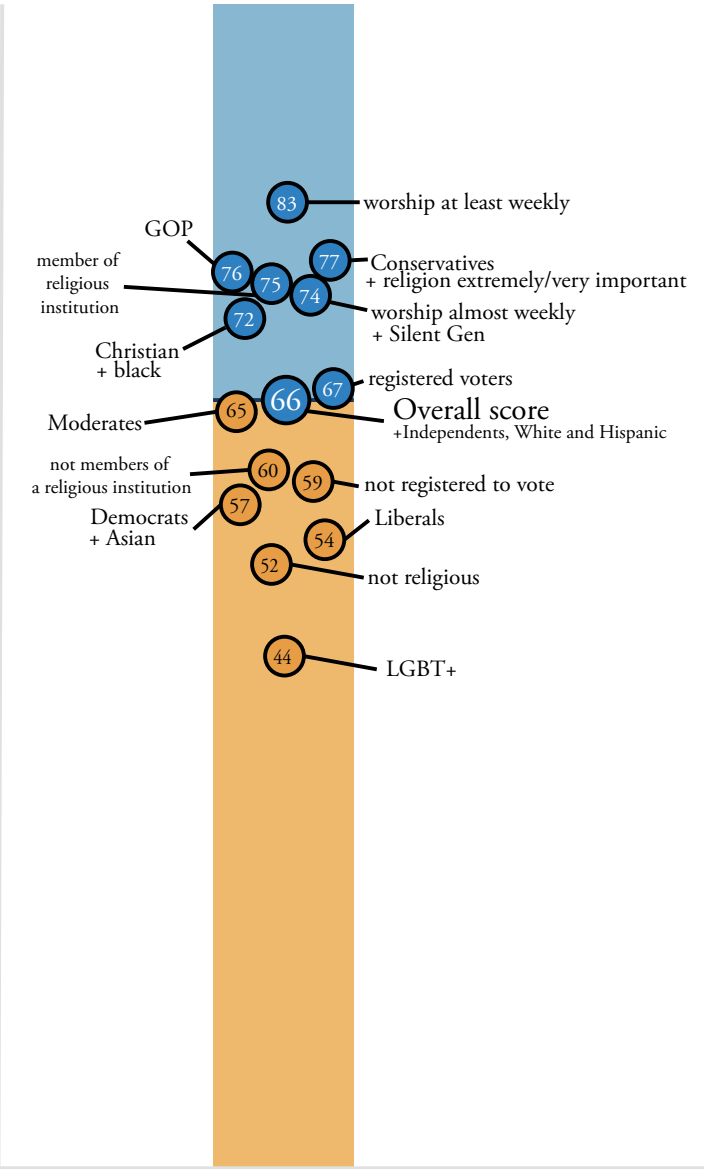
Those who identified as black were more likely to have a high score in this dimension (72) while Asians were more likely to have a low score (57). White and Hispanic Americans scored 66, in line with the average dimension score. Those who seldom or never attended worship or are not members of a religious institution (60), are religious but not Christian (59), non-religious (52) or LGBT+ (44) scored lower.

Given the variation among Americans, it is no surprise that these issues are often politically heated. However, the scores of Republicans and Democrats are both above 50, representing a shared commitment to at least some degree of freedom for even politically contentious beliefs.



This year’s Index asked additional questions that give insight into some of the most important topics of the day, which include the rights of parents to educate their children in their religious tradition, pronoun mandates, and court battles over the Religious Freedom Restoration Act.

Following last year’s encouraging findings that nearly 90% of Americans support protecting Native American sacred sites on federal land, this year the Index ran a follow-up question, focused on the facts of Becket’s ongoing case *Apache Stronghold v. United States*. Given that many supporters of the mining site say that it is necessary to transition the United States to clean electric vehicles, this year’s Index sought to discover how highly Americans valued Native Americans’ need for sacred sites when weighed against a competing good in the form of electric vehicles and the creation of new jobs. Ultimately, around three-quarters of all Americans



Public support for protecting Native American sacred sites

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. The federal government has recently proposed transferring ownership of a sacred site to a mining company so the company can mine a large copper deposit at the site. Supporters of the mine say it will produce jobs and provide copper, which is needed to help the U.S. transition to electric vehicles. Opponents of the mine say it will damage the environment and destroy an ancient Native American sacred site, ending key Native American religious practices forever. To what extent do you support or oppose protecting this Native American sacred site on federal land?

	Total (n=1000)	GOP (n=283)	Independent (n=270)	Democrat (n=334)
SUPPORT (NET)	74%	67%	73%	80%
Strongly support	43%	36%	42%	48%
Somewhat support	30%	31%	30%	33%
OPPOSE (NET)	26%	33%	27%	20%
Strongly oppose	16%	21%	18%	11%
Somewhat oppose	10%	12%	9%	9%
	Total (n=1000)	Conservative (n=393)	Moderate (n=163)	Liberal (n=345)
SUPPORT (NET)	74%	69%	74%	79%
Strongly support	43%	36%	35%	54%
Somewhat support	30%	34%	39%	24%
OPPOSE (NET)	26%	31%	26%	21%
Strongly oppose	16%	19%	17%	11%
Somewhat oppose	10%	11%	9%	10%

Significant difference between subgroups

support protecting Native American sacred sites even when presented with the alternative view.

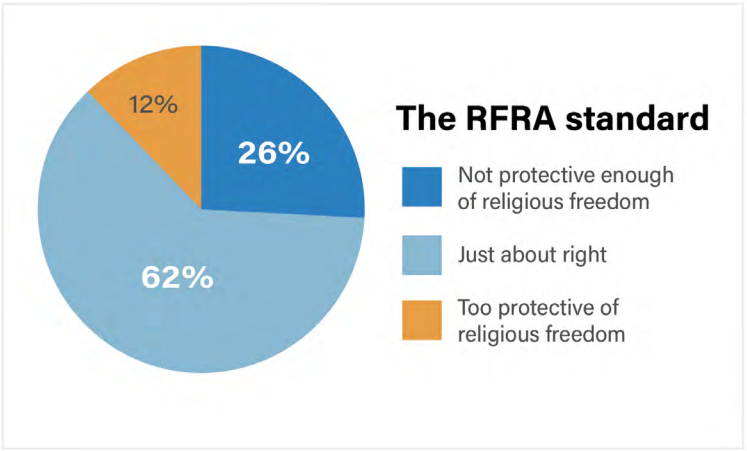
While Democrats and liberals scored worse on the Religion and Policy Dimension, they scored better on the question of Native American sacred sites, with 80% of Democrats and 79% of liberals supporting protecting the sites, against 67% of Republicans and 69% of conservatives supporting protecting the sites. 73% of Independents and 74% of moderates supported protecting the sites, in line with Americans as a whole. This may seem counterintuitive, considering that according to an April 2023 poll by Gallup, only 1% of Republicans own an electric vehicle and only 27% would consider buying one, compared to 6% and 76% of Democrats, respectively.¹ Still, the solid results on both sides of the political aisle on this question show principled commitment to religious freedom, even among those demographics who might benefit most from expanded copper mining.

Finally, this year’s Index asked respondents about the nation’s premiere religious liberty statute, the federal Religious

¹ Megan Brennan, “Most Americans are Not Completely Sold on Electric Vehicles,” *Gallup*, April 12, 2023, <https://news.gallup.com/poll/474095/americans-not-completely-sold-electric-vehicles.aspx>

Freedom Restoration Act (RFRA). Signed into law in 1993 after the Supreme Court’s decision in *Employment Division v. Smith* limited the protections of the First Amendment, RFRA was originally passed with strong bipartisan support. However, in recent years state-level versions of RFRA have been accused of undermining protections for LGBT+ people. Since the Religious Freedom Restoration Act celebrated its 30th birthday in 2023, this year’s Index was the perfect opportunity to ask Americans their views on the RFRA standard, which bars the government from burdening religious freedom unless there is a compelling governmental interest, and requires the government to use the least burdensome means when it does restrict religious practice.

When presented with a Goldilocks-type question asking them to say if they thought the standard was too protective, not protective enough, or just about right, 62% of Americans said that the RFRA standard was “just about right,”



while only 12% said they thought it was too protective. Surprisingly, more than a quarter of respondents indicated that they thought the RFRA standard was not protective enough. Republicans were less likely to favor the standard and more likely (40%) to say that the standard was not protective enough, possibly reflecting perceptions on the political right that federal civil rights laws that protect the free expression of faith are not strong enough. On the flip side, Democrats were more likely than all Americans (15%) to say that the standard is too protective, although a slightly larger number of Democrats (18%) believed that the standard was not protective enough than too protective.

LGBT+ individuals were slightly *more* likely than all Americans (65%) to say that the RFRA standard is correct, despite recent suggestions that RFRA laws are anti-LGBT; however, they are also more likely than average Americans (19%) to

think that the standard is *too* protective. This result (and the broad support for the RFRA standard generally) suggests that there is more room for common ground on religious protections than is sometimes recognized.

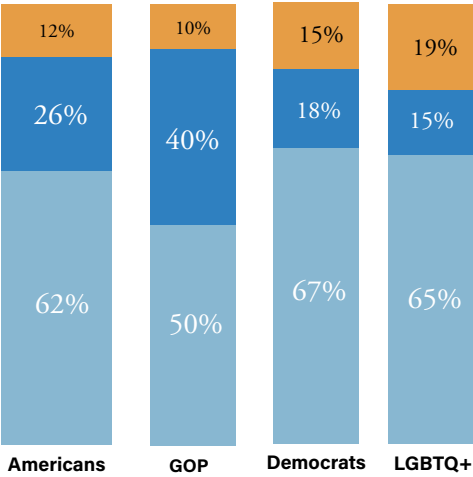
Several other questions that touch on areas of policy are covered in depth elsewhere in the Index. For an examination of Americans’ attitudes toward allowing students with special needs to use federal funding at religious schools and other data on questions surrounding education and religious freedom and expression, consult the Key Findings section.

Public support for the RFRA standard

A federal civil rights law says that the government cannot burden religious freedom unless: 1) it has a compelling reason; and 2) it chooses the option that is the least restrictive of religious freedom.

Do you think this standard is...?

