

NOVEMBER 2020

SECOND EDITION



RELIGIOUS FREEDOM INDEX

*American Perspectives on
the First Amendment*



BECKET

Religious Liberty for All

2020 RELIGIOUS FREEDOM INDEX

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First Amendment*



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FREEDOM
INDEX**

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Perspectives on the
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About the Becket Fund for Religious Liberty

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

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

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Data files from this and last year’s Religious Freedom Index can be accessed through the Association for Religion Data Archives at thearda.com/archive.

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Executive Summary

A year full of uncertainty sets the stage for the second annual Religious Freedom Index. Although the questions constituting the Index stay the same—providing a consistent year-by-year picture of American perspectives on religion, culture, and the law—this year’s report also includes new questions on how religion and religious freedom relate to the COVID-19 pandemic, racial justice, and the 2020 election.

Since the release of the first edition of the Religious Freedom Index at the end of 2019, Americans have sailed through a maelstrom of unexpected changes. But the Index—which is based on asking the same questions in the same order with the same phrasing each year—gives us an island of consistency amid this storm. New questions added this year also give us a deeper understanding of how the unique events of 2020 relate to some of our most fundamental First Amendment freedoms.

The responses to Index questions show some subtle movement, as expected of an Index meant to track underlying opinions and perspectives. With two years of data points, the Index has established a foundation from which to evaluate trends over time. Yet this year, we also ask questions that readers will not find compiled in any other single poll. These questions include the role of faith in coping with the challenges of the COVID-19 pandemic, evaluations of faith communities' roles in advocating for racial justice, and the importance of a candidate's stance on religious liberty in voting decisions. This mix of perennial and timely questions makes this year's Index an essential tool for understanding American opinion in 2020 and a solid baseline for evaluating changes in the years to come.

The Religious Freedom Index's unique, holistic approach to religious freedom and year-over-year consistency make it the only poll to track sentiment across a broad spectrum of religious liberty principles. The data files for each year of the Religious Freedom Index are hosted online by The Association for Religion Data Archives, home of the "best data on religion," and can

be accessed at thearda.com/archive. Rather than only focusing on the most controversial issues of the day, the Index asks questions that provide insights into opinion on past, present, and future religious liberty topics. These responses statistically group into six dimensions that contribute to the yearly Index score: 1) Religious Pluralism, 2) Religion and Policy, 3) Religious Sharing, 4) Religion in Society, 5) Church and State, and 6) Religion in Action.

In this year's Index we find Americans steadfast in their support for religious freedom principles and drawing on their religious identity to face the year's challenges and inform their approaches to opportunities for change that lie ahead.

From the results of the Index questions, and additional questions asked this year to contextualize those questions, we find three themes emerging:

Americans weather storms anchored by faith:

Americans are anchored in their opinions on religious freedom, just as religion sustains them through difficult times.

Religious identity cannot be quarantined:

Religion is part of who Americans are, not just something they do. Respondents support protections that reflect the reality of religious identity.

Leadership gaps in defending racial justice and religious freedom:

In two areas—religious communities advocating for racial justice and elected officials prioritizing religious freedom—the Index reveals a significant leadership gap.

Americans weather storms anchored by faith

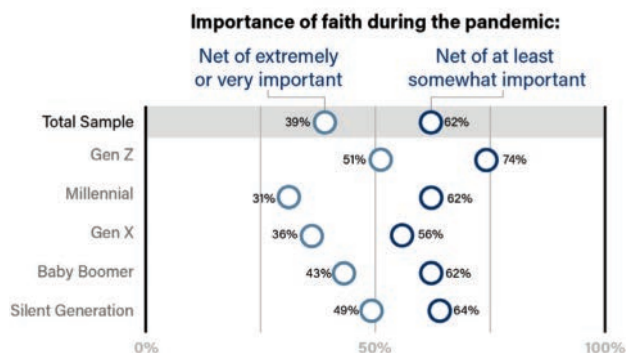
In 2020, consistency is a rare gem, and we find one in the stability of Index responses regarding Americans' opinions on religious freedom. However, consistency in this context hardly means predictability.

In a year when nations wait on science and government to provide a cure to the coronavirus pandemic, it may seem that religion and people of faith would have little to offer in terms of solutions. Yet this year, more than 60 percent of respondents said that religion and people of faith are part of the solution to the issues facing our country. It may also seem that thanks to everything from Zoom fatigue to election exhaustion to lockdown weariness, Americans lack the capacity to feel strongly about anything. But again, when it comes to solutions to the country's issues, the Index shows an increase of 7 percentage points among those who think people of faith are definitely part of the solution—the strongest level of agreement.



Perhaps Americans see people of faith and religion as part of the solution in part because religion helps Americans as individuals navigate the personal challenges of the pandemic. More than 60 percent of respondents said that faith or religion was important to them during the pandemic. Not

surprisingly, respondents older than 65, who across polls tend to be more religious and more at risk during the pandemic, were much more likely than the total sample to say that faith and religion were extremely or very important to dealing with the pandemic. Surprisingly, Gen Z respondents, who across polls tend to be less religious and least at risk during the pandemic, were also much more likely than the average to say faith and religion had been extremely or very important.

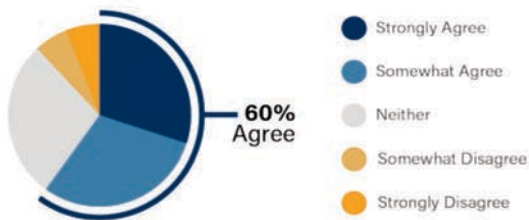


As respondents look to faith and religion during times of social unrest like those experienced in 2020, they of course also look to government. Yet when comparing the role of religion versus the role of government in providing stability to society, respondents were more likely to say that religion provides greater stability.

Religious identity cannot be quarantined

Diving deeper into the source of stability in the Index numbers, and the stability provided by religion, we found evidence in this year's Index for the perception that religion is part of an individual's identity. The centrality of religion helps explain respondents' opposition to policies and actions that treat religious exercise as a mere hobby or activity.

Religion, for some people, is a fundamental part of "who I am" and should be protected accordingly

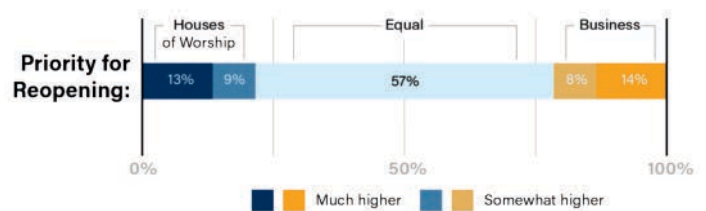


Nearly two-thirds of respondents agreed with a description of religious faith as a way of life for many people. Sixty percent agree that religion for some people is a fundamental part of "who I am" and should be protected accordingly. And a majority of respondents agreed with the statements that religious freedom is inherently public and that religious exercise extends to school, work, social media, and other public places. Concerning the question of whether religious freedom is inherently public, two of the more supportive demographic groups were Gen Z and Black respondents.

This finding of Gen Z support matches last year's findings of support for religious expression in the workplace under the

Religion in Action dimension. This year, Baby Boomer respondents increased their support for religious expression in the workplace by at least 5 percentage points, specifically for allowing people to abstain from work that violates their sincere religious beliefs, and for accommodating religion in the workplace even when it causes an inconvenience or imposition for others.

Seeing religion as an identity also helps explain views on religious worship during the pandemic. State and local governments across the country walked into lawsuits brought by religious plaintiffs when they failed to treat houses of worship and religious schools equally in their pandemic reopening policies. A majority of respondents said that houses of worship should be treated with at least the same priority for reopening as businesses. When it came to comparing priorities of allowing outdoor religious services to outdoor protests, respondents were twice as supportive of giving priority to outdoor religious services.

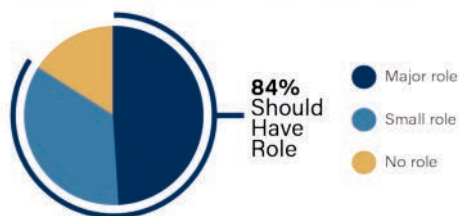


Leadership gaps in defending racial justice and religious freedom

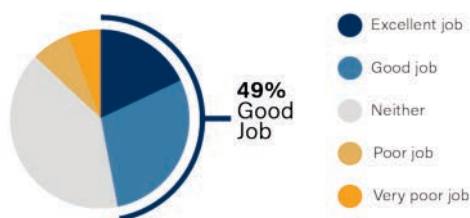
There were two areas of the Index where we noticed a significant leadership gap: whether religious communities sufficiently advocated for racial justice and whether elected officials properly prioritized religious freedom. Respondents cared deeply about both of these issues but didn't seem to find the engagement they expected from their leaders. The responses suggest that religious organizations have the opportunity to uniquely influence social issues, possibly more effectively than government.

The first area of unmet respondent interest was in religion and racial justice. More than four out of five respondents who said faith was important also think that religious organizations should have a role in advocating for racial equality and justice. Nearly half said that role should be a major one. However, less

Role religious organizations and people should play in advocating for racial equality and justice:



In response to issues of racial equality and justice my faith community has done an:



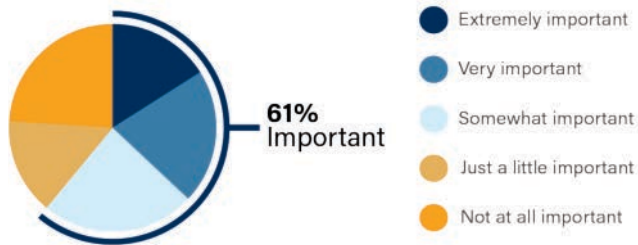
than half said that their faith community had done a good job of responding to these same issues. Furthermore, of the total sample only 36 percent of respondents said that religion had a positive influence and made significant contributions toward equality and justice for racial minorities. This portion only increased to 47 percent among those who said faith was important.

Just as people of faith were unsatisfied with their communities' responses to the racial justice issues they find important, the American people seem similarly dissatisfied with their elected officials' performance in protecting religious freedom.

Respondents who were registered to vote were consistently more supportive of religious freedom than those who were not registered to vote. And when it came to voting decisions, a candidate's stance on religious freedom was an important factor to 78 percent of voters. Interestingly, it seems a candidate's stance on religious freedom may be more important or influential to voters than their own faith—only 45 percent said their faith influenced their vote a moderate amount or more.

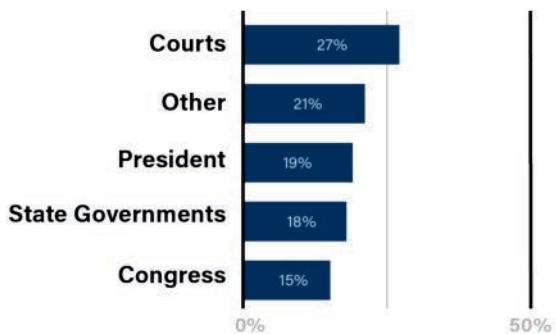
When asked which branch of government does the best job of protecting religious freedom, respondents were more likely to choose the courts than elected officials including the president, Congress or state governments. The branch supposed to be the most representative of all, Congress, was the least likely to be chosen.

Importance of candidate's stance on religious freedom:



In both areas, we see a hunger and interest from voters and people of faith. Yet in both, we see groups unsatisfied with their communities' handling of these issues. In religious groups dealing with issues of racial justice and elected officials protecting religious freedom, there exists a clear opportunity for leaders to engage and address this desire for increased attention and action.

Who in government does the best job of protecting religious freedom:



Methodology Overview

The Religious Freedom Index includes data gathered in an annual online poll in 2019 and 2020 of a nationally representative sample of American adults (n=1,000) conducted by independent research company, Heart+Mind Strategies. The poll includes 21 questions that contribute to the Index and are asked with the same phrasing every year. The poll also includes additional questions that are not calculated in any of the Index dimensions and change from year-to-year based on current events. The polling takes place each year between mid-September and mid-October.

After the first year's results were gathered, 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 at issue and 100 indicates robust support for the same principle.

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

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

Religious Pluralism

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

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

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

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

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

Religious Sharing

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

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

Religion and Policy

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

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

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

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

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

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

Religion in Action

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

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

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

Religion in Society

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

Perception of self-acceptance of people of faith

Perception of personal appreciation of people of faith

Church & State

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

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

2020 Index Results

The 2020 Index results serve as a validation of the Index's original methodology and establish a solid foundation for evaluating trends beginning next year.



2020 Index Results

The Religious Freedom Index provides valuable information to all who care about religion, culture and the law by providing the only source of time trend data on a wide scope of religious freedom principles. The 2019 Index introduced the scope of the poll and resulted in the six dimensions of analysis. This year's Index, now in its second year, validates the first year and provides the baseline for evaluating trends starting with next year's Index. In this year's Index, we evaluate changes from last year where applicable, but do not yet report on broad trends. This year's Index is the crucial jumping off point for all subsequent years.

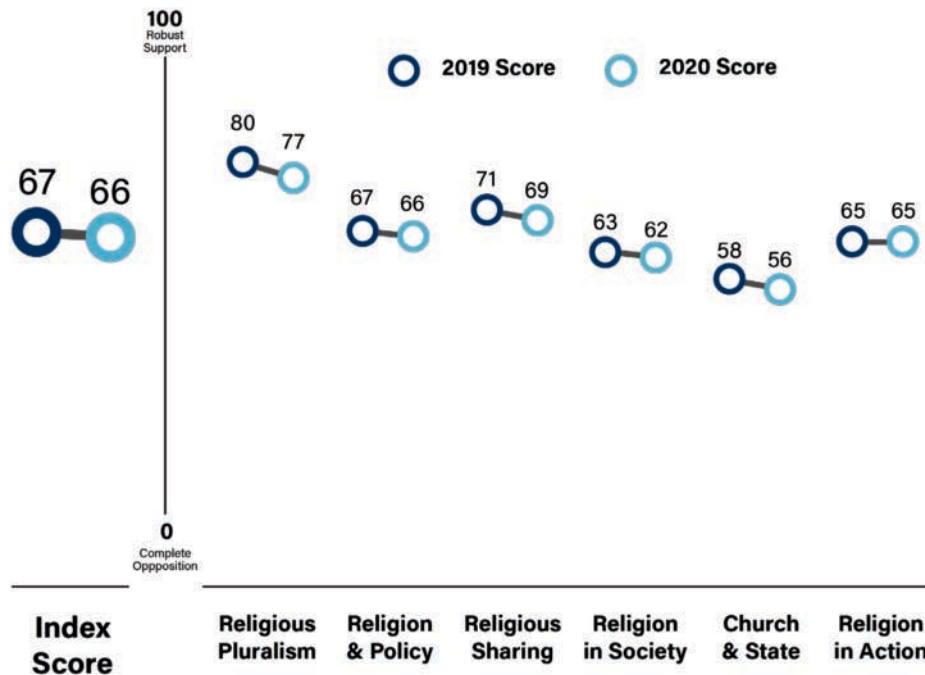
In this year's Index results we see little change from last year, with the Index composite score at 66 on a scale from 0 to 100 where 0 indicates complete opposition to religious liberty and 100 indicates robust support for religious liberty. This is a decrease of one point from last year's score of 67. Across the dimensions we see minor decreases in all dimensions other than Religion in Action.

