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Comparing Levels of Religious Nationalism Around the World

By global standards, the U.S. has a relatively low level of religious nationalism, but it stands out from other high-income countries

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How we did this

Pew Research Center conducted this survey to examine the role of religion in public life in 36 countries across the Asia-Pacific region, Europe, Latin America, the Middle East-North Africa region, North America and sub-Saharan Africa. The countries have a variety of historically predominant religions, including Buddhism, Christianity, Hinduism, Islam and Judaism.

Countries included in this report



Source: Spring 2024 Global Attitudes Survey.
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For non-U.S. data, this report draws on nationally representative surveys of 41,503 adults conducted from Jan. 5 to May 22, 2024. All surveys were conducted over the phone with adults in Canada, France, Germany, Greece, Italy, Japan, Malaysia, the Netherlands, Singapore, South Korea, Spain, Sweden and the United Kingdom. Surveys were conducted face-to-face in Argentina, Bangladesh, Brazil, Chile, Colombia, Ghana, Hungary, India, Indonesia, Israel, Kenya, Mexico, Nigeria, Peru, the Philippines, Poland, South Africa, Sri Lanka, Thailand, Tunisia and Turkey. In Australia, we used a mixed-mode, probability-based online panel.

In the United States, we surveyed 12,693 adults from Feb. 13 to 25, 2024. Most of the respondents (10,642) are members of Pew Research Center’s American Trends Panel (ATP), an online survey

panel recruited through national random sampling of residential addresses, which gives nearly all U.S. adults a chance of selection.

The remaining U.S. respondents (2,051) are members of three other panels: the Ipsos KnowledgePanel, the NORC Amerispeak Panel and the SSRS Opinion Panel. All three are national survey panels recruited through random sampling (not “opt-in” polls). We used these additional panels to ensure that the survey would have enough Jewish and Muslim respondents to be able to report on their views.

Additional survey questions were asked on a follow-up survey conducted from April 1 to 7, 2024, among 3,600 ATP members who had previously participated in the February survey.

The U.S. data is weighted to be representative of the U.S. adult population by gender, race, ethnicity, partisan affiliation, education, religious affiliation and other categories. Read more about the [ATP’s methodology](#).

Throughout the report, we analyze respondents’ attitudes based on where they place themselves on an ideological scale, their support for populist parties, their religious identification, their educational attainment, their income, and whether they live in high- or middle-income countries. For more on each of these measures, visit [the methodology](#).

Religious nationalism index

In this report, we classify some people as “religious nationalists.” Scholars do not fully agree on how to define religious nationalism, and the challenge is even more complicated when one tries to study the concept in multiple countries – and for multiple religious groups – concurrently. For example, scholars who [measure Christian nationalism in the U.S.](#) may consider whether the government should allow prayer in public schools, while those [measuring Hindu nationalism in India](#) may consider whether the government should regulate the protection of cows, which are sacred to many Hindus.

For the purpose of making cross-national comparisons, we focused on two concepts in our definition of religious nationalism:

- How important people think identifying with the country’s historically predominant religion is for belonging – e.g., for being “truly” part of the country’s nationality
- The role people want religion to play in their country’s leader and laws

We measured these two concepts among followers of each country's historically predominant religion using four questions. For more information on how we designed our religious nationalism index and assessed its statistical reliability, go to [the methodology](#).

This analysis was produced by Pew Research Center as part of the [Pew-Templeton Global Religious Futures project](#), which analyzes religious change and its impact on societies around the world. Funding for the Global Religious Futures project comes from The Pew Charitable Trusts and the John Templeton Foundation (grant 63095). This publication does not necessarily reflect the views of the John Templeton Foundation.

Here are the [questions used](#) for this report, along with responses, and the [survey methodology](#).

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Comparing Levels of Religious Nationalism Around the World

By global standards, the U.S. has a relatively low level of religious nationalism, but it stands out from other high-income countries

In many countries, religion and politics are deeply intertwined. The belief that a country's historically predominant religion should be a central part of its national identity and drive policymaking is sometimes described as “religious nationalism.”

A wide range of movements have been described as religious nationalism, including in India, where Prime Minister Narendra Modi has campaigned and governed on the idea that Hindu faith and culture should [shape government policies](#); and in Israel, where Prime Minister Benjamin Netanyahu is backed by a coalition that includes [ultra-Orthodox and national religious parties](#).

But there is no universally accepted definition of religious nationalism, leaving lots of room for debate over who is, say, a Christian nationalist or a Hindu nationalist. This has made it difficult to assess how common such views are around the world.

To help fill this gap, Pew Research Center set out to measure – in an impartial, consistent way – what share of people in different countries view the dominant religious tradition as central to their national identity, want their leaders to share their religious beliefs, and want religious teachings to guide their laws.

We asked four key questions in nationally representative surveys of nearly 55,000 people, conducted from January to May 2024 in three dozen countries¹:

- **How important is belonging to the historically predominant religion to being *truly* part of your national identity?** (For example, how important is being a Muslim to being truly Indonesian, or being a Christian to being truly American?)
- **How important is it to you for your national leader to share your religious beliefs?**
- **How much influence do you think the historically predominant religion's sacred text should have on the laws of your country?** (For example, how much influence should the Quran have on the laws of Turkey, or should the Bible have on the laws of Italy?)

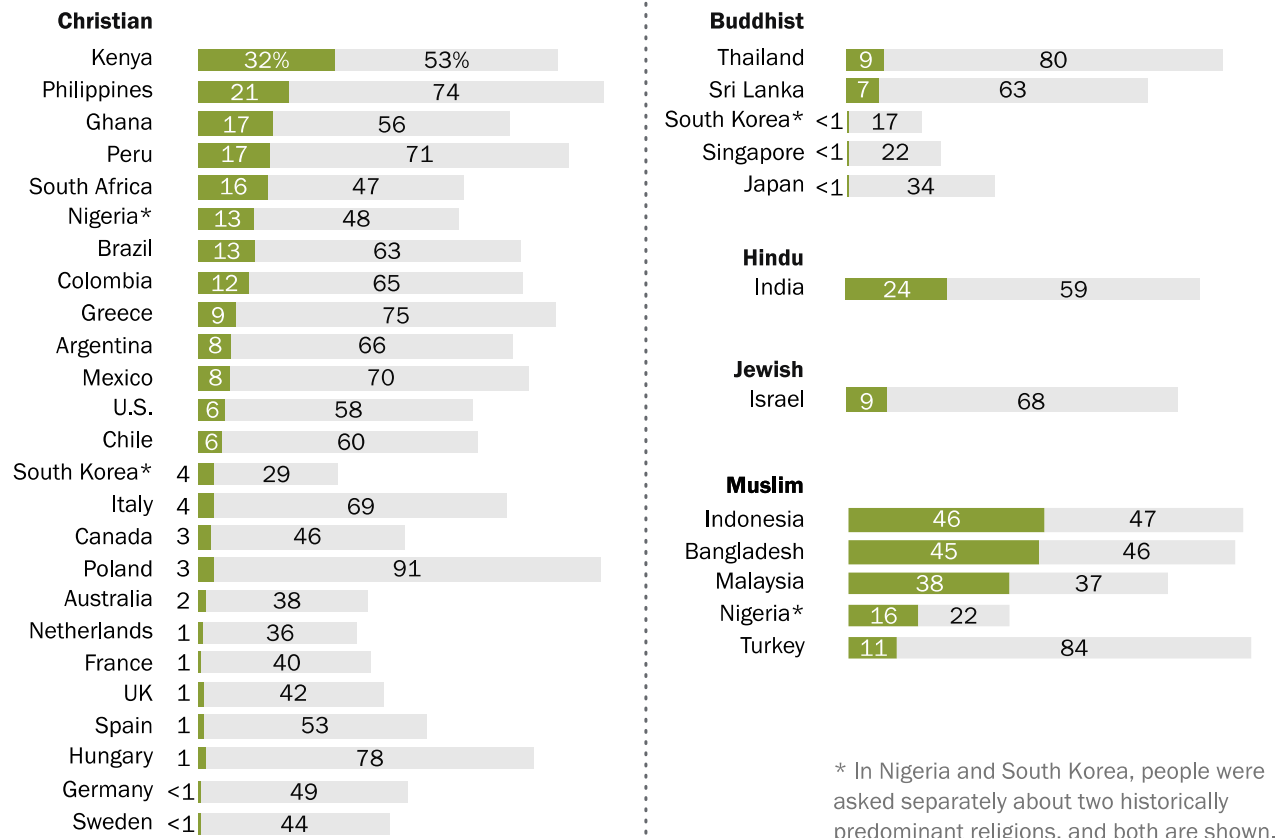
¹ Tunisia was surveyed but is excluded from some analyses in this report because certain questions – including those about leaders' religious traits and the influence of the Quran on Tunisia's laws – were not asked there.

- **When the sacred text conflicts with the will of the people, which should have more influence on the laws of your country?** (This follow-up question was asked only of respondents who answered the previous question by saying that the sacred text should have a “fair amount” or “great deal” of influence on their country’s laws.)

Share of religious nationalists varies widely across countries

% who are classified as ...

■ Religious nationalists ■ Other members of the historically predominant religion



* In Nigeria and South Korea, people were asked separately about two historically predominant religions, and both are shown.

Note: People are classified as “religious nationalists” if they identify with their country’s historically predominant religion, say it is very important to be part of that religion to be truly part of the country, say it is very important to have a leader who shares their religious beliefs, say the sacred text of that religion should have a great deal or fair amount of influence on the laws of their country, and say that if the sacred text conflicts with the will of the people then the text should take precedence. People who are members of the historically predominant religion but do not hold all these views are shown as “other members of the historically predominant religion.” Adults who do not identify with a country’s historically predominant religion are not shown.

Source: Spring 2024 Global Attitudes Survey.

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For this report, **we define “religious nationalists” as people who identify with the historically predominant religion (also often the majority religion) and take a strongly religious position on *all four* of these questions.**

In **Turkey**, for example, a religious nationalist would be a **Muslim** who says ...

- Being a Muslim is very important to being truly Turkish;
- *And* it is very important that Turkey’s president shares their religious beliefs;
- *And* the Quran should have at least a fair amount of influence over Turkey’s laws;
- *And* when the Quran conflicts with the will of the people, the Quran should have more influence.

In **Israel**, a religious nationalist would be a **Jew** who says ...

- Being a Jew is very important to being truly Israeli;
- *And* it is very important that Israel’s prime minister shares their religious beliefs;
- *And* Jewish scripture should have at least a fair amount of influence over Israel’s laws;
- *And* when Jewish scripture conflicts with the will of the people, Jewish scripture should have more influence.

In the **United States**, a religious nationalist would be a **Christian** who says ...

- Being a Christian is very important to being truly American;
- *And* it is very important that the U.S. president shares their religious beliefs;
- *And* the Bible should have at least some influence over U.S. laws;
- *And* when the Bible conflicts with the will of the people, the Bible should have more influence.

Using this definition, the prevalence of religious nationalism varies widely across the 35 countries where we asked all four of these questions. **Fewer than 1% of adults surveyed meet the criteria in Germany and Sweden, compared with more than four-in-ten in Indonesia (46%) and Bangladesh (45%).**

In this global perspective, the U.S. does *not* stand out for especially high levels of religious nationalism.

Just 6% of U.S. adults are religious nationalists by the combination of these four measures, about the same level as several other countries surveyed in the Americas, such as Chile (6%), Mexico (8%) and Argentina (8%). Canada has a relatively low share of religious nationalists (3%), while Colombia (12%), Brazil (13%) and Peru (17%) have somewhat higher shares.

How we asked about different religions and religious texts

We asked people in 36 countries about the importance of being a member of a particular religion as well as the influence of specific religious texts on their national laws.

In each country, we selected the historically predominant religion(s) and corresponding sacred text(s). For example, in the United States, where Christianity has [long been the majority religion](#), we asked about the importance of being a Christian to being truly American and about the influence of the Bible on U.S. laws. In Thailand, where [the vast majority of the population](#) is Buddhist, we asked about the importance of being a Buddhist to being truly Thai. And, because the concept of “religious texts” is somewhat more relevant in Western religious traditions, we asked about a comparable concept: the influence of Buddhist dharma on the country’s laws.

In Japan, Nigeria and South Korea, we asked all respondents separately about two religions and the influence of their religious texts. In Japan, we asked about Buddhism and Buddhist dharma as well as Shinto and Shinto teachings. A significant portion of the population there identifies as Buddhist, but Shinto has [long been tied to national identity](#), and a quarter of Japanese adults say they [feel a personal connection](#) to the Shinto way of life.

In Nigeria, where large shares of the population identify as [either Christian or Muslim](#), we asked about both of those religions, and about the influence of the Bible and the Quran. In South Korea, because sizable shares identify as [either Christian or Buddhist](#), we asked about both religions, and about the Bible and Buddhist dharma.

The questions about the Quran were not asked in Tunisia, so that country is excluded from our analyses of religious nationalism and the influence of religious texts.

Here is a list of the religions and religious texts asked in each country:

Religion	Religious text	Country
Christianity	Bible	United States, Canada, France, Germany, Greece, Hungary, Italy, Netherlands, Poland, Spain, Sweden, UK, Australia, Philippines, South Korea, Ghana, Kenya, Nigeria, South Africa, Argentina, Brazil, Chile, Colombia, Mexico, Peru
Islam	Quran	Bangladesh, Indonesia, Malaysia, Nigeria, Turkey, Tunisia
Buddhism	Buddhist dharma	Japan, Singapore, South Korea, Sri Lanka, Thailand
Hinduism	Hindu teachings	India
Judaism	Jewish scripture	Israel
Shinto	Shinto teachings	Japan

How this survey's findings relate to other measures in the U.S.

There are many ways to define religious nationalism. In the U.S., previous Pew Research Center surveys have asked numerous questions about “[Christian nationalism](#)” and [separation of church and state](#). A February 2024 survey, for example, found that 5% of U.S. adults have [heard of Christian nationalism and view it favorably](#). And 13% said the federal government should declare Christianity the official religion of the United States.

Here’s how religious nationalists in the U.S. – as defined in the global survey – answer some of these related questions:

- 53% of religious nationalists think the federal government should [declare Christianity the official religion](#) of the United States. Another 40% of religious nationalists think the federal government should promote Christian values but *not* declare Christianity the official religion. Only 4% of religious nationalists think the federal government should neither declare Christianity the official religion nor promote Christian values. By contrast, just 15% of U.S. Christians who are *not* religious nationalists want Christianity to be the official religion of the United States.
- 84% of religious nationalists in the U.S. think liberals who are not religious have gone too far in trying to [keep religious values out](#) of the government and public schools. About six-in-ten Christians who are not religious nationalists (61%) say the same.

Ultimately, more Americans may support individual policies sometimes associated with Christian nationalism than the 6% classified as religious nationalists in this report. This stems from the high bar of needing to take a specific position on all four measures included in our index to be classified as a religious nationalist.

For more on religious nationalism in the U.S., read these Center publications:

- [45% of Americans Say U.S. Should be a ‘Christian Nation’](#)
- [A closer look at Americans who believe the U.S. should be a Christian nation](#)
- [8 in 10 Americans Say Religion Is Losing Influence in Public Life](#)

However, the U.S. *does* stand out when compared with other high-income countries, particularly on questions about religious texts. **U.S. adults are more likely than people in any other high-income country surveyed to say the Bible *currently* has either a great deal or some influence over the laws of their country** (in other countries, people were asked about other texts).

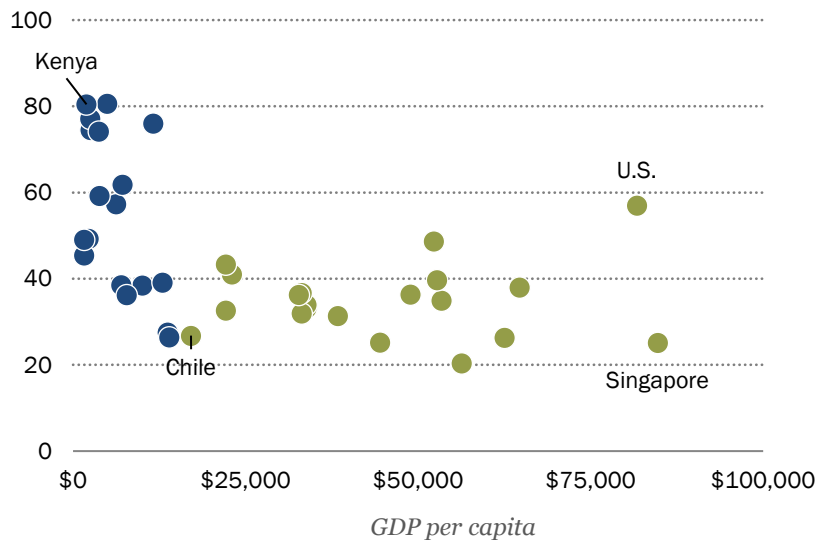
And the U.S. public is also more inclined than people in other high-income countries to say that the Bible *should* have that kind of influence (again, relative to the sacred texts asked about in other places).

Americans are also among the most likely of any high-income public to:

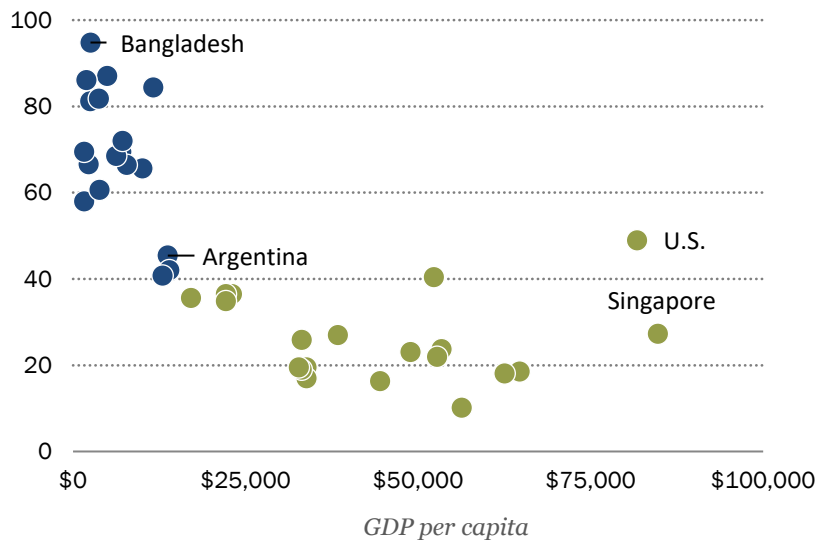
- Describe a religious identity (in this case, being a Christian) as *very* important to truly sharing in the national identity (being American)
- Say it's very important for their country's political leader to have strong religious beliefs

U.S. stands out from most high-income countries on views of how religious texts can and should influence their country's laws

% who say [the Bible, Buddhist dharma, etc.] has a **great deal or fair amount of influence** on the country's laws today



% who say [the Bible, Buddhist dharma, etc.] **should** have a **great deal or fair amount of influence** on the country's laws



Note: Blue and green dots represent middle- and high-income countries, respectively. Japan, Nigeria and South Korea appear twice in each scatterplot because two religious texts were asked about in each country. Refer to topline for full question wording. Source: Spring 2024 Global Attitudes Survey.

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Differences between wealthy and less wealthy countries

The survey shows that, in general, high-income countries differ sharply from middle-income countries ([as defined by the World Bank](#)) when it comes to public attitudes about religion.

People in middle-income countries are more likely than people in richer countries to say:

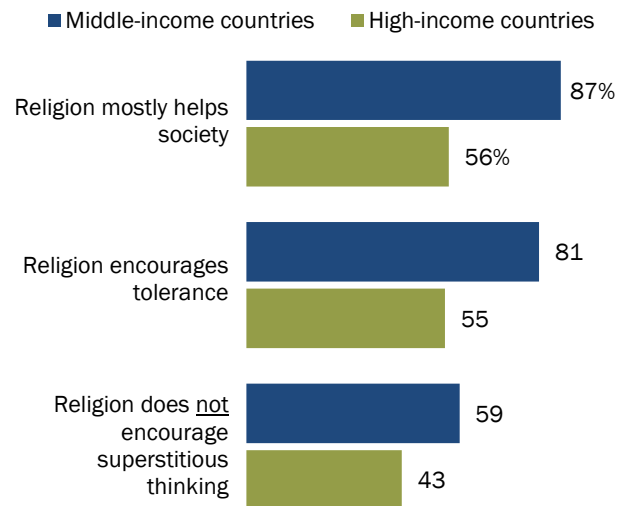
- Religion does more good than harm for society
- Religion encourages tolerance rather than intolerance
- Religion does *not* encourage superstitious thinking

Jump to [Chapter 1](#) for more on how people around the world view religion's role in society.

These differences are related to levels of religiousness. **People who live in middle-income countries are more likely than people in high-income countries to have a religious affiliation, to pray regularly and to say religion is important in their lives.**

Views of religion are broadly positive around the world – but much more so in middle-income countries

Median % who say ...



Note: Percentages are medians based on 18 high-income countries and 18 middle-income countries.

Source: Spring 2024 Global Attitudes Survey.

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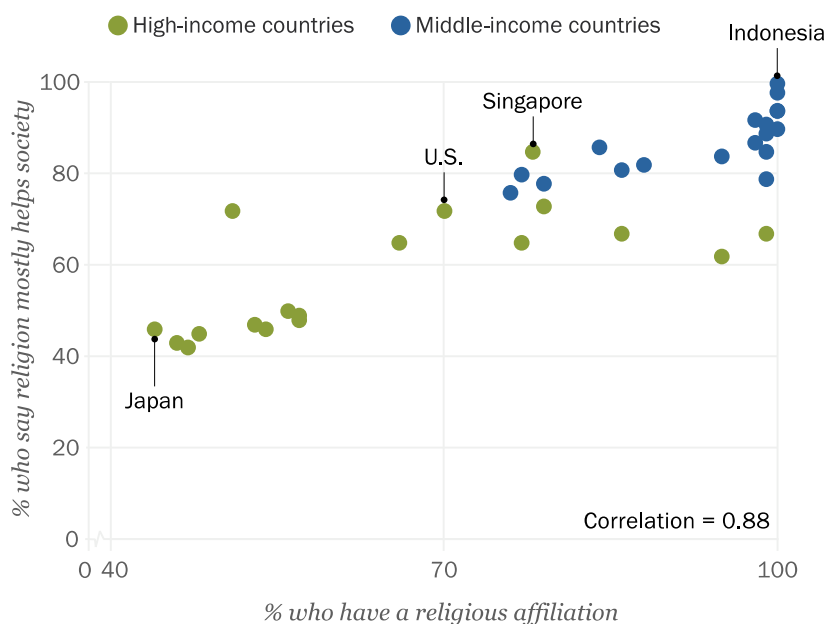
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Religious people tend to favor a role for religion in public life. So it stands to reason that in countries where more people follow a religion, religion is more likely to be seen as a positive influence in society.

For example, in Bangladesh – where about nine-in-ten adults are Muslim – 94% say religion mostly helps society. But in Sweden – where fewer than half of adults surveyed (47%) have a religious affiliation – 42% say religion is helpful.

People in middle- and high-income countries also differ over the role they think religion should play in public life.

Countries with higher shares of religiously affiliated people also more likely to see religion as helpful



Source: Spring 2024 Global Attitudes Survey.
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For example, **in many middle-income countries, majorities want religious texts like the Bible or the Quran to have either a great deal or a fair amount of influence on their country’s laws.** By contrast, in most high-income countries surveyed, only a minority of adults want religious texts to play this role.

In some wealthier countries, people also tend to prioritize the will of the people over religious texts when the two conflict. In middle-income countries, the opposite is true.

Jump to [Chapter 4](#) for more on views of the role religious texts can and should play.

People in middle-income countries are also more likely than those in high-income countries to say it’s very important for the leader of their country to have religious beliefs that are the same as their own (and to have strong religious beliefs, period).

Jump to [Chapter 2](#) for more on views of national leaders and their religious traits.

Religion plays more of a role in national identity in the middle-income countries than the high-income countries surveyed. While comparatively few people in most high-income countries say

that sharing the country’s historically predominant religion is very important for being “truly” part of that nation, half or more in most middle-income countries see religion as a key part of [national belonging](#).

Jump to [Chapter 3](#) for more on religion and national identity.

People in middle-income countries are also more likely to be religious nationalists.

Religious nationalists do not make up a majority of the population in any country surveyed. But in 13 of the 17 middle-income countries surveyed (since Tunisia is not included in our analysis of religious nationalism), there are double-digit shares of religious nationalists. These shares reach around a third or more in Kenya (32%), Malaysia (38%), Bangladesh (45%) and Indonesia (46%).

In most high-income countries, there are fewer religious nationalists. Indeed, in nine of the 18 high-income countries surveyed, 1% or less of the public meets the criteria. While the shares are somewhat higher in a few countries – 9% in Greece and Israel, for example – in no high-income country do religious nationalists make up a double-digit percentage of the overall public.

Demographics of religious nationalism

In many countries, **people who pray daily** are more likely than those who pray less frequently to be religious nationalists (under the definition used for this report). For example, in India, 27% of people who say they pray at least once a day are religious nationalists, compared with 17% of those who pray less frequently.

Older people in some countries are somewhat more likely than younger people to be religious nationalists. In Greece, 13% of people ages 50 and older are religious nationalists, compared with 8% of those ages 35 to 49 and only 1% of adults under 35.

In many countries, people with **lower levels of education** are also somewhat more likely to be religious nationalists than those with higher levels of education. In Kenya, 38% of people with less than a secondary degree are religious nationalists, compared with 22% of those with a secondary degree or more education.

In a few countries, people with **lower incomes** are more likely than those with higher incomes to be religious nationalists. This is the case in Brazil, where 17% of respondents with incomes at or below the median are religious nationalists, compared with 9% of those with higher incomes.

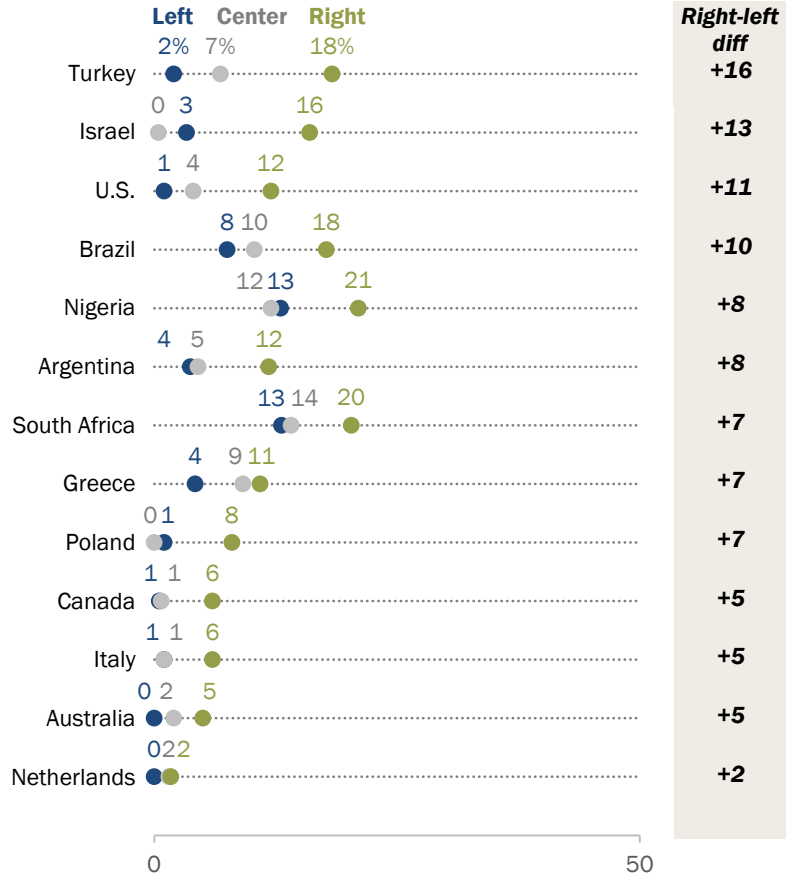
In addition, people who place themselves on the **ideological right** are more likely to be religious nationalists than those in the center or on the left in many countries where the survey asked about political ideology. In Poland, for example, 8% of people on the right are religious nationalists, compared with 1% or fewer in the center and on the left.

In Europe, people with **favorable views of several right-wing populist parties** are also somewhat more likely than people with unfavorable views of those parties to be religious nationalists. (For more on how these parties were defined, refer to the [Appendix](#).) Returning to the example of Poland, 10% of adults who hold a favorable view of the Law and Justice party (PiS) are religious nationalists, compared with 1% of those who see PiS unfavorably.