- Too protective of religious freedom
- Not protective enough of religious freedom
- Just about right

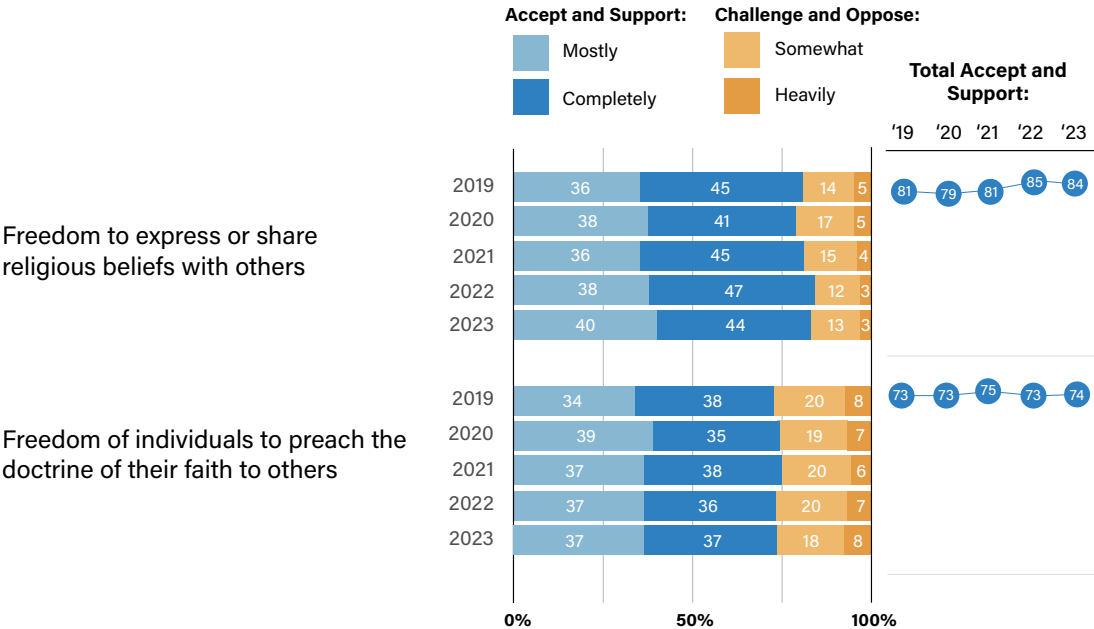


Religious Sharing

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

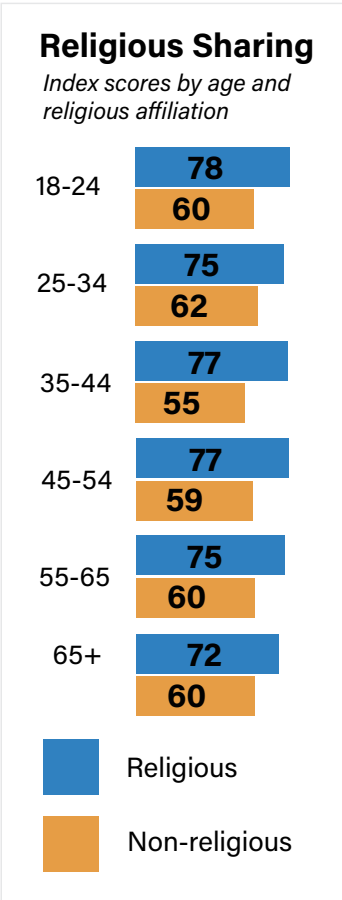
To what degree do you personally accept and support versus challenge and oppose:



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 2023 Index found that Americans still believe that religious people are welcome in the public square. However, there is a steady decline in the belief that the right to engage in religious sharing is “absolutely essential.”

People of faith were overall more supportive of religious sharing, possibly because faith makes them more likely to value religious expression. In comparison to the average Index dimension factor of 72, religious persons of all ages are consistently higher in every generation, excluding those 65+ at 72. Conversely, every generation is more likely to oppose religious sharing if they identify as non-religious. The lowest score is from ages 35-44, with a score of 55, 17 points below the average.

As in previous years, nearly half of the respondents completely supported the rights of religious people to express and share religious beliefs with others. A slight decrease from last year, 44 percent of respondents were completely accepting and supportive, while 40 percent of respondents were mostly accepting and supportive (thus 84 percent of respondents were at least mostly accepting and supportive). Complete acceptance and support for the freedom of



individuals to *preach* the doctrine of their faith to others has remained only slightly lower, dropping from 38% in 2019 to 37% today, with those who completely or mostly support actually rising one point since 2019 to 74%. The belief that the freedom to preach faith doctrines is an absolutely essential part of religious freedom has decreased steadily over time to only 35%, 5 points below the average in 2019. Belief that it is at least somewhat important started at 72% in 2019 and

peaked at 76% in 2021 before returning to 72% in 2023.

This year’s Index contained a question inspired by Becket’s case in *Vitagliano v. County of Westchester*, asking whether a local government could ban individuals from approaching women outside of an abortion clinic. 62% of Americans sided against the government and in favor of allowing women to receive information and offers of assistance – which might involve the sharing of (and is often motivated by) religious beliefs.

A breakdown along political lines is instructive, showing that 51% of Democrats, 68% of Republicans, and 66% of Independents supported

the right of an individual to speak to women outside of an abortion clinic. Independents scored close to Republicans and further away from the national average on this question, which is dragged towards the middle by the relative split on the part of Democrats. But even for Democrats, a slim majority say they are in favor of free speech and religious freedom concerns even on such a polarized issue. On the flip side, nearly a third (32%) of Republicans agreed with a local government ban – slightly less than the number of Republicans who believe abortions should be legal in all or most cases (38%) according to Pew polling in June 2022.²

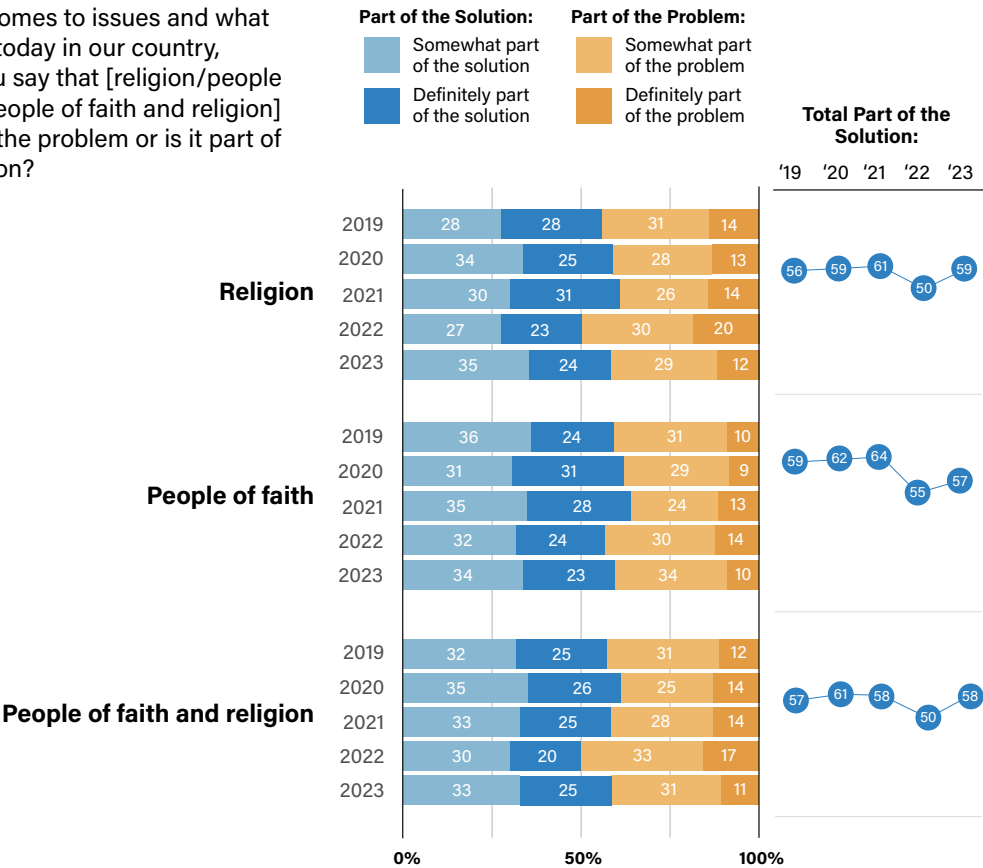
² Carrie Blazina, “Key Facts about the Abortion Debate in America,” *Pew*, July 15, 2022, <https://www.pewresearch.org/short-reads/2022/07/15/key-facts-about-the-abortion-debate-in-america/>

Religion in Society

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

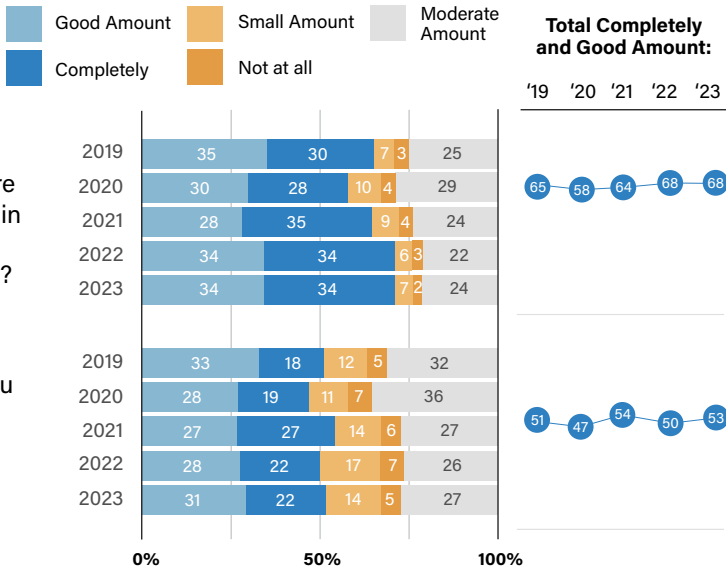
Religion in Society Question Results

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



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

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



Unlike the Religion and Policy score, which measures Americans’ attitudes towards the law, Religion in Society measures Americans’ attitude towards their neighbors. Specifically, it asks how individuals feel about people of faith, whether they personally accept them, and whether or not religion is a net good in society. This year it is up 3 points over last year, where the score was tied with 2020 as the lowest on record for the dimension.

In some ways, this is one of the most important dimensions, as a culture that does not value or accept religious people or believe that religion is a benefit to society is less likely to treat religious people with respect or prioritize accommodations for the faithful. For the first question in this dimension, we randomly assign respondents to one of three subgroups. One subgroup was asked if *people of faith and religion* are part of the solution or part of the problem for issues in our country. The other two groups were asked the same question, but about only *religion* or only *people of faith*.

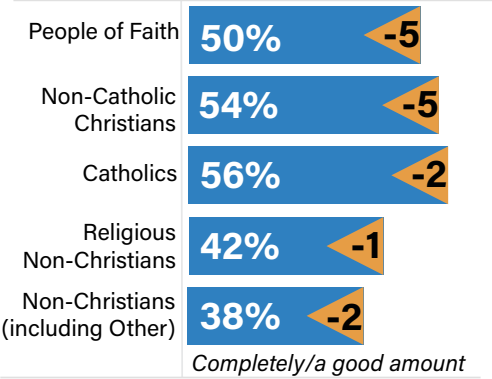
This dimension’s recovery from this last year’s low score can be partially attributed to the 9-point rise in Americans saying that religion was part of the solution, and 2-point rise in those saying that people of faith are part of the solution. As discussed later in the key findings section, the relative lack of scandals

among institutional religious groups and search for unifying forces in a time of division might explain some of this rise. Likewise, this year those who declared high amounts of appreciation for people of faith rose by 3 points, and those who admitted to low amounts of appreciation dropped by 5.

Unsurprisingly, people of faith are often the critical ingredient in such questions – even if they are not the respondents. For instance, Americans who are not people of faith and had no people of faith in their social circle were far more likely to report little appreciation for people of faith, 39 points below average. That changed when non-religious Americans had people of faith in their social circles. Those

Acceptance in Society as a Person of Faith

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



respondents scored 21 points higher on this question.