However, the only dimension to change at a statistically significant level was Religious Pluralism.

These changes within the margin of error show stability of opinion that will be discussed in depth in the Index findings, but more importantly, they establish the Index's value in revealing underlying trends. As these dimensions change, the change will be gradual and observable. We won't expect wild swings that leave the user of Index data confused about which direction the American people are moving. Instead, we'll expect to see gradual but clear movement over time that readers can count on to reflect actual underlying changes in perspectives on religion in American culture and the First Amendment.

Although we are confident that each individual year's Index report will continue to provide valuable insights on its own, as trends develop over time, the Index will be able to provide a truly unique window into American opinions on our most basic freedoms.

Index Dimension Scores



Religious Pluralism: 77

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

Religion in Society: 62

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

Religion and Policy: 66

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

Church and State: 56

What are the boundaries of interactions between government and religion?

Religion Sharing: 69

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

Religion in Action: 65

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

The background of the page is a composite image. On the left, there is a close-up, slightly blurred view of a classical building's facade, showing architectural details like columns and arches. On the right, there is a semi-transparent overlay of the American flag, with its stars and stripes clearly visible. The text is positioned on the right side, over the flag overlay.

2020 Index Findings

Consistency may be the last thing anyone expects in 2020. Across this year's findings, however, Americans remain consistent in their opinions on religious freedom as they apply these principles to the unique circumstances and challenges of the year.

In 2020, the Index shows that Americans remained firm in their religious freedom opinions while gaining strength from religion and faith to navigate the year's challenges. The findings and questions also focused on the challenges and opportunities ahead, and revealed areas where Americans hunger for change and see room for improvement.

While much changed in 2020, religious freedom continues to garner support across demographics through each of the Index's six dimensions, as reflected by this year's composite score of 66 on a 100 point scale (where 0 indicates opposition to religious freedom across a wide range of contexts and 100 indicates complete support across those same context).

In this second year of Index findings, we focus on the intersection of these stable Index results and societal issues unique to this year. These additional questions ask about the intersection of religious freedom and the COVID-19 pandemic, racial justice, religious identity and much more.

Our findings present a picture of Americans relying on religion and religious freedom to deal with the challenges of 2020, both reactively and proactively. Americans rely on religion and religious freedom as they face difficult circumstances. They also rely on religion and religious freedom to change those circumstances and move forward. We saw evidence for this versatility of religion and religious freedom in contexts of societal unrest, the coronavirus pandemic, and issues of racial justice. In these areas and others, religious

freedom and religion contribute to Americans' resiliency through the challenges of 2020.

We summarize these findings across the Index dimensions and additional context questions:

2020 Key Findings:

Americans weather storms anchored by faith:

Americans are anchored in their opinions on religious freedom, just as religion sustains them through difficult times.

Religious identity cannot be quarantined:

Religion is part of who Americans are, not just something they do. Respondents support protections that reflect the reality of religious identity.

Leadership gaps in defending racial justice and religious freedom:

In two areas—religious communities advocating for racial justice and elected officials prioritizing religious freedom—the Index reveals a significant leadership gaps.

Americans weather storms anchored by faith

Opinions on religious freedom reflect stability in a year of unexpected change at the same time that religion provides stability to deal with those changes.

Stability of opinion

From the aggregate view, Americans continued to support religious freedom across the six Index dimensions. In a year of intense polarization, Americans have yet to let their opinions on religious freedom fall along simple political or demographic lines. On a series of 16 questions asking about everything from praying or worshipping without fear of persecution, to beliefs about marriage and sexuality, to wearing religious clothing at work, at least 60 percent of respondents supported the religious freedom protection in every question.

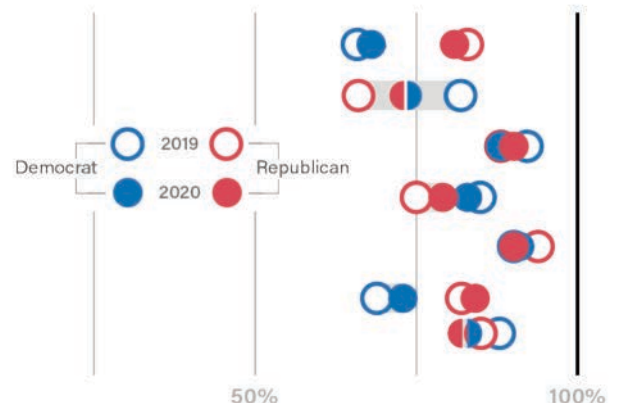
Breaking the Index questions down by demographics, we see many shifts from the previous year. These shifts, however, do not support the hypothesis that political affiliation determines opinions about religious freedom.



From this year's results, although Republican and Democrat respondents certainly differ on many individual questions, majorities of respondents in both parties support most of the freedoms on which we polled. Further, there is little evidence to suggest that voters of one party over time will become more supportive of religious freedom than voters of the other party.

On many questions, Democrat and Republican respondents' views became more closely aligned, rather than more divided. These included the freedom to practice religion in daily life without facing discrimination or harm from others, freedom to pray or worship without fear of persecution, freedom for people to run their business or private organization according to their religious belief, tolerance and respect of a broad array of beliefs about God, the freedom for any individual or group to believe that marriage is the union of a man and a woman, freedom to practice one's beliefs even if they are contrary to accepted majority practices, and the freedom to practice faith at work by wearing religious clothing.

Freedoms where the difference between Republicans and Democrats decreased:



On some questions where Democrats were more supportive of a specific freedom last year, Republicans were more supportive this year. For example, in the 2019 Index, 66 percent of Democrats and 64 percent of Republicans supported freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others. This year 61 percent of Democrats and 71 percent of Republicans supported this freedom. Some other areas where Democrats were more supportive last year, but Republicans were more supportive this year, include the freedom for people to choose a religion, freedom to practice religion in daily life without facing discrimination or harm from others, and allowing religious organizations to receive government funding on equal grounds with non-religious organizations.

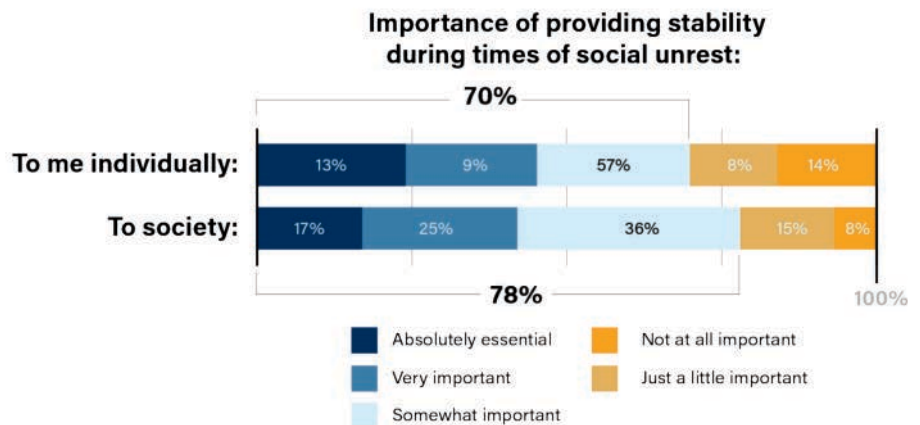
Only one Index dimension, Religious Pluralism, saw a statistically significant level of change. Even in that category, which lowered slightly from a score of 80 to 77, every specific item was supported by at least 80 percent of respondents.

Source of Stability

In facing the crises of the past year, results from the Index show that Americans consider religion to be a unique source of stability. Even though many religious Americans could not practice their faith the same ways they had in previous years, they

used faith as a tool for overcoming uncertainty and change. Respondents viewed that stability as beneficial to society as a whole.

More than three-quarters of respondents (78 percent) said that religion is important to providing stability to society in times of social unrest. Interestingly, respondents were more likely to say that religion was important in providing stability to society than in providing stability to themselves as individuals. Among Democrats, this contrast was even greater. Although 68 percent said that religion was important to providing stability individually, 77 percent said that it was important to society. Although they differed on religion's importance to providing stability to themselves as individuals, when it came to religion's importance to providing stability to society, Democrats and Republicans were virtually identical.



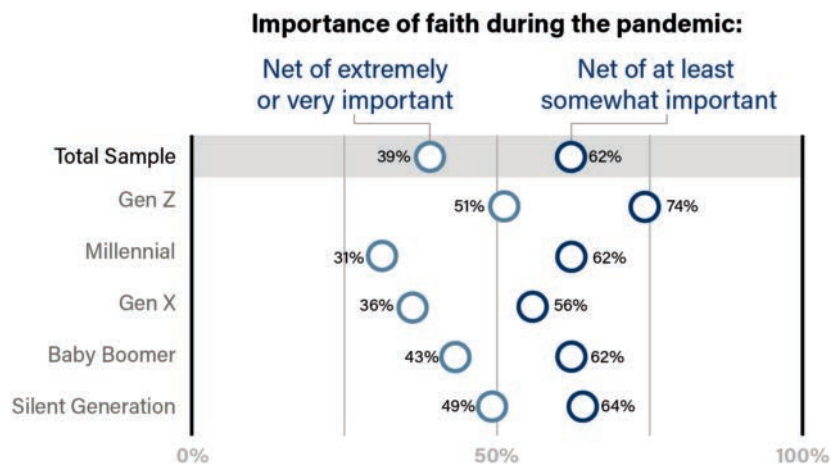
Not only do Americans see religion as a source of stability, they also see religion and people of faith as part of the solution to the issues facing society, with more than three-in-five

respondents saying that religion and people of faith are part of the solution. Even regarding the COVID-19 pandemic, in which the public looks to scientists and public health experts for guidance, religious people and organizations remain relevant. This question asked a third of the sample specifically whether people of faith were part of the solution or problem (in relation to issues facing society, not just COVID-19). Fully 62 percent of this group of respondents said people of faith were part of the solution and the portion with the highest level of agreement, definitely part of the solution, rose from seven percentage points since last year (24 to 32 percent).

Particularly when dealing with the pandemic, Americans looked to religion and faith for support. Not surprisingly, two-thirds of respondents noted that the pandemic had a negative effect on their lives. Nearly the same percentage, 62 percent, said that faith or religion was important to them during the outbreak. Both respondents over age 65 and younger respondents from Gen Z were more

likely than the general population to say that their religion and faith had been of special importance during the pandemic. Female respondents from these two age groups were even more likely to say that religion had been very or extremely important during the pandemic.

Although the government's response to the pandemic is often the focus of public attention, respondents are more likely to say that religion did a better job of providing stability than government. While 31 percent think religion provides greater stability to society than government, only 21 percent think government is a greater source of stability. A plurality of respondents, 33 percent, said that government and religion equally provide stability to society.



Religious identity cannot be quarantined

As governments began to break every sector of society into “essential” and “nonessential” services in response to the coronavirus pandemic, they inadvertently sparked a conversation about what can and cannot be quarantined.

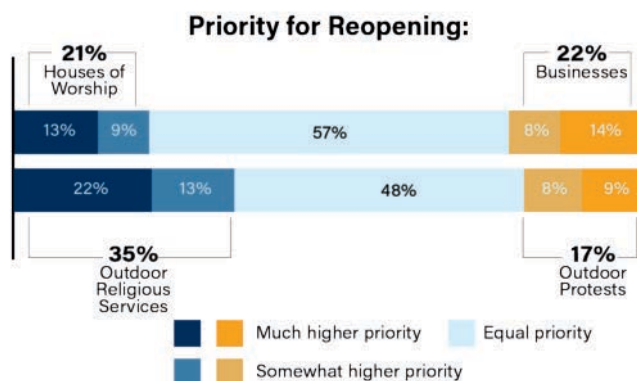
When it comes to religion and religious freedom, there has been a growing tension over the past few years over whether religion is something people simply do, or part of who they are. Some consider religion an essential service whereas other think it can be shut down if needed. The answer to this question has serious implications for religious freedom protections and policy. Data from the Index and additional questions show support for the idea that religion is part of an individual’s identity, not just a hobby or a weekend activity, and further, that to recognize this reality, an individual’s religion requires protections and accommodations.

We can see how Americans’ opinions on the public or private nature of religious practice and the importance of religion apply to the specific context of pandemic shutdowns and re-openings.

In a number of cases during the pandemic where houses of worship asked to receive equal treatment with places of business such as malls, barber shops and casinos, courts ruled that the places of business could receive higher priority. But when asked to compare priorities for re-openings after coronavirus outbreaks,

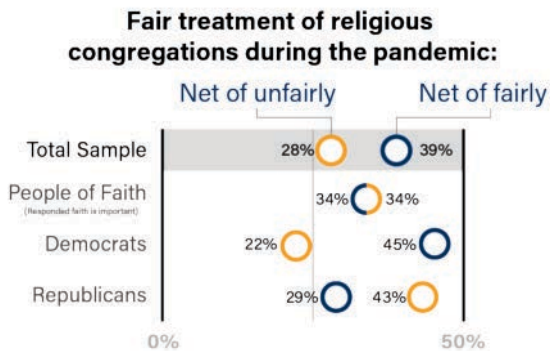
a majority of respondents said that houses of worship should be treated with at least the same priority as reopening businesses.

Many governments during the pandemic allowed outdoor protests to occur without restrictions, while completely curtailing outdoor religious services. When asked about whether outdoor religious services or outdoor protests should be given priority during the pandemic, respondents were twice as likely to say that outdoor religious services should have higher priority.