(Of course, in the case of ideology and party favorability, the relationship could also be reversed. That is, people who hold certain beliefs about religious nationalism may be more likely to have favorable views of specific right-wing populist parties or to place themselves on the right of the ideological spectrum than those who do not hold those beliefs.)

People on the ideological right are slightly more likely to be religious nationalists in many countries

% who are classified as religious nationalists, by ideology



Note: Only statistically significant differences are shown. Countries where ideology was not asked are not shown. People are classified as “religious nationalists” if they identify with their country’s historically predominant religion, say it is very important to be part of that religion to be truly part of the country, say it is very important to have a leader who shares their religious beliefs, say the sacred text of that religion should have a great deal or fair amount of influence on the laws of their country, and say that if the sacred text conflicts with the will of the people then the text should take precedence. In the U.S., ideology is defined as conservative (right), moderate (center) and liberal (left). In Nigeria, only the shares classified as Muslim religious nationalists are shown (the shares classified as Christian religious nationalists do not have significant differences by ideology).

Source: Spring 2024 Global Attitudes Survey.

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In Israel, Haredi and Dati Jews (33%) are much more likely than Masorti Jews (5%) and Hiloni Jews (1%) to be religious nationalists. (Because of sample size considerations, we combine Haredim and Datiim for analysis in this report.)

Jewish religious groups in Israel: Haredim, Datiim, Masortim and Hilonim

Nearly all Israeli Jews identify as either Haredi (commonly translated as “ultra-Orthodox”), Dati (“religious”), Masorti (“traditional”) or Hiloni (“secular”). The spectrum of religious observance in Israel – on which Haredim are generally the most religious and Hilonim the least – does not always line up perfectly with Israel’s political spectrum.

On some issues, including those pertaining to religion in public life, there is a clear overlap: Haredim are furthest to the right, and Hilonim are furthest to the left, with Datiim and Masortim in between. But on other political issues, including those related to the Israeli-Palestinian conflict and views of the United States, differences between religious groups do not always mirror those between people at different points on the ideological spectrum.

Because of sample size considerations, we combine Haredim and Datiim for analysis in this report.

For more information on the different views of these religious groups, read the Center’s 2016 deep dive on the topic, [“Israel’s Religiously Divided Society.”](#)

Can states have a religious character and be democratic?

In a number of countries with sizable Muslim and Jewish populations, we also asked whether their country can be both democratic *and* a Muslim or Jewish country.

In countries with Muslim majorities, most do think the state can be both democratic and Muslim. The shares who believe this are particularly high in Bangladesh (86%), Tunisia (82%) and Malaysia (80%). (Islam is the [official state religion](#) in Bangladesh and Malaysia, and it was the official religion in Tunisia [until 2022](#)).

Slightly smaller majorities in Indonesia (70%) and Turkey (67%) agree that their country can be both Muslim and democratic at the same time. But in Nigeria – where Muslims are not the overwhelming majority of the population – only 40% think Nigeria can be both a Muslim state and a democratic state.

Israel defines itself as “[Jewish and democratic](#),” and indeed, 73% of adults surveyed in Israel agree their country can be both. Only about a quarter say the country cannot be a Jewish state and a democratic state at the same time. Still, there are major differences by religion, as well as among Jewish religious groups.

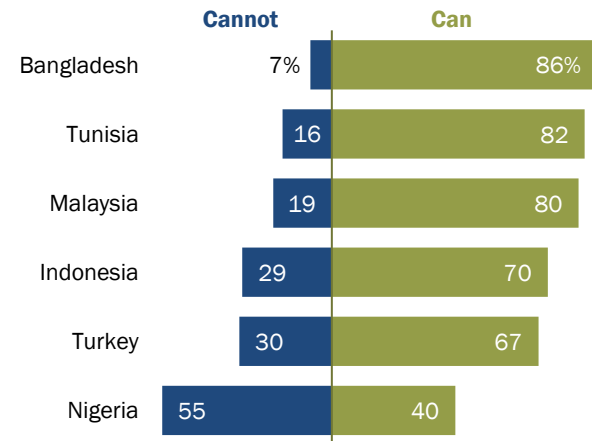
Jump to [Chapter 5](#) for more on the role religion should play in Muslim- and Jewish-majority countries.

These are among the key findings of a 36-country survey conducted by Pew Research Center in the first five months of 2024. This report includes chapters that explore the following questions:

- What impact do people around the world think religion has on their society? ([Chapter 1](#))
- How important should religion be for a country’s leader? ([Chapter 2](#))
- How important is following a specific religion to national belonging? ([Chapter 3](#))
- Should religious texts influence national laws? ([Chapter 4](#))

Many in certain Muslim- and Jewish-majority countries believe their state can be both religious and democratic

*% who say their country ___ be both a **Muslim** state and a democratic state*



*% who say their country ___ be both a **Jewish** state and a democratic state*



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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- What role should religion play in Muslim- and Jewish-majority countries? ([Chapter 5](#))

CORRECTION (June 5, 2025): The topline for this report has been updated. The changes do not substantively affect the findings of this report.

Why high- and middle-income countries?

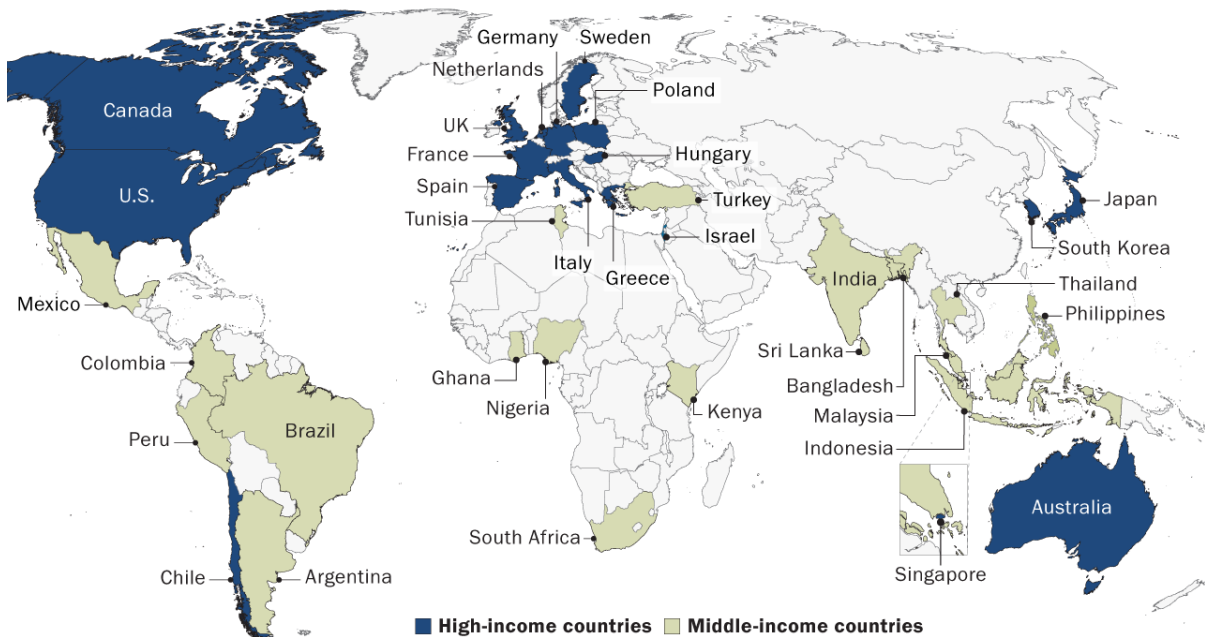
Decades of scholarship have explored the relationship between economic development and secularization. One influential notion argues that as societies get wealthier and people feel more secure, religion and religious values become less important in people's lives and they become more supportive of secular-rational values.

While secularization theory has many detractors and [continues to be debated](#), the general pattern – that wealthier countries tend to see belief in God as [less important for morality](#) and that wealthier countries have [lower rates of prayer](#) – is one we have observed in our data for decades.

As a result, we analyze the data in this report in part according to each country's income status, using high- and middle-income [categories from the World Bank](#). The high-income countries have larger percentages of people who are religiously unaffiliated (atheist, agnostic or “nothing in particular”). They are also more likely than middle-income countries to have:

- **Highly established democracies.** High-income countries are more likely to be classified as “full” democracies by the [Economist Intelligence Unit \(EIU\)](#), “high performing” by [International IDEA](#), “free” by [Freedom House](#), and “liberal” by [Varieties of Democracy \(V-Dem\)](#).
- **High rates of advanced education.** High-income countries, on average, have more than double the share of the total population who have [attained a tertiary education](#) (such as a postgraduate degree).

Countries included in this report, by income level



Source: Pew Research Center analysis of World Bank data.
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1. What impact do people around the world think religion has on their society?

Large shares of adults in most of the 36 countries we surveyed say religion helps society rather than harms it.² Most also say religion encourages tolerance, not intolerance. But people are slightly more divided about whether religion encourages superstitious thinking.

Religion is generally seen more positively by:

- People in middle-income countries, compared with those in high-income countries
- Religiously affiliated people, compared with those who are unaffiliated
- People who say they pray daily, compared with those who pray less often

² In the U.S., we previously asked very similar questions about the impact of religion on society using a slightly different scale. For more, read the 2023 report “[Spirituality Among Americans](#).”

Majorities in many countries say religion helps society and encourages tolerance, but opinions are divided on whether religion encourages superstitious thinking

% who say religion ...

	Mostly helps society	Encourages tolerance	Does <u>not</u> encourage superstition
Indonesia	100%	95%	89%
Tunisia	98	98	93
Thailand	94	84	83
Bangladesh	94	75	75
Malaysia	92	82	87
Kenya	91	91	61
Sri Lanka	90	90	63
Nigeria	89	85	70
Ghana	87	81	57
Brazil	86	69	47
Philippines	85	83	50
Singapore	85	79	61
Turkey	84	90	75
Peru	82	78	51
South Africa	81	73	36
Colombia	80	71	46
India	79	68	53
Mexico	78	69	52
Argentina	76	64	48
Hungary	73	72	57
U.S.	72	62	54
South Korea	72	57	43
Israel	67	70	52
Greece	67	62	53
Italy	65	70	57
Chile	65	55	45
Poland	62	53	56
Spain	50	45	35
Germany	49	36	34
Canada	48	47	39
France	47	54	37
Japan	46	61	43
UK	46	41	35
Australia	45	41	36
Netherlands	43	38	38
Sweden	42	27	29
36-country median	77	70	52

Note: Darker colors represent higher values.

Source: Spring 2024 Global Attitudes Survey.

"Comparing Levels of Religious Nationalism Around the World"

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Does religion help society?

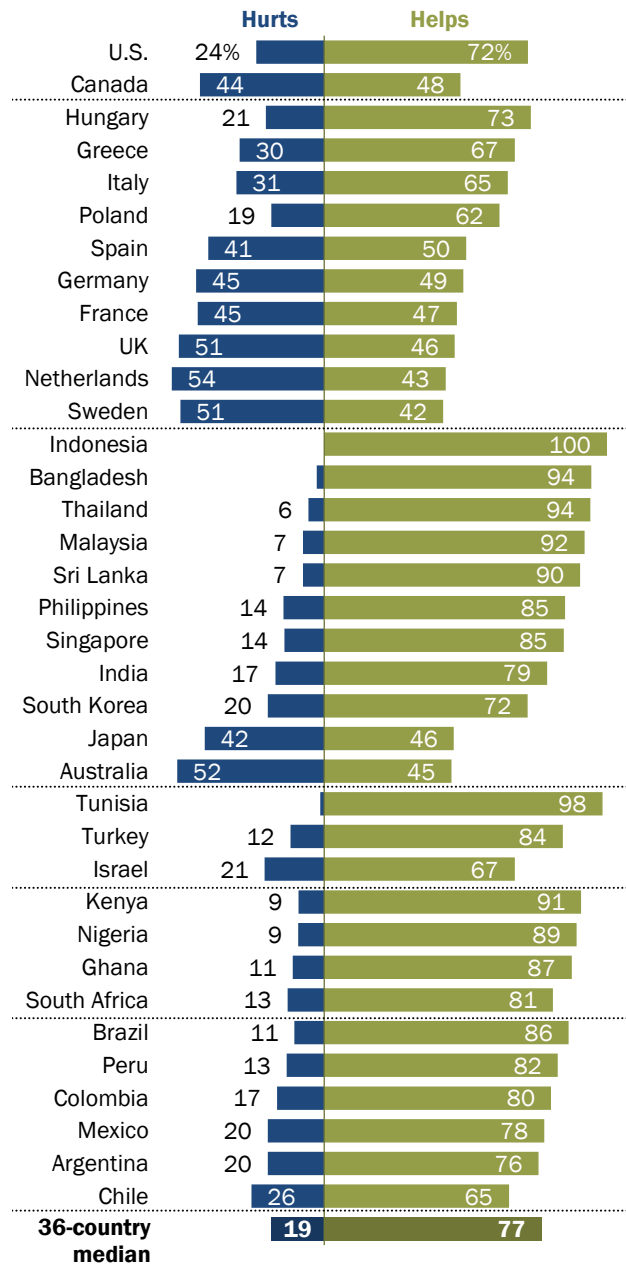
Views of religion's impact on society are broadly positive. A 36-country median of 77% say religion mostly helps society, while a median of 19% say it mostly hurts.

Views are particularly positive in parts of Asia, the Middle East and Africa. For example, at least 90% of adults surveyed in Bangladesh, Indonesia, Kenya, Malaysia, Sri Lanka, Thailand and Tunisia say religion helps society.

Elsewhere, people are somewhat more divided. Around six-in-ten or more adults in some high-income countries – Chile, Greece, Hungary, Israel, Italy, Poland, Singapore, South Korea and the U.S. – see religion as a positive force. But in Australia, the Netherlands, Sweden and the United Kingdom, around half or more say religion *hurts* society.

Majorities in most countries see religion as helpful to society

% who say religion mostly ___ society



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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Does religion encourage tolerance?

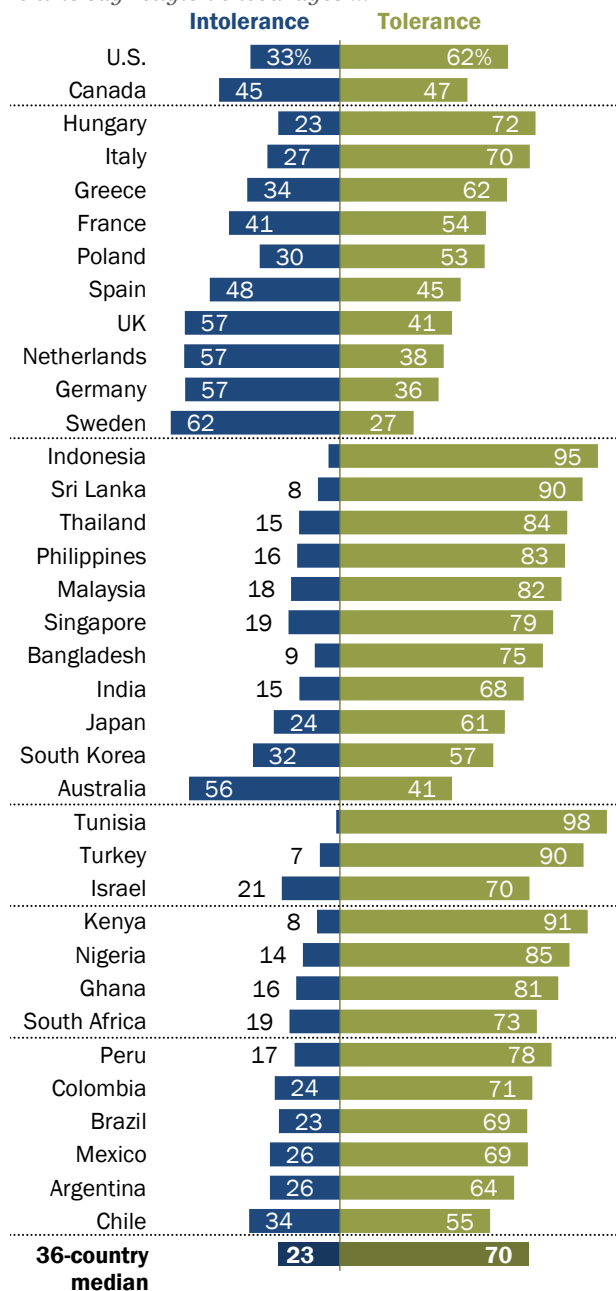
People also broadly view religion as encouraging tolerance rather than intolerance.

Adults in middle-income countries have more positive views of religion than adults in high-income countries. Nearly all Tunisians (98%) and Indonesians (95%) say religion encourages tolerance. So do majorities across most countries surveyed in South and Southeast Asia, Latin America, and sub-Saharan Africa.

High-income nations are divided on whether religion encourages tolerance or intolerance. Large shares in some high-income countries, including Singapore (79%), Hungary (72%), Italy (70%) and Israel (70%), say religion encourages tolerance. At the same time, small majorities in Sweden (62%), Germany (57%), the Netherlands (57%), the UK (57%) and Australia (56%) say religion encourages intolerance.

People in most countries say religion encourages tolerance

% who say religion encourages ...



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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Does religion encourage superstitious thinking?

Globally, people are more divided when it comes to whether religion encourages superstition. A 36-country median of 52% say religion does *not* encourage superstition, while 42% say it does.

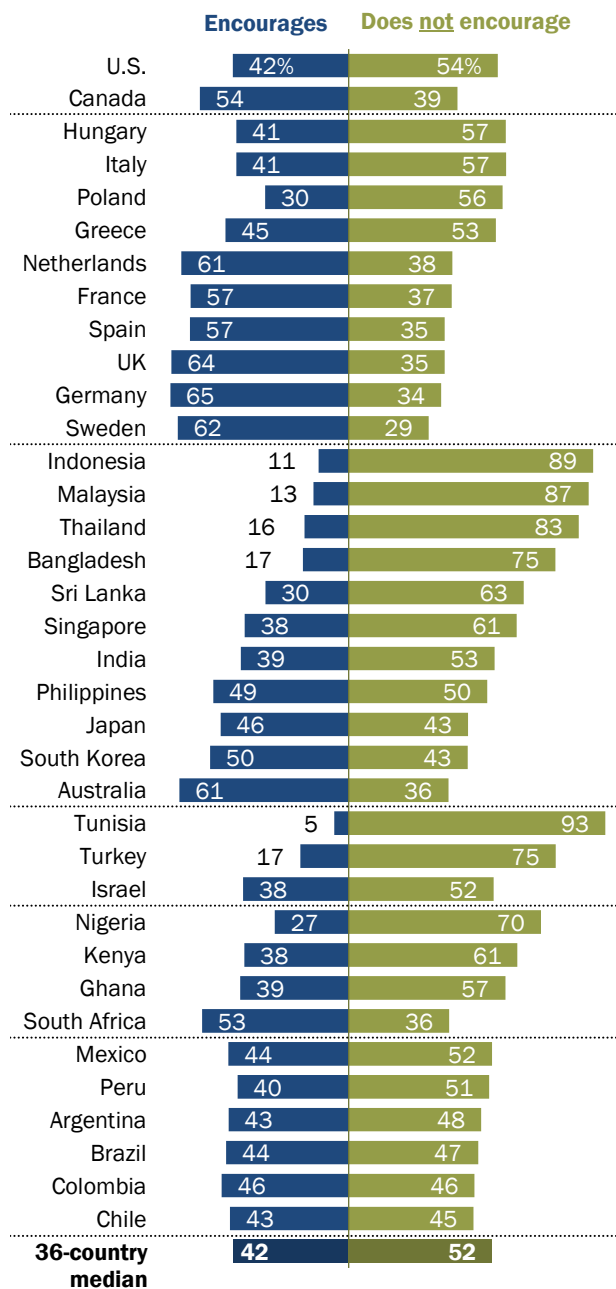
While people in middle-income countries are relatively more positive about religion's impact on superstitious thinking than those in high-income ones, the gap is less pronounced than on the other two questions about religion's impact on society.

For example, three-quarters of adults or more in middle-income countries like Bangladesh, Indonesia, Malaysia, Thailand, Tunisia and Turkey say religion does *not* encourage superstitious thinking. But in other middle-income countries – such as Argentina, Brazil, Colombia and the Philippines – views of religion's impact are more evenly divided.

Among the high-income countries, Hungary, Italy, Poland and Singapore stand out as the only places where majorities say religion does *not* encourage superstition. In the other high-income countries surveyed, much smaller shares say this. And majorities in Australia, France, Germany, the Netherlands, Spain, Sweden and the UK say religion *encourages* superstition.

Publics divided over whether religion encourages superstitious thinking

% who say religion ___ superstitious thinking



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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How do views of religion's impact on society differ?

Overall, people who pray at least daily are more positive about the impact of religion on society than those who pray less often. This is consistent across all three of the questions about religion and public life discussed in this chapter.

Similarly, people who say they belong to a religion themselves also tend to see religion in more positive terms – again, across all three questions – than those who are religiously unaffiliated (those who identify as atheist, agnostic or “nothing in particular”).

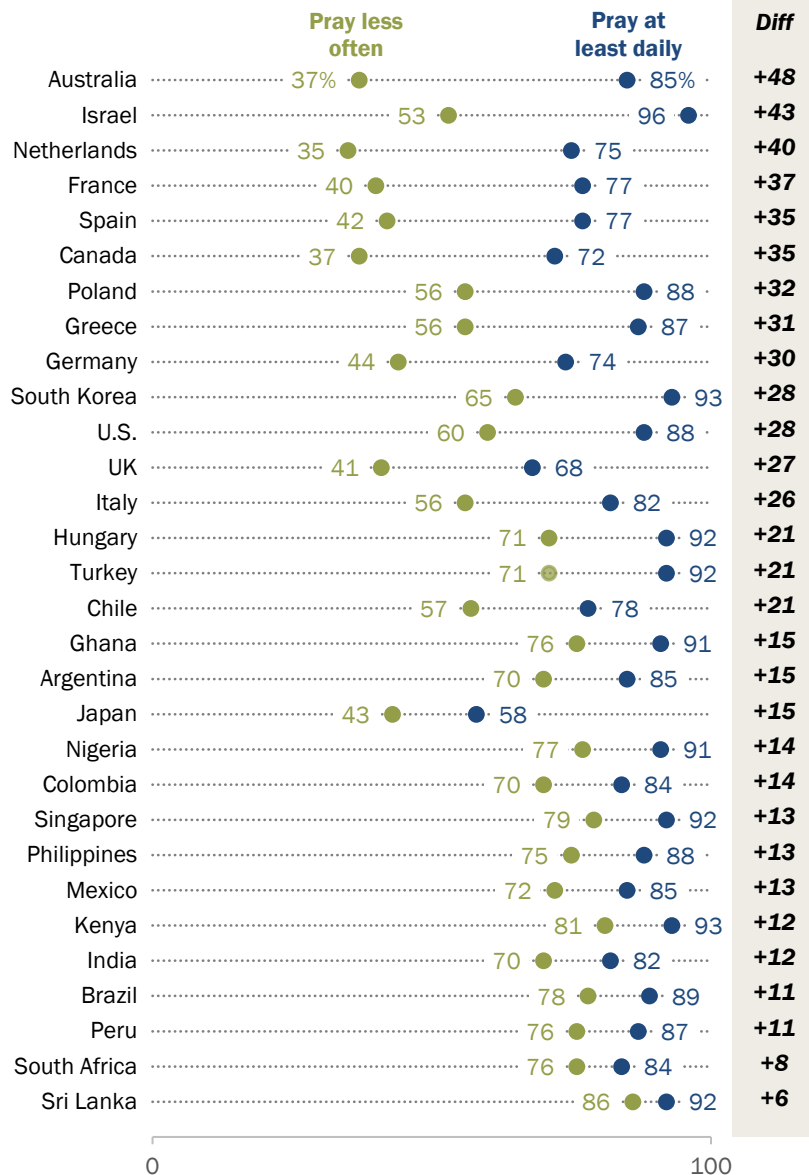
Views by religiousness

People who say they pray daily are more likely than others to say religion helps society, encourages tolerance and does *not* encourage superstitious thinking. In many cases, these differences are sizable. For example, 85% of Australians who pray at least once a day say religion mostly helps society, compared with 37% of Australians who pray less frequently.

These differences tend to be particularly large in less religious, high-income countries like the Netherlands and France. The differences are generally

Adults who pray daily more likely than others to say religion helps society

% who say religion mostly *helps* society, by religiousness



Note: Only statistically significant differences are shown.

Source: Spring 2024 Global Attitudes Survey.

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less pronounced or not significant in highly religious, middle-income countries like Bangladesh and Malaysia.

Views by religion

The religiously affiliated tend to be more positive about religion than the unaffiliated in all countries where this analysis is possible – and across all questions asked about religion’s impact on society. For example, in Peru, 82% of Christians say religion encourages tolerance, compared with 53% of Peruvians who do not have a religious affiliation.

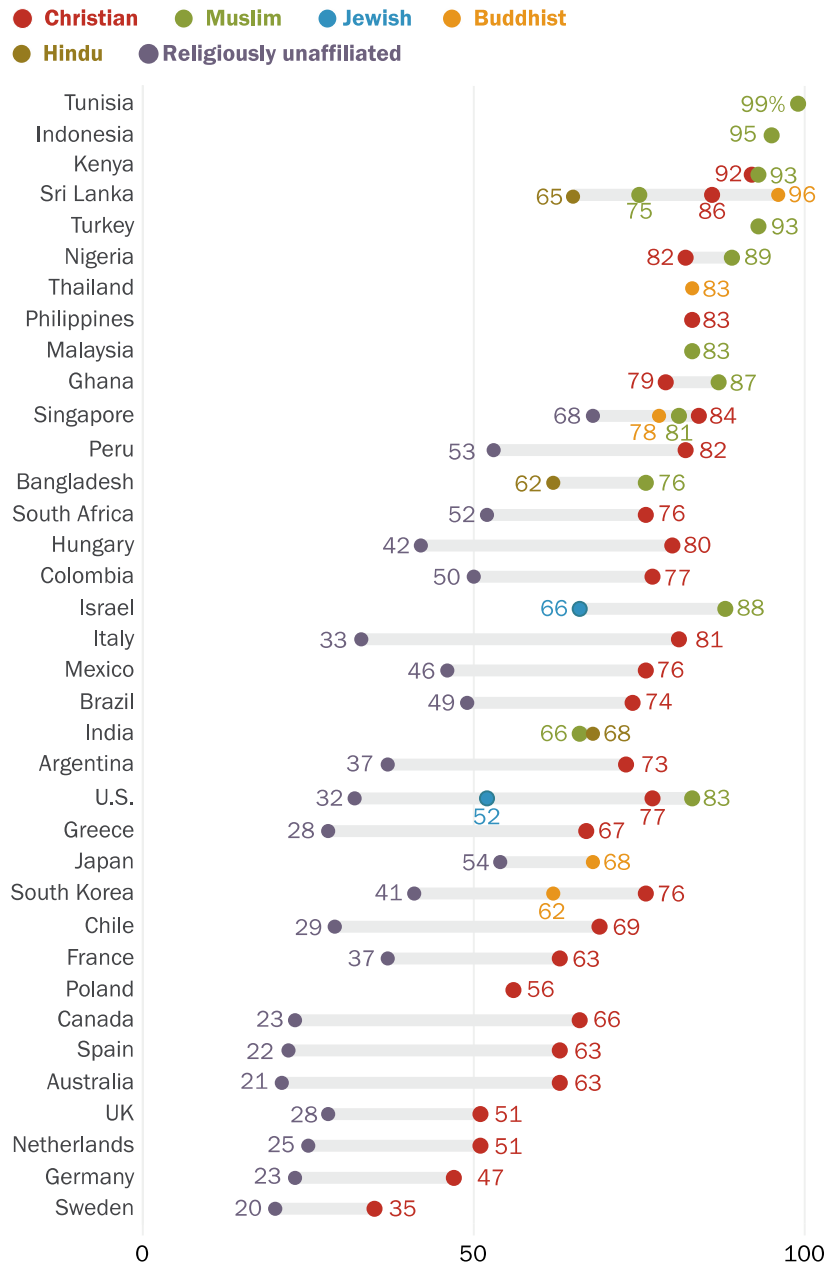
Peru exemplifies another pattern: In some middle-income countries, even the *unaffiliated* express mostly positive views of religion.