Those who attended services weekly, or said religion was extremely or very important to them, were 33 and 26 points more likely to be completely or a good amount appreciative of the contributions of people of faith. Those who worshipped weekly were 24 points more likely to say that religion is part of the solution rather than part of the problem, and 32 points more likely to say the same about people of faith.

Among religiously affiliated Americans, the importance of religion is at the highest level in our five years of tracking the Index, with 83% of Americans who report religious affiliation saying that religion was at least somewhat important in their lives – up 4 points since last year.

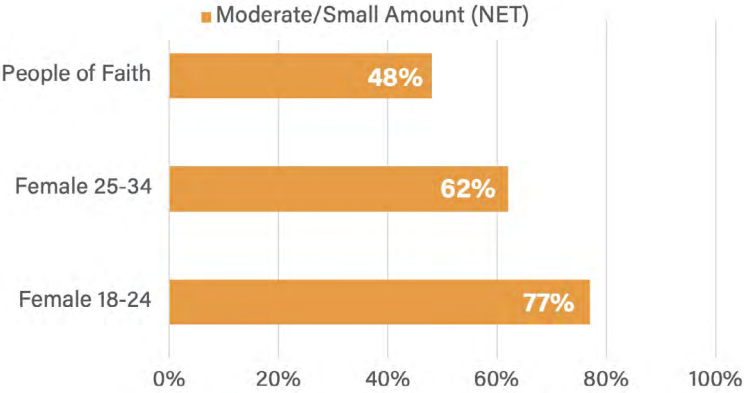
Respondents who were people of faith were also asked how accepted they felt in society. This year, there was a decline of 5 points in those who perceived complete or a good amount of acceptance, driven largely by a

change in attitude among non-Catholic Christians. Although the greatest change in perceived feelings of acceptance is among Christians, religious non-Christians report much lower levels of perceived acceptance, 8 points lower than people of faith as a whole and 12 points lower than non-Catholic Christians.

Interestingly, women of faith between the ages of 18 – 24 are the group most likely to report feeling only a moderate or small amount accepted in society. Women of faith in this age bracket are more likely to be different from their peers; women ages 18 – 24 are less likely than women in other age groups to say that religion is at least somewhat important.

Acceptance in Society as a Woman of Faith

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



Church and State

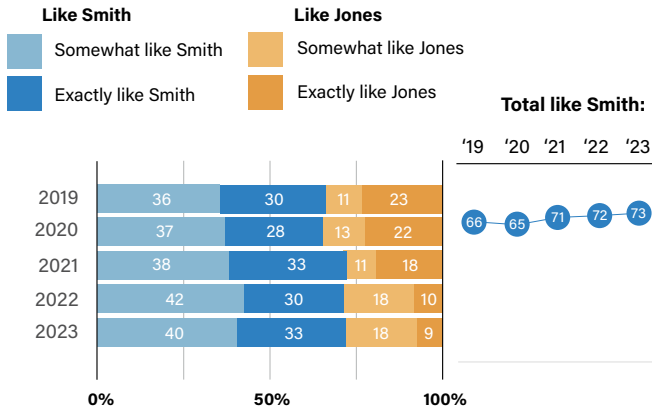
The Church and State dimension surveys respondents about the interactions between government and religion. In asking about government funding and government speech, it draws out opinions on the Constitution’s Establishment Clause.

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.

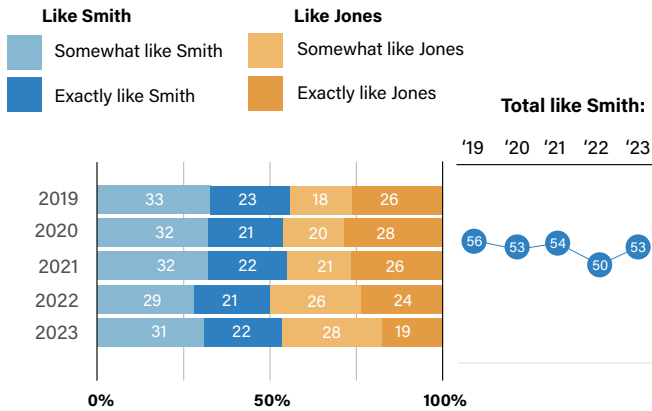
Is your opinion... ?



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... ?



Up 3 points since 2022, this dimension covers government use of religious symbols in public displays and the government’s role in funding religious organizations that provide aid and community services. Perhaps because these issues have been recently litigated before the Supreme Court, Church and State is the most polarizing dimension.

Nevertheless, this year’s Church and State dimension score, at 59, is the highest since the inception of the Index. 73% of Americans (slightly up from last year’s 72%) agreed 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.”

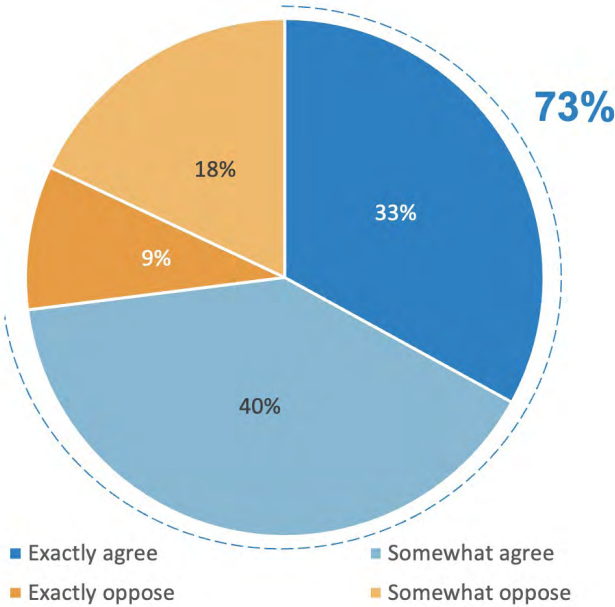
However, when asked if “the government should be able to use religious symbols or language in public displays (statues, murals, etc.), because religion has played an important role in our country’s history and culture” Americans were more evenly split, with 52% agreeing and 48% disagreeing. This is a higher level of agreement than last year’s 50-50 split, but lower than 54%, 53%, and 56% agreement in 2021, 2020, and 2019 respectively.

Unsurprisingly, religious Americans are more comfortable with displays of a religious nature in government or in a public context and with equal government

funding for religious groups. On this dimension, those who attend worship at least once per week score a 72, while non-religious respondents score a 45.

It seems clear even younger religious Americans are less comfortable with public displays of a religious nature on government property – however, this is not a purely linear trend. Although the youngest religious Americans display the least amount of comfort, the religious Americans 65 and up display almost the same amount of antipathy. Meanwhile, among Americans without religious affiliation, we see that Americans 45 – 54 are less open to public religious displays on government property than Americans 24 and below. It seems that less religious Americans share roughly the same attitude across generations, but among religious Americans, there may be subtle generational differences.

Religious organizations should be eligible to receive government funds
Net Agree: “...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.”

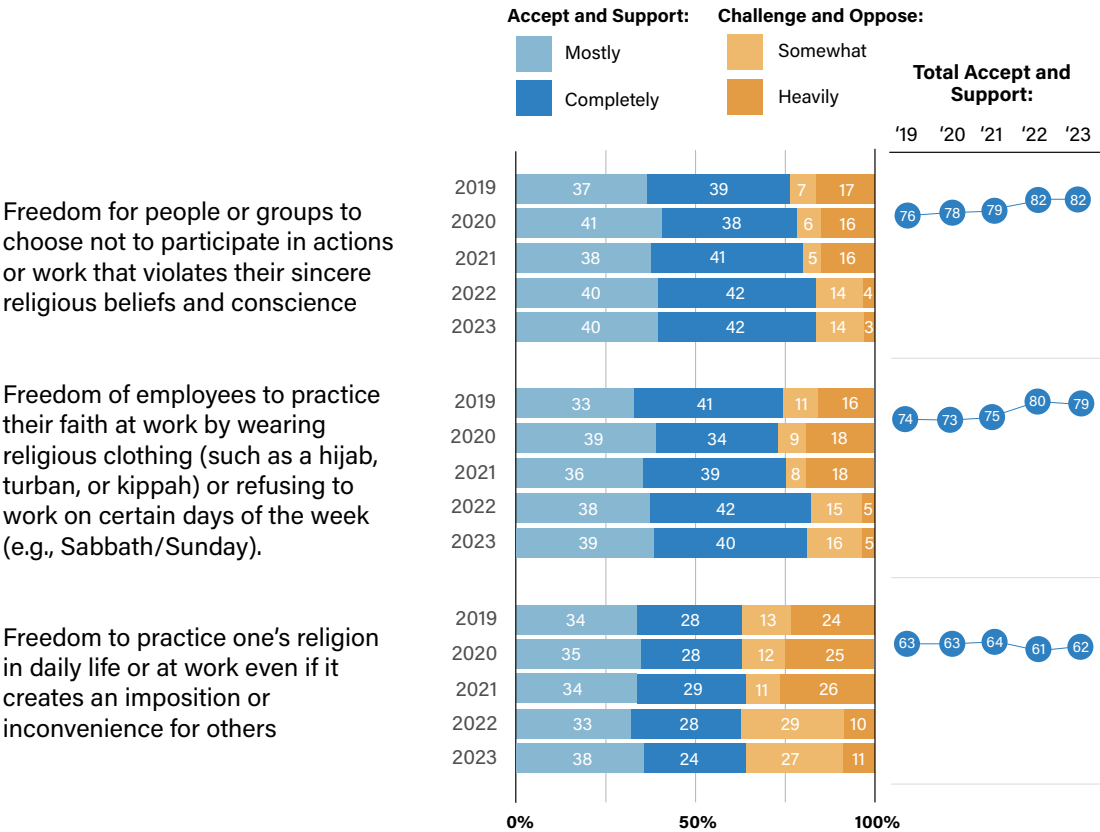


Religion in Action

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:



COVID-19 and government lockdowns reframed the way that people thought about work, as meetings morphed into videoconferences and business casual into merely casual. Into this strange new world of Zoom backgrounds and relocating remote workers walked religion: in October of 2022, in the case of *Groff v. DeJoy*, the Supreme Court found that a federal civil rights law required an employer to demonstrate a significant burden on their business before denying religious accommodations to their employees. The Index shows that this ruling came during a period of rising popularity for religious accommodations in the workplace. The Religion in Action score hit an all-time low two years before the ruling, in 2020, but rose steadily in 2021 and 2022. This year, the dimension stayed consistent with the 2022’s score, solidifying the upward shift following the COVID-19 pandemic.