Respondents were also asked to evaluate whether they thought the government treated religious congregations fairly during the pandemic. Although a third chose not to choose a side, more respondents, 39 percent, said that the government treated religious congregations fairly. However, respondents who said faith was important in their lives were evenly split on whether the government treated religious congregations fairly. Highly religious respondents, or those who attend worship services once a month or more frequently, were more likely than average to say that the government treated congregations unfairly, as were those who had people of faith in their social circles.

Given the politicization of government reactions to the pandemic, it may be unsurprising that Republicans were more likely than the average to say that religious

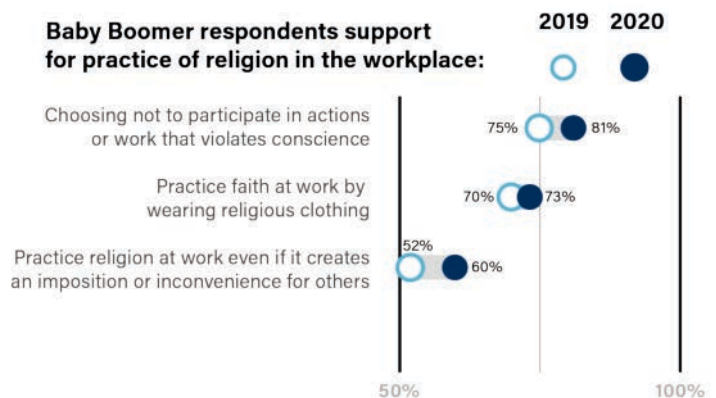


congregations were treated unfairly and Democrats were similarly much more likely to say they were treated fairly—43 percent of Republicans said congregations were treated unfairly while 45 percent of Democrats said congregations were treated unfairly. Once again, Gen Z respondents’ position on this issue differed from the average. Gen Z respondents were more likely than the average to say that religious congregations were treated unfairly by the government.

The Religion in Action dimension asks about protections and accommodations for religious practice in the context of communities and workplaces. This dimension held steady from last year, but there were some noteworthy shifts among older and younger generations.

Last year, we highlighted how the strongest support in this dimension was driven by Gen Z and Millennials. This year, Baby Boomers increased their support by more than 5

percentage points on freedom for people or groups not to participate in work or actions that violates their sincere religious beliefs, and freedom to practice religion in daily life or at work even if it creates an imposition or inconvenience for others. On the question of freedom to not participate in work or actions that violate sincere religious beliefs, Baby Boomers also overtook Millennials as the most supportive generation, with 81 percent saying they completely or mostly accept and support conscientious objections. For the most part, changes in Millennial and Gen X opinion on this dimension moved within the margin of error.



Taking a step back from stances on specific religious freedom principles, this year’s Index also asked questions about the centrality of religion to an individual’s identity. From these questions, nearly two-thirds of respondents agreed that religious faith is a way of life for many people and means more than just praying or attending worship services once a week. In a question that also mentioned protections stemming from religious beliefs, 60 percent of respondents agreed that for some people, religion is a fundamental part of “who I am” and should be protected accordingly.

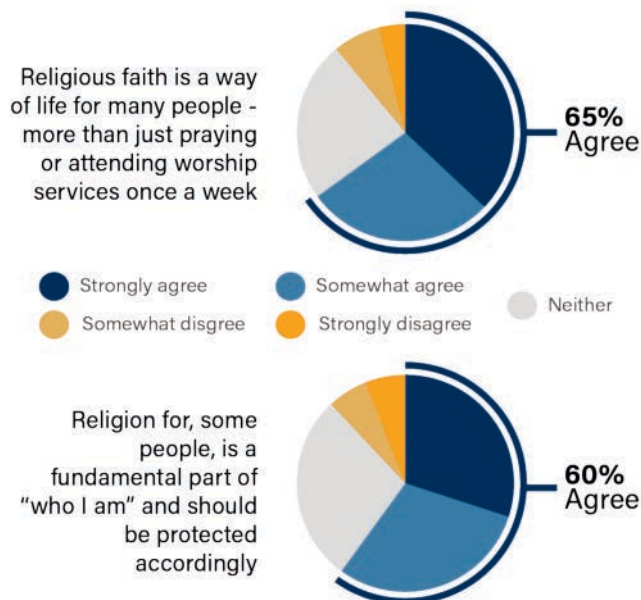
On a more general question asking about the public and private nature of religious practice, a slight majority of respondents agreed that freedom of religion is inherently public and that protections for religious exercise should extend to school, work, social media and other public places. More than 60% of Gen Z respondents agreed with this statement. Black respondents were also more likely than the general population to agree with this statement. Other questions exploring specific applications of this idea only reached a plurality of respondents supporting one side or another, with at least a third of respondents choosing to neither agree nor disagree.

When it comes to perceptions of how places of worship reacted to COVID-19 restrictions, most respondents think that they reacted appropriately. Again, neither side reached a majority due to the significant portion of

respondents who said they reacted neither appropriately or inappropriately, but 40 percent said that places of worship reacted appropriately to the restrictions and 30 percent said they reacted inappropriately. Republican and Democrat respondents were again respectively more or less supportive of places of worship's reactions, though to a lesser extent than when asked about whether congregations were treated fairly or unfairly.

Through the pandemic, but also when it comes to restrictions on religious expression in general, Americans view religion as much more than just something people do. Rather, they understand religion as part of someone's individual identity. This translates to opposition to government actions that impact living according to that identity and support for practice of religion that extends beyond the walls of the home or places of worship.

Religion, identity and protections:



Leadership gaps in defending racial justice and religious freedom

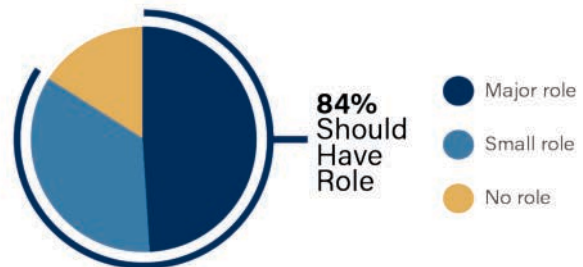
There were two areas where the Index suggested a significant leadership gap: how elected officials have prioritized religious freedom and how religious communities have advocated for racial justice. Respondents indicated that when voting, religious freedom stances are a high priority; yet they don't think that elected officials did the best job of protecting religious freedom. Similarly, people who said faith was important in their lives said that religion should play a role in advocating for racial equality and justice; yet they don't think that their faith communities have done a good job of dealing with these issues.

Respondents cared about both of these issues but didn't seem to find the leadership or engagement they expected from their leaders. The responses suggest that religious organizations have the opportunity to uniquely influence social issues, possibly more effectively than government.

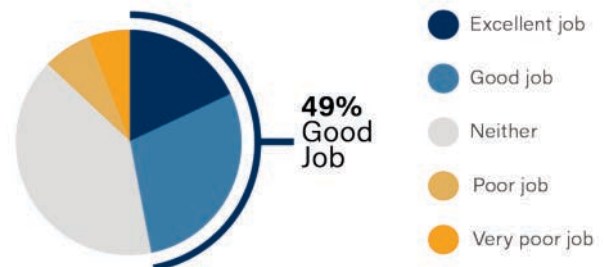
The first area where we saw significant portions of respondents looking for leadership was in the area of racial justice. The Index shows evidence that, instead of looking to politicians, Americans want their religious communities to become more involved in these issues.

The Index specifically asked those who indicated that faith was important in their lives what role religious organizations and people should have in advocating for racial equality and justice. More than 80 percent of these respondents said that religious organizations and people should indeed have such an advocacy role. Nearly a majority of respondents asked this question said that religious organizations and people's role should be major one. This group included support of more than two-thirds of the very religious, and those who attend a religious institution at least once a week, along with support of more than 60 percent from those older than 65 and those who were consider themselves politically liberal.

Role religious organizations and people should play in advocating for racial equality and justice:



In response to issues of racial equality and justice my faith community has done an:



With many respondents who say faith is important in their lives indicating they want religious communities to play a role in advocating for racial equality and justice, one may expect that this same group sees their communities fulfilling that role. That was not the case. Less than half of these respondents said their faith community did an excellent or good job responding to issues of racial equality and justice. Only 12 percent of these respondents said their communities did a poor or very poor job, but 40 percent, nearly as many as said did a good job, said their faith community did neither a good nor poor job of responding to these issues.

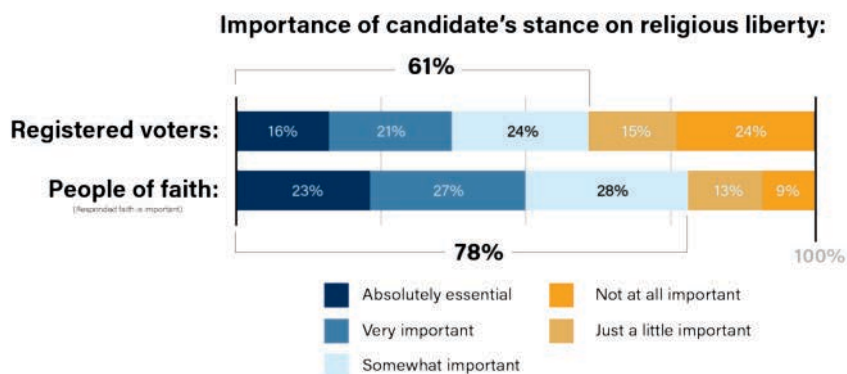
Taking a more historical perspective, the Index also asked the total sample about their views on the contributions of religion and religious people to equality and justice for racial minorities. Respondents were most likely to say that religion had a positive influence, but this did not reach a majority of agreement—36 percent said the influence had been positive, while 24 percent said the influence had been negative. Even among those who said faith was important in their lives, only 47 percent said that the influence of religion had been positive.

Despite religious leaders' role in the abolition of slavery and the civil rights movement, respondents had mixed feelings about the role of religion on the issue of racial justice. Thirty-seven percent of Black respondents said that religion had a positive influence, similar to white respondents (40 percent). However, Black,

Hispanic, and Asian American respondents were all much more likely than white respondents to say that religion had a negative influence on racial equality. Only nineteen percent of white respondents said religion's overall influence had been negative, while 30 percent of Black respondents, 34 percent of Hispanic respondents, and 28 percent of Asian respondents said the influence of religion had been negative.

Elected officials also seems to be letting voters down in their roles as defenders of religious freedom. Respondents who are registered voters have different views on religious freedom than those not registered to vote. On nearly every dimension of the Index, registered voters were more supportive of protections for religious liberty than those who were not registered voters. This difference was significant, often 10 percentage points or more.

Registered voters took that support to the ballot box and weighed decisions on candidates based on their religious freedom policy. Among registered voters, more than three in five said a candidate's stance on religious freedom was an important factor in their voting decisions



this year. For registered voters who also said that faith was important in their lives, this level jumped to more than three in four, or 78 percent.

Although some cast religious freedom issues as only important to Republicans, more than 60 percent of both Republicans and Democrats said a candidate's stance on religious freedom was important. The main difference between respondents of the two parties is the intensity of this importance. More than a quarter of Republicans said that religious freedom stances were extremely important while only 8 percent of Democrats said the same.

The share of registered voters who said that faith influenced their voting decisions was actually smaller than the share who said religious freedom stances were important. Although 62 percent of the sample said that faith was important in their lives, only 45 percent said that faith had at least a moderate amount of influence on their voting decisions this year—16 percent less than those who said

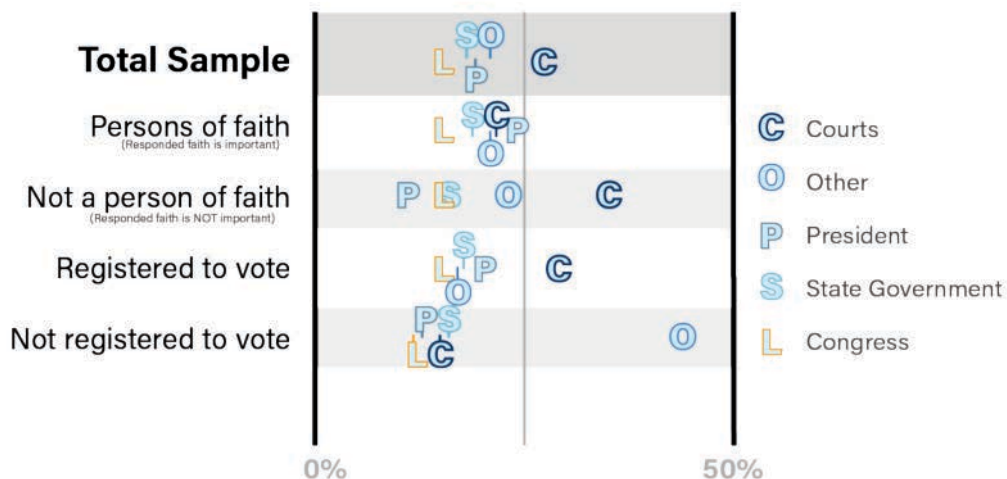
a candidate's stance on religious freedom was at least somewhat important.

In the same way that people of faith evaluated their faith communities for their work in advocating for racial equality and justice, respondents were asked to evaluate the branches of government on their records of protecting religious liberty.

Respondents were more likely to say the courts, rather than the president, Congress, state government or other government bodies, did the best job of protecting religious liberty. In fact, elected officials, including the president and Congress, did not even come in second. Twenty-seven percent of respondents said that the courts do the best job of protecting religious freedom, with 21 percent saying other government bodies, 19 percent saying the president, 18 percent saying state governments, and 15 percent saying Congress.

Those who indicated that faith was not important in their lives were even more likely

Who in government does the best job of protecting religious freedom:



than the average to say that the courts do the best job of protecting religious freedom. Those who said that faith was important were more likely to say that the President (Trump at the time) did the best job. Although among the total sample, Congress was least likely to be seen as the branch of government protecting religious freedom, Gen Z, Black, and Hispanic respondents were more likely than the average to view Congress as the best protector of religious freedom.

Elected officials lose out to both the unelected courts and the ambiguous “other” category when it comes to protecting religious freedom. Yet registered voters evaluate these same officials on religious freedom at the ballot box. In a similar way, those who said faith was important want their faith communities to take a role in advocating for racial equality and justice but don’t typically think their communities have done a good job of doing so in the past. In both situations, these communities are looking for leadership who can help address these issues.