Across the 36 countries surveyed, certain religious groups stand out. **Muslims are generally the most likely to say religion helps society, encourages tolerance and does not encourage superstition.** For example, nearly all Muslims in Tunisia (99%) and Indonesia (95%) say religion encourages tolerance.

But it’s also the case in countries where Muslims are in the minority:

Religiously unaffiliated less likely than religiously affiliated people to say religion encourages tolerance

% who say religion *encourages* tolerance, by religious identity



Note: Only religious groups with large enough sample sizes for analysis are included.

Source: Spring 2024 Global Attitudes Survey.

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- Muslim Israelis are more likely than Jewish Israelis to say religion encourages tolerance and helps society.
- In the U.S., both Muslims (83%) and Christians (77%) overwhelmingly agree that religion encourages tolerance, compared with 52% of Jewish Americans and 32% of religiously unaffiliated Americans.
- In India, similar majorities of Hindus and Muslims say that religion encourages tolerance.

Only in Sri Lanka are Muslims significantly less likely than other religious groups to say religion encourages tolerance, even though a large majority of Sri Lankan Muslims (75%) take this position.

Particularly in the Sub-Saharan African, Latin American and Asia-Pacific countries surveyed, **large majorities of Christians also generally say religion helps society and encourages tolerance.** For example, 96% of South Korean Christians say religion mostly helps society.

In some European countries, though, Christians are less positive about religion's role in society – even if they remain more positive than unaffiliated people. In Sweden, only about one-third of Christians say religion encourages tolerance, and 54% of Swedish Christians say religion encourages *intolerance*.

Buddhists across Southeast Asia overwhelmingly say religion helps society and encourages tolerance. This is especially the case in Sri Lanka, where at least nine-in-ten Buddhists agree with each statement. Smaller majorities of Buddhists in South Korea and Japan say the same.

Hindus in Bangladesh are more likely to say religion helps society (95%) and doesn't encourage superstitious thinking (70%) than are Indian Hindus (78% and 53%, respectively). However, India's Hindu majority is similar to Bangladesh's Hindu minority on the belief that religion encourages tolerance (68% vs. 62%).

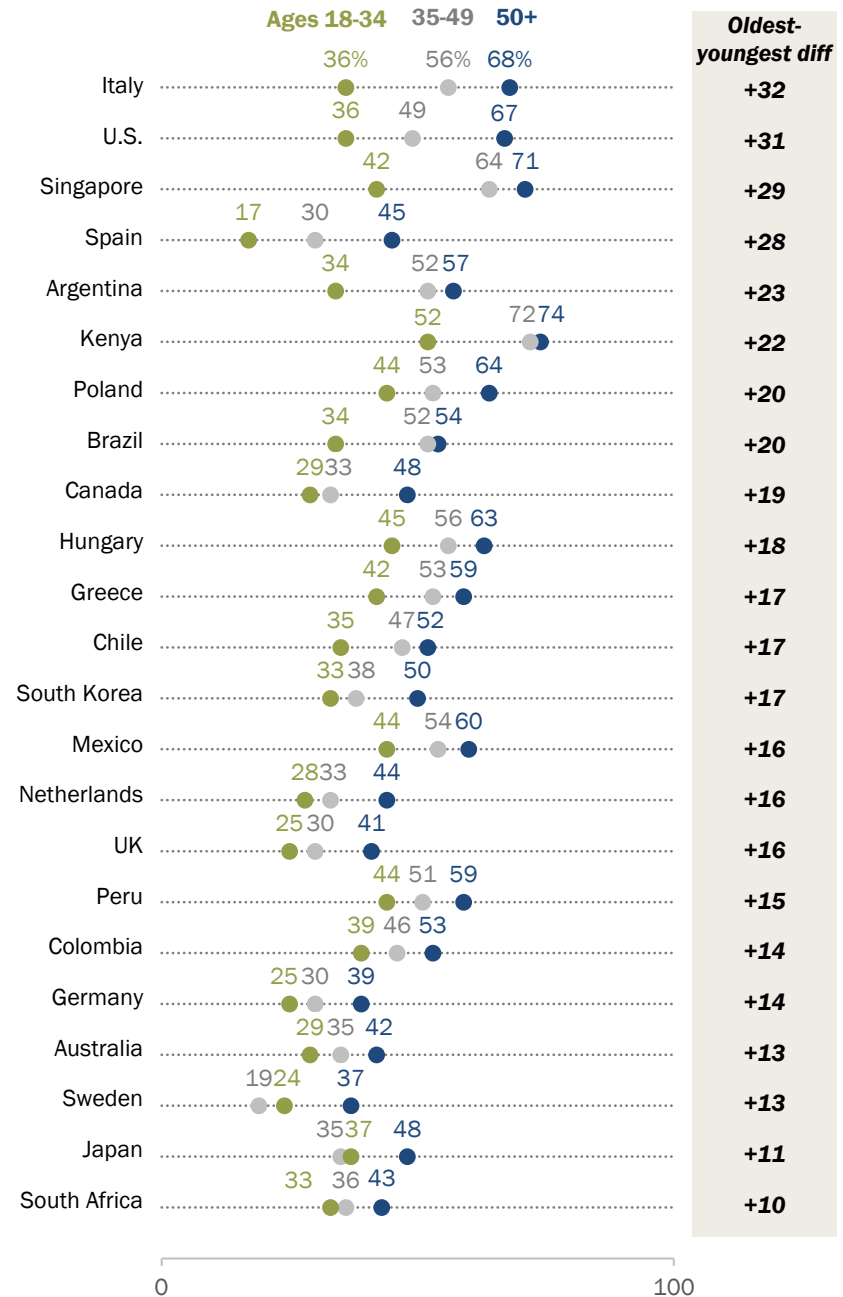
Views by age

Older people are more likely than younger people to dismiss a connection between religion and superstition. This is true in more than half of the countries surveyed, and the pattern is more common in Latin America and Europe than in other regions. But age differences are somewhat muted when it comes to whether religion helps society and whether it increases tolerance.

Some of these age differences are also related to differences in religiousness, as younger adults tend to be less religiously observant in many countries.

Older adults somewhat more likely to say religion does not encourage superstition

% who say religion **does not encourage** superstitious thinking, by age



Note: Only statistically significant differences are shown.

Source: Spring 2024 Global Attitudes Survey.

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2. How important should religion be for a country's leader?

When asked about their national leader's connection to religion, people are generally more likely to say it is very important to have a leader of their country who *stands up for people with their religious beliefs* than to have a leader *whose religious beliefs are the same as their own*, or to have a leader who has strong religious beliefs *even if they are not the same as their own*.³

In Kenya, for instance, 62% of adults say it is very important to have a president who stands up for people with their religious beliefs. Meanwhile, 55% of Kenyans say it is very important for their president to share their religious beliefs. And 54% of Kenyans say it is very important to have a president who has strong religious beliefs, even if those beliefs differ from their own.

People in middle-income countries tend to be more likely than people in high-income countries to say each of these things is very important in a national leader.

Views of these qualities are tied to how people otherwise engage with religion:

- Those who are affiliated with a religion (such as Christianity) are consistently more likely than the religiously unaffiliated to say each trait is very important for their country's leader to have.
- People who pray daily are more likely than people who pray less often to view these traits as very important.
- Adults who think religion helps society are more likely than those who think religion hurts society to say these religion-related traits are very important in a national leader.

³ The term used for the national leader varies across the countries surveyed. Respondents were asked about the qualities of the president in Argentina, Brazil, Chile, Colombia, France, Ghana, Indonesia, Kenya, Mexico, Nigeria, Peru, the Philippines, South Africa, South Korea, Sri Lanka, Turkey and the United States. Respondents were asked about the qualities of the prime minister in Australia, Bangladesh, Canada, Greece, Hungary, India, Israel, Italy, Japan, Malaysia, the Netherlands, Poland, Singapore, Spain, Sweden, Thailand and the United Kingdom. Respondents were asked about the qualities of the chancellor in Germany.

In many countries, a leader standing up for people's religious beliefs is seen as more important than a leader sharing one's own religious beliefs

% who say it is **very important** to have a national leader who ...

● Highest rating

	Stands up for people with their religious beliefs	Has religious beliefs that are the same as their own	Has strong religious beliefs, even if they are different from their own	Average
Indonesia	69 %	73%	56 %	66
Bangladesh	72	75	35	61
Malaysia	62	66	51	60
Philippines	64	59	51	58
India	60	61	52	58
Kenya	62	55	54	57
South Africa	55	48	50	51
Sri Lanka	50	48	44	47
Nigeria	50	44	38	44
Ghana	49	39	44	44
Turkey	49	49	23	41
Peru	45	37	36	39
Colombia	38	33	29	34
Thailand	36	38	26	33
Brazil	37	23	27	29
Chile	30	20	22	24
Mexico	29	22	21	24
Argentina	27	24	22	24
Israel	32	24	9	22
Singapore	25	17	20	21
U.S.	31	12	16	20
Greece	22	22	14	19
Canada	25	9	12	15
Hungary	22	11	13	15
Italy	16	16	13	15
UK	24	7	11	14
Poland	23	15	5	14
Spain	19	11	10	13
South Korea	13	9	11	11
Australia	18	6	7	10
Germany	15	8	6	10
Netherlands	16	5	6	9
Sweden	17	4	2	8
France	11	6	7	8
Japan	5	4	4	4
35-country median	30	22	21	

Source: Spring 2024 Global Attitudes Survey.

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How important is it to have leaders who stand up for people's religious beliefs?

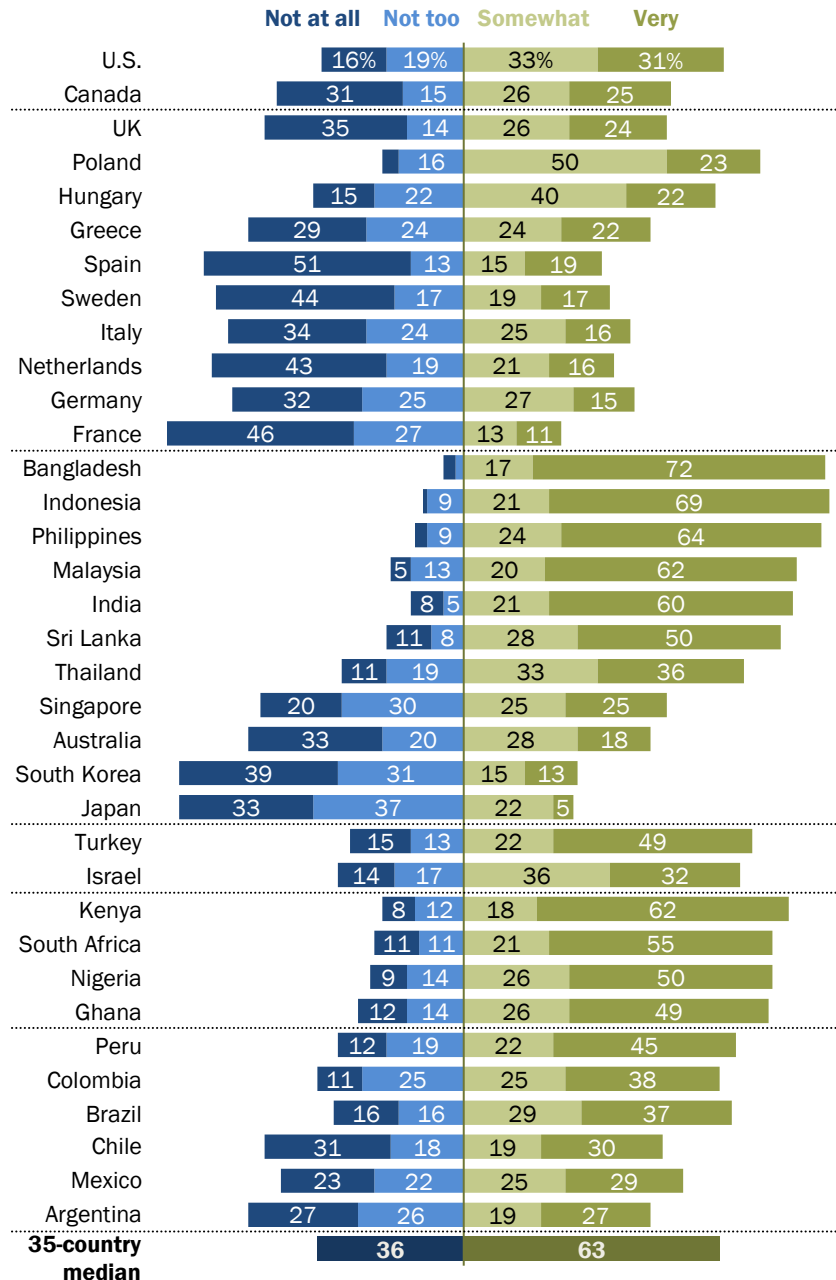
A median of 30% across the 35 countries where we asked this question think having a leader who stands up for people with their religious beliefs is very important. People in middle-income countries are considerably more likely to say this than people in high-income countries.

For example, in Bangladesh and Indonesia, around seven-in-ten adults say it's very important to have a prime minister or president, respectively, who stands up for people who share their beliefs. Large shares in several other South and Southeast Asian countries also say this is very important, as do about half of adults or more in the African nations surveyed.

In many high-income countries, though, fewer tend to say it's very important to have a leader who stands up for people with their religious beliefs. Only 11% of adults in France

Many say it's important to have a leader who stands up for people with their religious beliefs

% who say it is ___ important to have a national leader who stands up for people with their religious beliefs



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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and 5% in Japan say this trait is very important in their president or prime minister, respectively.

And 51% of Spanish adults say it is *not at all* important to have a prime minister who stands up for people with their religious beliefs.

Chile, Israel and the U.S. stand out among the high-income countries surveyed. In all three, about three-in-ten adults say it is very important that their national leader stands up for people with their religious beliefs.

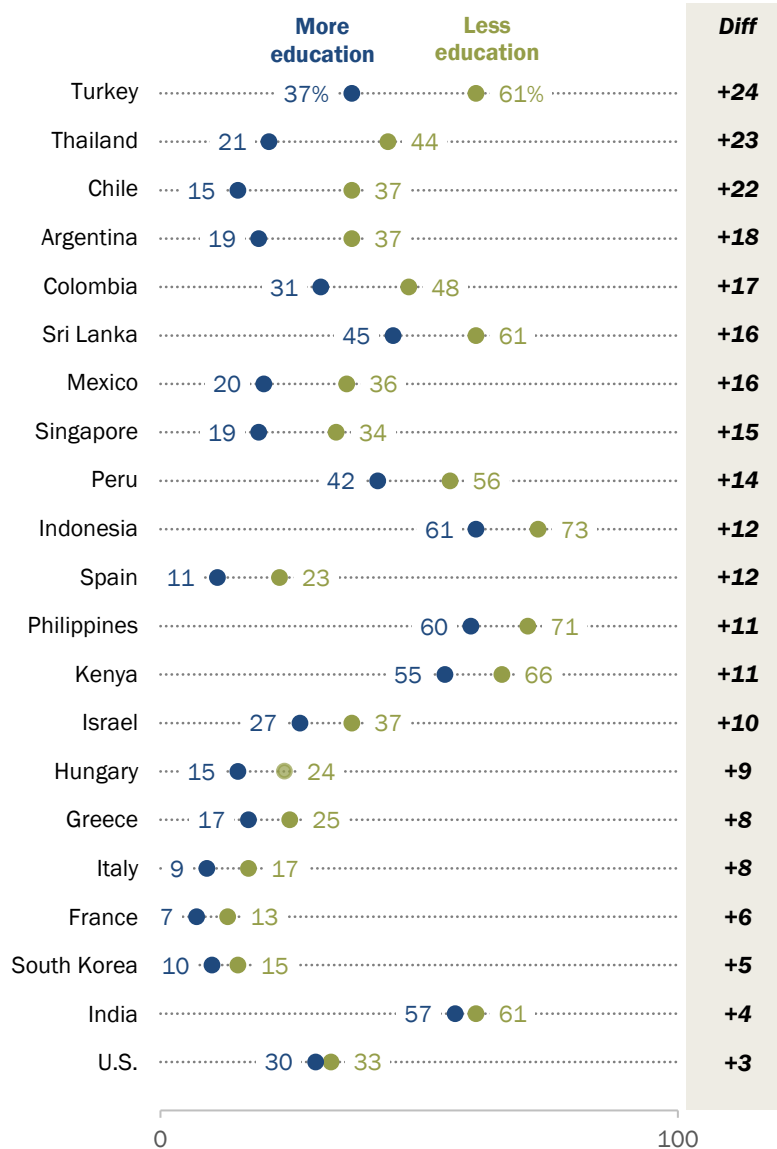
Views by education

Across many of the surveyed countries, people who have lower levels of education are *more* likely than those with higher levels of education to say it is very important to have a leader who stands up for people with their religious beliefs. (This difference persists even after statistically controlling for religiousness.)

In Turkey, for example, 61% of adults with lower levels of education say it is very important to have a president who stands up for people with their religious beliefs. This share falls to 37% among Turkish adults who have higher levels of education.

Adults with less education more likely to see importance in having a leader who stands up for people's religious beliefs

% who say it is **very important** to have a national leader who stands up for people with their religious beliefs, by education



Note: Only statistically significant differences are shown.

Source: Spring 2024 Global Attitudes Survey.

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How important is it to have leaders who share people's religious beliefs?

We also asked people whether it's important that their national leader have the same religious beliefs as they do. A 35-country median of 22% say this is very important.

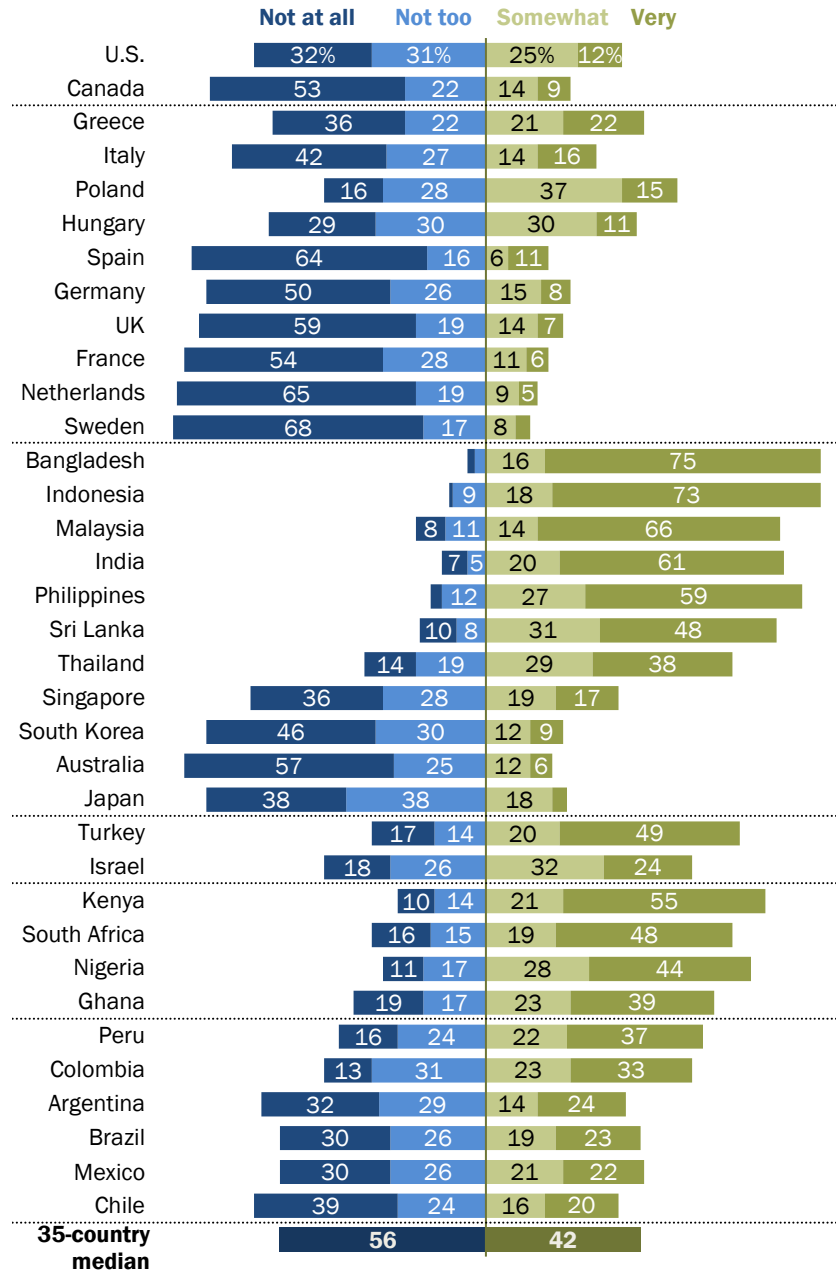
Adults in the 17 middle-income countries (48% median) are generally more likely than adults in the 18 high-income countries (10% median) to say having a leader who shares their religious beliefs is very important. Majorities in six middle-income countries say this, including about three-quarters of adults in Bangladesh and Indonesia.

Meanwhile, in every high-income country surveyed, about a quarter of the public or less take this position. For instance, 12% of U.S. adults say it is very important to have a president who shares their religious beliefs.

And in eight high-income countries, half or more say it is *not at all* important that their leader have the same religious beliefs they do. In Sweden, the share holding this view reaches 68%.

People differ over the importance of having a leader who shares their own religious beliefs

% who say it is ___ important to have a national leader who has religious beliefs that are the same as their own



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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Europeans who support right-wing populist parties are more likely than nonsupporters to say a leader having the same religious beliefs as them is very important. (For more on populist parties, refer to the [Appendix](#).) In Germany, 17% of those who express a favorable opinion of Alternative for Germany (AfD) say this is a very important trait for their chancellor to have, while only 6% of Germans with an unfavorable view of AfD agree.

As with other attitudes discussed in this chapter, adults with less education are *more* likely than those with higher levels of education to say it is very important that their leader have the same beliefs as they do.

Views by religion

Adults who are affiliated with a religion are consistently more likely than the religiously unaffiliated (those who identify as atheist, agnostic or “nothing in particular”) to say it is very important to have a national leader who shares their same religious beliefs.

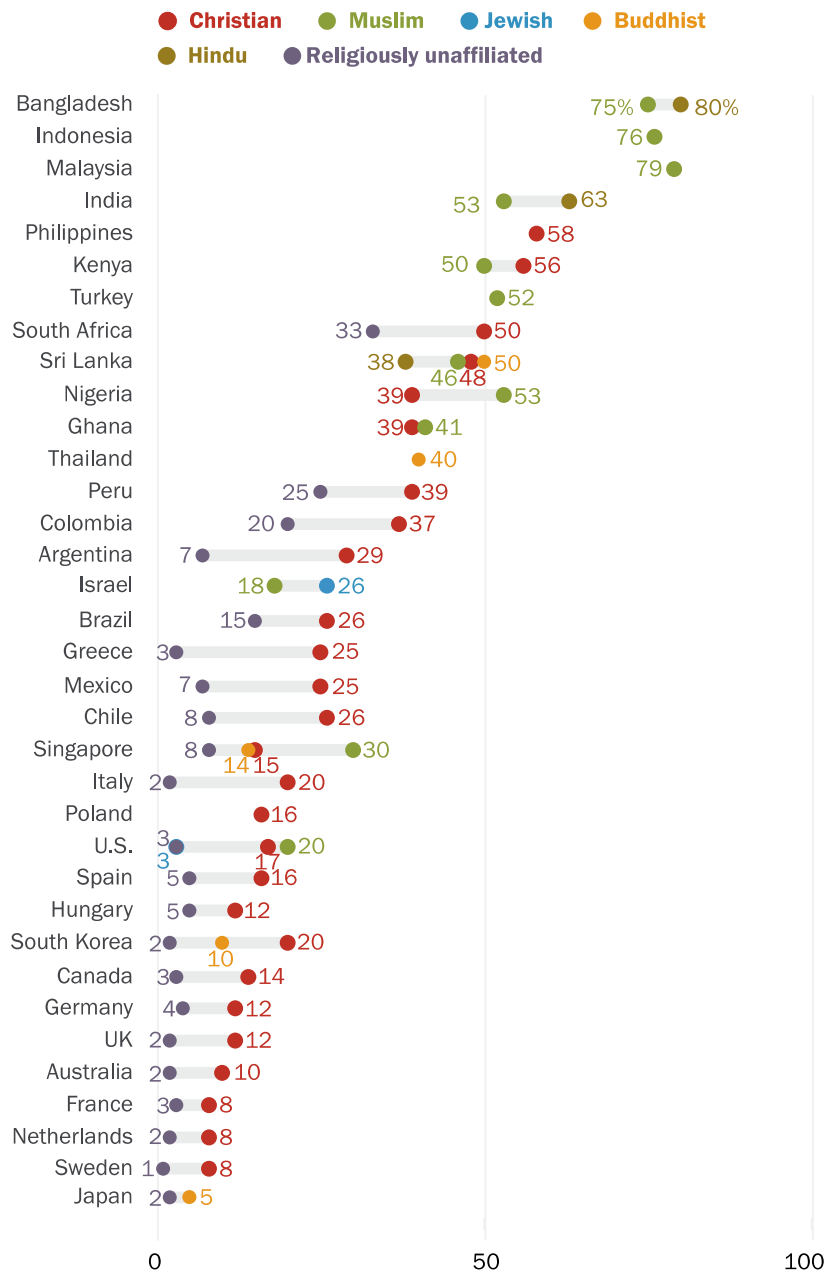
This dynamic is readily apparent in countries that have sizable populations of both Christians and religiously unaffiliated people. In Chile, for example, Christians are about three times as likely as the unaffiliated to say having a president with the same beliefs as them is very important (26% vs. 8%).

In a few middle-income countries, though, religiously unaffiliated adults are more likely than the religiously affiliated in high-income countries to say this is a very important trait for their national leader to have.

For instance, 33% of unaffiliated adults in middle-income South Africa say it is very important to have a president who shares their religious beliefs. This surpasses the percentage of Christians

Religiously unaffiliated are least likely to say it is very important that leaders share their religious beliefs

% who say it is **very important** to have a national leader who has religious beliefs that are the same as their own, by religious identity



Note: Only religious groups with large enough sample sizes for analysis are included.

Source: Spring 2024 Global Attitudes Survey.

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who say this about national leaders in high-income South Korea (20%), Poland (16%) and France (8%).

Muslims in the surveyed countries tend to be among the most likely to say it is very important to have a leader who shares their religious beliefs. But in India, Hindus are more likely than Muslims to hold this view (63% vs. 53%).

How important is it to have leaders with strong religious beliefs?

We also asked respondents how important it is for the leader of their country to have strong religious beliefs in general, even if the leader's beliefs differ from their own.

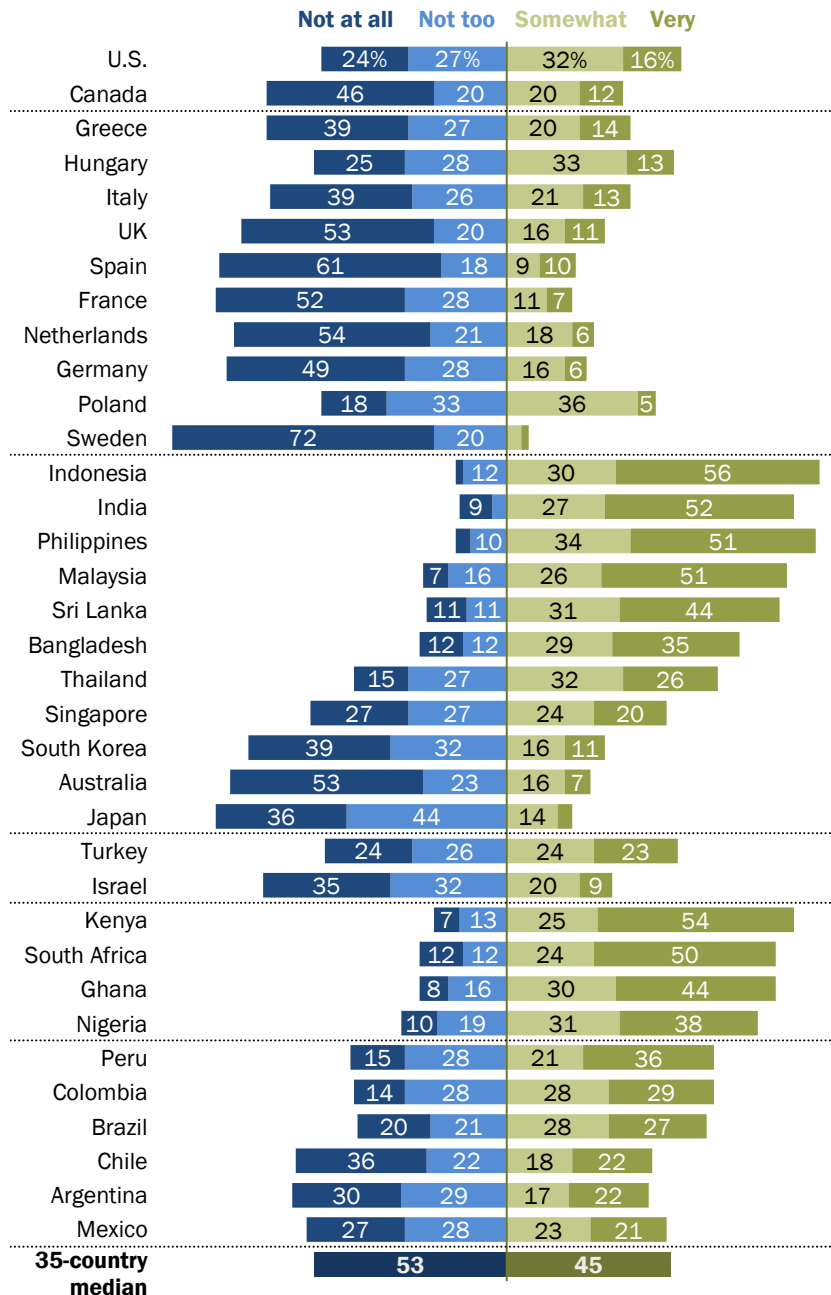
In many countries, no more than about a quarter of adults say this quality is very important in a leader. This is the case in all the high-income countries surveyed, as well as in Thailand, Turkey and a few middle-income countries in Latin America.