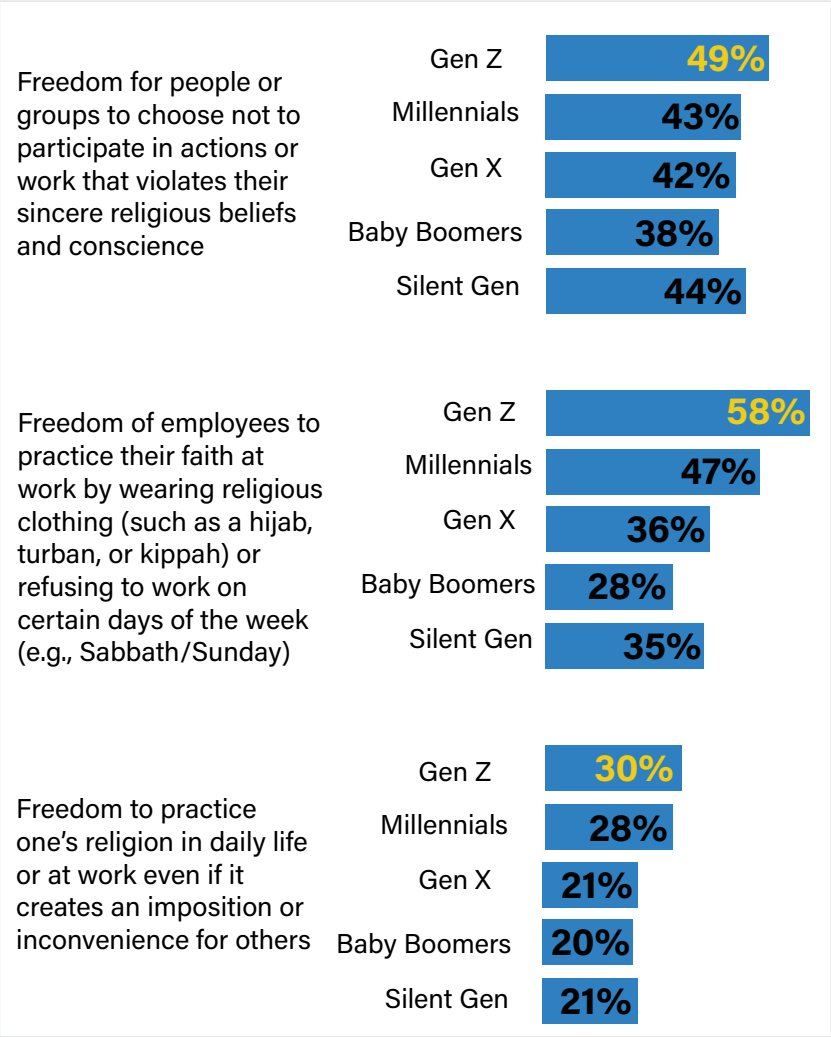
Interestingly, younger respondents scored higher for Religion in Action than their older counterparts, perhaps reflecting a shift from old-fashioned workplace norms

towards a “bring your whole self to work” mentality. Gen Z scored the highest for all three rights included in this dimension, 7 points above the dimension total, while the Silent Generation scored the lowest, 6 points below the dimension total. This dimension’s score may increase with time, as younger generations make up a larger share of the population.

From the Index results, it seems clear that Americans value religious freedom at an individual level. However, when religious freedom starts to impact work or the public square, a gap between belief and action appears in the polling results. The right to choose—or not choose—a religion is popular among the general electorate, but an instinct on the part of some Americans that religion is a purely personal matter may depress results in questions about religion in the workplace or public sphere. Despite that, support for Religion in Action is still strong, and shows that most Americans think their fellow citizens should be free to practice their religions beyond the walls of their homes or their places of worship.

Strong support for Religion in Action

Percentage in each generation who completely accept and support:



2023 Key Findings

Americans rally in support of parental rights

In perhaps our most dramatic finding this year, the Index found a reversal in American attitudes towards school “pronoun policies” that require students to address others by their preferred pronouns. As noted previously, in 2021, 54% of Americans believed that schools should require preferred pronoun usage, but in 2023 the numbers have more than flipped, with 58% of Americans believing schools should *not* require preferred pronoun usage. The driving cause behind this reversal came from Americans 25–44, a demographic likely to have children in school, which flipped from supporting to opposing pronoun policies. Interestingly, those aged 65 and up also reversed their prior support. The only remaining age group that supports pronoun policies in schools is age 18–24.

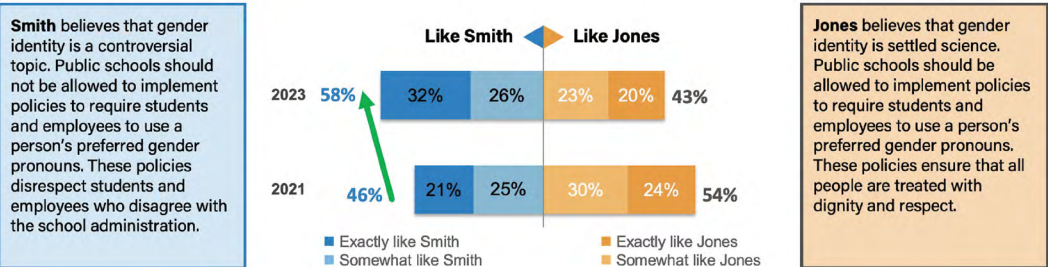
This year, we also asked a question first asked in 2021, gauging support for

parental opt-outs from content parents found morally objectionable. In 2021, a solid 63% of Americans agreed with the opt-outs. This year, support increased to 67%. Strong support (“exactly like Smith”) increased 9 percentage points (moderate support from respondents actually dropped 3%) while slight and strong opposition only decreased by 3 and 2 points respectively. This suggests a hardening of support on this question for parental rights greater than the movement of the less decisive from one camp to the other.

Other questions on education and parental rights told a similar story. When asked directly about parents opting children out of curriculum on gender and sexuality for reasons of faith or concerns over whether the curriculum is age-appropriate, respondents overwhelmingly (74%) tended to support parental rights, with strong support for opt outs (42%) four times as strong as strong opposition. Only around a quarter (24%)

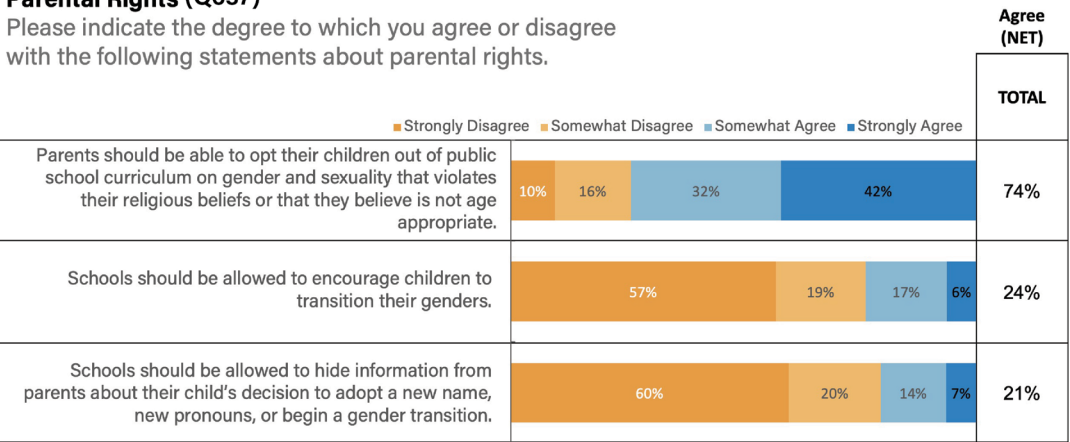
Gender Identity and Public Schools (Q631)

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



Parental Rights (Q637)

Please indicate the degree to which you agree or disagree with the following statements about parental rights.



of Americans showed any level of support for allowing schools to encourage children to transition genders, with nearly 60% (57%) strongly opposed and another 19% somewhat opposed. Barely one-in-five Americans (21%) supported schools hiding from parents information about their child’s decision to take on a new name or pronouns, or begin a gender transition.

When asked at what age students should learn about human sexuality and gender identity in school, nearly a third of Americans (31%) said never. Another 30% said middle school, with around a quarter of Americans believing it was appropriate to start instruction earlier and 15% of Americans believing that high school was the right time to introduce such topics to students. It seems plausible that the inclusion of “gender identity” pushed respondents away from

believing the topic was appropriate for the schoolroom – for instance, Pew polling published in October 2022 found that only 18% of parents of K-12 students believed that sex education of some kind should not be taught in schools, but 37% believed that learning about gender should not be taught in school.³

2023 Index polling also reveals a positive vision for parental rights. Polling found that more than half (54%) of Americans support allowing private religious schools to use IDEA funds. This question, taken from another Becket case (*Loffman v. California Department of Education*) concerns federal funds provided through the Individuals with

³ Juliana Menasce Horowitz, “Parents Differ Sharply by Party Over What Their K-12 Children Should Learn in School,” *Pew*, October 26, 2022, <https://www.pewresearch.org/social-trends/2022/10/26/parents-differ-sharply-by-party-over-what-their-k-12-children-should-learn-in-school/>

Education Disabilities Act (IDEA). The goal of IDEA is to ensure that children with disabilities receive the education and care they need. These funds are allocated to each state to administer, and unfortunately California law does not permit these funds to follow students to private religious schools, even if those schools are best suited to meet the child’s needs.

Similarly, polling on a question taken from another Becket case (*Loe v. Jett*) asks about a Minnesota law that helps high school students to earn college credits by providing college tuition. Minnesota recently amended its law to exclude religious schools that require a statement of faith from their students. Half of respondents were asked a question that referred to another case, *Carson v. Makin*, that held that excluding groups from public programs due to their religious status was unconstitutional, while another half were asked a version of the question without reference to *Carson*, but in both cases only about a quarter of Americans supported Minnesota’s decision to exclude religious schools. Around 4 in 10 Americans are opposed to it, with the remainder—about a third of Americans—neither supporting nor opposing Minnesota’s policy. A lack of familiarity with the issue is likely driving indecisiveness on the question.

Taken together, these questions paint a picture of Americans as broadly

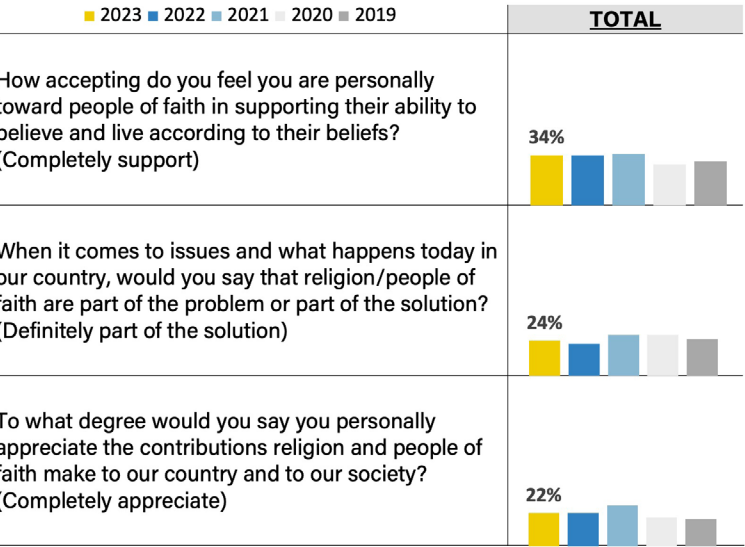
supportive of parental rights, including the right to private religious education and the right of parents to opt their children out of controversial content. Although hot-button culture-war clashes over questions of pronoun use and parental concerns over teaching children about sexual and gender identity take the headlines, it is important to remember that these concerns have gone mainstream after the COVID-19 pandemic and subsequent government lockdowns, which led to dissatisfaction on the part of many parents at the slow speed of school reopenings and the learning difficulties some students faced. While there is no doubt that parental curriculum concerns are real, the increasing dissatisfaction with public education⁴ might also have been impacted by the controversial actions of some schools during 2020 and 2021. It is plausible that controversies about school closures and remote learning opened the door for concerns about curriculum to go mainstream.