2020 Dimension Analysis

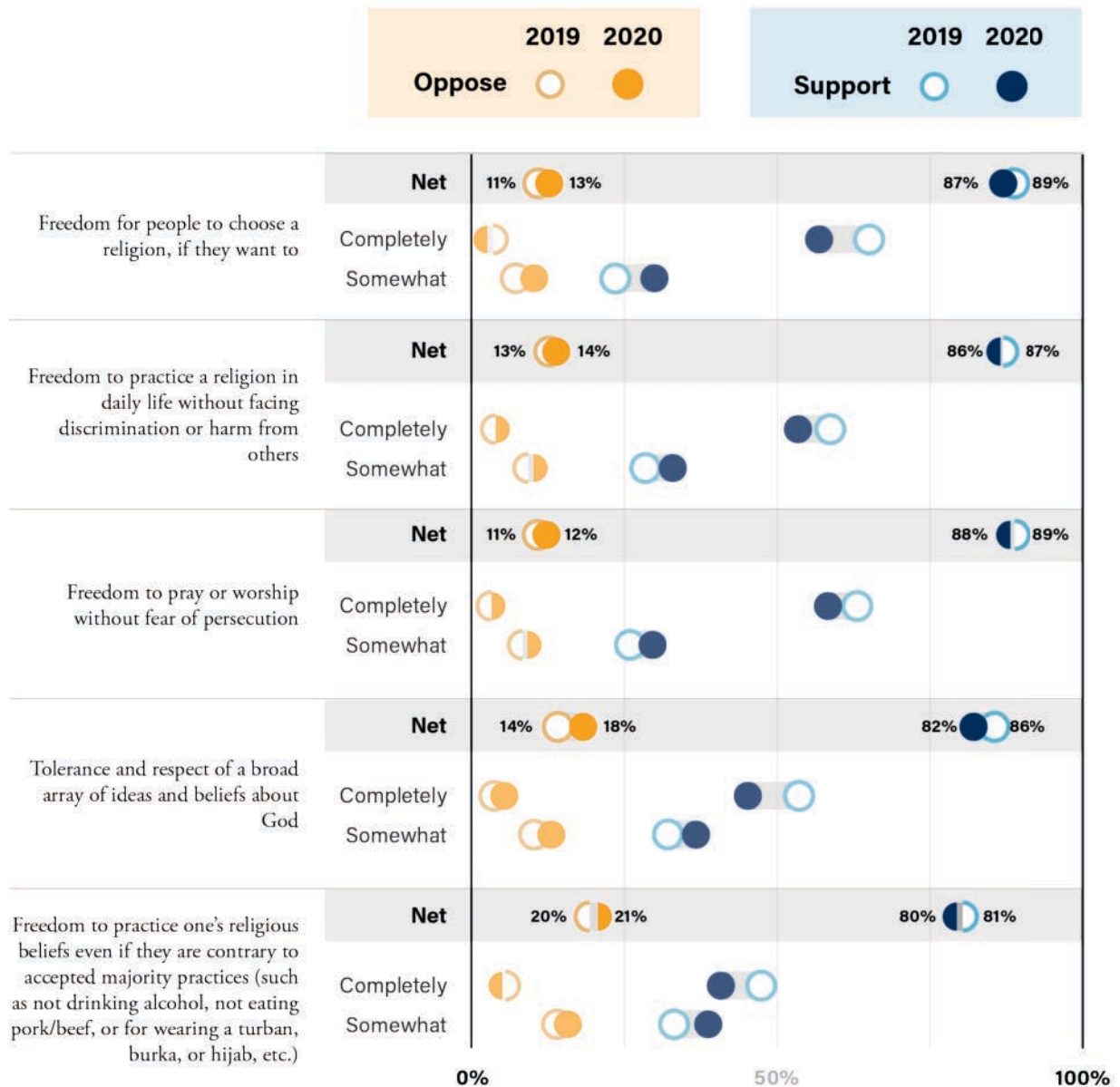
The background image is a photograph of a large, empty church interior. The architecture features high, vaulted ceilings with multiple layers of arches. Tall, narrow windows are visible on the left side, allowing natural light to enter. Rows of wooden pews are arranged in the foreground and middle ground,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

Religious Pluralism

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

Religious Pluralism Question Results

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



Religious Pluralism

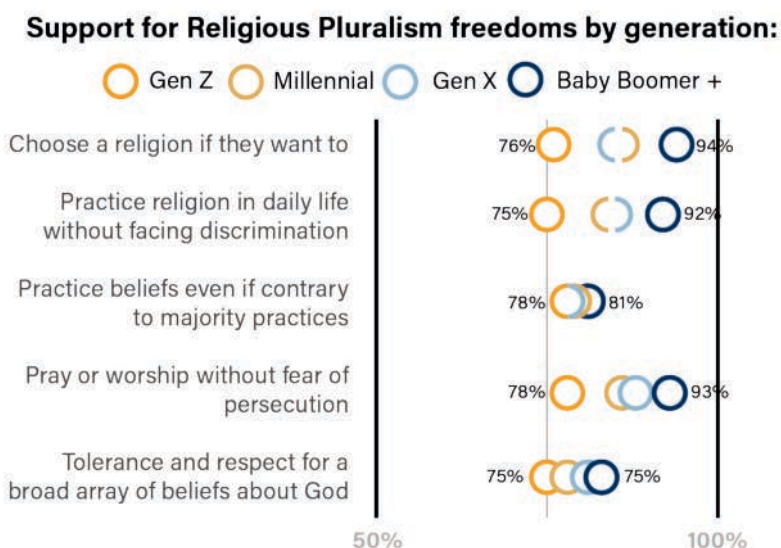
Dimension Discussion

In 2020, the items in the Religious Pluralism dimension continue to be the most widely supported across all the dimensions. However, this dimension was also the only one to see a statistically significant change—a drop of 3 from the previous year.

This dimension deals with some of the most basic of First Amendment freedoms, the least likely to find their way into controversial cases or policies. For that reason, it will be especially interesting to watch whether this decrease becomes a trend in following years. Since the ties between this dimension and specific real-world events are more difficult to trace, it may require greater exploration to determine the cause of those trends.

Since the dimension scores are calculated on an individual level, it is also possible to calculate the dimension score for a specific demographic. Baby Boomers lead other generations with an overall score of 82. On four out of the five questions that make up this dimension, Baby Boomers surpassed 90 percent support. Generally, each generation is slightly more supportive

than the generation one younger on each of these items—somewhat of a contradiction to the popular belief that younger generations are more supportive of pluralism than older generations. Still no generation shows levels of supports below 70 percent on any question in this dimension.

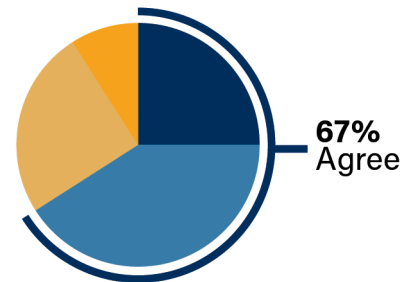


One question to watch asks about support for tolerance and respect for a broad array of ideas and beliefs about God. This question saw some of the largest shifts of any in the Index. Support on this question dropped more than five percentage points among Democrat, Gen Z, and respondents not registered to vote.

It is concerning to see a decrease for general tolerance in a year when discussions on cancel culture also permeate public discussion. An additional question asked both this year and in 2019 presented two statements about whether people of faith holding unpopular views should be harassed or silenced or allowed to hold those views without fear. Last year and this year, more than two thirds of respondents agreed that people of faith should be able to hold views, even if they are no longer popular, without fear of being harassed or silenced. Although different age and political affiliation demographics showed significant differences from the mean, there was not any significant demographic bloc

Statements on holding unpopular views:

People of faith have the right to hold any view they want...without the threat of being harassed or silenced



where a majority said those with unpopular views deserve to be harassed and silenced.

This year respondents again supported the freedom to pray or worship without fear of persecution more than any other item in this dimension, or the Index, with 88 percent support. The least supported item in this dimension was the freedom to practice one's religious beliefs even if they are contrary to accepted majority practices, with 80 percent support.

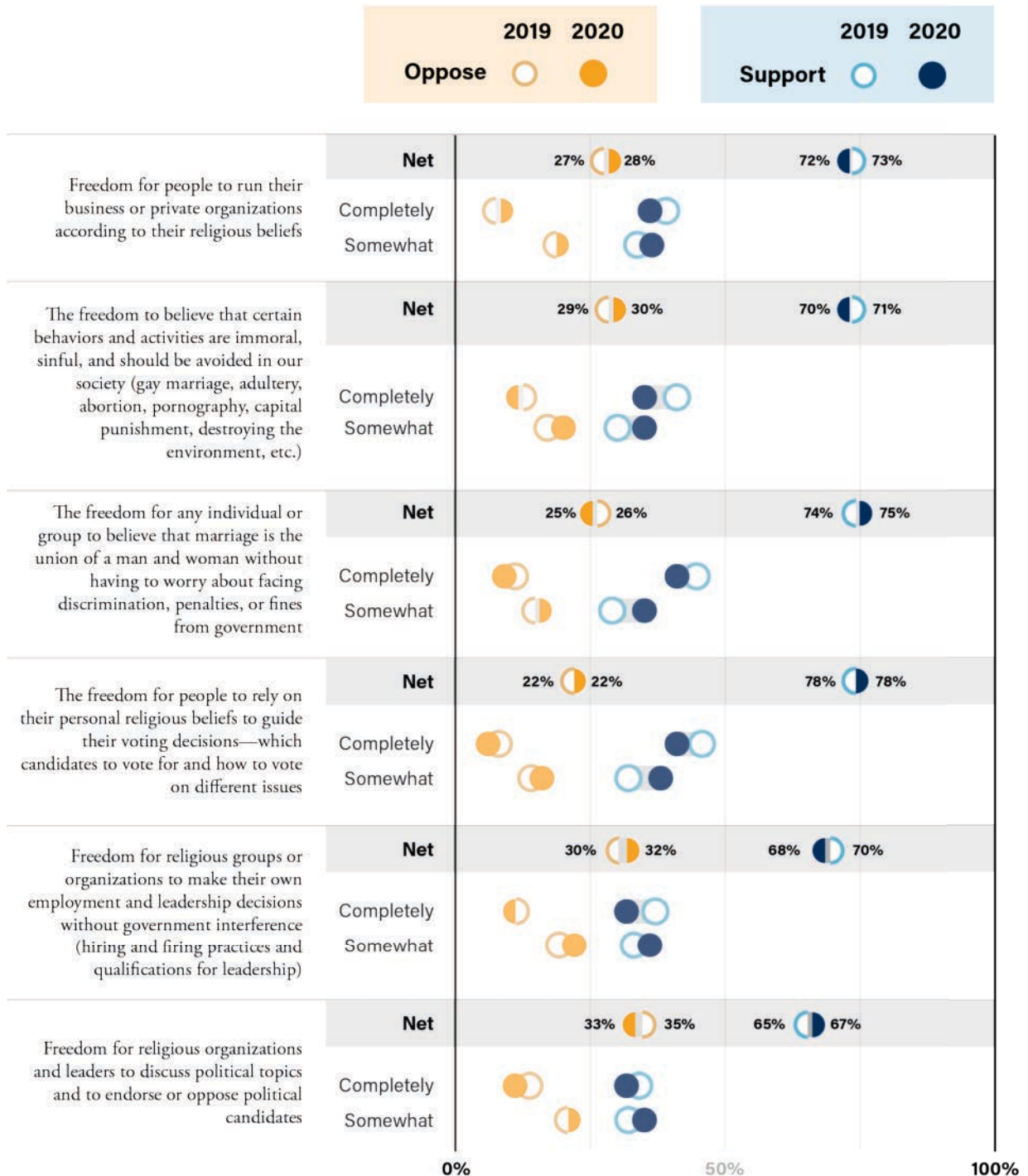
Religion and Policy

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



Religion and Policy Question Results

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



Religion and Policy Dimension Discussion

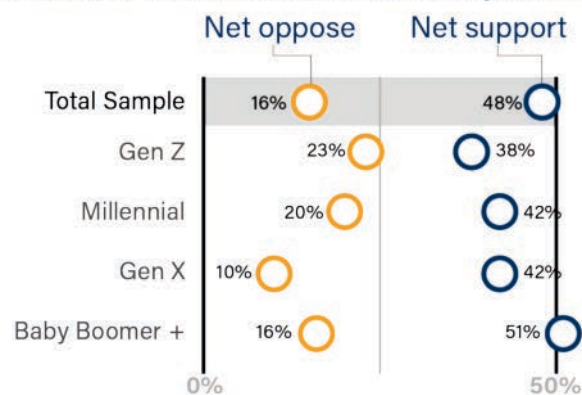
The Religion and Policy Dimension, although it asks about principles central to many current religious freedom cases, sits right at the average of the dimensions this year. Some of these freedoms at the core of current issues include freedom to run businesses and private organizations according to religious beliefs, freedom for religious groups and organizations to make their own employment and leadership decisions, and the freedom for groups or individuals to believe in traditional marriage.

Although the freedoms asked about in these questions are more front-and-center in current public discussion, each saw almost no movement from the previous year.

One area of current conflict that deals with multiple questions in this dimension is that of religious student groups on college campuses. In an additional question, we asked whether religious student organizations at public universities should be allowed to ensure that their members and leaders agree with the core principles of their faith.

A plurality of respondents, 45 percent, supported religious student groups being able to make these leadership and membership decisions and only 16 percent opposed. Interestingly, respondents of the generation primarily in college, Gen Z, were less likely to support (38% net support) association rights of religious student groups in this question. Baby Boomer respondents were much more likely to support religious student organizations' rights,

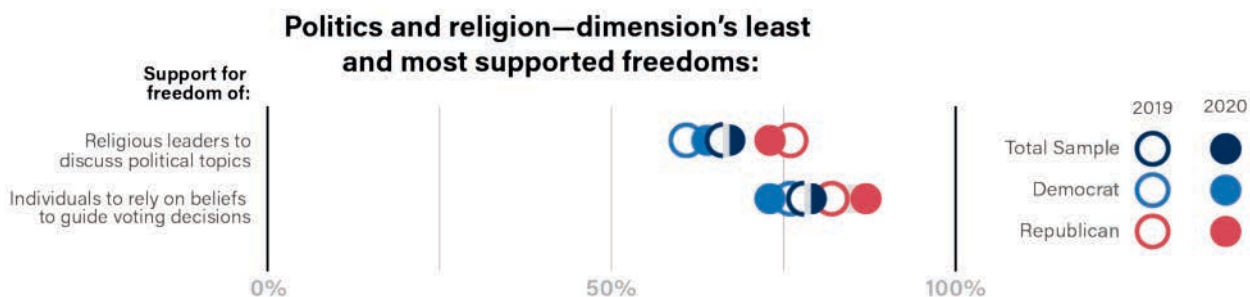
Support for religious student groups at public universities to determine membership/leadership:



with a majority, 52 percent, supporting. In a similar question a plurality of respondents did not support public university officials shutting down religious student organizations when they disagree with the religious student organizations' beliefs.