In Australia and France, for example, 7% say it is very important that their prime minister or president, respectively, have strong religious beliefs, even if the beliefs differ from their own.

People in South and Southeast Asia and in Africa tend to see this trait as more important. For instance, 56% of Indonesians and 54% of Kenyans say it is very important to have a

People differ over the importance of having a leader with strong religious beliefs

% who say it is ___ important to have a national leader who has strong religious beliefs, even if those beliefs are different from their own



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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president with strong religious beliefs, even if the president's beliefs differ from their own.

Views by religiousness

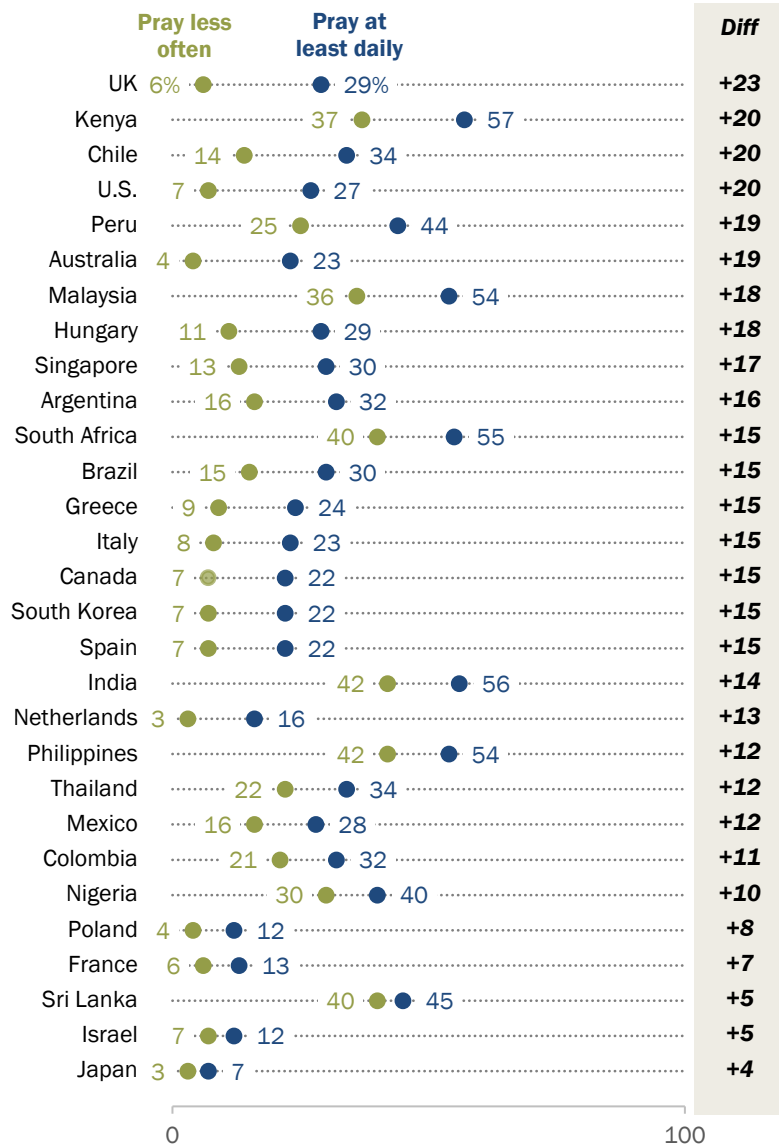
In most of the countries surveyed, adults who pray at least daily are significantly more likely than those who pray less often to say it is very important to have a national leader with strong religious beliefs.

In the UK, for instance, 29% of adults who pray daily say this trait in a prime minister is very important, compared with 6% of Britons who pray less often.

And 44% of Peruvian adults who pray daily say it is very important to have a president with strong religious beliefs, while 25% of Peruvians who pray less often hold this view.

People who pray daily more likely to value leaders with strong religious beliefs

% who say it is **very important** to have a national leader who has strong religious beliefs, even if they are different from their own, by religiousness



Note: Only statistically significant differences are shown.

Source: Spring 2024 Global Attitudes Survey.

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3. How important is following a specific religion to national belonging?

Across the 36 countries surveyed, people's views on the importance of religion to national identity vary widely.

Large shares in middle-income countries say being a member of the historically predominant religion in their country is *very* important to truly sharing the national identity – for example, to being truly Filipino or truly Nigerian. In high-income countries, though, many instead say religion is *not at all* important to national identity.

How we asked about different religions

We asked people in 36 countries whether it's important to be a member of a particular religion in order to “truly” share the national identity.

In each country, we selected the country's historically predominant religion(s). For example, in the United States, where Christianity has [long been the majority religion](#), we asked about the importance of being a Christian to being truly American. And in Thailand, where [the vast majority of the population](#) is Buddhist, we asked about the importance of being a Buddhist to being truly Thai.

In Japan, Nigeria and South Korea, we asked all respondents separately about two religions. In Japan, we asked about both Buddhism and Shinto. A significant portion of the population there identifies as Buddhist, yet Shinto has [long been tied to national identity](#), and a quarter of Japanese adults say they [feel a personal connection](#) to the Shinto way of life.

In Nigeria, large shares of the population identify as [either Christian or Muslim](#), so we asked about both religions separately. In South Korea, because sizable shares identify as [either Christian or Buddhist](#), we asked about both religions.

Here is a list of the religions asked in each country:

Religion	Country
Christianity	United States, Canada, France, Germany, Greece, Hungary, Italy, Netherlands, Poland, Spain, Sweden, UK, Australia, Philippines, South Korea, Ghana, Kenya, Nigeria, South Africa, Argentina, Brazil, Chile, Colombia, Mexico, Peru
Islam	Bangladesh, Indonesia, Malaysia, Nigeria, Tunisia, Turkey
Buddhism	Japan, Singapore, South Korea, Sri Lanka, Thailand
Hinduism	India
Judaism	Israel
Shinto	Japan

The importance of religion to a sense of national belonging varies *within* countries as well.

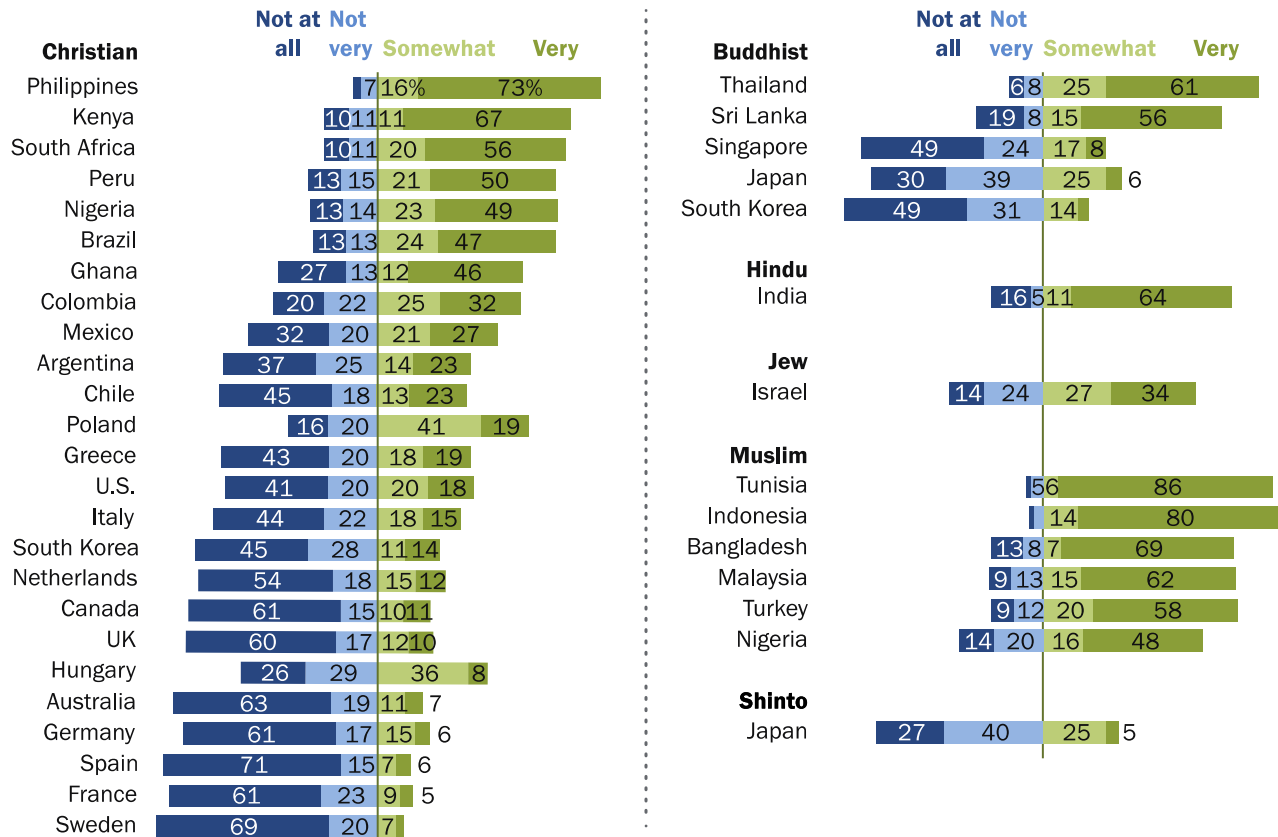
- **People who identify with the historically predominant religion in their country** are more likely than those who don't to say that being a member of that religion is very important to national identity.
- **People who pray daily** are more likely than those who pray less frequently to say that belonging to the predominant religion is very important to sharing the national identity.
- **Older adults** are more likely than younger people to view religion as a central part of national identity.
- **People on the ideological right** tend to be more likely than those on the left to say being a follower of their country's historically predominant religion is very important to being truly part of the nation.

How important is religion to national belonging?

The importance of religion to national identity varies widely across the 36 countries surveyed. As many as 86% in Tunisia say being a Muslim is *very* important to Tunisian identity, while as few as 3% of Swedes say the same about being a Christian in Sweden.

Importance of religion as a part of national identity varies widely across countries

% who say being a [Christian, Buddhist, etc.] is ___ important to being truly [survey country nationality]



Note: Those who did not answer are not shown. In Japan, respondents were asked about being a Buddhist and being a Shinto as two items; in South Korea, about being a Christian and being a Buddhist; and in Nigeria, about being a Christian and being a Muslim.

Source: Spring 2024 Global Attitudes Survey.

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Views vary somewhat when comparing high- and middle-income countries.

Sizable majorities in many middle-income countries – including around three-quarters or more in Indonesia, the Philippines and Tunisia – consider being part of their country’s historically predominant religion very important for truly sharing the national identity. And in every middle-income country surveyed, roughly a quarter or more say this.

In high-income countries, much smaller shares emphasize religion as an aspect of national identity. Israel stands out as the only high-income country where at least a third say following the predominant religion – **Judaism**, in this case – is a very important element of national identity.

In other high-income countries, fewer than a quarter strongly agree. And in many high-income countries, roughly half or more say that being a member of the historically predominant religion is *not at all* important to being a true member of the nation.

Of the countries where we asked about the importance of **Christianity** to national identity, the Philippines stands out: Nearly three-quarters say being a Christian is very important for being truly Filipino. Around two-thirds of Kenyans say the same for being truly Kenyan.

In contrast, sizable majorities in Spain (71%) and Sweden (69%) say that being a Christian is *not at all* important for national belonging.

Views are also mixed across countries where we asked about the importance **Buddhism**. In Thailand (61%) and Sri Lanka (56%), majorities say being a Buddhist is very important for being truly Thai and Sri Lankan.

But in South Korea, only 4% take a similar position, and roughly half say that being a Buddhist is *not at all* important to being truly South Korean. (In South Korea, we also asked about Christianity; 14% of adults say that being a Christian is very important to being truly South Korean.)

And in countries where we asked about the importance of **Islam**, roughly half or more say being a Muslim is a *very* important piece of national identity. Among Indonesian adults, eight-in-ten say being a Muslim is very important to being truly Indonesian.

In India, where we asked about the importance **Hinduism**, 64% say being a Hindu is very important to being truly Indian.

Countries with multiple historically predominant religions

In Japan, Nigeria and South Korea, we asked about more than one historically predominant religion: Buddhism and Shinto in Japan, Christianity and Islam in Nigeria, and Christianity and Buddhism in South Korea. In all three countries, there are relatively small differences in the shares who say being a member of either religion is very important to national identity.

In Japan and South Korea, the shares emphasizing the importance of religion are relatively small, regardless of the religion in question. For example, in Japan, 6% say that being a Buddhist is very important to being truly Japanese, while 5% say the same of being a Shinto. In Nigeria, though, substantial shares say that being a Christian (49%) is very important to being truly Nigerian and 48% say being a Muslim is very important to being truly Nigerian.

How does religion compare in importance with other aspects of national identity?

Compared with other aspects of national identity we asked about – language, birthplace, and customs and traditions – religion tends to rank at, or near, the bottom in terms of importance, especially in the high-income countries surveyed. (Data about birthplace, language and customs comes from 2023 for some countries. Refer to the [topline](#) for more information.)

Israel is the only high-income country where religion does *not* rank least important of the four aspects of national identity asked. Instead, among Israelis, being a Jew (34%) ranks second only to speaking Hebrew (43%) in assessments of what is very important for being truly Israeli.

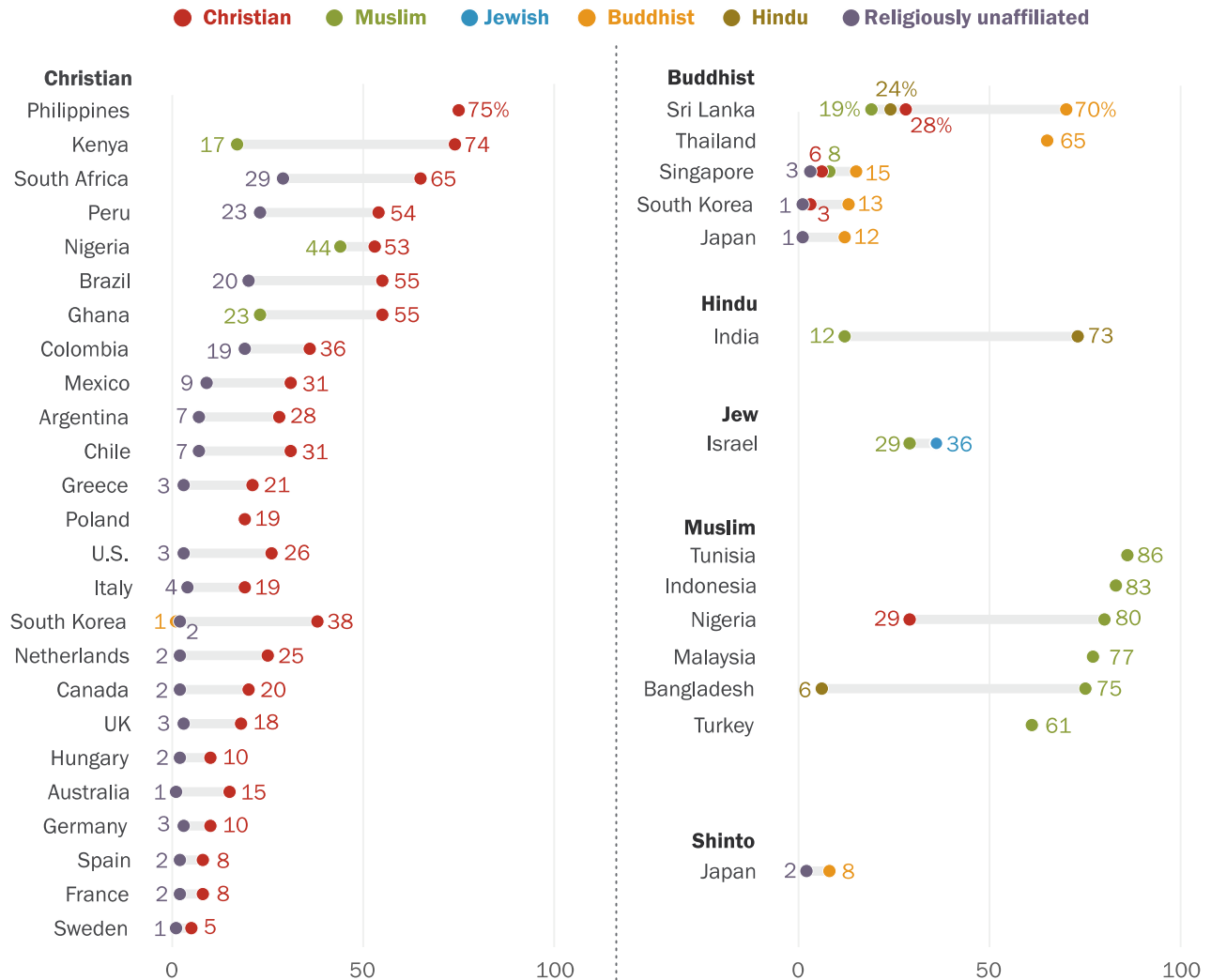
Tunisia stands out as the only country surveyed where religion is ranked *most* important of the four components of national identity we asked about. In Indonesia – where roughly three-quarters of adults or more say each component is very important to national identity – religion is tied with customs and traditions, ranking second.

For more analysis of the importance of various dimensions of national identity, read [“What makes someone ‘truly’ belong in a country? Views differ on importance of language, birthplace and other factors.”](#)

How do views of the importance of religion to national identity vary?

Religiously unaffiliated least likely to view religion as central to national identity

% who say being a [Christian, Buddhist, etc.] is **very important** to being truly [survey country nationality], by religious identity



Note: Those who did not answer are not shown. Only religious groups with large enough samples sizes for analysis are included. In Japan, respondents were asked about being a Buddhist and being a Shinto as two items; in South Korea, about being a Christian and being a Buddhist; and in Nigeria, about being a Christian and being a Muslim.

Source: Spring 2024 Global Attitudes Survey.

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In every country where the sample size permits such analysis, **people who identify with the historically predominant religion are more likely than those who don't to say that being a member of that religion is very important to sharing the national identity.**

Adults who are affiliated with a religion are consistently more likely than the religiously unaffiliated (those who are atheist, agnostic or “nothing in particular”) to say it's very important to be part of their country's historically predominant religion in order to be truly part of its citizenry. But the share of the unaffiliated who see it as very important varies widely.

In some high-income countries (like Australia, Canada, France, Japan, South Korea, Spain and Sweden), almost none of the unaffiliated population sees being the country's religion as very important. However, in some middle-income countries (including Brazil, Colombia, Peru and South Africa), around one-in-five or more unaffiliated see it as very important, even if they themselves are unaffiliated.

Views by religiousness

In many countries, people who pray at least daily are more likely than those who pray less often to say religion is very important to national identity.

For example, roughly seven-in-ten Malaysians who pray at least daily (69%) say being a Muslim is very important for being truly Malaysian, compared with a third of Malaysians who pray less often – a difference of 36 percentage points.

And in South Korea, nearly half of adults who pray daily (46%) say being a Christian is very important for being truly South Korean, while 3% of those who pray less frequently agree. South Koreans who pray daily are also somewhat more likely than those who pray less frequently to say that being a Buddhist is very important for being truly South Korean (8% vs. 2%).

Views by age

Older adults in many countries are more likely than younger people to say that being part of the country's historically predominant religion is a very important piece of national identity. (These differences persist even after statistically controlling for levels of religiousness.)

This gap is largest in Thailand, where roughly three-quarters of adults ages 50 and older say being a Buddhist is very important to being truly Thai, while roughly four-in-ten adults ages 18 to 34 say the same – a difference of 31 points.

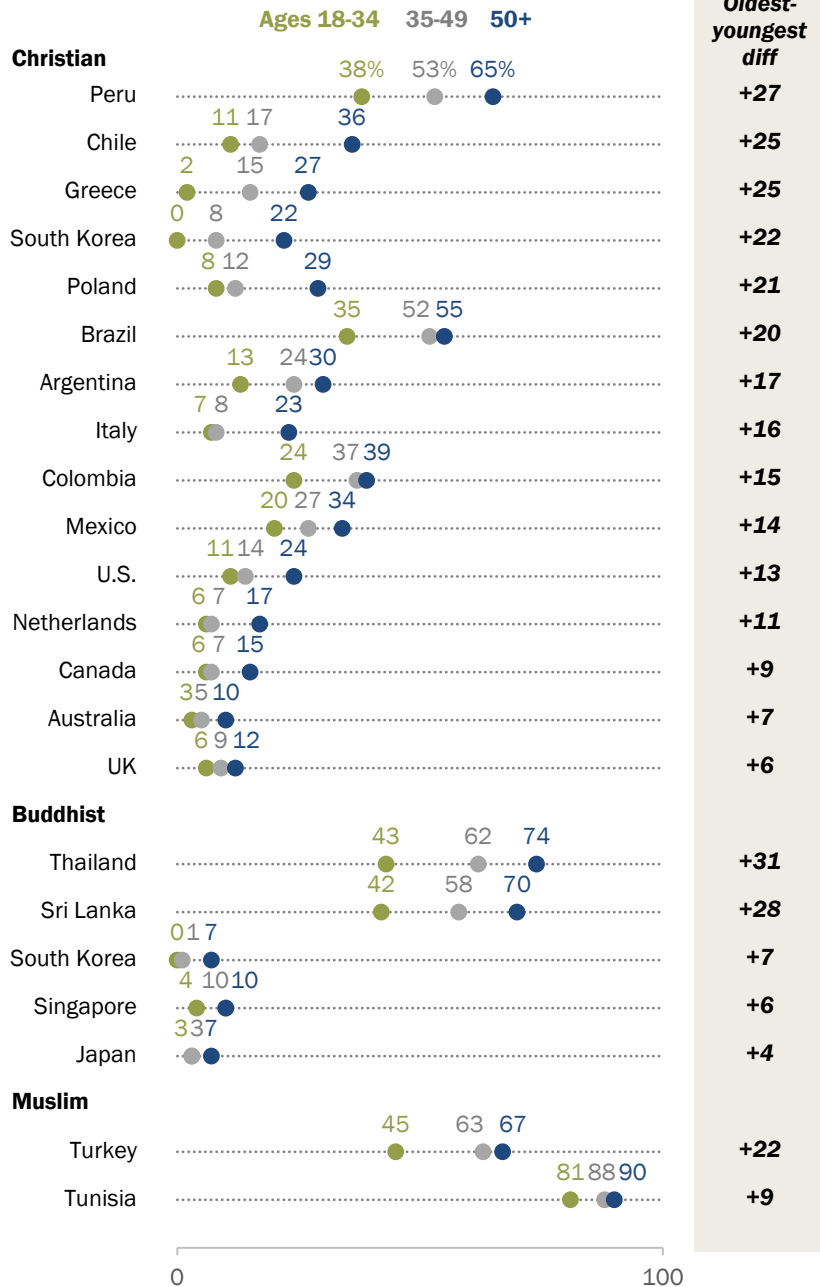
Views by ideology

The perceived importance of religion to national identity also varies by ideology. People on the ideological right tend to be more likely than those on the ideological left to say being a member of the historically predominant religion is very important to truly sharing their national identity.

In Turkey, for example, three-quarters of those on the right say being a Muslim is very important for being truly Turkish, while roughly a third

In many countries, older adults more likely to consider religion a very important part of national identity

% who say being a ___ is **very important** to being truly [survey country nationality], by age



Note: Only statistically significant differences are shown. In South Korea, respondents were asked about being a Christian and being a Buddhist as two items.

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on the left say the same. And in the U.S., about a third of conservatives say that being a Christian is very important for being truly American, while 6% of liberals agree.

Views by populist party support

In some European countries, supporters of right-wing populist parties place greater importance on religion as an element of national belonging.

In Poland, for instance, four-in-ten supporters of the Law and Justice party (PiS) say being a Christian is very important for being truly Polish, while about one-in-ten nonsupporters say the same (40% vs. 11%). A similar pattern shows up among supporters of right-wing populist parties in France, Hungary, Italy, Spain and the UK. (For more information on how we classify populist parties, read the [Appendix](#).)

4. Should religious texts influence national laws?

We asked people in 35 countries about the influence of specific religious texts on their national laws. The texts in question varied by country: For example, adults in predominantly Christian countries were asked about the influence of the Bible. And in Muslim-majority countries, they were asked about the influence of the Quran.

In most **middle-income countries**:

- Majorities say the historically predominant religion's text should have either a great deal or a fair amount of influence on the laws of their country.
- People are more likely to say religious texts should take precedence over the will of the people if the two conflict.
- Many say religious texts already have a great deal or a fair amount of influence on their country's laws today.

On the other hand, in most **high-income countries**:

- Majorities say religious texts should *not* shape their national laws.
- People are about as likely, or slightly more likely, to say that the will of the people should win out over religious texts if the two conflict.
- Most people say religious texts currently have little or no influence on their country's laws.

The U.S. stands out from other high-income countries both for its high percentage of people who think the Bible *currently* influences the country's laws and for its high percentage who think the Bible *should* have that kind of influence.

How we asked about different religious texts

We asked people in 35 countries about the influence of specific religious texts on their national laws. (Tunisia was included in the 36-country survey, but the questions about the Quran were not asked there.)

In each country, we selected the sacred text(s) of the historically predominant religion(s). For example, in the United States, where Christians have [long made up a majority](#), we asked about the influence of the Bible. And, because the concept of “religious texts” is somewhat more relevant in Western religious traditions, in [Buddhist-majority nations](#) like Thailand, we asked about a comparable concept: the influence of Buddhist dharma.

In Japan, Nigeria and South Korea, we asked all respondents separately about the influence of two religious texts. In Japan, we asked about Buddhist dharma and Shinto teachings. A significant portion of the population there identifies as Buddhist, yet Shinto has [long been tied to national identity](#), and a quarter of Japanese adults say they [feel a personal connection](#) to the Shinto way of life.

In Nigeria, where large shares of the population identify as [either Christian or Muslim](#), we asked about the influence of the Bible and the Quran. In South Korea, where sizable shares identify as [either Christian or Buddhist](#), we asked about the Bible and Buddhist dharma.