Bouncing back after a slump

One of the most notable findings of this year’s Index was the spike in Americans who believe religion is part of the solution. Last year Americans were evenly split on the question of whether religion was part of America’s problems or part of the solution to those problems – this year we’ve seen a sharp rise of 9 points in Americans who believe that religion is

⁴ See “Education,” *Gallup*, <https://news.gallup.com/poll/1612/education.aspx>

Religion in Society
Net support:



part of the solution. This is mostly driven by the 8 point increase in Americans who agree that it is somewhat part of the solution.

Americans who believe religion is definitely part of the solution to our country’s problems remained a solid 24%, within the margin of error of last year’s 23%. This group has remained relatively consistent, rising to a high of 31% in 2021 but registering at only 25% and 28% of Americans in 2020 and 2019, suggesting that a solid core of about one in four Americans consistently sees religion as definitely part of the

solution to America’s problems. However, a corresponding question, asking about Americans’ belief in whether people of faith were part of America’s solution or part of its problem, found only a 2 percentage point increase. And a question about the degree to which Americans personally appreciate the contributions of people of faith and religion to our society tells a similar tale—while Americans who said they personally appreciate the contributions of people of faith and religion completely rose 3 points, those who self-reported little or no appreciation dropped 5 percentage

points. It seems plausible, then, that the renewal of American faith in religion has as much to do with decreasing hostility towards religion as it does with newfound appreciation for the benefits of religion in our society. In a year marked by many scandals and controversies, it is possible that Americans see religion as a source of unity and have forgotten—or forgiven—past controversies that may have polarized responses to these questions in prior years.

It is also worth noting that 2022’s numbers were unusually low: in 2021 and 2020, 61% and 59% of Americans agreed that religion was part of the solution, with similar numbers for people of faith (64% and 62%) and for people of faith and religion (58% and 61%). From that perspective, 2022 might represent an anomaly, with 2023’s numbers being a return to a historical norm. From a broader perspective, 2023’s new highs can

be compared to the lows of 2020 – the Index’s lowest year on record—suggesting that whatever anomalies happened then have been overcome.

New Generation, Different Focus

Gen Z has made its mark as the generation that strays the most from its predecessors. In some ways this is a positive change: Gen Z is the most supportive generation of religious clothing in the workplace (58%), more than double the percentage of Boomers (28%). However, there are also downsides. For example, Gen Z is less accepting of religious organizations making their own employment and leadership decisions.

In past years, Millennials have been stable, high supporters of religious pluralism with Gen Z being less supportive on most questions. This year those trendlines

Religion in Action by Generation
Net completely accept and support:

	TOTAL	Gen Z	Millennials	Gen X	Baby Boomers	Silent Gen
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)	40%	58%	47%	36%	28%	35%
Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	42%	49%	43%	42%	38%	44%
Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	24%	30%	28%	21%	20%	21%

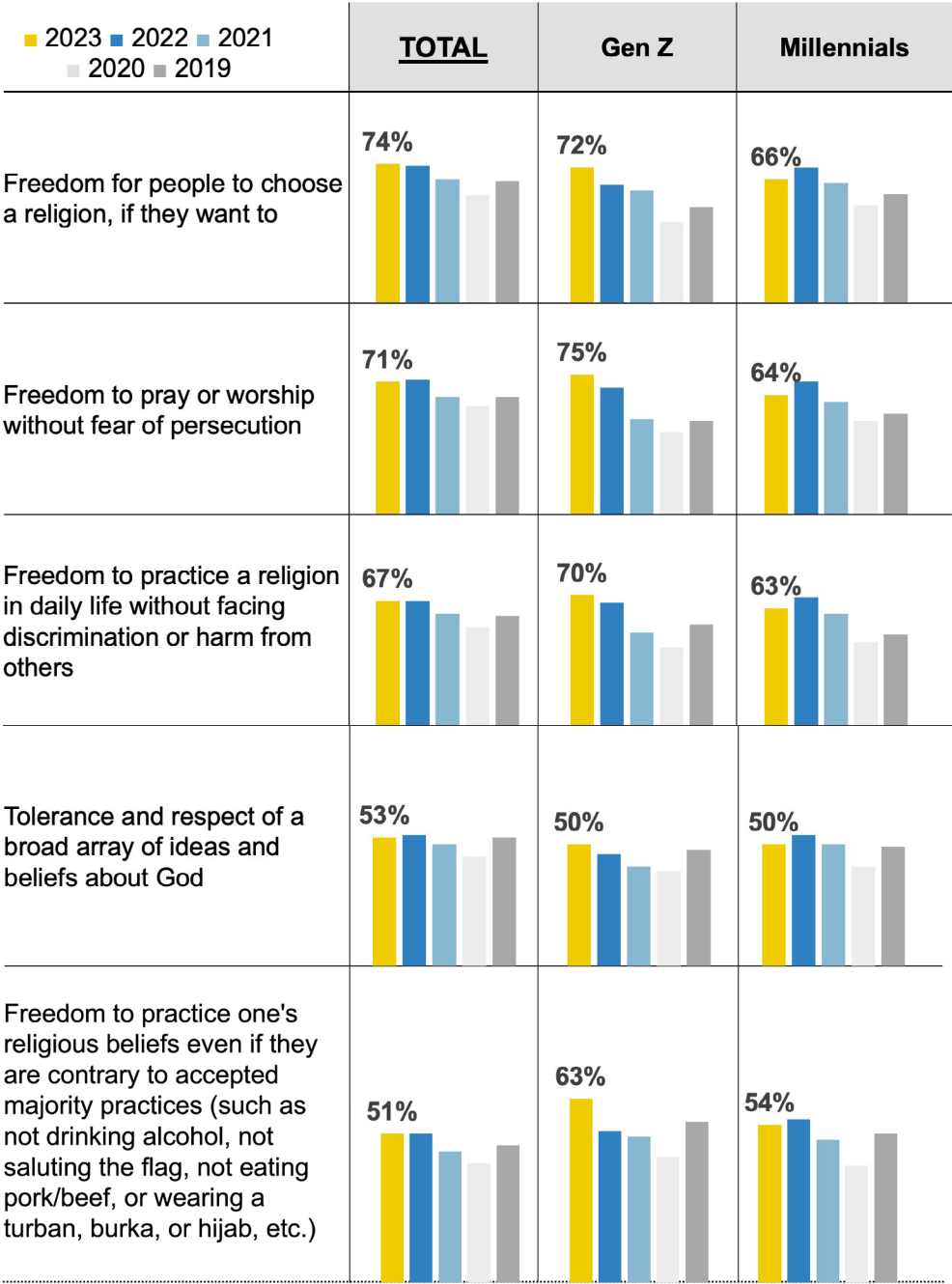
crossed, with Gen Z being generally more accepting than Millennials. Millennials have lagging support for the freedom of people to choose a religion (66% “completely accept or support”, 8 points below average and 6 points below Gen Z). Exactly half of Millennials answered that they “completely accept and support” tolerance and respect of different ideas and beliefs about God, making Millennials less supportive of religion overall than the broader population, but just as supportive as Gen Z. Gen Z scored higher than Millennials on more than half the questions in the Religious Pluralism dimension, with their top result being for the freedom to practice one’s religious beliefs even if they are contrary to the majority practiced. Sixty-three percent of Gen Z completely accept and support this, 12 points higher than the average of 51%.

As was the case last year, Gen Z’s support for the six freedoms in the dimension of Religion and Policy is lower than the American average: while all Americans score 66 on this dimension of the Index, Gen Z scores 59. This is a marked drop-off from Millennials, Gen X and Boomers, who scored 66, 67, 68 respectively: a perfect progression with little variation. Silent Generation respondents showed a marked increase in support in this dimension (scoring 74) but this must be taken with some caution due to a low base size.

Why is Gen Z willing to support some aspects of religious liberty and not others? Research and reporting suggest that Gen Z values supporting and giving voice to populations that have not previously had a place on the stage, which dovetails with Gen Z’s strong support for religious pluralism. This year’s Index found that Gen Z is five points more likely (44%) to say that people of faith are part of the solution to our problems as a nation than they are to say the same of religion (39%). Other generations are equally or *more* likely to say that religion is part of the solution. This may suggest that Gen Z is more skeptical of religious institutions, but trusts individuals to have good moral instincts.

Gen Z values the right to individual spirituality over the right to share one’s faith with others. Gen Z largely supports the right to choose a religion, (72% completely accept and support) but shows far less strong support for the freedom of individuals to preach the doctrine of their faith. Gen Z also has the largest gap between supporting sharing religious beliefs versus preaching religious beliefs. 48% of Gen Z said that they completely accept and support the freedom to express or share religion but only 36% completely accept and support the same freedom of individuals to preach the doctrine of their faith to others. This could be because the generation associates preaching with traditional ways of thinking. These results could also be a sign that Gen Z is more

Religious Pluralism by Generation
Net completely accept and support:



uncomfortable with heated conversations about religion. Gen Z grew up in an era of public discourse that often depicted religion as controversial or pitted it against other interests – a narrative that Gen Z may wish to avoid participating in.

Conclusion

Although much ink has been spilled on claims of declining religiosity and the crisis of American institutions, this year's data shows that Americans still value their religious liberty, despite divisions over important issues. This year's increasing Index score and rebounding confidence in faith and religion as the solution to America's problems should dispel sky-is-falling narratives about American culture.

With nearly two-thirds of Americans believing that the Religious Freedom Restoration Act sets the right standard and nearly three-quarters of them backing an example of RFRA in action when it comes to the question of Native American sacred sites, it seems clear that Americans are not as divided on the issue of religious freedom as some might think. This is true even on hot-button questions: we found that more than 60% of Americans believe that otherwise lawful speech should not be prohibited around abortion clinics, and that most Americans support the rights of religious Americans to raise their children in their faith tradition.

At the same time, there are still areas

of concern. 41% of Americans say that religion is “extremely” or “very” important to them, down from 43% in 2019 and a high of 47% in 2021. Sixty-seven percent of Americans find religion at least somewhat important, down from the Index high of 70% in 2019. While these are marginal losses, all five years of Index results show convincingly that people of faith are an important component of a healthy, pluralistic culture. Even among people who are not themselves religious, the presence of religious people inspires greater confidence in people of faith.

Generationally, it is true that younger Americans have a different view of religious liberty. Older generations have a healthier appreciation for the need for strong religious protections against government action, but they also have ideas about workplace accommodations that might not take into account the needs of people of faith, especially as our society grows more religiously diverse. Gen Z, on the other hand, is more attuned to the needs of people to live out their faith at work as well as at home and chosen place of worship – but could use an appreciation of how people of faith need legal protections that extend beyond words and clothing to actions and deeds. Young and old, Americans have a better appreciation of what religious people need when they are taken together as a nation instead of split apart as generational cross-sections.