This dimension also deals with an issue especially important in an election year—religious persons' voting decisions and religious

organizations' stances on political topics. These two freedoms are the most and least popular of this dimension. With 78 percent support, the freedom for people to rely on their personal religious beliefs to guide their voting decisions is the most popular in this dimension. With 67 percent support, the freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates is the least popular.





Religious Sharing

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

Religious Sharing Question Results

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



Religious Sharing Dimension Discussion

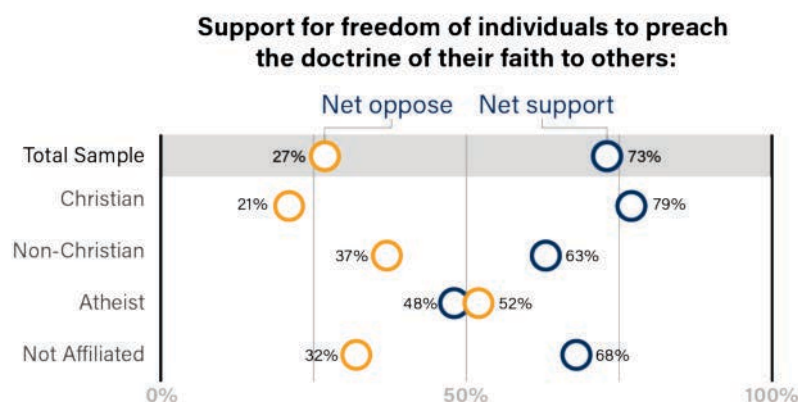
The Religious Sharing dimension is designed to ask about specific interactions between people of different religious convictions or of no religious belief at all. Responses indicate that Americans are very supportive of protecting the freedom to engage in evangelism and public preaching—with both questions in this dimension receiving at least 70 percent support.

The freedom to express or share religious beliefs with others was supported by 79 percent of respondents and the freedom of individuals to preach the doctrine of their faith to others was supported by 73 percent of respondents. Gen Z respondents are the least supportive and respondents from older generations share the same general level of support as each other.

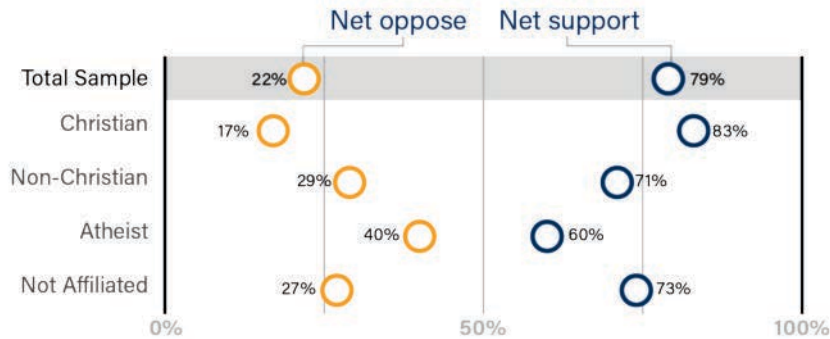
Among different religious demographics, Christian respondents tend to be the most supportive of both questions in this dimension, followed by non-Christian and Agnostic respondents whose responses look quite similar. Atheist respondents are the least supportive, but their support for the freedom to express or share religious beliefs with others increased 9 percent from last year.

The wide support for evangelism and preaching in public settings contrasts with the additional question asked this year about the public or private nature of religion. In this question, respondents identified which of two statements they agreed with more—one that stated freedom of religion is inherently public and added that religious exercise and sharing of

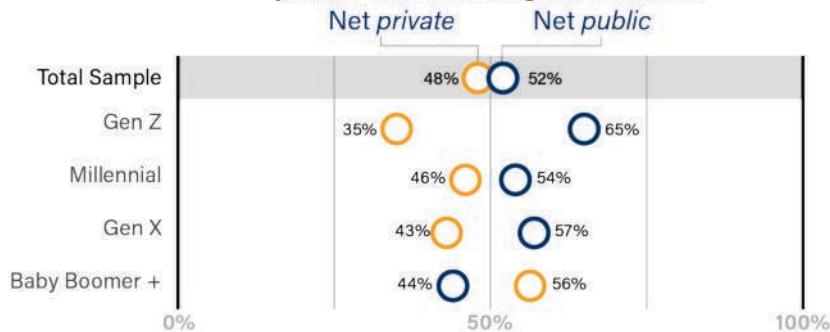
beliefs should be allowed in school, at work, on social media, and in other public settings, and the another that stated freedom of religion is inherently private and that religious exercise and sharing of beliefs should stay within homes and houses of worship.



Support for freedom to express or share beliefs with others:



Generational differences on the public or private nature of religious freedom:



In contrast with broad support of over 70 percent for evangelism and public preaching, respondents were much more split on this additional question (not part of the Index) of the public nature of religion and religious freedom, with 52 percent saying that religious freedom was inherently public and 42 percent saying that religious freedom was inherently private.

Respondents from different generations differed on their response to this question. Gen Z respondents were by far the most supportive of religious freedom as inherently public—66 agreed with this statement. Millennial and Gen X respondents showed little differentiation from the average. The majority of Baby Boomer respondents were actually more likely to say that religious freedom was inherently private.

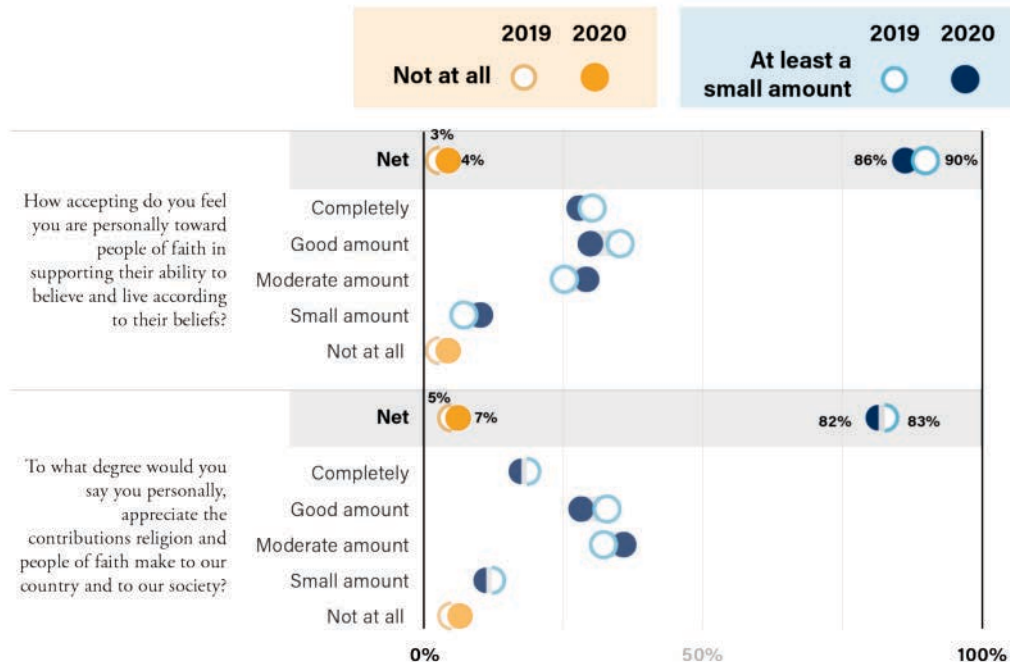
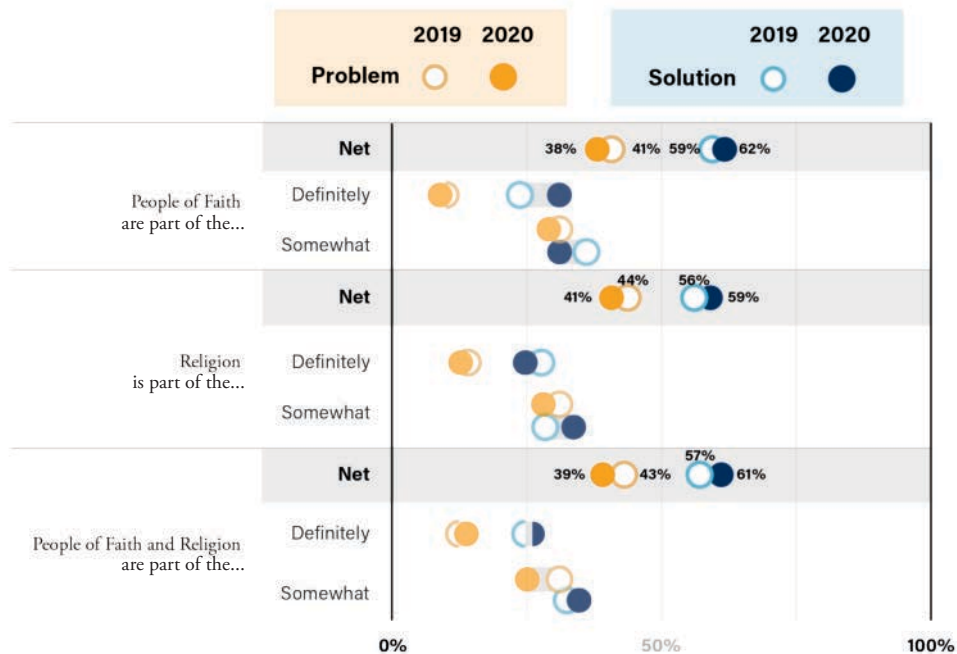


Religion in Society

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 & Policy Question Results

When it comes to issues and what happens in our country today would you say that:



Religion in Society

Dimension Discussion

Attitudes about religious people and their contributions to society impact broader attitudes about protecting those same people in the exercise of their faith. Although Religion in Society is below the Index average score, the individual responses tell a nuanced story about how people of faith fit into society.

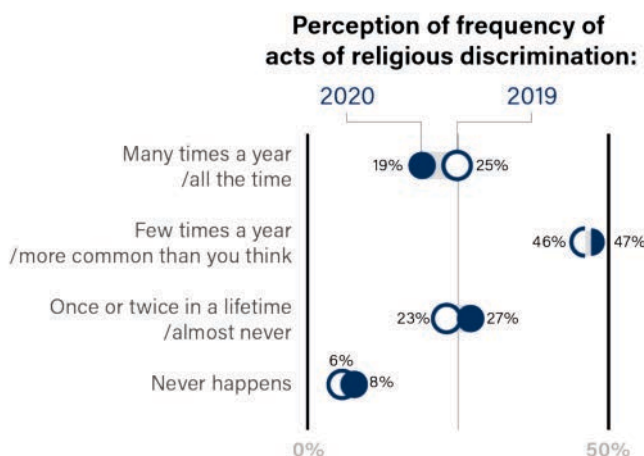
As noted in our Key Findings, most Americans continue to say that religion and people of faith are part of the solution for the various issues we face today, and the portion who said that people of faith are definitely part of the solution increased by 7 percentage points.

Respondents in demographics less likely to say religion and people of faith are part of the solution—including Democrat and Independent respondents, respondents who said faith was not important, Gen Z, Gen X and Baby Boomer respondents—were more likely to say religion and people of faith were part of the solution this year (see chart at end of section).

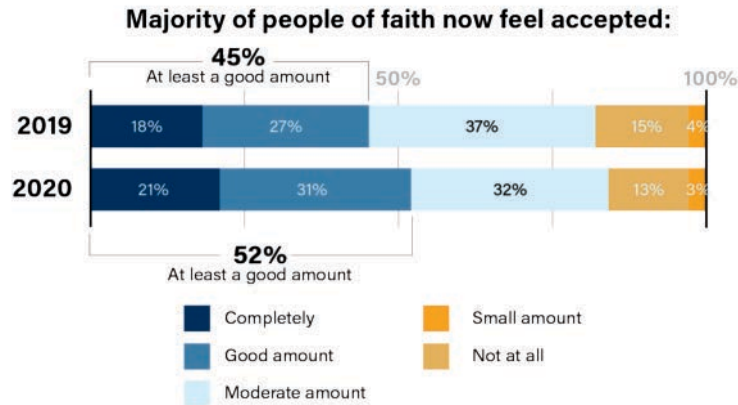
The other two questions in the dimension ask about acceptance of people of faith and their ability to live according to their beliefs and appreciation of people of faith's contributions to society. Although responses changed slightly, the change here was driven mostly by a movement of respondents from saying they

accept or appreciate people of faith completely or a good amount to a moderate amount.

Last year and this year we asked a related additional question about perceptions of religious discrimination. Last year 71 percent of the population said that religious people face discrimination because of their faith many or a few times a year, while this year that portion decreased to 66 percent. Relatively the same portion of respondents said religious discrimination happens a few times a year, but fewer said that it happens many times a year or all the time.

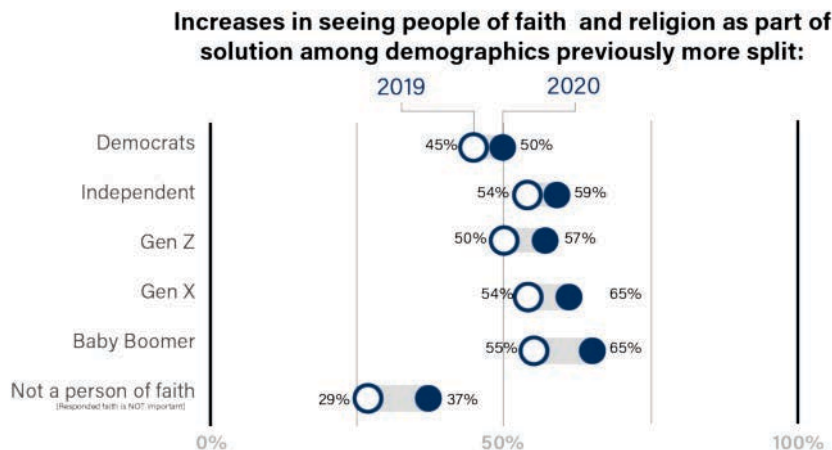


Additionally, we asked those who said faith was important how accepted they feel in society. Last year, less than a majority said they feel at least moderately accepted, while this year



52 percent say they felt at least moderately accepted. While similar shifts of support from the highest to second highest level of support or agreement happened in other areas, the overall portion of respondents choosing the two highest levels of acceptance for this question increased.