Here is a list of the religious texts asked in each country:

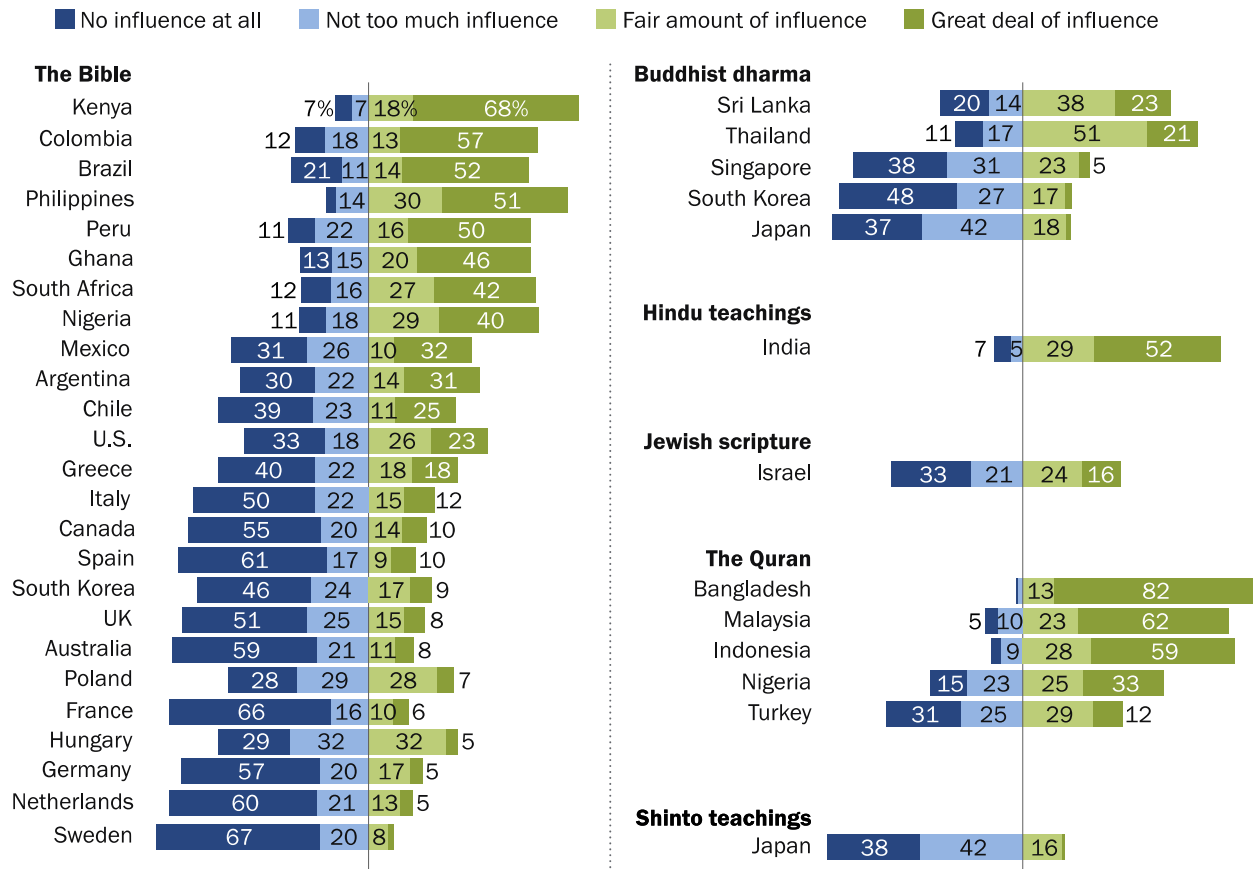
Religious text	Country
Bible	United States, Canada, France, Germany, Greece, Hungary, Italy, Netherlands, Poland, Spain, Sweden, UK, Australia, Philippines, South Korea, Ghana, Kenya, Nigeria, South Africa, Argentina, Brazil, Chile, Colombia, Mexico, Peru
Quran	Bangladesh, Indonesia, Malaysia, Nigeria, Turkey
Buddhist dharma	Japan, Singapore, South Korea, Sri Lanka, Thailand
Hindu teachings	India
Jewish scripture	Israel
Shinto teachings	Japan

How much influence should religious texts have on laws?

A majority of adults in most middle-income countries surveyed believe the religious texts they were asked about should influence the laws of their country. This generally holds true despite people in different countries being asked about different texts – such as the Bible, the Quran, Buddhist dharma and Hindu teachings.

Countries diverge over level of influence religious texts should have on national laws

% who say [the Bible, Buddhist dharma, etc.] should have (a) ___ on the laws of their country



Note: Those who did not answer are not shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran. In the U.S., the answer options are “A great deal,” “Some,” “Not much” and “None at all.”

Source: Spring 2024 Global Attitudes Survey.

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In Bangladesh, Brazil, Colombia, India, Indonesia, Kenya, Malaysia, the Philippines and Peru, half of adults or more say the texts they were asked about should have a *great deal* of influence on the laws of their country.

In contrast, people in high-income countries are more likely to say religious texts should have little or no impact on their national laws. In Australia, Canada, Germany, France, Italy, the Netherlands, Spain, Sweden and the UK, half or more say the Bible should have no influence *at all* on their laws.

In the United States, around a quarter say the Bible *should* have a great deal of influence on the country's laws. The U.S. also stands apart from the other high-income countries surveyed for having **the highest share of adults (49%) who say a religious text should influence national laws at least a fair amount.**

Turkey also stands out: Of all the countries in which we asked about the Quran, Turkey has the highest share of adults saying the Islamic holy book should have no influence *at all* on the law (31%).

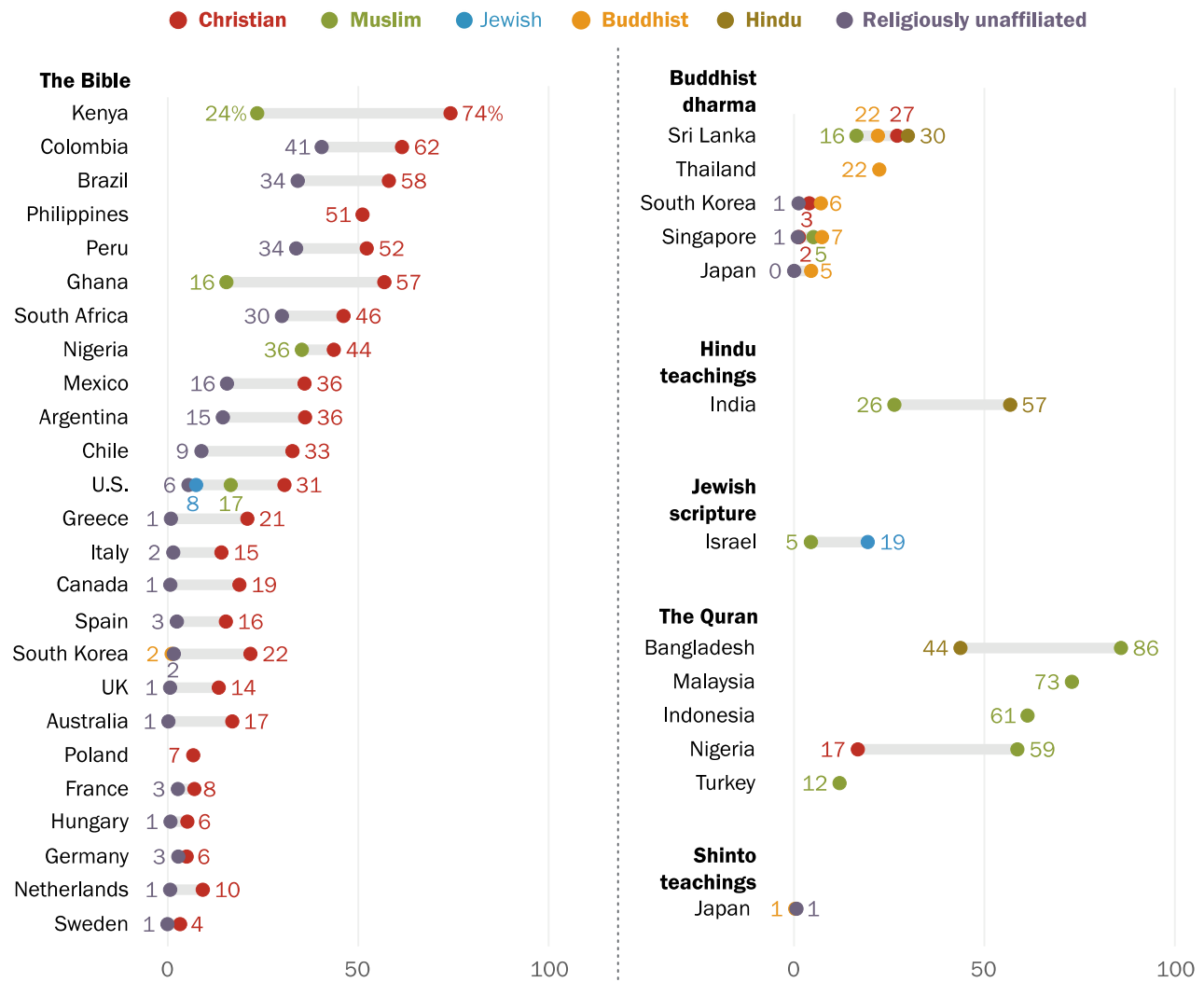
Views by religion

In most countries, followers of the historically predominant religion are more likely than people of other religions to say their religious text should influence the nation's laws. For instance, 57% of Hindus in India say Hindu teachings should have great influence on India's laws, while 26% of Indian Muslims take that position.

In Israel, 19% of Jews and 5% of Muslims believe Jewish scripture should have a great deal of influence on Israeli laws. And 52% of Haredi ("ultra-Orthodox") and Dati ("religious") Jews say Jewish scripture should greatly influence national law, compared with just 10% of Masorti ("traditional") Jews and 2% of Hiloni ("secular") Jews who say this.

Christians are more likely than religiously unaffiliated people to say the Bible should have great deal of influence on national laws

% who say [the Bible, Buddhist dharma, etc.] should have a **great deal of influence** on the laws of their country, by religious identity



Note: Only religious groups with large enough sample sizes for analysis are included. Those who did not answer are not shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran.

Source: Spring 2024 Global Attitudes Survey.

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Because Nigeria has significant shares of both Christians and Muslims, we asked about the influence of both the Bible and the Quran. Nigerian Christians are slightly more likely than Nigerian Muslims to say the Bible should have a great deal of influence on the law (44% vs. 36%),

while Muslims are significantly more likely than Christians to say the Quran should have a great deal of influence (59% vs. 17%).

In nearly every country with enough Christians and religiously unaffiliated adults for analysis, Christians are more likely than the unaffiliated (those who identify as atheist, agnostic or “nothing in particular”) to say the Bible should have a great deal of influence on the law. For example, in Brazil, 58% of Christians say this about the Bible’s influence, compared with 34% of the religiously unaffiliated.

Notably, the religiously *unaffiliated* in most middle-income countries are more likely than the religiously *affiliated* in high-income countries to say the Bible should greatly influence the law. For instance, in Colombia, 62% of Christians and 41% of the unaffiliated hold this view. But in Spain, just 16% of Christians and 3% of the unaffiliated say the same.

Among U.S. adults, 31% of Christians say the Bible should greatly influence American laws, compared with 17% of Muslims, 8% of Jews and 6% of religiously unaffiliated Americans.

Views by religiousness

Adults who pray at least daily are more likely than those who pray less often to say the historically predominant religion’s sacred text should have a great deal of influence on the law of their country.

In nearly all countries where respondents were asked about the influence of the Bible, adults who pray at least daily are significantly more likely than other adults to say the Bible should have a great deal of influence on national laws. In Argentina, for example, 51% of adults who pray daily support the Bible having a great deal of influence on national laws, while 18% of those who pray less often say the same.

Notably, the U.S. has the second-largest difference between those who pray daily and those who pray less often – a gap of 31 points (40% vs. 9%).

Across all countries where we asked about the Bible, there are only three – Ghana, Kenya and Nigeria, all in sub-Saharan Africa – in which there are no differences by religiousness.

In countries where people were asked about the Quran, differences are generally minimal. Although in Malaysia and Nigeria, adults who pray at least daily are significantly more likely than others to say the Quran should greatly influence laws.

And in Israel, people who pray at least daily are more likely to support Israeli law being greatly influenced by Jewish scripture. This difference is driven by Jews who pray at least daily as opposed to Jews who pray less often (45% vs. 9%); there is a smaller but still significant difference between Muslims who pray at least daily and Muslims who pray less (7% vs. 1%).

Views by ideology

Ideology is sometimes related to how people feel about whether religious texts should influence their national laws.

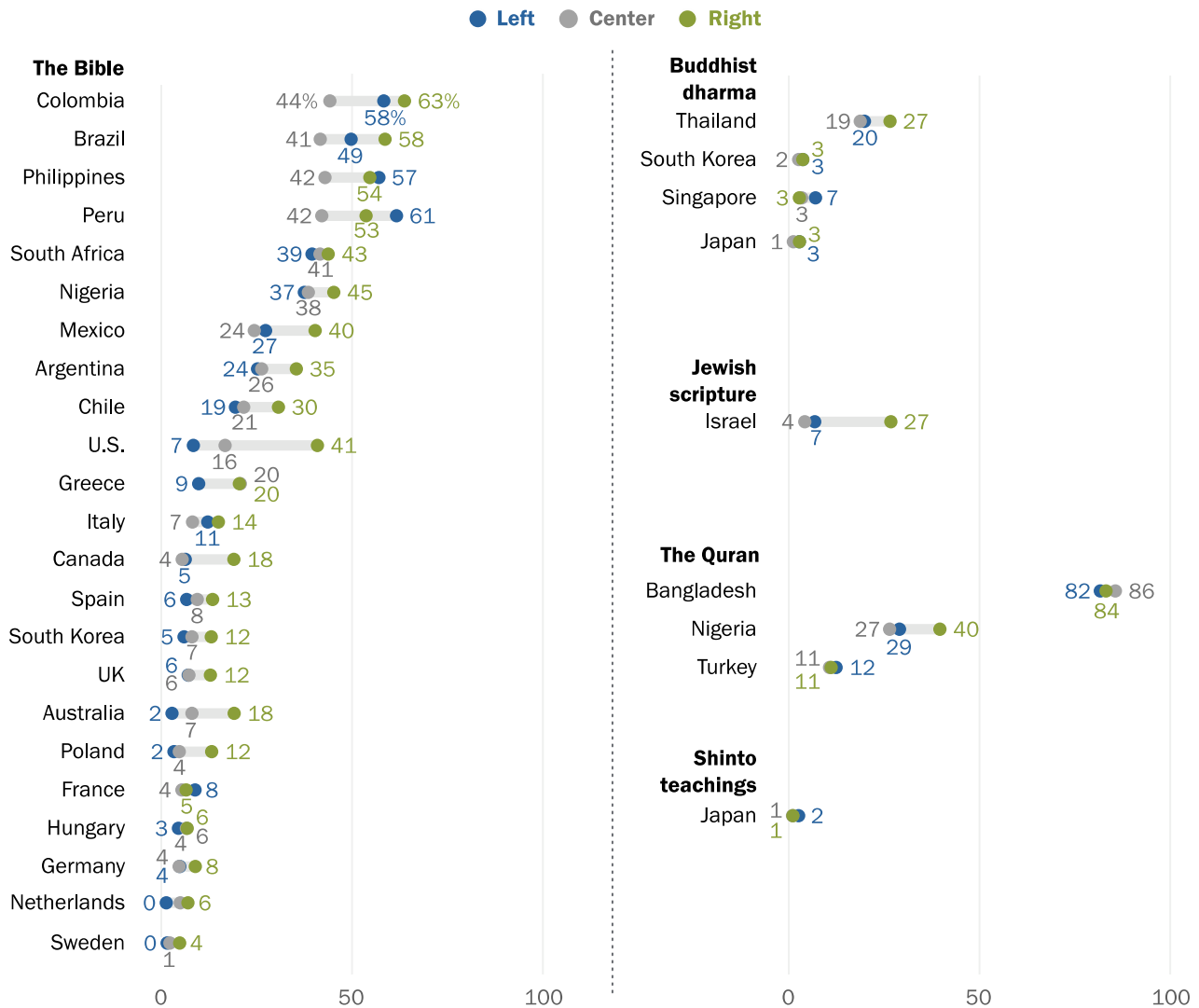
For example, a larger share of Israelis on the right (27%) than on the left (7%) or in the center (4%) think Jewish teachings should have a great deal of influence on Israeli law. Similarly, those on the right in Australia, Canada, Greece, Mexico, the Netherlands, Poland, Spain, South Korea, Sweden and the UK are more likely than those on the left to say the Bible should have great influence. (Ideology was not asked in all countries.)

In the Philippines, Colombia and Peru, people on the right *and* the left are considerably more likely than those in the center to support the Bible shaping national law. In Colombia, 58% on the left and 63% on the right say the Bible should be highly influential in this regard, compared with 44% in the center.

In the U.S., adults who describe themselves as conservative (41%) are significantly more likely than moderates (16%) or liberals (7%) to say the Bible should have a great deal of influence on American laws. Conservative Republicans (42%) particularly stand out for this view, relative to moderate and liberal Republicans (17%), conservative and moderate Democrats (18%), or liberal Democrats (5%).

In many countries, people on the ideological right are more likely to support religious texts shaping national laws

% who say [the Bible, Buddhist dharma, etc.] should have **a great deal of influence** on the laws of their country, by ideology



Note: Countries where ideology not asked not shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran.

Source: Spring 2024 Global Attitudes Survey.

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Views by populist support

In Europe, people with a favorable view of right-wing populist parties in Greece, Hungary, Italy, Poland and Spain are considerably more likely than those with an unfavorable view of these parties to say the Bible should greatly influence national laws. For example, in Greece, 37% of Greek Solution (EL) supporters say this, compared with only 12% of those who have an unfavorable view of the party.

Views by attitudes toward the role of religion in society

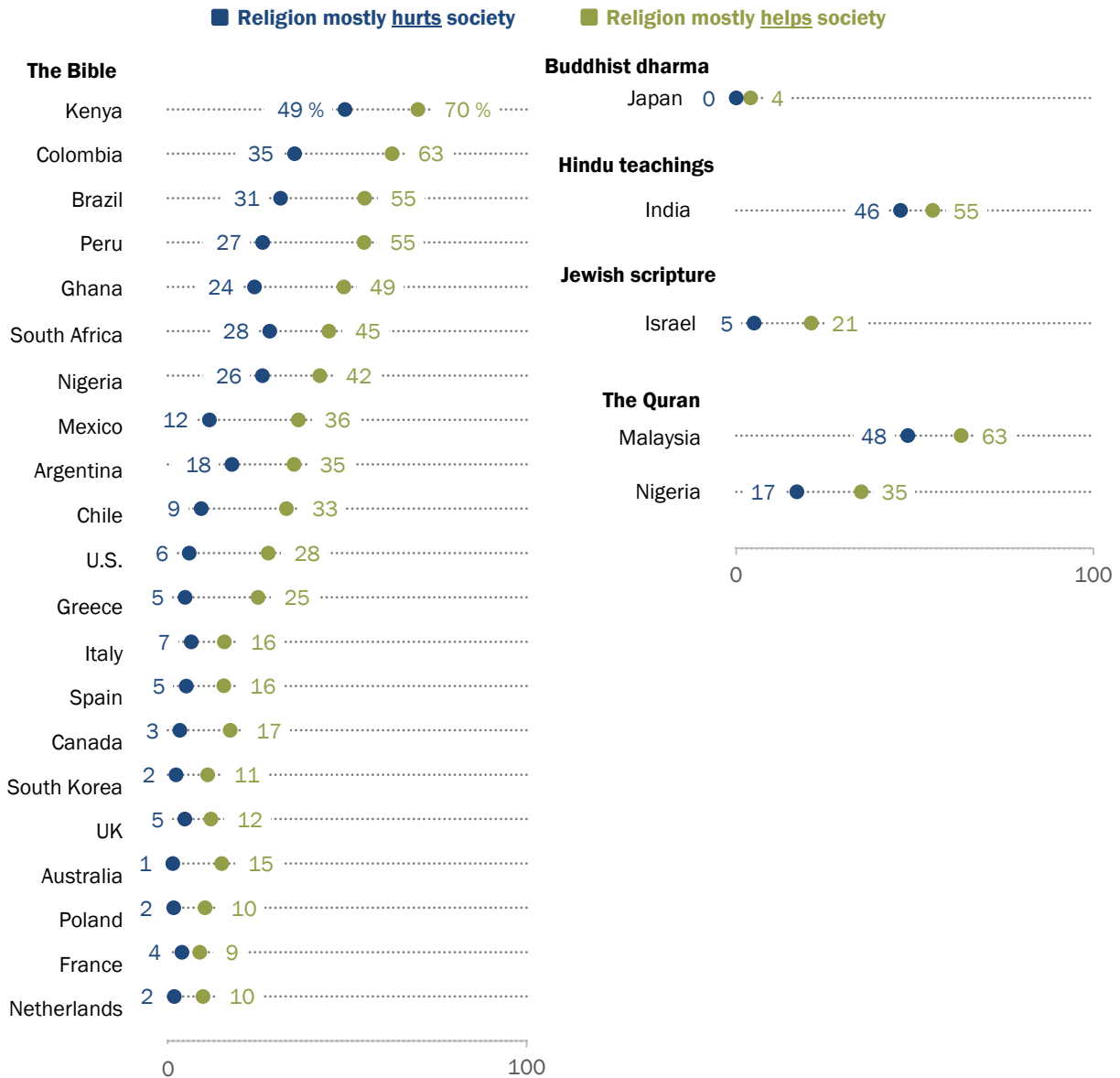
People's support for a religious text influencing their country's laws is related to their opinion of religion's impact on society as a whole.

In over two-thirds of the countries surveyed, people who say religion mostly *helps* society are significantly more likely than those who say religion mostly *hurts* society to think that the religious text they were asked about should have a great deal of influence on their laws.

For example, 55% of Peruvians who believe religion mostly helps society think the Bible should have a great deal of influence on Peruvian law; 27% of those who say religion mostly hurts society share this view.

People who say religion helps society are more likely to say religious texts should influence the law

% who say [the Bible, Buddhist dharma, etc.] should have **a great deal of influence** on the laws of their country, among those who say ...



Note: Only statistically significant differences are shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran.

Source: Spring 2024 Global Attitudes Survey.

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Should the will of the people or religious texts take priority in lawmaking?

In each country surveyed, people who said the historically predominant religion's text should have a great deal or fair amount of influence on the law were asked a follow-up question: If the religious text and the will of the people conflict with each other, which should have more influence on the laws of their country?

In countries where respondents were asked about **Buddhist dharma**, people are at least twice as likely to say the will of the people should win out over Buddhist dharma when the two conflict. In Sri Lanka, for example, 42% say the will of the people should have more influence on Sri Lankan laws, while 17% say the same about Buddhist dharma.

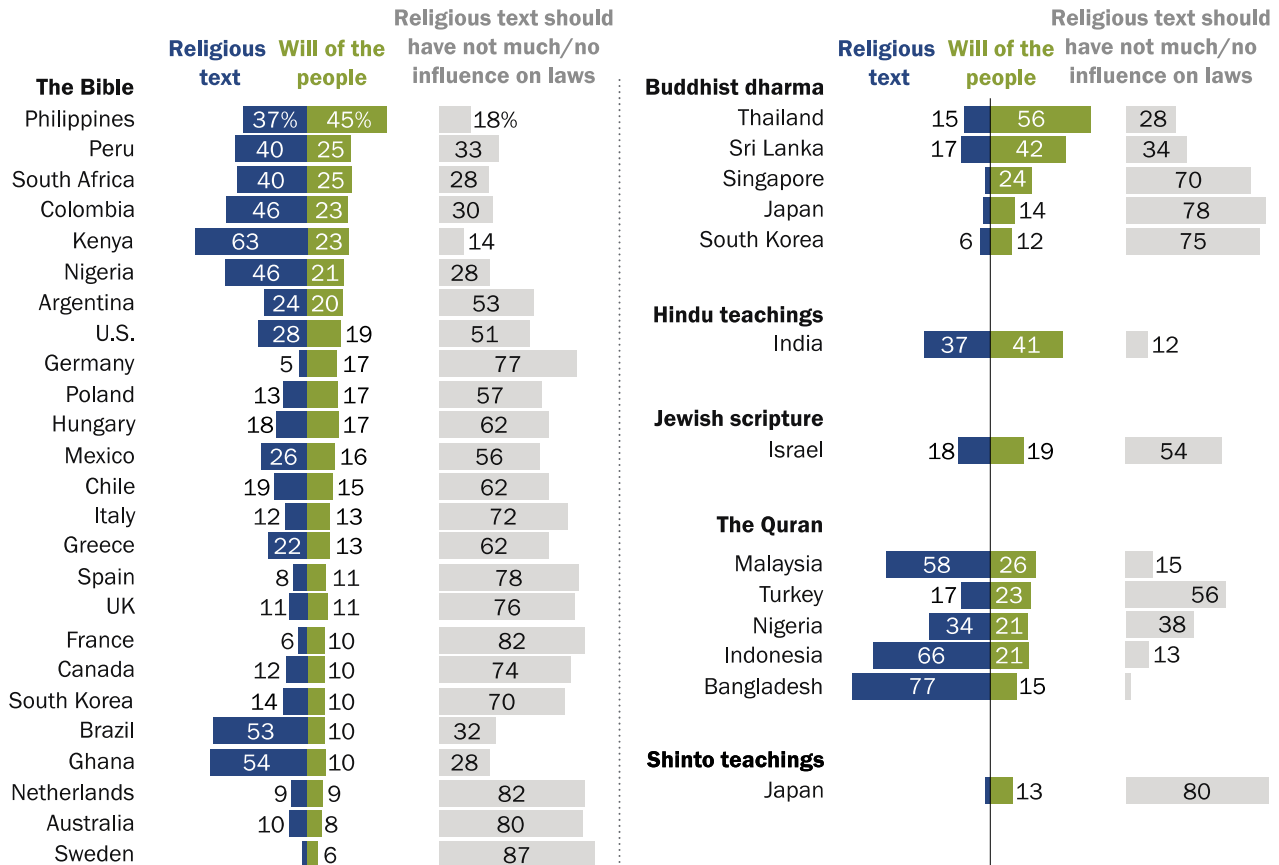
In three of the five countries where we asked about the **Quran**, the opposite is true. In Bangladesh, Indonesia and Malaysia, adults are more likely to say that the Quran should have more influence than the will of the people when the two conflict, including 77% who say this in Bangladesh. In Nigeria, opinion is more divided, though slightly more say the Quran should take precedence over the will of the people (34% vs. 21%). In Turkey, people are about as likely to say the will of the people should have more influence (23%) as to say the Quran should (17%).

Views differ among countries where we asked about the **Bible**. For example, in Argentina, Hungary and the UK, people who think the Bible should have influence on laws are rather equally split over whether the will of the people or the religious text should take precedence. On the other hand, in Colombia, Kenya and Nigeria, people tend to prioritize the religious text over the will of the people.

The Philippines stands out from other middle-income countries that were asked about the Bible: 45% of Filipinos say the will of the people should take precedence when shaping laws, the highest share among these countries.

People are divided on whether will of the people or religious texts should shape national laws; large shares say the religious texts should have little or no influence

% who say that, when [the Bible, Buddhist dharma, etc.] and the will of the people conflict, the ___ should have more influence on the laws of their country



Note: Reflects responses to two questions, the first asking how much influence a religious text should have on the law, and the second asking whether the will of the people or the religious text should have more influence if the two conflict. The second question was asked only of those who answered "A great deal" or "A fair amount" to the first question. Those who did not answer are not shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran. In the U.S., the answer options for how much influence the Bible should have are "A great deal," "Some," "Not much" and "None at all."

Source: Spring 2024 Global Attitudes Survey.

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Views by religiousness

People who pray daily tend to be more likely than other adults to say that religious texts should have more influence than the will of the people, should the two conflict.

In South Korea, where we asked about the influence of both the Bible and Buddhist dharma, adults who pray daily are more likely to say that *either* text should take priority over the will of the

people. That is, South Koreans who pray daily are more likely than other South Koreans to say the Bible should be followed over the will of the people (39% vs. 5%) and that Buddhist dharma should be followed over the will of the people (12% vs. 4%).

Views by ideology

In many countries surveyed, people on the ideological right are also more likely than those on the left to say religious texts should be prioritized over the will of the people when the two conflict. In Canada, for instance, 22% of those on the right say the Bible should shape the law instead of the will of the people, compared with 5% on the left.

How much influence do religious texts have on laws today?

We also asked respondents to consider how much influence the religious texts *currently* have on their country's laws, regardless of how much influence they think the texts *should* have.