And that is the story of the United States

in many ways, not just generationally. *E pluribus unum* – “out of many, one” – these Index findings show that is true time and time again. Any dissection of the findings can reveal some unpleasant truths, but taken together, our nation values religion and people of faith, approves of strong protections for religious liberty, and supports a healthy, diverse and pluralistic society where Americans of all faiths (or none at all) can live together in harmony, supporting each other's right to live and practice their faith freely.

Appendix A:
Interview Schedule

2023 Religious Freedom Annual Index

Prepared for: The Becket Fund
Interview Dates: September 28-October 5, 2023
Audience: n=1,000

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

Index questions highlighted

INDEX

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Religious Freedom Index	69	68	68	66	67
Religious Pluralism	84	84	80	77	80
Religious Sharing	72	72	71	69	71
Religion and Policy	66	65	68	66	67
Religion in Action	68	68	67	65	66
Religion in Society	65	62	65	62	63
Church and State	59	56	58	56	58

SECTION 200: RELIGIOUS FREEDOM

Q209. How important is religion in your own life?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
EXTREMELY/ VERY IMPORTANT (NET)	41%	38%	47%	41%	43%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	67%	65%	67%	62%	70%
Extremely important	19%	19%	23%	21%	22%
Very important	22%	19%	23%	19%	21%
Somewhat important	26%	26%	21%	22%	27%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	34%	35%	33%	38%	30%
Not very important	14%	14%	12%	16%	13%
Not at all important	20%	22%	21%	21%	17%
Question not asked	NA	NA	NA	NA	NA

	2023	2022	2021	2020	2019
Base: Have Religious Affiliation	773	795	827	822	833
EXTREMELY/ VERY IMPORTANT (NET)	52%	48%	56%	49%	51%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	83%	79%	80%	74%	82%
Extremely important	24%	24%	28%	26%	26%
Very important	28%	24%	28%	23%	25%
Somewhat important	31%	31%	24%	24%	30%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	17%	21%	20%	26%	18%
Not very important	11%	12%	10%	16%	11%
Not at all important	6%	9%	10%	11%	8%

	2023	2022	2021	2020	2019
Base: Have No Religious Affiliation	227	209	173	178	167
EXTREMELY/ VERY IMPORTANT (NET)	3%	3%	3%	-	3%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	12%	11%	8%	9%	14%
Extremely important	-	1%	1%	-	1%
Very important	3%	1%	2%	-	2%
Somewhat important	9%	9%	5%	9%	11%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	88%	89%	92%	91%	86%
Not very important	21%	21%	20%	20%	23%
Not at all important	67%	68%	72%	71%	63%
Question not asked	NA	NA	NA	NA	NA

	2023	2022	2021	2020	2019
Base: Person of Faith (1): Religion is Extremely/Very/Somewhat Important (Q209) and Not Atheist or Other (Q140)	638	625	661	606	680
EXTREMELY/ VERY IMPORTANT (NET)	63%	61%	70%	67%	63%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%	100%	100%
Extremely important	29%	30%	35%	35%	32%
Very important	33%	30%	35%	32%	30%
Somewhat important	37%	39%	30%	33%	37%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-	-	-
Not very important	-	-	-	-	-
Not at all important	-	-	-	-	-

	2023	2022	2021	2020	2019
Base: Person of Faith (2): Religion is Extremely/Very/Somewhat Important (Q209)	665	649	674	622	703
EXTREMELY/ VERY IMPORTANT (NET)	61%	59%	69%	65%	61%
EXTREMELY/ VERY/ SOMEWHAT IMPORTANT (NET)	100%	100%	100%	100%	100%
Extremely important	28%	30%	35%	34%	32%
Very important	33%	30%	35%	31%	30%
Somewhat important	39%	41%	31%	35%	39%
NOT VERY/ NOT AT ALL IMPORTANT (NET)	-	-	-	-	-
Not very important	-	-	-	-	-
Not at all important	-	-	-	-	-

HQ209. Faith Status

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Person of Faith	67%	65%	67%	62%	70%
Not a Person of Faith	34%	35%	33%	38%	30%

Q237. A federal civil rights law says that the government cannot burden religious freedom unless: 1) it has a compelling reason; and 2) it chooses the option that is the least restrictive of religious freedom.

Do you think this standard is...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
Too protective of religious freedom	12%	-	-	-	-
Just about right	62%	-	-	-	-
Not protective enough of religious freedom	26%	-	-	-	-

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.

	2023	2022	2021	2020	2019
Base: Split Third A	336	337	331	334	334
PART OF THE SOLUTION (NET)	59%	50%	61%	59%	56%
Definitely part of the solution	24%	23%	31%	25%	28%
Somewhat part of the solution	35%	27%	30%	34%	28%
PART OF THE PROBLEM (NET)	41%	50%	39%	41%	44%
Somewhat part of the problem	29%	30%	26%	28%	31%
Definitely part of the problem	12%	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?

	2023	2022	2021	2020	2019
Base: Split Third B	332	332	335	333	333
PART OF THE SOLUTION (NET)	57%	55%	64%	62%	59%
Definitely part of the solution	23%	24%	28%	31%	24%
Somewhat part of the solution	34%	32%	35%	31%	36%
PART OF THE PROBLEM (NET)	43%	45%	36%	38%	41%
Somewhat part of the problem	34%	30%	24%	29%	31%
Definitely part of the problem	10%	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?

	2023	2022	2021	2020	2019
Base: Split Third C	332	335	334	333	334
PART OF THE SOLUTION (NET)	58%	50%	58%	61%	57%
Definitely part of the solution	25%	20%	25%	26%	25%
Somewhat part of the solution	33%	30%	33%	35%	32%
PART OF THE PROBLEM (NET)	42%	50%	42%	39%	43%
Somewhat part of the problem	31%	33%	28%	25%	31%
Definitely part of the problem	11%	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?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	67%	69%	64%	58%	65%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	91%	90%	88%	86%	90%
MODERATE / SMALL AMOUNT (NET)	30%	28%	33%	39%	32%
Completely	34%	34%	35%	28%	30%
A good amount	34%	34%	28%	30%	35%
A moderate amount	24%	22%	24%	29%	25%
A small amount	7%	6%	9%	10%	7%
Not at all	2%	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?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	53%	50%	54%	47%	51%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	81%	76%	81%	82%	83%
MODERATE / SMALL AMOUNT (NET)	42%	44%	41%	47%	44%
Completely	22%	22%	27%	19%	18%
A good amount	31%	28%	27%	28%	33%
A moderate amount	27%	26%	27%	36%	32%
A small amount	14%	17%	14%	11%	12%
Not at all	5%	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)	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	77%	76%	68%	61%	67%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	70%	71%	64%	57%	65%
03. Freedom to express or share religious beliefs with others	48%	50%	52%	43%	48%
04. Freedom to pray or worship without fear of persecution	75%	74%	69%	61%	67%
05. Freedom of individuals to preach the doctrine of their faith to others	35%	38%	39%	37%	40%
06. Freedom for people to run their business or private organizations according to their religious beliefs	36%	38%	40%	36%	40%
07. Tolerance and respect of a broad array of ideas and beliefs about God	56%	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.)	37%	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	43%	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	46%	43%	47%	43%	47%
11. The freedom for people to rely on their personal religious beliefs to guide their voting	41%	41%	45%	43%	45%

decisions—which candidates to vote for and how to vote on different issues					
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.)	53%	53%	48%	46%	48%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	42%	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)	30%	32%	36%	32%	36%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	25%	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	23%	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	35%	36%	35%	34%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	19%	20%	26%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	40%	38%	42%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (ABSOLUTELY ESSENTIAL/IMPORTANT PART) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	95%	94%	89%	86%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	94%	93%	90%	85%	87%
03. Freedom to express or share religious beliefs with others	86%	86%	83%	79%	81%
04. Freedom to pray or worship without fear of persecution	94%	94%	91%	86%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	72%	71%	76%	74%	72%
06. Freedom for people to run their business or private organizations according to their religious beliefs	75%	75%	77%	71%	75%
07. Tolerance and respect of a broad array of ideas and beliefs about God	90%	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.)	69%	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	85%	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	74%	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	76%	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.)	87%	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	81%	80%	78%	75%	72%

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)	66%	65%	67%	66%	69%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	59%	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	59%	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%	73%	70%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	45%	46%	53%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	69%	70%	77%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (NOT A VERY IMPORTANT PART/DEFINITELY NOT IMPORTANT) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	5%	6%	11%	15%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	6%	7%	10%	15%	13%
03. Freedom to express or share religious beliefs with others	14%	14%	17%	21%	19%
04. Freedom to pray or worship without fear of persecution	6%	6%	9%	14%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	28%	29%	24%	26%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	25%	25%	23%	29%	25%
07. Tolerance and respect of a broad array of ideas and beliefs about God	11%	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.)	31%	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	15%	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	26%	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%	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.)	13%	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)	19%	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)	34%	35%	33%	34%	31%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	41%	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	41%	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%	27%	28%	30%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	55%	54%	48%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	31%	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.

SUMMARY TABLE OF TOP BOX (COMPLETELY ACCEPT AND SUPPORT)	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	74%	73%	66%	57%	65%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	67%	67%	60%	53%	59%
03. Freedom to express or share religious beliefs with others	44%	47%	45%	41%	45%
04. Freedom to pray or worship without fear of persecution	71%	72%	63%	58%	63%
05. Freedom of individuals to preach the doctrine of their faith to others	37%	36%	38%	35%	38%
06. Freedom for people to run their business or private organizations according to their religious beliefs	36%	37%	39%	36%	39%
07. Tolerance and respect of a broad array of ideas and beliefs about God	53%	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.)	38%	36%	41%	35%	41%
Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	42%	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	45%	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%	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%	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	40%	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).	31%	33%	36%	32%	37%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates.	29%	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	24%	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.	34%	35%	35%	32%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	21%	22%	29%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	38%	38%	43%	-	-

<i>SUMMARY TABLE OF TOP 2 BOX (COMPLETELY/MOSTLY ACCEPT AND SUPPORT) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	94%	93%	90%	87%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	94%	93%	88%	86%	87%
03. Freedom to express or share religious beliefs with others	84%	85%	81%	79%	81%
04. Freedom to pray or worship without fear of persecution	93%	94%	89%	88%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	74%	73%	75%	73%	73%
06. Freedom for people to run their business or private organizations according to their religious beliefs	75%	73%	76%	72%	73%
07. Tolerance and respect of a broad array of ideas and beliefs about God	90%	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.)	68%	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	82%	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%	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	79%	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.)	86%	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%	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)	65%	69%	69%	68%	70%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	62%	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	62%	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	72%	74%	71%	71%	-
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	47%	49%	57%	-	-
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	71%	71%	75%	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (SOMEWHAT/HEAVILY CHALLENGE AND OPPOSE) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
01. Freedom for people to choose a religion, if they want to	6%	7%	10%	13%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	6%	7%	12%	14%	13%
03. Freedom to express or share religious beliefs with others	16%	15%	19%	22%	19%
04. Freedom to pray or worship without fear of persecution	7%	6%	12%	12%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	26%	27%	25%	27%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	25%	27%	24%	28%	27%
07. Tolerance and respect of a broad array of ideas and beliefs about God	10%	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.)	32%	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	18%	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%	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	21%	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.)	14%	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%	21%	25%	27%	26%

14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	35%	31%	31%	32%	30%	
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	38%	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	38%	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	28%	26%	29%	29%	-	
19. Freedom for religious employers to require their employees to live in accordance with the organization's religious beliefs.	53%	51%	43%	-	-	
20. Freedom for healthcare workers with religious objections to abortion not to participate in abortion procedures	29%	29%	25%	-	-	

SECTION 500: RELIGION IN THE PUBLIC SPHERE

Q541. Please indicate if you support or oppose each of the following policies.