Religious people and people of faith continue to be a majority in the United States, but as the demographics of religious people change, it will be informative to watch how this dimension correlates to the others. Although respondents may have opinions on religious freedom independent of their opinions of religious people, it seems likely that shifts in attitude in one area are correlated with the other.





Church and State

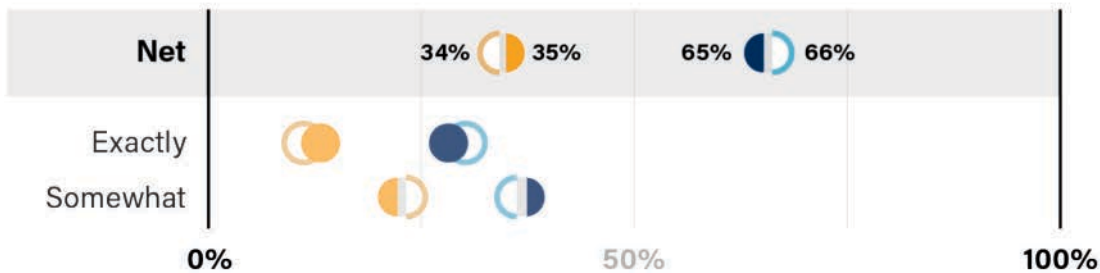
The Church and State dimension surveys respondents about the interactions between government and religion. In asking about government funding and government speech, it draws out opinions on the Constitution's Establishment Clause.

Church and State Question Results



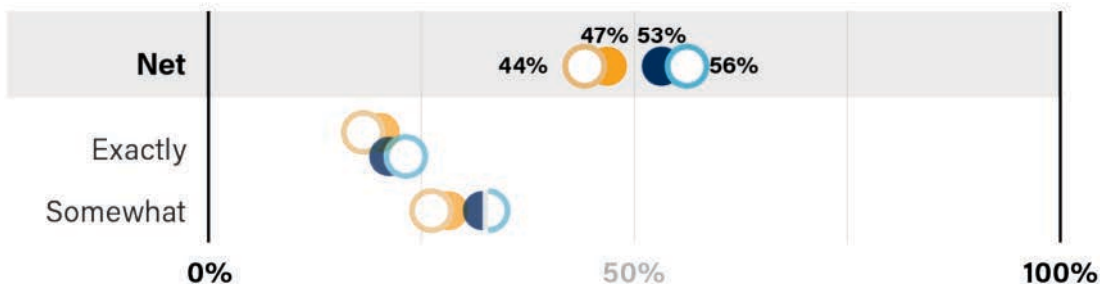
Smith believes religious organizations that provide services to help in the community (e.g., soup kitchens, homeless shelters, etc.) should be just as eligible to receive government funds as non-religious organizations that provide the same kind of services in the community.

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.



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.



Church & State

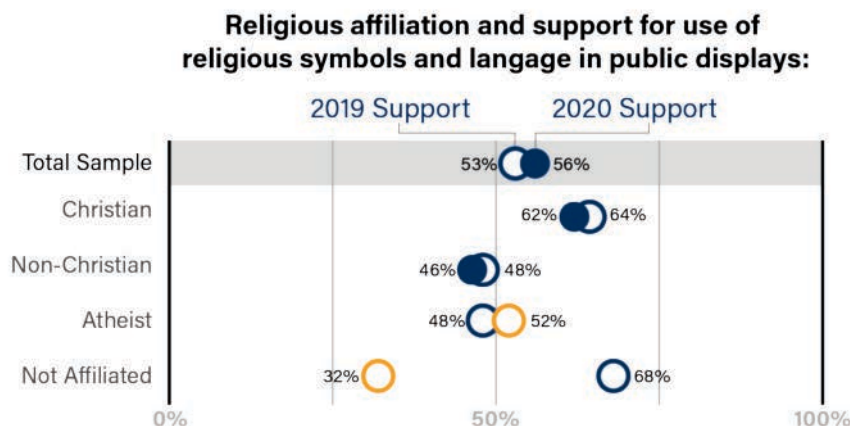
Dimension Discussion

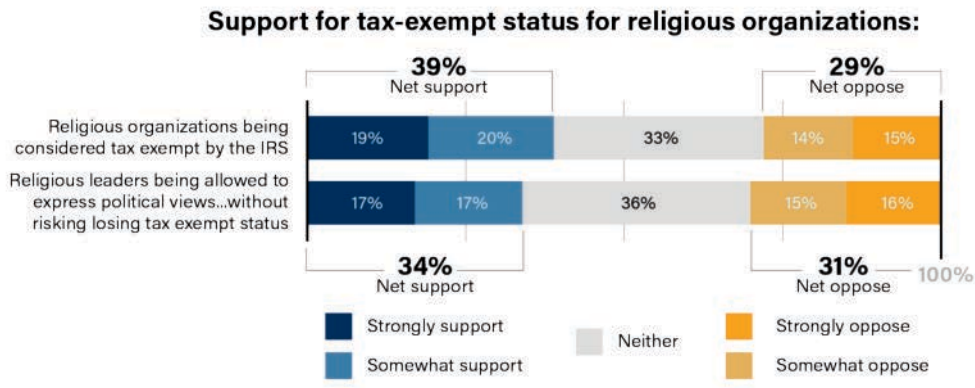
On matters of what constitutes a healthy separation of church and state, a majority of Americans continue to favor equal treatment of religion in government funding contexts and use of religious symbols and language in government displays. Yet this also continues to be the area of the Index with the least consensus among respondents.

When asked whether they agree with the statement that the government should be able to use religious symbols or language in public displays, non-religious and non-Christian respondents disagree while Christian respondents agree. This is one of the sharpest divides registered by the Index. Respondents not affiliated with a religion disagree with government use of religious language and symbols at relatively the same level as atheists. Both groups disagreed with the statement at least 70 percent of the time. Among those not

affiliated with any religion, this is a significant increase from last year, when they opposed this statement 62 percent of the time. Religious respondents who were not Christian are more evenly divided, with 54 percent disagreeing with the statement supporting government use of religious language and symbols (agreement was 62 percent among Christian respondents).

Still, nearly two thirds of respondents support equal access to government funding for religious and non-religious organizations. Related to the issue of government funds and religious organizations, this year some Democratic presidential primary contenders said that religious organizations that do not support same-sex marriage should lose their tax-exempt status. We asked about religious organizations' tax-exempt status and found significant portions of respondents—at least one-third on each question—choosing not to





pick a side. When comparing those who did choose to agree or disagree, most respondents supported preserving tax-exempt status and equal funding for religious groups.

On the general question of whether churches, synagogues, mosques and other religious organizations should be considered tax-exempt non-profits, 39 percent of respondents supported tax-exempt status compared to 28 percent who opposed. Respondents were more divided on whether religious leaders should be

allowed to express political views while their organizations maintain tax-exempt status. Of those who chose a side, 34 percent supported allowing religious leaders to express political views and 30 percent opposed.

In short, while Americans are supportive of continuing tax-exempt status and equal access to government funding for religious organizations, they remain divided over the use of religious language and symbols by government and over the expression of political views by tax-exempt organizations.

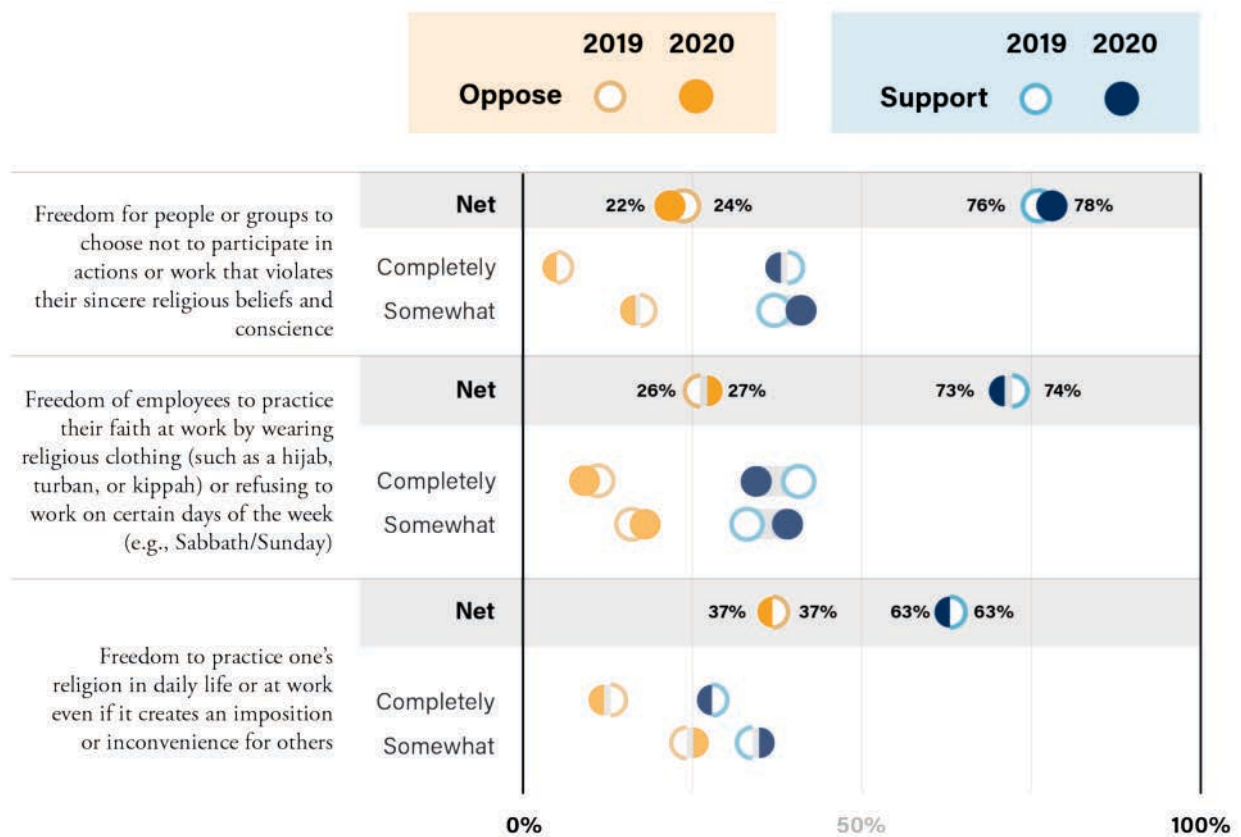


Religion in Action

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:



Religion in Action

Dimension Discussion

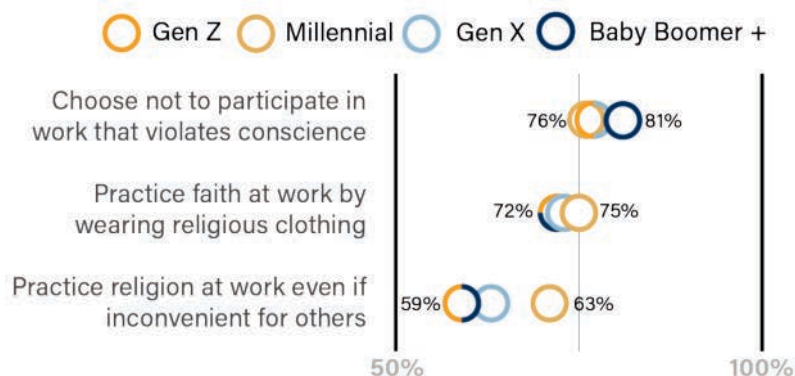
Religion in Action, like Religious Sharing, asks respondents about religious expressions in public and how those expressions should be accommodated. Although it asks about situations that require others to change or accommodate behavior, it sits close to the average of dimension scores.

Comparing generations across this dimension paints a complex picture of how each understands religion in public life. On the freedom for people or groups to choose not to participate in actions or work that violates sincere religious beliefs, Baby Boomer and older respondents are the most supportive. On the freedom of employees to practice their faith at work by wearing religious clothing, the generations are relatively indistinguishable. On the freedom to practice one's religion in daily

life or at work even if it creates an imposition or inconvenience for others, Millennial respondents are the most supportive (Gen Z respondents were the most supportive last year). Considering this data shows the danger in painting with broad brush strokes when comparing different generations opinions on religion in the workplace.

This year, changes in atheist respondents' opinions on this dimension stand out for their consistent increase in support. On each question, Atheist respondents increased their support by at least 6 percentage points. Their support increased 18 percentage points from last year (an increase of more than 50 percent) on the freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others. This year, this was the only question of this

Support for Religious in Action freedoms by generation:



dimension where a majority of Atheists did not support the specific freedom, but here they were only 2 percentage points below a majority of support.

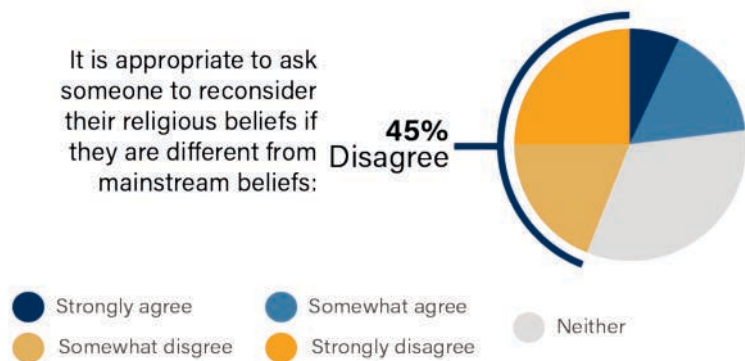
These Religion in Action responses demonstrate how essential religious identity is to individuals in that they show support for living that identity in every aspect of life. This year, we also asked questions directly about opinions on religion and whether it was central to identity.

A majority of respondents agreed that religious faith is a way of life for many people, that for some people it is a fundamental part of “who I am,” and that taking away religious freedom is the first step to losing broader freedoms. A plurality of respondents disagreed when asked if freedom of religion means only the freedom to believe, if the government should stop people of faith from acting on their beliefs if others think those beliefs are

harmful, and if it is appropriate to ask someone to reconsider their religious beliefs if they are different from mainstream beliefs.