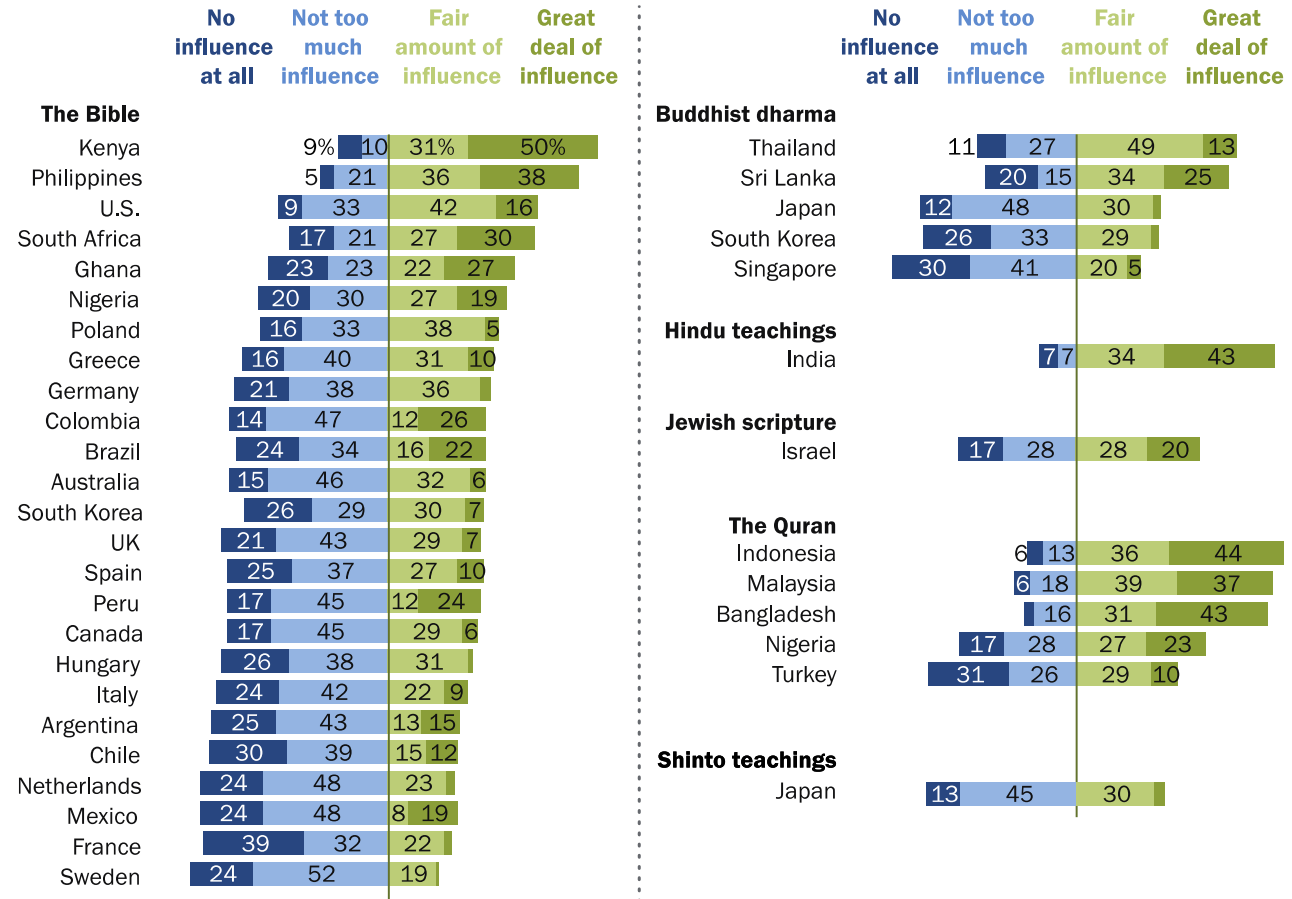
In 10 of the 35 countries, more than half of adults say the religious text asked about has a fair amount or a great deal of influence. These include [Thailand](#) and [Sri Lanka](#), countries that feature Buddhism prominently in their [national constitutions](#).

On the other hand, majorities in most of the 35 countries say the religious text they were asked about currently has little or no influence at all on national laws.

The U.S. stands out as the only high-income country where a majority of adults believe a religious text already has a sizable influence on the law: 42% of Americans say the Bible has some influence on U.S. laws today, and an additional 16% say it has a great deal of influence.

Views about how much influence religious texts have on current laws

% who say [the Bible, Buddhist dharma, etc.] has (a) ___ on the laws of their country **today**, regardless of how much influence it should have



Note: Those who did not answer are not shown. In Japan, respondents were asked about Buddhist dharma and Shinto teachings as two items; in South Korea, about the Bible and Buddhist dharma; and in Nigeria, about the Bible and the Quran. In the U.S., the answer options are "A great deal," "Some," "Not much" and "None at all."

Source: Spring 2024 Global Attitudes Survey.

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Views by religion

Across much of Europe, religiously unaffiliated people are somewhat more likely than Christians to say that the Bible has influence on laws today – though views don't differ much on whether the Bible has a *great deal* of influence. For instance, 56% of religiously unaffiliated Greeks say the Bible has a fair amount or a great deal of influence on Greek laws today, compared with 39% of Christian Greeks.

Similarly, in Israel, Haredi ("ultra-Orthodox") and Dati ("religious") Jews (56%), as well as Masorti ("traditional") Jews (60%), are more likely than Hiloni ("secular") Jews to say Jewish

scripture influences Israeli laws today (43%), though Haredim/Datiim and Hilonim are more likely than Masortim to say there is a *great deal* of influence on the law.

In India, a greater share of Hindus than Muslims says that Hindu teachings have a great deal of influence on Indian laws today (44% vs. 33%).

In Kenya and Ghana, Christians are more likely than Muslims to think the Bible currently has a great deal of influence on national laws: 53% of Kenyan Christians and 33% of Ghanaian Christians say this, compared with 25% of Kenyan Muslims and 15% of Ghanaian Muslims.

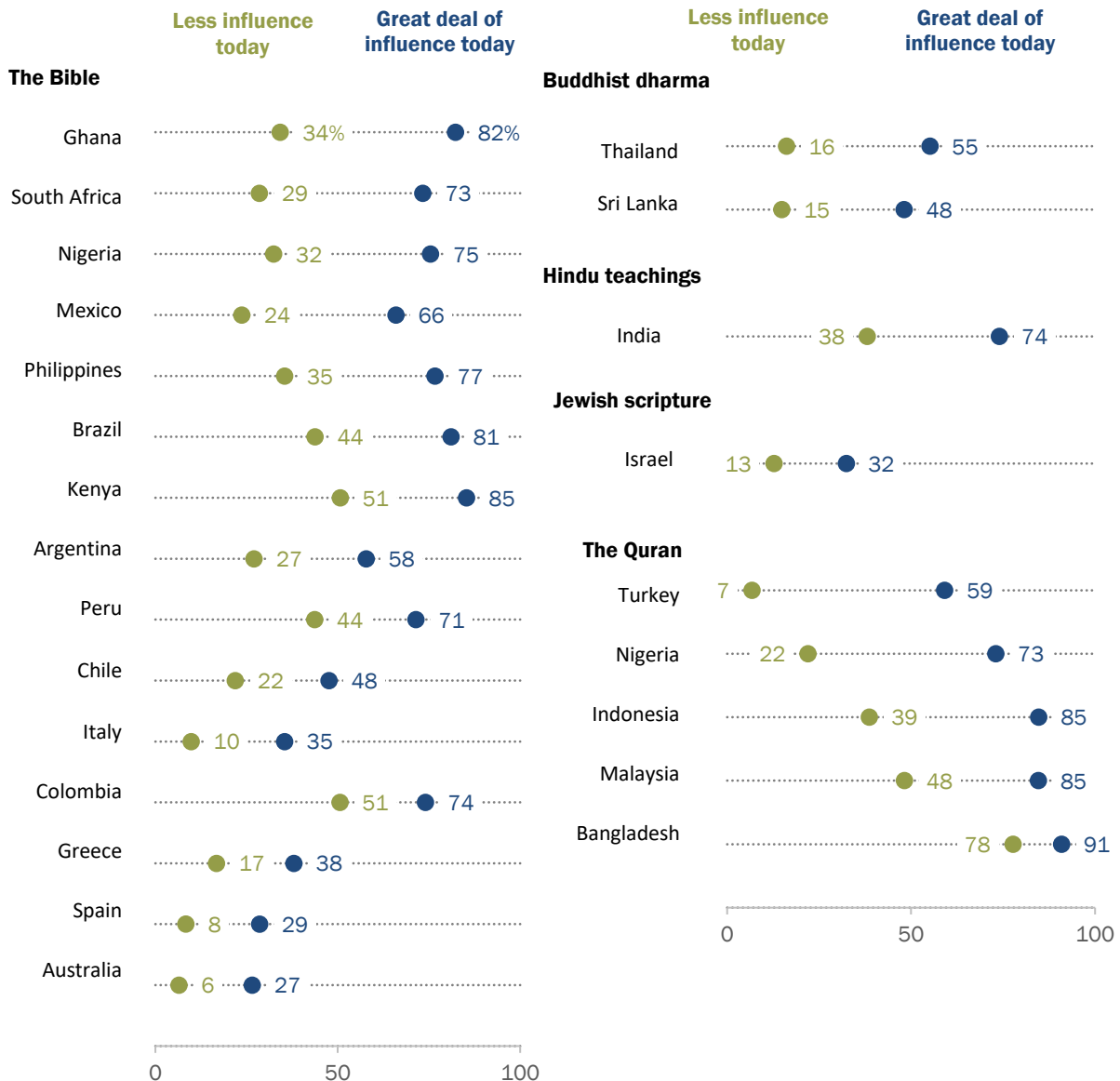
In Nigeria, the opposite is true: Muslims are more likely than Christians to say the Bible has a great deal of influence today (24% vs. 15%). And Nigerian Muslims are also more likely than Christians to say the Quran currently has a great deal of influence on Nigerian laws (40% vs. 12%).

Relationship between the current influence and preferred influence of religious texts

In the majority of the 35 surveyed countries, people who say religious texts have a great deal of influence on the law *today* also tend to think these texts *should* have a great deal of influence.

In general, those who say the Bible *currently* has great influence on the law more likely to say it *should* have a great deal of influence

% who say [the Bible, Buddhist dharma, etc.] should have **a great deal of influence** on the laws, among those who say it has (a) ___ on the country's laws



Note: Only statistically significant differences are shown. In Nigeria, respondents were asked about the Bible and the Quran as two items.

Source: Spring 2024 Global Attitudes Survey.

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For instance, in Mexico, 66% of people who say the Bible *currently* has a great deal of influence on Mexican laws today also say that the Bible *should* have a great influence. By comparison, 24% of those who say the Bible currently has less influence agree.

5. What role should religion play in Muslim- and Jewish-majority countries?

In a number of countries with sizable Muslim and Jewish populations, we asked Muslim and Jewish adults for their views on religion and governance – specifically, whether religious law should be the official or state law for people who share their religion, and whether their country can be both a democratic country *and* a Muslim or Jewish country.

We find that large majorities of Muslims in Bangladesh, Indonesia, Malaysia and Nigeria believe sharia, or Islamic law, should be the official law for Muslims in their country. Much smaller shares of Muslims in Israel and Turkey agree.

Among Israelis who are Jewish, about a third support making halakha, or Jewish law, the state law for Jews in Israel.

When it comes to whether states can have a religious character and be a democracy:

- Majorities of Bangladeshis, Indonesians, Malaysians, Tunisians and Turks say their country can be both a democracy and a Muslim state.
- A minority of Nigerians think Nigeria can be both democratic and Muslim.
- A majority of Israelis think Israel can be both democratic and Jewish – though Jewish Israelis are more than twice as likely as Muslim Israelis to say this.

Should Muslims be governed by sharia?

Support for Islamic religious law, also known as sharia, is widespread in several of the Muslim-majority countries surveyed.

What is sharia?

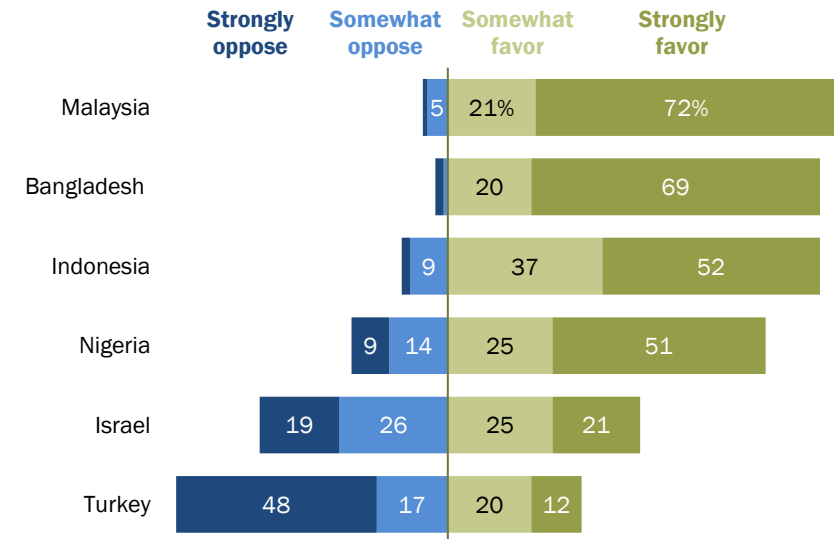
Sharia, or Islamic law, offers moral and legal guidance for nearly all aspects of life for Muslims, from marriage and divorce, to inheritance, contracts and criminal punishments. Sharia in its broadest definition refers to the ethical principles set down in Islam's holy book (the Quran) and by examples of actions by the Prophet Muhammad (*sunna*). The Islamic jurisprudence that comes out of the human exercise of codifying and interpreting these principles is known as *fiqh*. Muslim scholars and jurists continue to debate the boundary between sharia and *fiqh* as well as other aspects of Islamic law.

About nine-in-ten Muslims in Bangladesh, Indonesia and Malaysia say they favor a legal system in which Muslims are bound by Islamic law. Roughly three-quarters of Nigerian Muslims agree. At least half of Muslims in each of these countries say they *strongly favor* making sharia the official law for those who share their religion.

Israeli Muslims, who make up about a fifth of their country's population, are evenly split on the question: 46% favor making sharia the official law for Muslims in Israel, while 45% oppose this. An additional 9% did not answer the question.

In some countries, majority of Muslims believe they should have to follow sharia

% of **Muslims** who ___ making sharia the official law for Muslims in their country



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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Over 90% of Turkey's population is Muslim. Yet only about a third of Turkish Muslims (32%) favor granting official status to Islamic law. Almost half – a 48% plurality – say they *strongly oppose* making sharia the law for Muslims in their country.

Support for making sharia the official law for Muslims is somewhat correlated with religiousness. Muslim populations with higher rates of daily prayer are more in favor of making sharia the law for Muslims in their country. For example, among Malaysian Muslims, 90% say they pray at least daily, and 93% are in favor of making sharia the official law. Meanwhile, in Israel, 58% of Muslims pray at least daily, and 46% support sharia.

Among Muslims in Israel and Turkey, opinions vary by age. In both countries, Muslims ages 50 and older are more likely than those ages 18 to 34 to favor making sharia the official law for Muslims.

In Turkey, about four-in-ten adults with lower levels of education believe sharia should be the law for Muslims. Only 22% of Turks with higher levels of education agree.

Also in Turkey, Muslim supporters of the governing Justice and Development Party are more than twice as likely as Muslims who don't support the party to favor a legal system based on sharia (55% vs. 20%).

(For more on religion and governance in Turkey, read our October report: [“Turks Lean Negative on Erdoğan, Give National Government Mixed Ratings”](#))

Should halakha be the law for Jews?

In Israel, the world's only majority-Jewish country, we asked Jews whether [halakha](#) – the traditional set of rules and regulations that govern Jewish life – should be the state law for people who share their religion.

What is halakha?

Halakha, or Jewish law, refers to the set of rules and practices that govern Jewish life. They originate from the Torah (the first five books of the Hebrew Bible), the Oral Torah, other Jewish scripture and their interpretations by Jewish scholars over the years. There are halakhic laws to regulate how Jews pray, celebrate holidays, work, eat, dress and conduct their relationships with other Jews and non-Jews. Attitudes towards halakha generally follow the spectrum of religious observance: Haredim and other Orthodox Jews consider it essential to follow these rules, while less religious Jews tend to [oppose enforcing halakha](#).

About a third of Israeli Jews say they favor a legal system for Jews based on Jewish law, while six-in-ten or so oppose such a system. A plurality of 37% *strongly oppose* being legally bound by halakha.

Most Jewish Israelis do not believe they should be legally obligated to follow halakha

% of **Jews** who ___ making halakha the state law for Jews in their country

	Strongly oppose	Somewhat oppose	Somewhat favor	Strongly favor
Israel	37%	22%	17%	17%

Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

“Comparing Levels of Religious Nationalism Around the World”

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Jews in Israel differ significantly in their views of halakha:

- Haredi (“ultra-Orthodox”) and Dati (“religious”) Jews are significantly more likely to favor making halakha the official law for Jews in Israel than either Masorti (“traditional”) Jews or Hiloni (“secular”) Jews. About nine-in-ten Haredi and Dati Jews express this opinion, while 20% of Masorti Jews and 4% of Hiloni Jews agree. Haredim and Datiim, as well as Hilonim, feel strongly on the subject: Half of Haredim and Datiim *strongly favor* a legal system for Jews based on Jewish law, while 70% of Hilonim *strongly oppose* this.
- Similarly, more than eight-in-ten Israeli Jews who pray at least daily say halakha should be the law for Jews in Israel. Only 13% of Jews who pray less often express this opinion.
- Younger Jews (ages 18 to 34) are twice as likely as Jews ages 50 and older to say they *strongly favor* making halakha the official law for Jews in Israel (24% vs. 12%).
- Only a quarter of Israeli Jews with a postsecondary education favor making halakha the state law for Jews. Among Jews with a secondary education or less, the share who agree is much higher, at 43%.

Can a country be both religious and democratic?

In countries with Muslim majorities, most do think their state can be both democratic and Muslim. The shares saying this are particularly high in Bangladesh (86%), Tunisia (82%) and Malaysia (80%). (Islam is the [official state religion](#) in Bangladesh and Malaysia, and it was the official religion in Tunisia [until 2022](#)).

Slightly smaller majorities in Indonesia (70%) and Turkey (67%) agree that their country can be both a Muslim state and a democratic state at the same time.

Of the countries where we asked this question, Nigeria is the only one in which Muslims are not the overwhelming majority of the population. Only 40% of Nigerians say Nigeria can be both Muslim and democratic – roughly half the shares expressing this opinion in Bangladesh, Malaysia and Tunisia. A slim majority of Nigerians (55%) say it *cannot* be both.

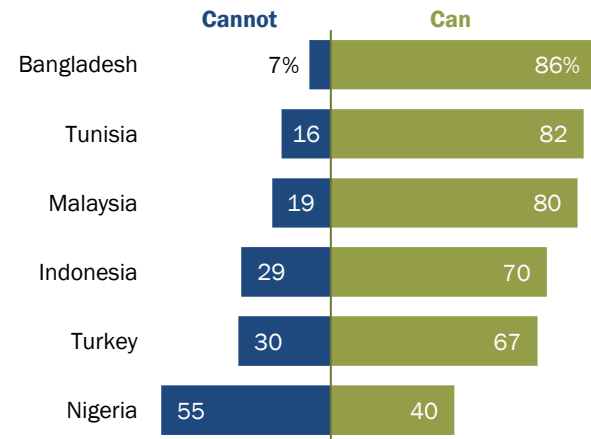
Over half of Nigerian Muslims (55%) say their country can be Muslim and democratic at the same time, while about a third of Nigerian Christians (31%) agree.

Views on the subject also differ by religiousness and education in a few countries surveyed:

- In Malaysia, Nigeria and Turkey, people who pray at least daily are more likely than those who pray less often to say their country can be both Muslim and democratic. (However, Nigerians who pray daily are also more likely than other Nigerians to answer the question.)
- Tunisians and Indonesians with less than a secondary education are more likely than those with more education to say their country can be both Muslim and democratic.

Many in certain Muslim- and Jewish-majority countries believe their state can be both religious and democratic

*% who say their country ___ be both a **Muslim** state and a democratic state*



*% who say their country ___ be both a **Jewish** state and a democratic state*



Note: Those who did not answer are not shown.

Source: Spring 2024 Global Attitudes Survey.

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Can Israel be both democratic and Jewish?

Israel defines itself as “**Jewish and democratic**,” and indeed, 73% of adults surveyed in Israel say their country can be both. Only about two-in-ten Israelis say the country cannot be a Jewish state and a democratic state at the same time. Still, there are some significant differences on this question by religion and political ideology.

- Israeli Jews are more than twice as likely as Israeli Muslims to say their country can be both Jewish and democratic (82% vs. 38%).
- Among Jewish religious groups, Masortim are the most likely to say Israel can be Jewish and democratic at the same time (93%). Smaller majorities of Haredim/Datiim (81%) and Hilonim (77%) agree.
- Israelis who place themselves on the ideological right (84%) and in the center (77%) are significantly more likely than Israelis on the left (48%) to say their country can be both Jewish and a democracy.

How people who believe their country can be both religious and democratic differ in their views

In some countries, attitudes toward religious texts and laws vary based on whether one thinks a country can be a Muslim or Jewish state and a democracy at the same time.

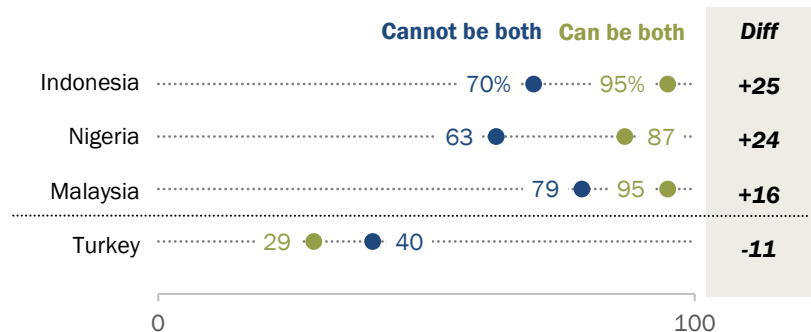
- In Malaysia, those who believe their country can be both Muslim *and* democratic are 18 points more likely than those who say it cannot to think the Quran should influence Malaysian law a great deal (65% vs. 47%). Similar differences exist between these groups in Indonesia and Nigeria.
- Indonesians and Nigerians who believe their country can be Muslim and democratic are also more likely to say the Quran *currently* has a great deal of influence on the law in their country.
- Among Israelis who say their country can be both Jewish and democratic, 45% say Jewish scripture should influence the law in Israel. Among those who say Israel cannot be both a democracy and a Jewish state, fewer than a third (29%) agree.

Muslims in Indonesia, Malaysia and Nigeria who say their country can be Muslim *and* democratic at the same time are more likely than Muslims who say otherwise to support making sharia the law for those who share their religion.

In Turkey, the opposite is true: Muslim Turks who say their country can be both Muslim and democratic are *less* likely than those who say it cannot to favor sharia (29% vs. 40%).

Muslims who believe their country can be both religious and democratic also favor sharia as the law for Muslims – except in Turkey

% of **Muslims** who **favor** making sharia the official law for Muslims in their country, among those who say their country ___ a Muslim state and a democratic state



Note: All differences shown are statistically significant.

Source: Spring 2024 Global Attitudes Survey.

"Comparing Levels of Religious Nationalism Around the World"

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Methodology

About Pew Research Center's Spring 2024 Global Attitudes Survey

Results for the survey are based on telephone, face-to-face and online interviews conducted under the direction of Gallup, Langer Research Associates, Social Research Centre and Verian. The results are based on national samples, unless otherwise noted. Here are more details about our [international survey methodology and country-specific sample designs](#).

The American Trends Panel survey methodology

Results for the United States are based on surveys conducted on Pew Research Center's American Trends Panel (ATP), a nationally representative panel of randomly selected U.S. adults. Panelists participate via self-administered web surveys. Panelists who do not have internet access at home are provided with a tablet and wireless internet connection. Interviews are conducted in both English and Spanish. The panel is being managed by Ipsos.

Data in this report is drawn primarily from ATP Wave 143, conducted from Feb. 13 to 25, 2024. A total of 12,693 panelists responded out of 14,762 who were sampled, for a response rate of 89% (AAPOR RR3). The survey includes an [oversample](#) of 2,051 Jewish and Muslim Americans from Ipsos' KnowledgePanel, SSRS's Opinion Panel and NORC at the University of Chicago's AmeriSpeak Panel. These oversampled groups are weighted to reflect their correct proportions in the population. The cumulative response rate accounting for nonresponse to the recruitment surveys and attrition is 4%. The break-off rate among panelists who logged on to the survey and completed at least one item is less than 1%. The margin of sampling error for the full sample of 12,693 respondents is plus or minus 1.5 percentage points.

Additional survey questions were asked on ATP Wave 145, conducted from April 1 to 7, 2024, among 3,600 ATP members who had previously participated in Wave 143. Here is the [methodology for Wave 145](#).

ATP Panel recruitment

The ATP was created in 2014, with the first cohort of panelists invited to join the panel at the end of a large, national, landline and cellphone random-digit-dial survey that was conducted in both English and Spanish. Two additional recruitments were conducted using the same method in 2015 and 2017, respectively. Across these three surveys, a total of 19,718 adults were invited to join the ATP, of whom 9,942 (50%) agreed to participate.

In August 2018, the ATP switched from telephone to address-based sampling (ABS) recruitment. A study cover letter and a pre-incentive are mailed to a stratified, random sample of households selected from the U.S. Postal Service's Delivery Sequence File. This Postal Service file has been estimated to cover as much as 98% of the population, although some studies suggest that the coverage could be in the low 90% range.⁴ Within each sampled household, the adult with the next birthday is asked to participate. Other details of the ABS recruitment protocol have changed over time but are available upon request.⁵

American Trends Panel recruitment surveys

Recruitment dates	Mode	Invited	Joined	Active panelists remaining
Jan. 23-March 16, 2014	Landline/ cell RDD	9,809	5,338	1,391
Aug. 27-Oct. 4, 2015	Landline/ cell RDD	6,004	2,976	831
April 25-June 4, 2017	Landline/ cell RDD	3,905	1,628	404
Aug. 8-Oct. 31, 2018	ABS	9,396	8,778	3,848
Aug. 19-Nov. 30, 2019	ABS	5,900	4,720	1,387
June 1-July 19, 2020; Feb. 10-March 31, 2021	ABS	3,197	2,812	1,440
May 29-July 7, 2021; Sept. 16-Nov. 1, 2021	ABS	1,329	1,162	731
May 24-Sept. 29, 2022	ABS	3,354	2,869	1,454
April 17-May 30, 2023	ABS	686	576	434
	Total	43,580	30,859	11,920

Note: RDD is random-digit dial; ABS is address-based sampling. Approximately once per year, panelists who have not participated in multiple consecutive waves or who did not complete an annual profiling survey are removed from the panel. Panelists also become inactive if they ask to be removed from the panel.

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We have recruited a national sample of U.S. adults to the ATP approximately once per year since 2014. In some years, the recruitment has included additional efforts (known as an “oversample”) to boost sample size with underrepresented groups. For example, Hispanic, Black and Asian adults were oversampled in 2019, 2022 and 2023, respectively.

Across the six address-based recruitments, a total of 23,862 adults were invited to join the ATP, of whom 20,917 agreed to join the panel and completed an initial profile survey. Of the 30,859 individuals who have ever joined the ATP, 11,920 remained active panelists and continued to receive survey invitations at the time this survey was conducted.

The American Trends Panel never uses breakout routers or chains that direct respondents to additional surveys.

⁴ AAPOR Task Force on Address-based Sampling. 2016. “AAPOR Report: Address-based Sampling.”

⁵ Email pewsurveys@pewresearch.org.

Sample design

The overall target population for ATP Wave 143 was noninstitutionalized persons ages 18 and older living in the U.S., including Alaska and Hawaii. All active panel members who completed the ATP wave which fielded from July 31 to Aug. 6, 2023 (ATP W132), or panelists who previously identified as Jewish or Muslim, were invited to participate in this wave.

The ATP was supplemented with an oversample of self-identified Jewish and Muslim American panelists from three other probability panels: Ipsos' KnowledgePanel, SSRS's Opinion Panel, and NORC at the University of Chicago's AmeriSpeak panel. All panelists who met the selection criteria were selected with certainty.

Questionnaire development and testing

The questionnaire was developed by Pew Research Center in consultation with Ipsos, SSRS and NORC. The survey for ATP and KP panelists was programmed by Ipsos, while the survey for SSRS and NORC panelists was programmed by SSRS. A small number of SSRS panelists took their survey over the phone with an interviewer. Both web programs were rigorously tested on both PC and mobile devices by the Ipsos, SSRS and NORC project management teams and Pew Research Center researchers. The Ipsos project management team also populated test data that was analyzed in SPSS to ensure the logic and randomizations were working as intended before launching the survey.