<i>SUMMARY TABLE OF SUPPORT (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	1,000	-
Private religious schools should be allowed to decide who teaches and passes down their faith.	57%	-	-	-	-
Churches, religious schools, and other religious ministries should be allowed to ensure that their members and leaders agree with the core principles of their faith.	56%	-	-		-
Private religious schools should be allowed to require that teachers uphold the school's religious beliefs.	56%	-	-	-	-
Government officials should punish a religious organization if the religious organization requires its members or leaders to agree with its core principles of faith and these core principles are in conflict with the government's policies.	17%	-	-	23%	-
Private religious organizations should be allowed to ensure that their members and leaders agree with the core principles of their faith.	-	-	-	48%	-
Religious student organizations at public universities should be allowed to ensure that their members and leaders agree with the core principles of their faith.	-	-	-	45%	-
Public university officials should shut down religious student organizations when they disagree with the religious student organizations' beliefs.	-	-	-	18%	-

<i>SUMMARY TABLE OF OPPOSE (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	1,000	-
Government officials should punish a religious organization if the religious organization requires its members or leaders to agree with its core principles of faith and these core principles are in conflict with the government's policies.	49%	-	-	39%	-
Private religious schools should be allowed to require that teachers uphold the school's religious beliefs.	16%	-	-	-	-
Churches, religious schools, and other religious ministries should be allowed to ensure that their members and leaders agree with the core principles of their faith.	15%	-	-	-	-
Private religious schools should be allowed to decide who teaches and passes down their faith.	15%	-	-	-	-
Public university officials should shut down religious student organizations when they disagree with the religious student organizations' beliefs.	-	-	-	44%	-
Religious student organizations at public universities should be allowed to ensure that their members and leaders agree with the core principles of their faith.	-	-	-	16%	-
Private religious organizations should be allowed to ensure that their members and leaders agree with the core principles of their faith.	-	-	-	15%	-

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

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT AGREE (NET)</i>	2023	2022	2021	2020	2019
Base: 2023 Split Sample A/B; 2021 All Respondents	Varies*	-	1,000	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set rules and guidelines that reflect the organization's religious beliefs and professional medical judgment. [SPLIT SAMPLE A]	40%	-	-	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs and professional medical judgment (e.g. abortion, sterilizations, etc.). [SPLIT SAMPLE A]	31%	-	-	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in sexual reassignment surgery even if that procedure violates their religious beliefs and professional medical judgment. [SPLIT SAMPLE B]	22%	-	-	-	-
Hospitals and healthcare systems run by religious organizations should be legally required to perform sexual reassignment surgery even if that procedure violates their religious beliefs and professional medical judgment. [SPLIT SAMPLE B]	22%	-	-	-	-
Healthcare systems and practitioners should respect patients' religious beliefs.	-	-	68%	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set policies and standards of care that reflect the organization's religious beliefs.	-	-	44%	-	-
Healthcare providers should be able to terminate an employee who refuses to participate in a medical practice or procedure due to religious beliefs.	-	-	34%	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs (e.g. abortion, gender transition surgery, sterilizations, etc.).	-	-	33%	-	-
Religious healthcare providers should be able to terminate an employee who violates policy with regard to the organization's religious beliefs.	-	-	33%	-	-

*Split Sample A [n=500] / Split Sample B [n=500]

<i>SUMMARY TABLE OF STRONGLY/ SOMEWHAT DISAGREE (NET)</i>	2023	2022	2021	2020	2019
Base: 2023 Split Sample A/B; 2021 All Respondents	Varies*	-	1,000	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in sexual reassignment surgery even if that procedure violates their religious beliefs and professional medical judgment. [SPLIT SAMPLE B]	52%	-	-	-	-
Hospitals and healthcare systems run by religious organizations should be legally required to perform sexual reassignment surgery even if that procedure violates their religious beliefs and professional medical judgment. [SPLIT SAMPLE B]	51%	-	-	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs and professional medical judgment (e.g. abortion, sterilizations, etc.). [SPLIT SAMPLE A]	44%	-	-	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set rules and guidelines that reflect the organization's religious beliefs and professional medical judgment. [SPLIT SAMPLE A]	32%	-	-	-	-
Healthcare providers should be able to terminate an employee who refuses to participate in a medical practice or procedure due to religious beliefs.	-	-	39%	-	-
Religious healthcare providers should be able to terminate an employee who violates policy with regard to the organization's religious beliefs.	-	-	39%	-	-
Doctors, nurses and other healthcare practitioners should be legally required to participate in medical practices or procedures even if they violate their religious beliefs (e.g. abortion, gender transition surgery, sterilizations, etc.).	-	-	38%	-	-
Hospitals and healthcare systems run by religious organizations should be allowed to set policies and standards of care that reflect the organization's religious beliefs.	-	-	26%	-	-
Healthcare systems and practitioners should respect patients' religious beliefs.	-	-	10%	-	-

*Split Sample A [n=500] / Split Sample B [n=500]

Q593A. 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.

The federal government has recently proposed transferring ownership of a sacred site to a mining company so the company can mine a large copper deposit at the site.

Supporters of the mine say it will produce jobs and provide copper, which is needed to help the U.S. transition to electric vehicles. Opponents of the mine say it will damage the environment and destroy an ancient Native American sacred site, ending key Native American religious practices forever.

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
SUPPORT (NET)	74%	-	-	-	-
Strongly support	43%	-	-	-	-
Somewhat support	30%	-	-	-	-
OPPOSE (NET)	26%	-	-	-	-
Somewhat oppose	16%	-	-	-	-
Strongly oppose	10%	-	-	-	-

SECTION 1100: RELIGION IN THE PUBLIC SPHERE: PART II

Q1100.The Individuals with Disabilities Education Act (IDEA) provides federal funds to states for students with special needs to attend private schools if their educational needs cannot be met at a public school. Some states ban religious private schools from participating in this program.

To what extent do you support or oppose allowing parents to access IDEA funds for their child to attend a religious private school, if the child’s needs cannot be met at a public school?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
SUPPORT (NET)	54%	-	-	-	-
Strongly support	27%	-	-	-	-
Somewhat support	28%	-	-	-	-
Neither support nor oppose	28%	-	-	-	-
OPPOSE (NET)	18%	-	-	-	-
Somewhat oppose	10%	-	-	-	-
Strongly oppose	8%	-	-	-	-

Q1103. (SPLIT SAMPLE A) The Supreme Court has decided that excluding groups from public programs or funding because of their religion is unconstitutional. The state of Minnesota offers a program in which high school juniors and seniors may take college classes and receive both high school and college credit. The state covers the cost of tuition and materials such as textbooks for students who participate in this program. In 2023, the state decided to ban students from choosing to use these funds at religious colleges if they require a statement of faith from students who attend.

To what extent do you support or oppose banning religious colleges who require a statement of faith from this program?

	2023	2022	2021	2020	2019
Base: Split Half A	497	-	-	-	-
SUPPORT (NET)	26%	-	-	-	-
Strongly support	11%	-	-	-	-
Somewhat support	15%	-	-	-	-
Neither support nor oppose	36%	-	-	-	-
OPPOSE (NET)	38%	-	-	-	-
Somewhat oppose	17%	-	-	-	-
Strongly oppose	21%	-	-	-	-

(SPLIT SAMPLE B) The state of Minnesota offers a program in which high school juniors and seniors may take college classes and receive both high school and college credit. The state covers the cost of tuition and materials such as textbooks for students who participate in this program. In 2023, the state decided to ban students from choosing to use these funds at religious colleges if they require a statement of faith from students who attend.

To what extent do you support or oppose banning religious colleges who require a statement of faith from this program?

	2023	2022	2021	2020	2019
Base: Split Half B	503	-	-	-	-
SUPPORT (NET)	26%	-	-	-	-
Strongly support	11%	-	-	-	-
Somewhat support	16%	-	-	-	-
Neither support nor oppose	33%	-	-	-	-
OPPOSE (NET)	41%	-	-	-	-
Somewhat oppose	21%	-	-	-	-
Strongly oppose	20%	-	-	-	-

Q1107. Earlier this year, the Massachusetts state foster care program denied an otherwise qualified Catholic couple from being foster parents because the couple holds traditional Catholic beliefs about sexual orientation and gender identity.

To what extent do you support or oppose Massachusetts’s decision?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
SUPPORT (NET)	23%	-	-	-	-
Strongly support	11%	-	-	-	-
Somewhat support	13%	-	-	-	-
Neither support nor oppose	23%	-	-	-	-
OPPOSE (NET)	54%	-	-	-	-
Somewhat oppose	18%	-	-	-	-
Strongly oppose	36%	-	-	-	-

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...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
AGREE WITH SMITH (NET)	73%	72%	71%	65%	66%
Exactly like Smith	33%	30%	33%	28%	30%
Somewhat like Smith	40%	42%	38%	37%	36%
AGREE WITH JONES (NET)	27%	28%	29%	35%	34%
Somewhat like Jones	18%	18%	18%	22%	23%
Exactly like Jones	9%	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.

Is your opinion...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
AGREE WITH SMITH (NET)	52%	50%	54%	53%	56%
Exactly like Smith	22%	21%	22%	21%	23%
Somewhat like Smith	31%	29%	32%	32%	33%
AGREE WITH JONES (NET)	48%	50%	46%	47%	44%
Somewhat like Jones	28%	26%	26%	28%	26%
Exactly like Jones	19%	24%	21%	20%	18%

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

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

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

Is your opinion...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	1,000	-	-
AGREE WITH SMITH (NET)	67%	-	63%	-	-
Exactly like Smith	37%	-	28%	-	-
Somewhat like Smith	31%	-	34%	-	-
AGREE WITH JONES (NET)	33%	-	37%	-	-
Somewhat like Jones	21%	-	24%	-	-
Exactly like Jones	11%	-	13%	-	-

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

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

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

Is your opinion...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	1,000	-	-
AGREE WITH SMITH (NET)	58%	-	46%	-	-
Exactly like Smith	32%	-	21%	-	-
Somewhat like Smith	26%	-	25%	-	-
AGREE WITH JONES (NET)	43%	-	54%	-	-
Somewhat like Jones	23%	-	30%	-	-
Exactly like Jones	20%	-	24%	-	-

Q637. Please indicate the degree to which you agree or disagree with the following statements about parental rights.