Asking others to reconsider beliefs that are outside the mainstream:

It is appropriate to ask someone to reconsider their religious beliefs if they are different from mainstream beliefs:



Given that Americans support the idea that religion is an important part of someone’s identity, it is not surprising that they also support religious people living their faith at work and in public life.



Appendix A: Demographic Data

Gender	2020	2019
Male	47%	49%
Female	53%	51%

Age		
18-24	13%	13%
25-34	17%	18%
35-44	17%	17%
45-54	16%	17%
55-64	17%	17%
65+	20%	19%

Race/Ethnicity		
White	62%	64%
Hispanic	17%	16%
Black	13%	12%
Asian	6%	6%
Multi race	2%	2%
Other	1%	1%

Region	2020	2019
New England	4%	5%
Middle Atlantic	14%	13%
East North Central	15%	15%
West North Central	6%	7%
South Atlantic	21%	20%
East South Central	6%	6%
West South Central	11%	12%
Mountain	7%	7%
Pacific	16%	16%

Employment Status

EMPLOYED (NET)	49%	48%
Employed full-time	34%	33%
Employed part-time	9%	11%
Self-employed	6%	5%
Not employed	13%	11%
Retired	24%	26%
Student	4%	4%
Stay-at-home spouse or partner	9%	9%
Decline to answer	2%	2%

Education	2020	2019
HIGH SCHOOL OR LESS (NET)	40%	36%
Less than high school	2%	2%
Some high school	9%	5%
High school graduate	28%	29%
SOME COLLEGE (NET)	32%	34%
Some college, but no degree	19%	20%
Associate's Degree	13%	14%
Bachelor's degree	19%	17%
POST-GRADUATE (NET)	9%	13%
Master's degree	9%	9%
Professional degree	1%	2%
Doctorate degree	*	2%

Marital Status	2020	2019
Married or civil union	43%	44%
Single, never married	33%	30%
Divorced	8%	10%
Separated	2%	3%
Widow/Widower	5%	5%
Living with partner	8%	8%
Decline to answer	2%	2%

No. of Children (<18) in Household	2020	2019
None	67%	68%
Children in HH	28%	27%
Mean	0.5	0.6
Decline to answer	6%	5%

Registered to Vote

Yes	83%	80%
No	13%	18%
Not sure	4%	2%

Political Party ID

Democrat	34%	35%
Independent	24%	24%
Republican	30%	27%
Libertarian	2%	2%
Something else	2%	2%
Not sure	5%	6%
Decline to answer	4%	5%

People of Different Political Beliefs in Social Circle

My family	45%	-
My friends	46%	-
My co workers	23%	-
Other associates	12%	-
I don't have any people with different political beliefs in my social circle	29%	-

Ideology

Conservative (NET)	41%	37%
Very Conservative	14%	12%
Somewhat Conservative	12%	11%
Lean Conservative	15%	13%
Moderate	17%	13%
Lean Liberal	8%	9%
Somewhat Liberal	13%	14%
Very Liberal	9%	13%
Liberal (NET)	30%	35%
Not Sure	9%	10%
Decline to answer	3%	5%

Member of Church, Synagogue, Mosque, Temple

Yes	43%	41%
No	57%	59%

Frequency of Attendance (Pre-COVID in 2020)

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

People of Faith in Social Circle

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

Religious Affiliation

2020 2019

Christian (NET)

Catholic	22%	23%
Protestant	19%	21%
Other Christian	11%	14%
Evangelical	6%	5%
The Church of Jesus Christ of Latter-day Saints	3%	1%
Jehovah's Witness	1%	1%
Orthodox	2%	1%

Non-Christian (NET)

Agnostic	14%	12%
Jewish	2%	3%
Muslim	2%	1%
Buddhist	2%	2%
Hindu	*	1%
Other	12%	11%
Atheist	4%	4%



Appendix B: Methodology

Survey Methodology

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

Index Construction

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

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

Religious Pluralism

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

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

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

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

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

Religious Sharing

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

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

Religion and Policy

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

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

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

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

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

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

Religion in Action

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

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

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

Religion in Society

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

Perception of self-acceptance of people of faith

Perception of personal appreciation of people of faith

Church & State

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

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



Appendix C: Interview Schedule

2020 Religious Freedom Index Questionnaire

Interview Dates: September 30-October 8, 2020
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 are highlighted

INDEX

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

SECTION 200: RELIGIOUS FREEDOM

Q209. How important is religion in your own life?

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

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

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

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

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

HQ209. Faith Status

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

Q214. Which of the following comes closest to your own feelings?

	2020	2019
Base: All Respondents	1,000	1,000
PROTECTED (NET)	69%	65%
Religious freedom is protected too much in our country.	12%	13%
Religious freedom is protected just as it should be in our country.	57%	52%
Religious freedom is not protected enough in our country.	31%	35%

Q220. Who in the government do you think does the best job at protecting religious freedom?

	2020	2019
Base: All Respondents	1,000	-
Courts	27%	-
The President	19%	-
State Governments	18%	-
Congress	15%	-
Other	21%	-

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

	2020	2019
Base: Split Third A	334	334
PART OF THE SOLUTION (NET)	59%	56%
Definitely part of the solution	25%	28%
Somewhat part of the solution	34%	28%
PART OF THE PROBLEM (NET)	41%	44%
Somewhat part of the problem	28%	31%
Definitely part of the problem	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?

	2020	2019
Base: Split Third B	333	333
PART OF THE SOLUTION (NET)	62%	59%
Definitely part of the solution	31%	24%
Somewhat part of the solution	31%	36%
PART OF THE PROBLEM (NET)	38%	41%
Somewhat part of the problem	29%	31%
Definitely part of the problem	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?

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

Q310A. First, overall how accepting do you feel we are **in our society** toward people of faith in supporting their ability to believe and live according to their beliefs?

	2020	2019
Base: All Respondents	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	34%	38%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	74%	75%
MODERATE / SMALL AMOUNT (NET)	59%	56%
Completely	10%	12%
A good amount	24%	26%
A moderate amount	39%	37%
A small amount	20%	19%
Not at all	6%	6%

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?

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

Q320A. Similarly, to what degree would you say we, **as a society**, appreciate the contributions religion and people of faith make to our country and to our society?

	2020	2019
Base: All Respondents	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	29%	32%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	73%	73%
MODERATE / SMALL AMOUNT (NET)	65%	63%
Completely	9%	9%
A good amount	20%	23%
A moderate amount	43%	41%
A small amount	21%	22%
Not at all	6%	6%

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?

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

Q340. To what degree would you say religion is important to you **as an individual** in providing stability and comfort during times of social unrest?

	2020	2019
Base: All Respondents	1,000	-
ABSOLUTELY ESSENTIAL / VERY IMPORTANT (NET)	45%	-
ABSOLUTELY ESSENTIAL / VERY IMPORTANT / SOMEWHAT IMPORTANT (NET)	70%	-
SOMEWHAT / JUST A LITTLE IMPORTANT (NET)	40%	-
Absolutely essential	24%	-
Very important	21%	-
Somewhat important	25%	-
Just a little important	14%	-
Not at all important	16%	-

Q341. To what degree would you say religion is important to us, **as a society**, in providing stability and comfort during times of social unrest?

	2020	2019
Base: All Respondents	1,000	-
ABSOLUTELY ESSENTIAL / VERY IMPORTANT (NET)	42%	-
ABSOLUTELY ESSENTIAL / VERY IMPORTANT / SOMEWHAT IMPORTANT (NET)	78%	-
SOMEWHAT / JUST A LITTLE IMPORTANT (NET)	50%	-
Absolutely essential	17%	-
Very important	25%	-
Somewhat important	36%	-
Just a little important	15%	-
Not at all important	8%	-

Q342. Which would you say is a greater source of stability to society during times of social unrest — religion or government?

	2020	2019
Base: All Respondents	1,000	-
Government and religion equally provide stability to society	33%	-
Religion provides greater stability to society than government	31%	-
Government provides greater stability to society than religion	21%	-
Neither religion nor government provide stability to society	16%	-

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)	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	61%	67%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	57%	65%
03. Freedom to express or share religious beliefs with others	43%	48%
04. Freedom to pray or worship without fear of persecution	61%	67%
05. Freedom of individuals to preach the doctrine of their faith to others	37%	40%
06. Freedom for people to run their business or private organizations according to their religious beliefs	36%	40%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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%	42%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	40%	43%
10. The freedom for any individual or group to believe that marriage is the union of a man and woman without having to worry about facing discrimination, penalties, or fines from government	43%	47%
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%	45%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	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)	37%	39%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	32%	36%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	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	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	34%	-

SUMMARY TABLE OF TOP 2 BOX (ABSOLUTELY ESSENTIAL/IMPORTANT PART) (NET)	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	86%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	85%	87%
03. Freedom to express or share religious beliefs with others	79%	81%
04. Freedom to pray or worship without fear of persecution	86%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	74%	72%
06. Freedom for people to run their business or private organizations according to their religious beliefs	71%	75%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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%	71%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	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%	76%
11. The freedom for people to rely on their personal religious beliefs to guide their voting decisions—which candidates to vote for and how to vote on different issues	75%	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.)	79%	80%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	75%	72%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership)	66%	69%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	64%	63%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	63%	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	70%	-

<i>SUMMARY TABLE OF BOTTOM 2 BOX (NOT A VERY IMPORTANT PART/DEFINITELY NOT IMPORTANT) (NET)</i>	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	15%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	15%	13%
03. Freedom to express or share religious beliefs with others	21%	19%
04. Freedom to pray or worship without fear of persecution	14%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	26%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	29%	25%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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%	29%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	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%	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%
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.)	21%	20%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday)	25%	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%	31%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	37%	37%

16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	37%	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	30%	-

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

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

<i>SUMMARY TABLE OF TOP BOX (COMPLETELY ACCEPT AND SUPPORT)</i>	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	57%	65%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	53%	59%
03. Freedom to express or share religious beliefs with others	41%	45%
04. Freedom to pray or worship without fear of persecution	58%	63%
05. Freedom of individuals to preach the doctrine of their faith to others	35%	38%
06. Freedom for people to run their business or private organizations according to their religious beliefs	36%	39%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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.)	35%	41%
09. Freedom for people or groups to choose not to participate in actions or work that violates their sincere religious beliefs and conscience	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	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	41%	46%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	41%	47%
13. Freedom of employees to practice their faith at work by wearing religious clothing (such as a hijab, turban, or kippah) or refusing to work on certain days of the week (e.g., Sabbath/Sunday).	34%	41%
14. Freedom for religious groups or organizations to make their own employment and leadership decisions without government interference (hiring and firing practices and qualifications for leadership).	32%	37%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates.	32%	34%
16. Freedom to practice one's religion in daily life or at work even if it creates an imposition or inconvenience for others	28%	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.	32%	-

<i>SUMMARY TABLE OF TOP 2 BOX (COMPLETELY/MOSTLY ACCEPT AND SUPPORT) (NET)</i>	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	87%	89%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	86%	87%
03. Freedom to express or share religious beliefs with others	79%	81%
04. Freedom to pray or worship without fear of persecution	88%	89%
05. Freedom of individuals to preach the doctrine of their faith to others	73%	73%
06. Freedom for people to run their business or private organizations according to their religious beliefs	72%	73%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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.)	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	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	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	78%	78%
12. Freedom to practice one's religious beliefs even if they are contrary to accepted majority practices (such as not drinking alcohol, not eating pork/beef, or for wearing a turban, burka, or hijab, etc.)	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)	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)	68%	70%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	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	63%	63%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	65%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	71%	-

SUMMARY TABLE OF BOTTOM 2 BOX (SOMEWHAT/HEAVILY CHALLENGE AND OPPOSE) (NET)	2020	2019
Base: All Respondents	1,000	1,000
01. Freedom for people to choose a religion, if they want to	13%	11%
02. Freedom to practice a religion in daily life without facing discrimination or harm from others	14%	13%
03. Freedom to express or share religious beliefs with others	22%	19%
04. Freedom to pray or worship without fear of persecution	12%	11%
05. Freedom of individuals to preach the doctrine of their faith to others	27%	28%
06. Freedom for people to run their business or private organizations according to their religious beliefs	28%	27%
07. Tolerance and respect of a broad array of ideas and beliefs about God	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.)	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	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	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	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.)	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)	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)	32%	30%
15. Freedom for religious organizations and leaders to discuss political topics and to endorse or oppose political candidates	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	37%	37%
17. Freedom for religious groups or organizations to require their members or employees to live in accordance with the groups' religious beliefs	35%	-
18. Freedom to not work on certain days of the week (e.g. Sabbath/Sunday), even if it means the employer has to adjust schedules or make other changes	29%	-

SECTION 500: RELIGION IN THE PUBLIC SPHERE

Q505. Thinking about religion in the public square, review the two hypothetical opinions below and indicate which one comes closest to your own.

Nelson believes that **freedom of religion is inherently private**. People of faith should be free to pray and worship in their homes and at houses of worship, but they should not attempt to exercise or share religious beliefs in school, at work, on social media, or in other public places.

Johnson believes that **freedom of religion is inherently public**. People of faith should be free not only to pray and worship in their homes and at houses of worship, but also to exercise and share their religious beliefs in school, at work, on social media, and in other public places.

Is your opinion...?

	2020	2019
Base: All Respondents	1,000	-
NELSON (NET)	48%	-
Exactly like Nelson	18%	-
Somewhat like Nelson	30%	-

JOHNSON (NET)	52%	
Somewhat like Johnson	32%	-
Exactly like Johnson	21%	-

Q515. Please review the statements below and indicate the degree to which you agree or disagree with each.