Incentives

All ATP respondents were offered a post-paid incentive for their participation. Respondents could choose to receive the post-paid incentive in the form of a check or a gift code to Amazon.com or could choose to decline the incentive. Incentive amounts ranged from \$5 to \$20 depending on whether the respondent belongs to a part of the population that is harder or easier to reach. Differential incentive amounts were designed to increase panel survey participation among groups that traditionally have low survey response propensities.

Respondents from the Ipsos KnowledgePanel, SSRS Opinion Panel and AmeriSpeak were offered the cash equivalent of \$10 for completing this survey.

Data collection protocol

The data collection field period for this survey was Feb. 13 to 25, 2024. Postcard notifications were mailed to a subset of ATP panelists with a known residential address on Feb. 12.⁶

⁶ Postcard notifications are sent to 1) panelists who have been provided with a tablet to take ATP surveys, 2) panelists who were recruited within the last two years, and 3) panelists recruited prior to the last two years who opt to continue receiving postcard notifications.

Invitations were sent out in separate launches. Sixty ATP panelists and 300 KP panelists were included in the soft launch, which began with an initial invitation sent on Feb. 13. The ATP and KP panelists chosen for the soft launch were known responders who had completed previous surveys within one day of receiving their invitation. All remaining ATP and KP sampled panelists were included in the full launch and were sent an invitation on Feb. 14.

Overall, 129 SSRS panelists were included in the SSRS soft launch, which began with an initial invitation on Feb. 14. And 110 NORC panelists were included in the NORC soft launch, which began with an initial invitation on Feb. 15. All remaining SSRS and NORC sampled panelists were included together in the full launch and were sent an invitation on Feb. 15.

All panelists with an email address received an email invitation and up to four email reminders if they did not respond to the survey. All ATP panelists who consented to SMS messages received an SMS invitation and up to four SMS reminders.

Invitation and reminder dates, ATP Wave 143

	ATP/KP soft launch	ATP/KP full launch	SSRS soft launch	NORC soft launch	SSRS/ NORC full launch
Initial invitation	Feb. 13, 2024	Feb. 14, 2024	Feb. 14, 2024	Feb. 15, 2024	Feb. 15, 2024
First reminder	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024	Feb. 17, 2024
Second reminder	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024	Feb. 19, 2024
Third reminder	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024	Feb. 22, 2024
Final reminder	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024	Feb. 24, 2024

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Data quality checks

To ensure high-quality data, the Center's researchers performed data quality checks to identify any respondents showing clear patterns of satisficing. This includes checking for whether respondents left questions blank at very high rates or always selected the first or last answer presented. As a result of this checking, six ATP respondents were removed from the survey dataset prior to weighting and analysis.

Weighting

The data was weighted in a multistep process that accounts for multiple stages of sampling and nonresponse that occur at different points in the survey process. First, each panelist begins with a base weight that reflects their probability of inclusion in the panel to which they belong. Separately for each of the four panels (ATP, KP, SSRS, NORC), the base weights for Muslim and Jewish respondents were scaled to be proportional to the group's effective sample size. These weights were then combined and calibrated so that the overall proportions of Jewish and Muslim respondents respectively match the [National Public Opinion Reference Survey](#) (NPORS) benchmark.

This weight is then calibrated again to align with the full set of population benchmarks identified in the accompanying table (which also includes the NPORS benchmarks for the shares of Jewish and Muslim adults). In order to reduce the loss in precision stemming from variance in the weights, the weights were trimmed separately among Jewish, Muslim, Hispanic, non-Hispanic Black and non-Hispanic Asian respondents at the 98th percentile, and among all other respondents at the 99.5th percentile. Sampling errors and tests of statistical significance take into account the effect of weighting.

American Trends Panel weighting dimensions

Variable	Benchmark source
Age (detailed)	2022 American Community Survey (ACS)
Age x Gender	
Education x Gender	
Education x Age	
Race/Ethnicity x Education	
Black (alone or in combination) x Hispanic	
Born inside vs. outside the U.S. among Hispanics and Asian Americans	
Years lived in the U.S.	
Census region x Metropolitan status	
Volunteerism	2021 CPS Volunteering & Civic Life Supplement
Party affiliation x Voter registration	2022 CPS Voting and Registration Supplement
Party affiliation x Race/Ethnicity	2023 National Public Opinion Reference Survey (NPORS)
Frequency of internet use	
Religious affiliation (Protestant, Catholic, Jewish, Muslim, Religiously unaffiliated, Other)	

Note: Estimates from the ACS are based on noninstitutionalized adults. Voter registration is calculated using procedures from Hur, Achen (2013) and rescaled to include the total U.S. adult population.

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The following table shows the unweighted sample sizes and the error attributable to sampling that would be expected at the 95% level of confidence for different groups in the survey.

Sample sizes and margins of error, ATP Wave 143

Group	Unweighted sample size	Plus or minus ...
Total sample	12,693	1.5 percentage points
Christian	6,712	1.9 percentage points
Jewish	1,941	3.3 percentage points
Muslim	414	8.4 percentage points
Religiously unaffiliated	3,207	2.8 percentage points
Rep/Lean Rep	5,312	2.2 percentage points
Dem/Lean Dem	7,007	2.1 percentage points

Note: This survey includes oversamples of Jewish and Muslim respondents. Unweighted sample sizes do not account for the sample design or weighting and do not describe a group's contribution to weighted estimates. Refer to the Sample design and Weighting sections above for details.

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For questions asked on ATP Wave 143, this analysis reports the opinions of 6,712 U.S. Christians – slightly more than the 6,634 included in the [previous analysis of U.S. data](#). This analysis also reports the opinions of 3,207 religiously unaffiliated adults in the U.S. – slightly more than the 3,205 included in the previous analysis. The sample size differences are attributable to small differences in the backcoding of religious identity questions across the two studies.

Sample sizes and sampling errors for other subgroups are available upon request. In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Dispositions and response rates

Final dispositions, ATP Wave 143

	AAPOR code	ATP	KP	SSRS	AmeriSpeak	Total
Completed interview	1.1	10,642	959	696	396	12,693
Logged on to survey; broke off	2.12	35	2	0	0	37
Logged on to survey; did not complete any items	2.1121	22	0	0	0	22
Never logged on (implicit refusal)	2.11	320	0	0	0	320
Survey completed after close of the field period	2.27	1	0	0	0	1
Completed interview but was removed for data quality	2.3	6	0	0	0	6
Completed interview but was removed for ineligibility		0	120	71	76	267
Eligibility undetermined	3.2	0	168	618	630	1416
Screened out	4.7	0	0	0	0	0
Total panelists sampled for the survey		11,026	1,249	1,385	1,102	14,762
Completed interviews	I	10,642	959	696	396	12,693
Partial interviews	P	0	0	0	0	0
Refusals	R	377	2	0	0	379
Noncontact	NC	1	0	0	0	1
Other	O	6	0	0	0	6
Unknown household	UH	0	0	0	0	0
Unknown other	UO	0	168	618	630	1416
Not eligible	NE	0	120	71	76	267
Screen out	SO	0	0	0	0	0
Total		11,026	1,249	1,385	1,102	14,762
Est. eligibility rate among unscreened: $e = (I+P+R)/(I+P+R+SO+NE)$		100%	88.9%	90.7%	83.9%	
AAPOR RR1 = $I / (I+P+R+NC+O+UH+UO)$		97%	85%	50%	39%	88%
AAPOR RR3 = $I / (I+P+R+NC+O+[e*(UH+UO)])$		97%	90%	55%	43%	89%

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Cumulative response rate as of ATP Wave 143

	ATP	KP	SSRS	NORC	Total
Weighted response rate to recruitment surveys	11%	11%	8%	29%	12%
% of recruitment survey respondents who agreed to join the panel, among those invited	71%	61%	49%	76%	68%
% of those agreeing to join who were active panelists at start of Wave 143	45%	19%	74%	79%	48%
Response rate to Wave 143 survey	97%	90%	55%	43%	88%
Cumulative response rate	4%	1%	2%	8%	4%

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Analysis

We analyze respondents' attitudes based on where they place themselves on an ideological scale, their support for populist parties, their religious identification, their educational attainment, their income and whether they live in high- or middle-income countries. We also created an index to classify people as religious nationalists. More on each of these decisions can be found below.

Ideology

Throughout the report, we analyze respondents' attitudes based on where they place themselves on an ideological scale. We asked about political ideology using several slightly different scales and categorized people as being on the ideological left, center or right.

- In most countries, we asked people to place themselves on a scale ranging from “Extreme left” to “Extreme right.” The question was asked this way in Argentina, Bangladesh, Brazil, Canada, Chile, Colombia, France, Germany, Greece, Hungary, Israel, Italy, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, Spain, Sweden, Turkey and the United Kingdom.
- In Australia, the scale ranged from “Left” to “Right.”
- In Japan, Singapore, South Korea and Thailand, ideology was measured on a scale from “Extremely progressive” to “Extremely conservative.”
- In the U.S., ideology is defined as conservative (right), moderate (center) and liberal (left).
- Ideology was not asked about in Ghana, India, Indonesia, Kenya, Malaysia, Sri Lanka or Tunisia.

Populist party support

Although experts generally agree that populist political leaders or parties display high levels of anti-elitism, definitions of populism vary. We use three measures to classify populist parties: anti-elite ratings from the [2019 Chapel Hill Expert Survey](#) (CHES), Norris' [Global Party Survey](#) and [The](#)

[PopuList](#). We define a party as populist when at least two of these three measures classify it as such. For more on these measures as well as which parties we classify as populist, refer to the [Appendix](#).

Religious identification

In each country surveyed, people were asked about their current religious identification. We then analyzed religious groups with large enough sample sizes. Respondents of other religious backgrounds were not excluded from the surveys, even if their religious group was not able to be analyzed separately. In the U.S., for example, the survey included Hindus and Buddhists, though there were [not enough respondents from these smaller groups](#) to report on their answers separately.

Education

To compare educational groups across countries, we standardize education levels based on the UN's [International Standard Classification of Education \(ISCED\)](#).

Income

To compare by income within countries, we create two income levels based on the approximate median income within each country. Respondents with a household income below or at the approximate country median are considered lower income. Those with an income above the approximate country median are considered higher income.

High- and middle-income countries

We classify the countries in this report as either high- or middle-income on the basis of [categories from the World Bank](#). This is a classification we have used in multiple other Pew Research Center analyses, including when looking at [global views of China](#), [satisfaction with democracy](#), [globalization](#) and [national identity](#).

High- and middle-income countries differ in myriad ways. People who live in middle-income countries are more likely to have a religious affiliation, to pray regularly and to consider religion to be important in their lives than are people in high-income countries. High-income countries are also more likely than low-income countries to be highly established democracies and to have high rates of tertiary education.

Religious nationalism index

In this report, we classify some people as “religious nationalists.” Scholars do not fully agree on how to define religious nationalism, and the challenge is even more complicated when one tries to study the concept in multiple countries – and for multiple religious groups – concurrently. For example, scholars who [measure Christian nationalism in the U.S.](#) may consider whether the government should allow prayer in public schools, while those [measuring Hindu nationalism in India](#) may consider whether the government should regulate the protection of cows, which are sacred to many Hindus.

For the purposes of making cross-national comparisons, we focused on two concepts in our definition of religious nationalism:

- How important people think identifying with the country’s historically predominant religion is for belonging – e.g., for being “truly” part of the country’s nationality
- The role people want religion to play in their country’s leader and laws

We measured these two concepts among followers of each country’s historically predominant religion using four questions:

- **How important is belonging to the historically predominant religion to being truly part of your national identity?** (For example, how important is being a Muslim to being truly Indonesian, or being a Christian to being truly American?)
- **How important is it to you for your national leader to share your religious beliefs?**
- **How much influence do you think the historically predominant religion’s sacred text should have on the laws of your country?** (For example, how much influence should the Quran have on the laws of Turkey, or should the Bible have on the laws of Italy?)
- **When the sacred text conflicts with the will of the people, which should have more influence on the laws of your country?** (This follow-up question was asked only of respondents who answered the previous question by saying that the sacred text should have a “fair amount” or “great deal” of influence on their country’s laws.)

Reliability at the country level

Before designing our measure of religious nationalism, we calculated Cronbach’s alphas to assess the reliability of these four questions. For the first three questions, which were asked of all respondents, we found the Cronbach’s alpha to be reliable at conventional levels for most countries. For example, the alpha is 0.82 in the U.S. and 0.65 or higher in most high-income countries. The alpha is lower in some middle-income countries – particularly Sri Lanka and Bangladesh.

Because the fourth question was only asked of a subset of people based on their answers to the third question, we calculate alphas that include the fourth question in two ways. One way looks at a recoded variable that combines the two questions – how much influence the historically predominant religion’s primary religious text should have *and* whether it should take precedence over the will of the people. Using the first two questions and the recoded variable, the Cronbach’s alpha in each country is broadly similar to those of the original analysis that included the first three questions (for example, in the U.S., the Cronbach’s alpha is 0.82).

Another way creates a binary variable where those who said the religious text should take precedence over the will of the people are coded as 1 and all others are coded as 0 – whether they received the fourth question or not. Alphas are somewhat lower using the binary variable but still remain at or above customary levels in some countries (in the U.S., for example, the Cronbach’s alpha is 0.72). Still, alphas in both of these analyses remain somewhat lower in middle-income countries.

Reliability among members of the historically predominant religion in each country

We restrict our analyses of religious nationalism to members of the historically predominant religion in each country. One reason is to ensure we are capturing people’s wishes or *prescriptions* rather than their *observations* about nationhood, which may be disaffected or angry. For example, Muslim Israelis are as likely as Jewish Israelis to say it’s very important to be a Jew to be truly Israeli. As a result, only *Jewish* Israelis who hold this view could be categorized as religious nationalists. (In Israel, the Cronbach’s alpha for the three questions asked of all adults is 0.61 for all Israelis but 0.71 for Jewish Israelis.)

A second reason is that our question about the leader’s religion asks the importance of a religious leader *sharing your religious views*. Restricting our analysis of this question only to those who share the same historically predominant religion helps us capture the dimension of religious nationalism we are most interested in. When restricted to members of the historically predominant religion, the questions remain reliable at customary levels in high-income countries.

Defining religious nationalists

Based on the investigations above, we decided not to create a combined measure through averaging across the variables. Instead, we created a measure that counts whether people take specific positions on each of the four items.

To that end, for this report, **we define “religious nationalists” as people who identify with the historically predominant religion (also often the majority religion) and take a strongly religious position on *all four* of these questions.**

In **Turkey**, for example, a religious nationalist would be a **Muslim** who says ...

- Being a Muslim is very important to being truly Turkish;
- *And* it is very important that Turkey's president shares their religious beliefs;
- *And* the Quran should have at least a fair amount of influence over Turkey's laws;
- *And* when the Quran conflicts with the will of the people, the Quran should have more influence.

In **Israel**, a religious nationalist would be a **Jew** who says ...

- Being a Jew is very important to being truly Israeli;
- *And* it is very important that Israel's prime minister shares their religious beliefs;
- *And* Jewish scripture should have at least a fair amount of influence over Israel's laws;
- *And* when Jewish scripture conflicts with the will of the people, Jewish scripture should have more influence.

In the **United States**, a religious nationalist would be a **Christian** who says ...

- Being a Christian is very important to being truly American;
- *And* it is very important that the U.S. president shares their religious beliefs;
- *And* the Bible should have at least some influence over U.S. laws;
- *And* when the Bible conflicts with the will of the people, the Bible should have more influence.

We purposefully set a high bar for being counted as a religious nationalist because of the difficulty of defining the term cross-nationally. As a result, the shares identified as religious nationalists in this report may be conservative estimates. There is no country in the survey where a majority of the population is classified as religious nationalists – and in some countries, such as Germany and Sweden, it's fewer than 1%.

Much larger shares may favor a role for religion in politics. For example, nearly a third of German Christians who are *not* classified as religious nationalists think the Bible should have at least “a fair amount” of influence on the laws in their country. But unless respondents expressed all four viewpoints required under our definition, they are not counted as religious nationalists.

Appendix: Classifying European political parties

Classifying parties as populist

Although experts generally agree that populist political leaders or parties display high levels of anti-elitism, definitions of populism vary. We use three measures to classify populist parties: anti-elite ratings from the [2019 Chapel Hill Expert Survey](#) (CHES), Norris' [Global Party Survey](#) and [The PopuList](#). We define a party as populist when at least two of these three measures classify it as such.

CHES, which was conducted from February to May 2020, asked 421 political scientists specializing in political parties and European integration to evaluate the 2019 positions of 277 European political parties across all European Union member states. CHES results are regularly used by academics to classify parties with regard to their left-right ideological leanings, their key party platform positions and their degree of populism, among other things.

We measure anti-elitism using an average of two variables in the CHES data. First, we used “PEOPLE_VS_ELITE,” which asked the experts to measure the parties with regard to their position on direct vs. representative democracy, where 0 means that the parties support elected officeholders making the most important decisions and 10 means that “the people,” not politicians, should make the most important decisions. Second, we used “ANTI-ELITE_SALIENCE,” which is a measure of the salience of anti-establishment and anti-elite rhetoric for that particular party, with 0 meaning not at all salient and 10 meaning extremely salient. The average of these two measures is shown in the table below as “anti-elitism.” In all countries, we consider parties that score at or above a 7.0 as “populist.”

The [Global Party Survey](#), which was conducted from November to December 2019, asked 1,861 experts on political parties, public opinion, elections and legislative behavior to evaluate the ideological values, issue position and populist rhetoric of parties in countries on which they are an expert, classifying a total of 1,051 parties in 163 countries. We used “TYPE_POPULISM,” which categorizes populist rhetoric by parties. We added only “strongly populist” parties using this measure. In Italy, experts were asked to categorize the Center-Right coalition instead of individual parties within the coalition. The coalition includes Lega, Forza Italia and Brothers of Italy. For all three parties, we have used the coalition rating of “strongly populist.”

[The PopuList](#) is an ongoing project to classify European political parties as populist, far right, far left and/or euroskeptic. The project specifically looks at parties that have “been represented in their country’s national parliament at least once” since 1989. It is based on collaboration between

academic experts and journalists. The PopuList classifies parties that emphasize the will of the people against the elite as populist.⁷ This appendix uses The PopuList 3.0.

Classifying parties as left, right or center

We can further classify these traditional and populist parties into three groups: left, right and center. When classifying parties based on ideology, we relied on the variable “LRGEN” in the CHES dataset, which asked experts to rate the positions of each party in terms of its overall ideological stance, with 0 meaning extreme left, 5 meaning center and 10 meaning extreme right. We define left parties as those that score below 4.5 and right parties as those above 5.5. Center parties have ratings between 4.5 and 5.5.

⁷ Mudde, Cas. 2004. “[The Populist Zeitgeist](#).” Government and Opposition.

European populist party classifications

Party	Country	2019 Left-right	2019 Anti-elitism	2019 Global Party Survey	2022 PopuList
<i>Populist parties on the left</i>					
La France Insoumise	France	1.3	8.3	Strongly populist	Populist
Podemos	Spain	1.9	7.7	--	Populist
Syriza	Greece	2.3	7.0	--	Populist
<i>Populist parties in the center</i>					
Five Star Movement (M5S)	Italy	4.8	9.2	Strongly populist	Populist
<i>Populist parties on the right</i>					
Forza Italia	Italy	6.9	4.1	Strongly populist	Populist
Law and Justice	Poland	7.6	6.9	Strongly populist	Populist
Jobbik	Hungary	7.7	6.1	Strongly populist	Populist
Reform UK*	UK	8.2	5.3	Strongly populist	--
Fidesz	Hungary	8.3	6.5	Strongly populist	Populist
Sweden Democrats	Sweden	8.5	7.5	Strongly populist	Populist
Party for Freedom (PVV)	Netherlands	8.7	9.5	Strongly populist	Populist
Lega	Italy	8.8	7.6	Strongly populist	Populist
Greek Solution	Greece	9.0	7.5	--	Populist
Brothers of Italy	Italy	9.1	7.3	Strongly populist	Populist
Alternative for Germany (AfD)	Germany	9.2	9.0	Strongly populist	Populist
Vox	Spain	9.7	4.1	Strongly populist	Populist
National Rally	France	9.8	8.6	Strongly populist	Populist

* Previously named the Brexit Party.

Note: Left-right indicates the average score CHES experts gave each party on an 11-point left-right scale. Scores for anti-elitism are an average of party position on direct versus representative democracy and the salience of anti-elite rhetoric within the party.

Source: CHES (2019); Global Party Survey (2019); The PopuList (2019).

PEW RESEARCH CENTER

Topline questionnaire

Pew Research Center
Spring 2024 Global Attitudes Survey
January 28, 2025 Release

Methodological notes:

- Survey results are based on national samples. For further details on sample designs, refer to the “How We Did This” section and our [international survey methods database](#).
- *For questions asked on ATP Wave 143, this analysis reports the opinions of 6,712 U.S. Christians – slightly more than the 6,634 included in [the previous analysis of U.S. data](#). This analysis also reports the opinions of 3,207 religiously unaffiliated adults in the U.S. – slightly more than the 3,205 included in the previous analysis. The sample size differences are attributable to small differences in the backcoding of religious identity questions across the two studies.*
- Due to rounding, percentages may not total 100%. The topline “total” columns show 100%, because they are based on unrounded numbers.
- Not all questions included in the Spring 2024 Global Attitudes Survey are presented in this topline. Omitted questions have either been previously released or will be released in future reports.

Questionnaire notes:

The term used for the national leader varied across different surveyed places.

- Respondents were asked about the qualities of the president in Argentina, Brazil, Chile, Colombia, France, Ghana, Indonesia, Kenya, Mexico, Nigeria, Peru, the Philippines, South Africa, South Korea, Sri Lanka, Turkey and the United States.
- Respondents were asked about the qualities of the prime minister in Australia, Bangladesh, Canada, Greece, Hungary, India, Israel, Italy, Japan, Malaysia, the Netherlands, Poland, Singapore, Spain, Sweden, Thailand and the United Kingdom.
- Respondents were asked about the qualities of the chancellor in Germany.

We asked people in each country about the importance of being a member of a particular religion as well as the influence of specific religious texts on their national laws. In each country, we selected and asked about the country's historically predominant religion and its corresponding sacred text. In Japan, Nigeria and South Korea, we asked all respondents separately about the influence of two religions and two religious texts.

- Respondents were asked about Christianity and the Bible in Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the United Kingdom and the United States.
- Respondents were asked about Islam and the Quran in Bangladesh, Indonesia, Malaysia, Nigeria, Turkey and Tunisia (though in Tunisia the questions about the Quran were not asked).
- Respondents were asked about Buddhism and Buddhist dharma in Japan, Singapore, South Korea, Sri Lanka and Thailand.
- Respondents were asked about Hinduism and Hindu teachings in India.
- Respondents were asked about Judaism and Jewish scripture in Israel.
- Respondents were asked about Shinto and Shinto teachings in Japan.

CORRECTION (June 5, 2025): A previous version of this topline incorrectly categorized the religious identity of one respondent in Australia and one in South Africa. The sample sizes for Christians in these countries have been updated throughout the topline. With the slight change in sample size, a total of four estimates for Australian Christians and six estimates for South African Christians have each shifted by 1 point. The changes do not substantively affect the findings of this report.

ASK ALL		Q33a. Which statement comes closer to your view, even if neither is exactly right?				
		Religion mostly helps society	Religion mostly hurts society	DK/Refused	Total	N=
U.S.	Total	72	24	4	100	12693
	Christian	87	9	3	100	6712
	Muslim	90	8	2	100	414
	Jewish	59	37	4	100	1941
	Relig. unaffiliated	41	55	4	100	3207
Canada	Total	48	44	8	100	1163
	Christian	65	28	6	100	568
	Relig. unaffiliated	25	66	9	100	460
France	Total	47	45	9	100	1018
	Christian	59	35	6	100	458
	Relig. unaffiliated	29	60	11	100	446
Germany	Total	49	45	6	100	1008
	Christian	62	32	6	100	491
	Relig. unaffiliated	32	64	5	100	468
Greece	Total	67	30	3	100	1015
	Christian	75	22	3	100	856
	Relig. unaffiliated	21	74	5	100	141
Hungary	Total	73	21	6	100	996
	Christian	81	14	4	100	799
	Relig. unaffiliated	43	43	14	100	178
Italy	Total	65	31	4	100	1120
	Christian	74	22	4	100	795
	Relig. unaffiliated	32	62	6	100	289
Netherlands	Total	43	54	3	100	1010
	Christian	57	41	2	100	389
	Relig. unaffiliated	30	66	4	100	545
Poland	Total	62	19	19	100	1031
	Christian	65	16	19	100	979
Spain	Total	50	41	9	100	1013
	Christian	68	24	8	100	544
	Relig. unaffiliated	29	62	10	100	440
Sweden	Total	42	51	7	100	1017
	Christian	49	45	6	100	492
	Relig. unaffiliated	36	58	7	100	496
UK	Total	46	51	3	100	1017
	Christian	57	41	2	100	446
	Relig. unaffiliated	31	67	2	100	465

ASK ALL		Q33a. Which statement comes closer to your view, even if neither is exactly right?				
		Religion mostly helps society	Religion mostly hurts society	DK/Refused	Total	N=
Australia	Total	45	52	3	100	2021
	Christian	69	28	3	100	840
	Relig. unaffiliated	23	73	3	100	1022
Bangladesh	Total	94	3	3	100	1046
	Muslim	94	3	3	100	946
	Hindu	95	3	3	100	97
India	Total	79	17	4	100	3559
	Muslim	83	14	3	100	825
	Hindu	78	18	4	100	2554
Indonesia	Total	100	0	0	100	937
	Muslim	100	0	0	100	858
Japan	Total	46	42	12	100	1003
	Buddhist	59	32	9	100	373
	Relig. unaffiliated	35	52	13	100	533
Malaysia	Total	92	7	1	100	1005
	Muslim	93	6	0	100	779
Philippines	Total	85	14	1	100	1011
	Christian	85	14	1	100	957
Singapore	Total	85	14	1	100	1014
	Christian	88	11	1	100	208
	Muslim	91	9	0	100	212
	Buddhist	81	18	0	100	215
	Relig. unaffiliated	76	20	5	100	258
South Korea	Total	72	20	8	100	1029
	Christian	96	2	2	100	337
	Buddhist	78	15	7	100	183
	Relig. unaffiliated	53	33	13	100	494
Sri Lanka	Total	90	7	2	100	2519
	Christian	92	7	2	100	218
	Muslim	93	5	2	100	184
	Buddhist	93	5	2	100	1872
Thailand	Total	94	6	0	100	1000
	Buddhist	93	6	0	100	900
Israel	Total	67	21	12	100	1001
	Muslim	88	7	5	100	338
	Jewish	63	24	13	100	591
Tunisia	Total	98	1	0	100	1009
	Muslim	98	1	0	100	1008
Turkey	Total	84	12	4	100	1049
	Muslim	88	9	3	100	987

ASK ALL		Q33a. Which statement comes closer to your view, even if neither is exactly right?				
		Religion mostly helps society	Religion mostly hurts society	DK/Refused	Total	N=
Ghana	Total	87	11	1	100	1035
	Christian	87	11	1	100	782
	Muslim	97	3	0	100	207
Kenya	Total	91	9	0	100	1049
	Christian	91	9	0	100	889
	Muslim	98	2	0	100	115
Nigeria	Total	89	9	2	100	1050
	Christian	89	9	2	100	641
	Muslim	91	8	1	100	395
South Africa	Total	81	13	6	100	1524
	Christian	85	10	5	100	967
	Relig. unaffiliated	65	26	8	100	168
Argentina	Total	76	20	4	100	1017
	Christian	83	15	3	100	757
	Relig. unaffiliated	54	37	9	100	240
Brazil	Total	86	11	3	100	1054
	Christian	90	8	2	100	806
	Relig. unaffiliated	70	23	8	100	157
Chile	Total	65	26	9	100	1020
	Christian	78	15	7	100	703
	Relig. unaffiliated	41	47	12	100	309
Colombia	Total	80	17	3	100	1051
	Christian	88	10	2	100	847
	Relig. unaffiliated	55	38	7	100	195
Mexico	Total	78	20	2	100	1042
	Christian	86	12	2	100	822
	Relig. unaffiliated	51	46	3	100	199
Peru	Total	82	13	4	100	1050
	Christian	85	11	4	100	919
	Relig. unaffiliated	62	31	7	100	124