<i>SUMMARY TABLE OF TOP 2 BOX (SOMEWHAT/STRONGLY AGREE) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
Parents should be able to opt their children out of public school curriculum on gender and sexuality that violates their religious beliefs or that they believe is not age appropriate.	74%	-	-	-	-
Schools should be allowed to encourage children to transition their genders.	24%	-	-	-	-
Schools should be allowed to hide information from parents about their child's decision to adopt a new name, new pronouns, or begin a gender transition.	21%	-	-	-	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (SOMEWHAT/STRONGLY DISAGREE) (NET)</i>	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
Schools should be allowed to hide information from parents about their child's decision to adopt a new name, new pronouns, or begin a gender transition.	80%	-	-	-	-
Schools should be allowed to encourage children to transition their genders.	76%	-	-	-	-
Parents should be able to opt their children out of public school curriculum on gender and sexuality that violates their religious beliefs or that they believe is not age appropriate.	26%	-	-	-	-

Q638. Regardless of opt-out policies, what is the **earliest** grade in which it is appropriate for schools to instruct children on concepts such as human sexuality and gender identity?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
PRE-K / KINDERGARTEN (NET)	3%	-	-	-	-
Preschool	2%	-	-	-	-
Kindergarten	1%	-	-	-	-
ELEMENTARY SCHOOL (NET)	21%	-	-	-	-
1 st grade	2%	-	-	-	-
2 nd grade	1%	-	-	-	-
3 rd grade	4%	-	-	-	-
4 th grade	5%	-	-	-	-
5 th grade	9%	-	-	-	-
MIDDLE SCHOOL (NET)	30%	-	-	-	-
6 th grade	15%	-	-	-	-
7 th grade	8%	-	-	-	-
8 th grade	7%	-	-	-	-
HIGH SCHOOL (NET)	15%	-	-	-	-
9 th grade	6%	-	-	-	-
10 th grade	5%	-	-	-	-
11 th grade	1%	-	-	-	-
12 th grade	3%	-	-	-	-
Schools should never instruct children on concepts such as human sexuality and gender identity	31%	-	-	-	-

Q640. Which of the following opinions is closest to your own?

Smith believes that local governments **should be able to** ban someone from standing on a public sidewalk outside an abortion clinic and approaching women with information and offers to help.

Jones believes that local governments **should not be able to** ban someone from standing on a public sidewalk outside an abortion clinic and approaching women with information and offers to help.

Is your opinion...?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
AGREE WITH SMITH (NET)	38%	-	-	-	-
Exactly like Smith	16%	-	-	-	-
Somewhat like Smith	22%	-	-	-	-
AGREE WITH JONES (NET)	62%	-	-	-	-
Somewhat like Jones	35%	-	-	-	-
Exactly like Jones	27%	-	-	-	-

SECTION 800: RELIGIOUSITY

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
A TOP INFLUENCING FACTOR / GOOD AMOUNT (NET)	30%	25%	30%	27%	30%
A TOP INFLUENCING FACTOR / GOOD / MODERATE AMOUNT (NET)	53%	45%	53%	52%	55%
MODERATE / SMALL AMOUNT (NET)	40%	37%	37%	41%	43%
A top influencing factor	10%	10%	12%	10%	12%
A good amount	20%	15%	18%	17%	17%
A moderate amount	23%	20%	23%	24%	25%
A small amount	17%	17%	14%	17%	18%
Not at all	30%	38%	33%	32%	28%

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

	2023	2022	2021	2020	2019
Base: Person of Faith	665	649	674	622	703
COMPLETELY / GOOD AMOUNT (NET)	50%	55%	55%	52%	45%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	84%	84%	86%	84%	82%
MODERATE / SMALL AMOUNT (NET)	48%	42%	42%	45%	51%
Completely	21%	19%	24%	21%	18%
A good amount	29%	35%	31%	31%	27%
A moderate amount	34%	29%	31%	32%	37%
A small amount	14%	13%	11%	13%	15%
Not at all	2%	3%	3%	3%	4%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Yes	38%	39%	40%	43%	41%
No	62%	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]

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
WEEKLY (NET)	26%	27%	28%	28%	28%
WEEKLY / MONTHLY (NET)	38%	35%	44%	40%	40%
At least once a week	13%	15%	14%	14%	15%
Almost every week	13%	12%	14%	13%	13%
About once a month	12%	8%	16%	13%	13%
SELDOM / NEVER (NET)	62%	65%	56%	60%	60%
Seldom	28%	30%	25%	28%	29%
Never	34%	35%	32%	32%	30%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
PEOPLE OF FAITH IN CIRCLE (NET)	86%	83%	83%	74%	84%
My family	72%	70%	65%	58%	67%
My friends	58%	58%	55%	46%	52%
My co-workers	19%	19%	20%	14%	20%
Other associates	16%	15%	14%	9%	13%
I don't have any people of faith in my social circle	14%	17%	17%	26%	16%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
CHRISTIAN (NET)	61%	63%	61%	65%	66%
Catholic	21%	22%	21%	22%	23%
Protestant	17%	20%	19%	19%	21%
Other Christian	16%	14%	12%	11%	14%
Evangelical	4%	4%	4%	6%	5%
The Church of Jesus Christ of Latter-day Saints [2020-2021] / Mormon [2019]	2%	2%	2%	3%	1%
Orthodox	1%	*	1%	2%	1%
Jehovah's Witness	1%	1%	2%	1%	1%
Mainline	-	-	-	-	-
NON-CHRISTIAN (NET)	34%	31%	34%	31%	29%
Agnostic (not affiliated with any religion)	18%	15%	12%	14%	12%
Jewish	3%	2%	3%	2%	3%
Buddhist	1%	1%	1%	2%	2%
Muslim	1%	1%	2%	2%	1%
Hindu	1%	*	1%	-	1%
Other	11%	11%	16%	12%	11%
Atheist	5%	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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
New England	5%	5%	5%	4%	5%
Middle Atlantic	13%	13%	13%	14%	13%
East North Central	14%	14%	14%	15%	15%
West North Central	6%	7%	6%	6%	7%
South Atlantic	20%	20%	20%	21%	20%
East South Central	6%	6%	6%	6%	6%
West South Central	12%	12%	12%	11%	12%
Mountain	8%	8%	8%	7%	7%
Pacific	16%	16%	16%	16%	16%

Q106. HIDDEN - COMPUTED AGE

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
18-34 (NET)	30%	28%	30%	30%	30%
18-24	12%	12%	11%	13%	13%
25-34	18%	17%	19%	17%	18%
35-54 (NET)	33%	33%	32%	33%	34%
35-44	16%	17%	18%	17%	17%
45-54	16%	16%	14%	16%	17%
55+ (NET)	38%	39%	38%	37%	36%
55-64	16%	17%	16%	17%	17%
65+	21%	22%	23%	20%	19%

Q110. What is your gender?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Male	49%	48%	46%	47%	49%
Female	51%	52%	54%	53%	51%

Q127. Which of the following best describes you?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	-	-	-	-
Straight / Heterosexual	90%	-	-	-	-
LGBT+ (NET)	10%	-	-	-	-
Gay / Lesbian / Homosexual	3%	-	-	-	-
Bisexual	6%	-	-	-	-
Transgender	1%	-	-	-	-
Other	1%	-	-	-	-

Q131. HIDDEN - COMBINED ETHNICITY

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Hispanic	16%	16%	17%	17%	16%
White, Non-Hispanic	63%	64%	63%	62%	64%
Black, Non-Hispanic	12%	12%	12%	13%	12%
Asian, Non-Hispanic	6%	6%	6%	6%	6%
Multi-Race, Non-Hispanic	2%	1%	1%	2%	2%
Other, Non-Hispanic	1%	1%	1%	1%	1%

SECTION 1000: DEMOGRAPHICS

Q1000. Are you currently registered to vote?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Yes	85%	85%	84%	83%	80%
No	14%	13%	15%	13%	18%
Not sure	2%	2%	2%	4%	2%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Republican	28%	25%	27%	30%	27%
Democrat	33%	36%	37%	34%	35%
Independent	27%	27%	26%	24%	24%
Libertarian	2%	2%	2%	2%	2%
Something else	3%	3%	2%	2%	2%
Not sure	3%	5%	4%	5%	6%
Decline to answer	2%	2%	3%	4%	5%

Q1015/Q1016/Q1017. Combined Ideology

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
CONSERVATIVE (NET)	39%	36%	38%	41%	37%
Very conservative	11%	10%	14%	14%	12%
Somewhat conservative	15%	13%	12%	12%	11%
Lean conservative	14%	13%	12%	15%	13%
Moderate	16%	18%	15%	17%	13%
LIBERAL (NET)	35%	36%	36%	30%	35%
Lean liberal	9%	10%	10%	8%	9%
Somewhat liberal	14%	13%	14%	13%	14%
Very liberal	12%	12%	13%	9%	13%
NOT SURE / DECLINE TO ANSWER (NET)	10%	11%	12%	12%	15%
Not sure	7%	8%	9%	9%	10%
Decline to answer	3%	3%	3%	3%	5%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
HIGH SCHOOL OR LESS (NET)	40%	34%	39%	40%	36%
Less than high school (8th grade or less)	1%	1%	2%	2%	2%
Some high school (9th-12th grade)	12%	5%	8%	9%	5%
High school graduate	27%	28%	30%	28%	29%
SOME COLLEGE (NET)	31%	33%	31%	32%	34%
Some college, but no degree	21%	20%	20%	19%	20%
Associate's Degree (Vocational / Technical)	10%	13%	11%	13%	14%
Bachelor's degree	18%	23%	20%	19%	17%
POSTGRADUATE (NET)	11%	10%	11%	9%	13%
Master's degree	9%	8%	9%	9%	9%
Professional degree	1%	2%	1%	1%	2%
Doctorate degree	1%	1%	1%	-	2%
Prefer not to answer	-	-	-	-	-

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
EMPLOYED (NET)	50%	48%	50%	49%	48%
Employed full-time	33%	32%	34%	34%	33%
Employed part-time	10%	9%	8%	9%	11%
Self-employed	7%	7%	7%	6%	5%
Not employed	12%	13%	12%	13%	11%
Retired	24%	24%	25%	24%	26%
Student	4%	4%	4%	4%	4%
Stay-at-home spouse or partner	8%	9%	7%	9%	9%
Prefer not to answer	1%	2%	1%	2%	2%

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

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
Single, never married	33%	32%	30%	33%	30%
Married or civil union	40%	42%	44%	43%	44%
DIVORCED / SEPARATED / WIDOWED (NET)	19%	16%	18%	15%	17%
Divorced	11%	10%	11%	8%	10%
Separated	3%	1%	2%	2%	3%
Widow/Widower	4%	4%	5%	5%	5%
Living with partner	8%	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?

	2023	2022	2021	2020	2019
Base: All Respondents	1,000	1,004	1,000	1,000	1,000
None	69%	69%	63%	67%	68%
1-4 (NET)	27%	26%	32%	28%	26%
1	12%	13%	17%	14%	12%
2	9%	9%	11%	9%	10%
3	4%	3%	4%	3%	3%
4	2%	1%	1%	1%	2%
5+	1%	1%	1%	-	1%
Decline to answer	3%	4%	4%	6%	5%
MEAN	0.6	0.5	0.6	0.5	0.6

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Recommended Citation

The Becket Fund for Religious Liberty, January 2024. “Religious Freedom Index: American Perspectives on the First Amendment”





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