<i>SUMMARY TABLE OF AGREE (NET)</i>	2020	2019
Base: All Respondents	1,000	-
Religious faith is a way of life for many people - more than just praying or attending worship services once a week.	65%	-
Religion, for some people, is a fundamental part of 'who I am' and should be protected accordingly.	60%	-
Taking away religious freedom is a first step to losing broader freedoms in society such as speech, expression and assembly.	56%	-
During a pandemic or some other type of public emergency, it is okay for the government to stop religious groups from meeting together.	44%	-
Religious beliefs are often used as an excuse for bigotry.	42%	-
Freedom of religion means only the freedom to believe - it does not mean that people of faith should be free to act on their beliefs.	31%	-
Government officials should stop people of faith from acting on religious beliefs if other people think of those beliefs as hurtful.	29%	-
It is appropriate to ask someone to reconsider their religious beliefs if they are different from mainstream beliefs, attitudes and traditions.	23%	-

<i>SUMMARY TABLE OF DISAGREE (NET)</i>	2020	2019
Base: All Respondents	1,000	-
It is appropriate to ask someone to reconsider their religious beliefs if they are different from mainstream beliefs, attitudes and traditions.	45%	-
Government officials should stop people of faith from acting on religious beliefs if other people think of those beliefs as hurtful.	33%	-
Freedom of religion means only the freedom to believe - it does not mean that people of faith should be free to act on their beliefs.	33%	-
During a pandemic or some other type of public emergency, it is okay for the government to stop religious groups from meeting together.	26%	-
Religious beliefs are often used as an excuse for bigotry.	23%	-
Taking away religious freedom is a first step to losing broader freedoms in society such as speech, expression and assembly.	16%	-
Religion, for some people, is a fundamental part of 'who I am' and should be protected accordingly.	12%	-
Religious faith is a way of life for many people - more than just praying or attending worship services once a week.	11%	-

Q525. Please indicate if you support or oppose each of the following policies.

<i>SUMMARY TABLE OF SUPPORT (NET)</i>	2020	2019
Base: All Respondents	1,000	-
Religious organizations receiving government funding on an equal basis as nonreligious organizations, for programs such as food banks, homeless shelters, or other charitable services.	43%	-
Churches, synagogues, mosques and other religious organizations being considered tax-exempt non-profits by the IRS.	39%	-
Religious leaders being allowed to express political views about elections without risking losing tax-exempt status.	34%	-
<i>SUMMARY TABLE OF OPPOSE (NET)</i>	2020	2019
Base: All Respondents	1,000	-

Religious leaders being allowed to express political views about elections without risking losing tax-exempt status.	30%	-
Churches, synagogues, mosques and other religious organizations being considered tax-exempt non-profits by the IRS.	28%	-
Religious organizations receiving government funding on an equal basis as nonreligious organizations, for programs such as food banks, homeless shelters, or other charitable services.	22%	-

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

<i>SUMMARY TABLE OF SUPPORT (NET)</i>	2020	2019
Base: All Respondents	1,000	-
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%	-
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.	23%	-
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>	2020	2019
Base: All Respondents	1,000	-
Public university officials should shut down religious student organizations when they disagree with the religious student organizations' beliefs.	44%	-
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.	39%	-
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%	-

Q545. How fairly or unfairly do you think local and state governments treated religious congregations during the pandemic, especially with regard to their ability to meet for worship?

	2020	2019
Base: All Respondents	1,000	-
FAIRLY (NET)	39%	-
Government treated religious congregations very fairly	21%	-
Government treated religious congregations somewhat fairly	17%	-
Government treated religious congregations neither fairly nor unfairly	33%	-
UNFAIRLY (NET)	28%	-
Government treated religious congregations somewhat unfairly	16%	-
Government treated religious congregations very unfairly	13%	-

Q546. How appropriately do you think churches and places of worship reacted to COVID-19 restrictions?

	2020	2019
Base: All Respondents	1,000	-
APPROPRIATELY (NET)	40%	-
Places of worship acted completely appropriately	17%	-
Places of worship acted somewhat	23%	-

appropriately		
Places of worship acted neither appropriately nor inappropriately	30%	-
INAPPROPRIATELY (NET)	30%	-
Places of worship acted somewhat inappropriately	19%	-
Places of worship acted completely inappropriately	11%	-

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

	2020	2019
Base: Split Sample A	495	-
PLACES OF BUSINESS (NET)	22%	-
Places of business should have much higher priority than houses of worship	14%	-
Places of business should have somewhat higher priority than houses of worship	8%	-
Houses of worship and places of business should be prioritized the same	57%	-
HOUSES OF WORSHIP (NET)	21%	-
Houses of worship should have somewhat higher priority than places of business	9%	-
Houses of worship should have much higher priority than places of business	13%	-

Q561. When it comes to allowing gatherings of people during the coronavirus pandemic, should the government give higher priority to allowing outdoor religious services, or higher priority to allowing outdoor protests?

	2020	2019
Base: Split Sample B	505	-
OUTDOOR PROTESTS (NET)	17%	-
Outdoor protests should have much higher priority than outdoor religious services	9%	-
Outdoor protests should have somewhat higher priority than outdoor religious services	8%	-
Outdoor religious services and outdoor protests should be prioritized the same	48%	-
OUTDOOR RELIGIOUS SERVICES (NET)	35%	-
Outdoor religious services should have somewhat higher priority than outdoor protests	13%	-
Outdoor religious services should have much higher priority than outdoor protests	22%	-

Q565. Over the history of our country, how would you characterize the contribution that religion and religious people have made toward equality and justice for racial minorities?

	2020	2019
Base: All Respondents	1,000	-
POSITIVE INFLUENCE (NET)	36%	-
Mostly positive influence, significantly advancing equality and justice for racial minorities	14%	-
Somewhat positive influence, somewhat advancing equality and justice for racial minorities	22%	-
Neither positive nor negative influence	40%	-
NEGATIVE INFLUENCE (NET)	24%	-
Somewhat negative influence, somewhat hindering equality and justice for racial	14%	-

minorities		
Mostly negative influence, significantly hindering equality and justice for racial minorities	10%	-

Q570. How much of a role do you think religious organizations and people should play in advocating for racial equality and justice?

Religious organizations and people should:

	2020	2019
Base: Person of Faith	622	-
HAVE A ROLE (NET)	84%	-
Have a major role in advocating for racial equality and justice	49%	-
Have a small role in advocating for racial equality and justice	35%	-
Not have a role at all in advocating for racial equality and justice	16%	-

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

My faith community has done a(n):

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

Q576. Why do you think that your faith community has done a(n) [INSERT RESPONSE FROM Q570]?

[OPEN ENDED]

SECTION 600: LIVING WITH DIFFERENCES

Q617. Thinking about the sensitivities involved on highly controversial issues of our day where human rights and religion are involved, review the two hypothetical opinions below and indicate which one comes closest to your own.

Smith believes that **business owners or private organizations** holding unpopular views—or what some might consider repulsive or discriminatory views—deserve to be boycotted, harassed or even shut down. Society should not tolerate any type of view or behavior that could be construed as hateful or discriminatory.

Jones believes that **business owners or private organizations** have the right to hold any view they want—even if it is no longer politically correct and seems hateful and discriminatory to others—without the threat of losing their jobs or business. A society founded on freedom of speech and freedom of religion should tolerate the expression of these freedoms for all citizens.

Is your opinion...?

	2020	2019
Base: Split Half A	500	500

SMITH (NET)	45%	43%
Exactly like Smith	13%	12%
Somewhat like Smith	32%	31%
JONES (NET)	55%	57%
Somewhat like Jones	35%	41%
Exactly like Jones	21%	16%

Q618. Thinking about the sensitivities involved on highly controversial issues of our day where human rights and religion are involved, review the two hypothetical opinions below and indicate which one comes closest to your own:

Smith believes that **people of faith** holding unpopular views—or what some might consider repulsive or discriminatory views—deserve to be harassed or silenced. Society should not tolerate any type of view or behavior that could be construed as hateful or discriminatory.

Jones believes that **people of faith** have the right to hold any view they want—even if it is no longer politically correct and seems hateful and discriminatory to others—without the threat of being harassed or silenced. A society founded on freedom of speech and freedom of religion should tolerate the expression of these freedoms for all citizens.

Is your opinion...?

	2020	2019
Base: Split Half B	500	500
SMITH (NET)	33%	32%
Exactly like Smith	9%	8%
Somewhat like Smith	25%	24%
JONES (NET)	67%	68%
Somewhat like Jones	41%	43%
Exactly like Jones	25%	25%

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...?

	2020	2019
Base: All Respondents	1,000	1,000
SMITH (NET)	65%	66%
Exactly like Smith	28%	30%
Somewhat like Smith	37%	36%
JONES (NET)	35%	34%
Somewhat like Jones	22%	23%
Exactly like Jones	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...?

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

SECTION 700: DISCRIMINATORY BEHAVIOR(S) FREQUENCY

Q720. Let's focus a minute on acts of religious discrimination, where someone is treated differently, is denied service at a store, loses a job, or is penalized by the government because of their religious beliefs or practices. Based on your experience and what you may have seen or heard, which of the follow best describes the frequency of this kind of discrimination in the life of a person of faith.

	2020	2019
Base: All Respondents	1,000	1,000
ALL THE TIME/FEW TIMES A YEAR (NET)	66%	71%
These kinds of things happen all the time—many times over the course of a year	19%	25%
These kinds of things are more common than you think--maybe a few times a year	47%	46%
NEVER/ALMOST NEVER (NET)	34%	29%
These kinds of things almost never happen—maybe once or twice in a lifetime	27%	23%
These kinds of things never happen	8%	6%

SECTION 800: RELIGIOUSITY

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

	2020	2019
Base: All Respondents	1,000	1,000
COMPLETELY / GOOD AMOUNT (NET)	27%	30%
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	52%	55%
MODERATE / SMALL AMOUNT (NET)	41%	43%
Completely	10%	12%
A good amount	17%	17%
A moderate amount	24%	25%

Not at all	32%	28%
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Q802. How **accepted** do you feel in society as a person of faith?

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

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

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

Q806. Thinking about before the outbreak of the coronavirus, how often did you attend church, synagogue, mosque or temple?

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

Q807. Overall, what type of effect has the COVID-19 pandemic had on your life?

	2020	2019
Base: All Respondents	1,000	-
POSITIVE EFFECT (NET)	10%	
VERY / SOMEWHAT POSITIVE EFFECT (SUB-NET)	6%	-
Very positive effect	3%	-
Somewhat positive effect	3%	-
Just a little positive effect	4%	-
No positive or negative effect	25%	-
NEGATIVE EFFECT (NET)	66%	-
Just a little negative effect	30%	-

SOMEWHAT / VERY NEGATIVE EFFECT (SUB-NET)	36%	
Somewhat negative effect	24%	-
Very negative effect	12%	-

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

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

Q809. How, if at all, have you been practicing your faith during the coronavirus outbreak? *Please select all that apply.*

	2020	2019
Base: All Respondents	1,000	-
Praying at home	44%	-
ONLINE WORSHIP (NET)	27%	-
Watching my place of worship's services online	18%	-
Watching services online not from my usual place of worship	15%	-
READING (NET)	22%	-
Reading and studying religious and spiritual texts	16%	-
Reading articles and other guidance from religious leaders	11%	
Donating to charities	16%	
IN-PERSON WORSHIP (NET)	15%	
Attending my place of worship in person	11%	-
Meeting with people of my faith in-person to worship	8%	-
Small group discussions by phone or online video chat	9%	-
Other	1%	-
I have not been practicing a religious faith during the coronavirus outbreak	35%	-

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

	2020	2019
Base: All Respondents	1,000	1,000
PEOPLE OF FAITH IN CIRCLE (NET)	74%	84%
My family	58%	67%
My friends	46%	52%

My co-workers	14%	20%
Other associates	9%	13%
I don't have any people of faith in my social circle	26%	16%

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

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

SECTION 100: QUOTAS + SCREENING

Q101. HIDDEN QUESTION – 9 PT REGION

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

Q106. HIDDEN - COMPUTED AGE

	2020	2019
Base: All Respondents	1,000	1,000

18-34 (NET)	30%	30%
18-24	13%	13%
25-34	17%	18%
35-54 (NET)	33%	34%
35-44	17%	17%
45-54	16%	17%
55+ (NET)	37%	36%
55-64	17%	17%
65+	20%	19%

Q110. What is your gender?

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

Q131. HIDDEN - COMBINED ETHNICITY

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

SECTION 1000: DEMOGRAPHICS

Q1000. Are you currently registered to vote?

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

Q1000A. How much will your faith influence your decision of which candidate to vote for in the 2020 election?

	2020	2019
Base: Registered Voters	833	-

TOP INFLUENCING FACTOR / GOOD AMOUNT (NET)	28%	-
COMPLETELY / GOOD / MODERATE AMOUNT (NET)	45%	-
MODERATE / SMALL AMOUNT (NET)	28%	-
SMALL AMOUNT / NOT AT ALL (NET)	55%	-
A top influencing factor	13%	-
A good amount	15%	-
A moderate amount	17%	-
A small amount	12%	-
Not at all	43%	-

Q1001. When choosing a candidate to vote for in the 2020 election, how important is the candidate's stance on religious freedom?

	2020	2019
Base: Registered Voters	833	-
EXTREMELY / VERY IMPORTANT (NET)	37%	-
EXTREMELY / VERY / SOMEWHAT IMPORTANT (NET)	61%	-
JUST A LITTLE / NOT AT ALL IMPORTANT (NET)	39%	-
Extremely important	16%	-
Very important	21%	-
Somewhat important	24%	-
Just a little important	15%	-
Not at all important	24%	-

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

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

Q1015/Q1016/Q1017. Combined Ideology

	2020	2019
Base: All Respondents	1,000	1,000
CONSERVATIVE (NET)	41%	37%
Very Conservative	14%	12%
Somewhat Conservative	12%	11%
Lean Conservative	15%	13%
Moderate	17%	13%

LIBERAL (NET)	30%	35%
Lean Liberal	8%	9%
Somewhat Liberal	13%	14%
Very Liberal	9%	13%
NOT SURE / DECLINE TO ANSWER (NET)	12%	15%
Not sure	9%	10%
Decline to answer	3%	5%

Q1020. Please indicate where, if at all, you have people with different political beliefs in your social circle.

	2020	2019
Base: All Respondents	1,000	-
PEOPLE WITH DIFFERENT BELIEFS IN CIRCLE (NET)	72%	-
My family	45%	-
My friends	46%	-
My co workers	23%	-
Other associates	12%	-
I don't have any people of faith in my social circle	29%	-

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

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

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

	2020	2019
Base: All Respondents	1,000	1,000
EMPLOYED (NET)	49%	48%
Employed full-time	34%	33%
Employed part-time	9%	11%
Self-employed	6%	5%
Not employed	13%	11%

Retired	24%	26%
Student	4%	4%
Stay-at-home spouse or partner	9%	9%
Prefer not to answer	2%	2%

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

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

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

	2020	2019
Base: All Respondents	1,000	1,000
None	67%	68%
1-4 (NET)	28%	26%
1	14%	12%
2	9%	10%
3	3%	3%
4	1%	2%
5+	*	1%
Decline to answer	6%	5%
MEAN	0.5	0.6

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