ASK ALL		Q33b. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages tolerance	Religion encourages intolerance	DK/Refused	Total	N=
U.S.	Total	62	33	4	100	12693
	Christian	77	19	4	100	6712
	Muslim	83	11	5	100	414
	Jewish	52	43	5	100	1941
	Relig. unaffiliated	32	64	4	100	3207
Canada	Total	47	45	8	100	1163
	Christian	66	27	7	100	568
	Relig. unaffiliated	23	68	9	100	460
France	Total	54	41	5	100	1018
	Christian	63	33	4	100	458
	Relig. unaffiliated	37	57	6	100	446
Germany	Total	36	57	7	100	1008
	Christian	47	47	6	100	491
	Relig. unaffiliated	23	73	4	100	468
Greece	Total	62	34	4	100	1015
	Christian	67	28	5	100	856
	Relig. unaffiliated	28	70	2	100	141
Hungary	Total	72	23	5	100	996
	Christian	80	16	4	100	799
	Relig. unaffiliated	42	49	10	100	178
Italy	Total	70	27	3	100	1120
	Christian	81	17	2	100	795
	Relig. unaffiliated	33	61	6	100	289
Netherlands	Total	38	57	4	100	1010
	Christian	51	47	2	100	389
	Relig. unaffiliated	25	70	5	100	545
Poland	Total	53	30	17	100	1031
	Christian	56	27	17	100	979
Spain	Total	45	48	7	100	1013
	Christian	63	30	7	100	544
	Relig. unaffiliated	22	71	7	100	440
Sweden	Total	27	62	10	100	1017
	Christian	35	54	11	100	492
	Relig. unaffiliated	20	73	8	100	496
UK	Total	41	57	2	100	1017
	Christian	51	47	2	100	446
	Relig. unaffiliated	28	70	1	100	465

ASK ALL		Q33b. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages tolerance	Religion encourages intolerance	DK/Refused	Total	N=
Australia	Total	41	56	3	100	2021
	Christian	63	35	3	100	840
	Relig. unaffiliated	21	76	3	100	1022
Bangladesh	Total	75	9	16	100	1046
	Muslim	76	7	17	100	946
	Hindu	62	31	8	100	97
India	Total	68	15	17	100	3559
	Muslim	66	15	19	100	825
	Hindu	68	15	17	100	2554
Indonesia	Total	95	4	1	100	937
	Muslim	95	4	1	100	858
Japan	Total	61	24	15	100	1003
	Buddhist	68	20	11	100	373
	Relig. unaffiliated	54	28	17	100	533
Malaysia	Total	82	18	0	100	1005
	Muslim	83	17	0	100	779
Philippines	Total	83	16	1	100	1011
	Christian	83	16	1	100	957
Singapore	Total	79	19	2	100	1014
	Christian	84	15	2	100	208
	Muslim	81	12	6	100	212
	Buddhist	78	22	0	100	215
	Relig. unaffiliated	68	31	1	100	258
South Korea	Total	57	32	11	100	1029
	Christian	76	16	8	100	337
	Buddhist	62	28	11	100	183
	Relig. unaffiliated	41	45	14	100	494
Sri Lanka	Total	90	8	2	100	2519
	Christian	86	11	3	100	218
	Muslim	75	20	5	100	184
	Buddhist	96	3	1	100	1872
	Hindu	65	29	6	100	229
Thailand	Total	84	15	1	100	1000
	Buddhist	83	16	1	100	900
Israel	Total	70	21	9	100	1001
	Muslim	88	8	3	100	338
	Jewish	66	25	10	100	591
Tunisia	Total	98	1	0	100	1009
	Muslim	99	1	0	100	1008
Turkey	Total	90	7	3	100	1049
	Muslim	93	6	1	100	987

ASK ALL		Q33b. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages tolerance	Religion encourages intolerance	DK/Refused	Total	N=
Ghana	Total	81	16	3	100	1035
	Christian	79	18	3	100	782
	Muslim	87	10	2	100	207
Kenya	Total	91	8	0	100	1049
	Christian	92	8	0	100	889
	Muslim	93	7	0	100	115
Nigeria	Total	85	14	2	100	1050
	Christian	82	15	2	100	641
	Muslim	89	10	1	100	395
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	Christian	76	17	7	100	967
	Relig. unaffiliated	52	31	17	100	168
Argentina	Total	64	26	10	100	1017
	Christian	73	20	8	100	757
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	Christian	74	18	9	100	806
	Relig. unaffiliated	49	45	7	100	157
Chile	Total	55	34	11	100	1020
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	Relig. unaffiliated	29	58	13	100	309
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	Christian	77	18	5	100	847
	Relig. unaffiliated	50	44	6	100	195
Mexico	Total	69	26	5	100	1042
	Christian	76	19	4	100	822
	Relig. unaffiliated	46	48	6	100	199
Peru	Total	78	17	5	100	1050
	Christian	82	14	5	100	919
	Relig. unaffiliated	53	39	8	100	124

ASK ALL		Q33c. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages superstitious thinking	Religion does not encourage superstitious thinking	DK/Refused	Total	N=
U.S.	Total	42	54	4	100	12693
	Christian	28	68	4	100	6712
	Muslim	39	59	2	100	414
	Jewish	55	42	3	100	1941
	Relig. unaffiliated	68	28	4	100	3207
Canada	Total	54	39	7	100	1163
	Christian	38	56	6	100	568
	Relig. unaffiliated	74	19	6	100	460
France	Total	57	37	5	100	1018
	Christian	46	51	3	100	458
	Relig. unaffiliated	74	20	6	100	446
Germany	Total	65	34	2	100	1008
	Christian	55	44	1	100	491
	Relig. unaffiliated	79	19	2	100	468
Greece	Total	45	53	2	100	1015
	Christian	38	60	2	100	856
	Relig. unaffiliated	84	13	3	100	141
Hungary	Total	41	57	2	100	996
	Christian	36	62	2	100	799
	Relig. unaffiliated	60	36	5	100	178
Italy	Total	41	57	2	100	1120
	Christian	29	69	2	100	795
	Relig. unaffiliated	75	22	3	100	289
Netherlands	Total	61	38	2	100	1010
	Christian	52	47	1	100	389
	Relig. unaffiliated	66	32	2	100	545
Poland	Total	30	56	14	100	1031
	Christian	28	58	14	100	979
Spain	Total	57	35	8	100	1013
	Christian	43	50	8	100	544
	Relig. unaffiliated	77	16	7	100	440
Sweden	Total	62	29	9	100	1017
	Christian	51	42	7	100	492
	Relig. unaffiliated	72	19	9	100	496
UK	Total	64	35	1	100	1017
	Christian	46	52	1	100	446
	Relig. unaffiliated	83	17	1	100	465

ASK ALL		Q33c. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages superstitious thinking	Religion does not encourage superstitious thinking	DK/Refused	Total	N=
Australia	Total	61	36	3	100	2021
	Christian	44	54	3	100	840
	Relig. unaffiliated	75	23	2	100	1022
Bangladesh	Total	17	75	9	100	1046
	Muslim	16	75	9	100	946
	Hindu	24	70	6	100	97
India	Total	39	53	8	100	3559
	Muslim	37	55	8	100	825
	Hindu	39	53	8	100	2554
Indonesia	Total	11	89	1	100	937
	Muslim	11	88	1	100	858
Japan	Total	46	43	10	100	1003
	Buddhist	43	49	8	100	373
	Relig. unaffiliated	51	37	11	100	533
Malaysia	Total	13	87	0	100	1005
	Muslim	9	91	0	100	779
Philippines	Total	49	50	1	100	1011
	Christian	48	51	1	100	957
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	Christian	32	64	3	100	208
	Muslim	25	75	0	100	212
	Buddhist	38	60	2	100	215
	Relig. unaffiliated	60	38	2	100	258
	Total	50	43	7	100	1029
South Korea	Christian	27	66	7	100	337
	Buddhist	42	48	10	100	183
	Relig. unaffiliated	69	25	6	100	494
	Total	30	63	6	100	2519
Sri Lanka	Christian	29	65	6	100	218
	Muslim	20	73	7	100	184
	Buddhist	29	65	6	100	1872
	Hindu	48	45	7	100	229
Thailand	Total	16	83	1	100	1000
	Buddhist	17	82	1	100	900
Israel	Total	38	52	9	100	1001
	Muslim	21	71	8	100	338
	Jewish	42	48	9	100	591
Tunisia	Total	5	93	2	100	1009
	Muslim	5	93	2	100	1008
Turkey	Total	17	75	8	100	1049
	Muslim	15	78	7	100	987

ASK ALL		Q33c. Which statement comes closer to your view, even if neither is exactly right?				
		Religion encourages superstitious thinking	Religion does not encourage superstitious thinking	DK/Refused	Total	N=
Ghana	Total	39	57	4	100	1035
	Christian	41	56	3	100	782
	Muslim	28	66	6	100	207
Kenya	Total	38	61	1	100	1049
	Christian	39	59	1	100	889
	Muslim	25	75	0	100	115
Nigeria	Total	27	70	4	100	1050
	Christian	29	68	4	100	641
	Muslim	23	74	3	100	395
South Africa	Total	53	36	11	100	1524
	Christian	51	39	10	100	967
	Relig. unaffiliated	55	27	18	100	168
Argentina	Total	43	48	9	100	1017
	Christian	38	54	8	100	757
	Relig. unaffiliated	60	30	9	100	240
Brazil	Total	44	47	9	100	1054
	Christian	40	51	9	100	806
	Relig. unaffiliated	67	25	8	100	157
Chile	Total	43	45	12	100	1020
	Christian	34	54	12	100	703
	Relig. unaffiliated	61	27	12	100	309
Colombia	Total	46	46	8	100	1051
	Christian	42	51	8	100	847
	Relig. unaffiliated	60	29	11	100	195
Mexico	Total	44	52	4	100	1042
	Christian	38	58	5	100	822
	Relig. unaffiliated	64	32	4	100	199
Peru	Total	40	51	9	100	1050
	Christian	38	54	9	100	919
	Relig. unaffiliated	60	30	10	100	124

ASK ALL EXCEPT IN TUNISIA		Q37a. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? a. Has religious beliefs that are the same as your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
U.S.	Total	37	63	12	25	31	32	0	100	12693
	Christian	50	49	17	33	32	18	0	100	6712
	Muslim	40	60	20	20	36	24	0	100	414
	Jewish	13	86	3	11	32	54	1	100	1941
	Relig. unaffiliated	11	89	3	8	28	61	0	100	3207
Canada	Total	23	75	9	14	22	53	2	100	1163
	Christian	36	63	14	22	28	34	2	100	568
	Relig. unaffiliated	9	90	3	5	14	76	2	100	460
France	Total	17	81	6	11	28	54	2	100	1018
	Christian	26	73	8	18	41	33	1	100	458
	Relig. unaffiliated	7	91	3	4	17	74	2	100	446
Germany	Total	23	75	8	15	26	50	1	100	1008
	Christian	31	67	12	19	30	37	2	100	491
	Relig. unaffiliated	14	86	4	10	21	65	1	100	468
Greece	Total	42	58	22	21	22	36	0	100	1015
	Christian	48	52	25	23	24	28	0	100	856
	Relig. unaffiliated	10	90	3	7	10	80	0	100	141
Hungary	Total	40	59	11	30	30	29	1	100	996
	Christian	47	53	12	34	32	21	1	100	799
	Relig. unaffiliated	17	82	5	12	22	60	1	100	178
Italy	Total	30	69	16	14	27	42	2	100	1120
	Christian	36	63	20	16	30	33	1	100	795
	Relig. unaffiliated	8	90	2	6	18	71	2	100	289
Netherlands	Total	15	85	5	9	19	65	1	100	1010
	Christian	25	75	8	17	25	50	0	100	389
	Relig. unaffiliated	7	91	2	5	13	78	1	100	545
Poland	Total	52	44	15	37	28	16	4	100	1031
	Christian	54	42	16	38	28	14	4	100	979
Spain	Total	18	80	11	6	16	64	3	100	1013
	Christian	26	72	16	10	21	51	2	100	544
	Relig. unaffiliated	8	89	5	3	9	80	3	100	440
Sweden	Total	12	86	4	8	17	68	3	100	1017
	Christian	20	77	8	12	23	55	2	100	492
	Relig. unaffiliated	4	93	1	4	13	80	3	100	496
UK	Total	22	77	7	14	19	59	1	100	1017
	Christian	28	71	12	17	24	47	1	100	446
	Relig. unaffiliated	12	88	2	10	13	75	1	100	465

ASK ALL EXCEPT IN TUNISIA		Q37a. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? a. Has religious beliefs that are the same as your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Australia	Total	18	82	6	12	25	57	0	100	2021
	Christian	32	68	10	22	33	35	0	100	840
	Relig. unaffiliated	7	92	2	5	18	75	0	100	1022
Bangladesh	Total	91	5	75	16	3	2	4	100	1046
	Muslim	90	5	75	16	3	2	5	100	946
	Hindu	95	5	80	15	1	3	0	100	97
India	Total	81	13	61	20	5	7	6	100	3559
	Muslim	80	14	53	27	6	8	6	100	825
	Hindu	81	12	63	19	5	7	7	100	2554
Indonesia	Total	90	10	73	18	9	1	0	100	937
	Muslim	93	7	76	17	7	1	0	100	858
Japan	Total	22	76	4	18	38	38	2	100	1003
	Buddhist	28	71	5	23	40	31	1	100	373
	Relig. unaffiliated	17	80	2	15	37	44	3	100	533
Malaysia	Total	81	19	66	14	11	8	0	100	1005
	Muslim	91	8	79	13	6	3	1	100	779
Philippines	Total	86	14	59	27	12	3	0	100	1011
	Christian	86	14	58	27	12	2	0	100	957
Singapore	Total	36	64	17	19	28	36	0	100	1014
	Christian	42	58	15	27	23	36	0	100	208
	Muslim	51	49	30	21	30	19	0	100	212
	Buddhist	29	71	14	15	37	34	0	100	215
	Relig. unaffiliated	16	84	8	8	24	60	0	100	258
South Korea	Total	21	77	9	12	30	46	2	100	1029
	Christian	37	62	20	17	31	30	1	100	337
	Buddhist	24	74	10	15	42	32	1	100	183
	Relig. unaffiliated	10	87	2	8	25	62	3	100	494
Sri Lanka	Total	80	18	48	31	8	10	2	100	2519
	Christian	73	24	48	25	7	16	3	100	218
	Muslim	75	21	46	29	5	15	4	100	184
	Buddhist	82	16	50	32	9	7	2	100	1872
	Hindu	73	25	38	35	9	16	2	100	229
Thailand	Total	67	33	38	29	19	14	0	100	1000
	Buddhist	68	32	40	28	18	14	0	100	900
Israel	Total	55	43	24	32	26	18	1	100	1001
	Muslim	44	55	18	26	32	23	1	100	338
	Jewish	59	40	26	33	24	16	1	100	591
Turkey	Total	69	30	49	20	14	17	1	100	1049
	Muslim	72	27	52	21	14	13	1	100	987

ASK ALL EXCEPT IN TUNISIA		Q37a. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? a. Has religious beliefs that are the same as your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Ghana	Total	63	36	39	23	17	19	1	100	1035
	Christian	62	37	39	23	16	21	1	100	782
	Muslim	68	30	41	27	18	12	2	100	207
Kenya	Total	76	24	55	21	14	10	0	100	1049
	Christian	77	23	56	21	14	10	0	100	889
	Muslim	72	28	50	22	20	8	0	100	115
Nigeria	Total	72	28	44	28	17	11	0	100	1050
	Christian	68	32	39	28	19	13	1	100	641
	Muslim	80	20	53	27	13	7	0	100	395
South Africa	Total	67	31	48	19	15	16	2	100	1524
	Christian	69	30	50	18	15	14	2	100	967
	Relig. unaffiliated	53	42	33	20	20	22	5	100	168
Argentina	Total	38	61	24	14	29	32	1	100	1017
	Christian	46	53	29	17	29	24	1	100	757
	Relig. unaffiliated	14	86	7	7	27	59	1	100	240
Brazil	Total	41	56	23	19	26	30	3	100	1054
	Christian	47	50	26	21	27	23	3	100	806
	Relig. unaffiliated	26	73	15	12	24	50	1	100	157
Chile	Total	35	63	20	16	24	39	1	100	1020
	Christian	46	53	26	20	26	27	1	100	703
	Relig. unaffiliated	15	84	8	7	21	63	1	100	309
Colombia	Total	56	44	33	23	31	13	0	100	1051
	Christian	62	38	37	25	29	9	0	100	847
	Relig. unaffiliated	35	65	20	15	39	25	0	100	195
Mexico	Total	43	56	22	21	26	30	1	100	1042
	Christian	49	50	25	24	25	25	1	100	822
	Relig. unaffiliated	20	78	7	13	29	50	2	100	199
Peru	Total	59	40	37	22	24	16	1	100	1050
	Christian	61	37	39	23	24	14	1	100	919
	Relig. unaffiliated	42	57	25	18	27	30	1	100	124

ASK ALL EXCEPT IN TUNISIA		Q37b. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? b. Has strong religious beliefs, even if they are different from your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
U.S.	Total	48	52	16	32	27	24	1	100	12693
	Christian	63	37	22	41	26	10	1	100	6712
	Muslim	60	40	29	31	27	13	0	100	414
	Jewish	30	69	9	22	30	38	1	100	1941
	Relig. unaffiliated	17	82	4	14	29	53	0	100	3207
Canada	Total	32	65	12	20	20	46	3	100	1163
	Christian	48	49	18	30	21	28	4	100	568
	Relig. unaffiliated	11	88	3	8	19	69	1	100	460
France	Total	18	80	7	11	28	52	3	100	1018
	Christian	22	75	7	15	41	34	2	100	458
	Relig. unaffiliated	11	86	5	6	17	69	3	100	446
Germany	Total	22	77	6	16	28	49	1	100	1008
	Christian	29	70	7	22	33	37	1	100	491
	Relig. unaffiliated	14	85	6	8	24	61	1	100	468
Greece	Total	34	66	14	20	27	39	0	100	1015
	Christian	38	62	17	22	29	32	0	100	856
	Relig. unaffiliated	9	91	1	7	13	78	0	100	141
Hungary	Total	46	53	13	33	28	25	1	100	996
	Christian	54	45	15	39	28	17	1	100	799
	Relig. unaffiliated	17	83	4	13	28	55	0	100	178
Italy	Total	34	65	13	21	26	39	2	100	1120
	Christian	39	59	15	25	29	30	1	100	795
	Relig. unaffiliated	12	86	5	8	19	67	2	100	289
Netherlands	Total	24	75	6	18	21	54	1	100	1010
	Christian	32	67	8	24	30	37	1	100	389
	Relig. unaffiliated	16	83	4	12	15	68	1	100	545
Poland	Total	41	51	5	36	33	18	7	100	1031
	Christian	43	49	6	37	34	15	8	100	979
Spain	Total	20	78	10	9	18	61	2	100	1013
	Christian	26	73	15	11	22	51	2	100	544
	Relig. unaffiliated	12	86	4	7	13	73	2	100	440
Sweden	Total	6	91	2	4	20	72	3	100	1017
	Christian	10	87	3	8	23	63	3	100	492
	Relig. unaffiliated	2	96	1	1	16	80	2	100	496
UK	Total	27	73	11	16	20	53	0	100	1017
	Christian	38	62	16	22	24	37	0	100	446
	Relig. unaffiliated	13	86	2	11	15	71	0	100	465

ASK ALL EXCEPT IN TUNISIA		Q37b.How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? b. Has strong religious beliefs, even if they are different from your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Australia	Total	23	77	7	16	23	53	0	100	2021
	Christian	41	58	12	29	31	28	0	100	840
	Relig. unaffiliated	7	93	2	5	17	76	0	100	1022
Bangladesh	Total	64	24	35	29	12	12	12	100	1046
	Muslim	63	24	34	29	12	12	13	100	946
	Hindu	76	21	43	34	14	7	3	100	97
India	Total	79	13	52	27	4	9	8	100	3559
	Muslim	71	19	44	27	7	13	10	100	825
	Hindu	80	12	53	26	4	8	8	100	2554
Indonesia	Total	86	14	56	30	12	2	0	100	937
	Muslim	85	14	55	30	13	2	0	100	858
Japan	Total	18	80	4	14	44	36	2	100	1003
	Buddhist	21	77	5	16	48	29	1	100	373
	Relig. unaffiliated	15	83	2	12	43	40	2	100	533
Malaysia	Total	77	23	51	26	16	7	0	100	1005
	Muslim	80	19	55	25	13	6	1	100	779
Philippines	Total	86	14	51	34	10	4	0	100	1011
	Christian	86	14	51	34	10	4	0	100	957
Singapore	Total	45	55	20	24	27	27	1	100	1014
	Christian	42	57	17	25	30	26	1	100	208
	Muslim	61	37	34	26	22	16	2	100	212
	Buddhist	42	58	15	27	33	25	0	100	215
	Relig. unaffiliated	23	77	11	13	29	48	0	100	258
South Korea	Total	27	71	11	16	32	39	3	100	1029
	Christian	33	64	17	16	36	29	3	100	337
	Buddhist	30	67	13	18	34	33	2	100	183
	Relig. unaffiliated	21	77	7	14	28	48	3	100	494
Sri Lanka	Total	75	23	44	31	11	11	3	100	2519
	Christian	80	18	47	33	5	13	2	100	218
	Muslim	83	13	54	29	5	8	4	100	184
	Buddhist	72	26	41	30	14	12	3	100	1872
	Hindu	85	13	49	35	6	7	2	100	229
Thailand	Total	58	42	26	32	27	15	0	100	1000
	Buddhist	59	41	26	33	26	15	0	100	900
Israel	Total	29	67	9	20	32	35	4	100	1001
	Muslim	30	67	6	24	39	29	3	100	338
	Jewish	28	67	10	19	30	37	4	100	591
Turkey	Total	47	49	23	24	26	24	3	100	1049
	Muslim	50	47	24	25	26	20	4	100	987

ASK ALL EXCEPT IN TUNISIA		Q37b. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? b. Has strong religious beliefs, even if they are different from your own								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Ghana	Total	75	25	44	30	16	8	1	100	1035
	Christian	74	25	44	30	18	8	1	100	782
	Muslim	83	16	52	30	11	5	1	100	207
Kenya	Total	80	20	54	25	13	7	0	100	1049
	Christian	79	20	54	25	13	7	0	100	889
	Muslim	85	15	56	29	11	4	0	100	115
Nigeria	Total	70	29	38	31	19	10	2	100	1050
	Christian	67	31	35	32	21	10	2	100	641
	Muslim	75	24	45	31	16	8	1	100	395
South Africa	Total	73	24	50	24	12	12	3	100	1524
	Christian	77	20	52	25	11	9	3	100	967
	Relig. unaffiliated	51	44	32	19	19	25	5	100	168
Argentina	Total	40	59	22	17	29	30	2	100	1017
	Christian	47	52	26	20	30	22	2	100	757
	Relig. unaffiliated	19	80	9	10	25	54	1	100	240
Brazil	Total	55	41	27	28	21	20	3	100	1054
	Christian	59	37	29	30	22	16	4	100	806
	Relig. unaffiliated	41	58	16	25	20	37	2	100	157
Chile	Total	40	58	22	18	22	36	2	100	1020
	Christian	50	48	30	20	22	26	2	100	703
	Relig. unaffiliated	22	78	8	13	22	56	0	100	309
Colombia	Total	58	42	29	28	28	14	0	100	1051
	Christian	64	36	32	32	26	10	0	100	847
	Relig. unaffiliated	37	63	19	17	34	29	0	100	195
Mexico	Total	44	55	21	23	28	27	1	100	1042
	Christian	50	49	24	25	27	22	1	100	822
	Relig. unaffiliated	24	74	10	14	30	44	2	100	199
Peru	Total	56	42	36	21	28	15	2	100	1050
	Christian	58	41	37	21	28	13	2	100	919
	Relig. unaffiliated	47	53	30	17	25	28	1	100	124

ASK ALL EXCEPT IN TUNISIA		Q37c. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? c. Stands up for people with your religious beliefs								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
U.S.	Total	64	36	31	33	19	16	0	100	12693
	Christian	76	23	40	36	17	7	0	100	6712
	Muslim	80	20	57	22	13	7	0	100	414
	Jewish	82	17	51	31	11	7	1	100	1941
	Relig. unaffiliated	38	62	12	26	24	38	0	100	3207
Canada	Total	50	46	25	26	15	31	4	100	1163
	Christian	59	38	30	28	17	21	3	100	568
	Relig. unaffiliated	38	58	16	23	13	45	4	100	460
France	Total	25	73	11	13	27	46	2	100	1018
	Christian	30	68	12	18	39	29	2	100	458
	Relig. unaffiliated	12	84	6	6	18	66	3	100	446
Germany	Total	42	57	15	27	25	32	1	100	1008
	Christian	51	48	15	36	28	21	1	100	491
	Relig. unaffiliated	30	69	11	19	25	43	2	100	468
Greece	Total	46	54	22	24	24	29	0	100	1015
	Christian	50	50	25	25	25	25	0	100	856
	Relig. unaffiliated	22	78	8	14	22	56	0	100	141
Hungary	Total	62	37	22	40	22	15	1	100	996
	Christian	68	31	24	44	20	10	1	100	799
	Relig. unaffiliated	38	60	13	25	27	33	2	100	178
Italy	Total	41	58	16	25	24	34	1	100	1120
	Christian	47	51	19	28	26	26	1	100	795
	Relig. unaffiliated	19	79	6	13	20	58	2	100	289
Netherlands	Total	38	62	16	21	19	43	1	100	1010
	Christian	50	50	21	29	26	24	0	100	389
	Relig. unaffiliated	24	75	8	16	15	59	1	100	545
Poland	Total	73	21	23	50	16	4	6	100	1031
	Christian	74	20	23	51	16	4	7	100	979
Spain	Total	33	64	19	15	13	51	3	100	1013
	Christian	39	59	22	18	16	43	2	100	544
	Relig. unaffiliated	26	70	15	11	10	60	4	100	440
Sweden	Total	36	61	17	19	17	44	3	100	1017
	Christian	46	52	20	26	18	34	2	100	492
	Relig. unaffiliated	27	70	13	14	15	55	4	100	496
UK	Total	50	48	24	26	14	35	1	100	1017
	Christian	56	42	26	30	14	29	1	100	446
	Relig. unaffiliated	40	59	17	23	16	44	1	100	465

ASK ALL EXCEPT IN TUNISIA		Q37c. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? c. Stands up for people with your religious beliefs								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Australia	Total	47	53	18	28	20	33	0	100	2021
	Christian	64	36	28	36	19	17	0	100	840
	Relig. unaffiliated	31	68	10	22	20	48	0	100	1022
Bangladesh	Total	89	5	72	17	2	3	6	100	1046
	Muslim	88	5	71	17	2	3	7	100	946
	Hindu	99	1	83	16	0	1	0	100	97
India	Total	81	13	60	21	5	8	6	100	3559
	Muslim	78	16	55	22	7	10	6	100	825
	Hindu	82	12	61	21	4	8	7	100	2554
Indonesia	Total	90	9	69	21	9	1	1	100	937
	Muslim	91	8	70	21	8	0	1	100	858
Japan	Total	27	70	5	22	37	33	3	100	1003
	Buddhist	32	67	8	24	36	31	1	100	373
	Relig. unaffiliated	23	74	3	21	36	37	3	100	533
Malaysia	Total	82	18	62	20	13	5	1	100	1005
	Muslim	90	9	71	19	7	2	1	100	779
Philippines	Total	88	12	64	24	9	3	0	100	1011
	Christian	88	12	64	24	9	3	0	100	957
Singapore	Total	50	50	25	25	30	20	0	100	1014
	Christian	53	46	21	32	28	18	0	100	208
	Muslim	71	29	42	29	20	8	0	100	212
	Buddhist	38	62	13	26	44	18	0	100	215
	Relig. unaffiliated	26	73	12	14	34	40	0	100	258
South Korea	Total	27	70	13	15	31	39	3	100	1029
	Christian	39	57	20	19	32	26	4	100	337
	Buddhist	22	76	9	12	44	32	2	100	183
	Relig. unaffiliated	21	76	9	13	27	50	2	100	494
Sri Lanka	Total	79	19	50	28	8	11	2	100	2519
	Christian	74	23	49	25	9	15	3	100	218
	Muslim	77	18	52	24	5	13	5	100	184
	Buddhist	80	18	52	28	9	9	2	100	1872
	Hindu	76	23	39	36	6	18	1	100	229
Thailand	Total	69	31	36	33	19	11	0	100	1000
	Buddhist	70	30	37	33	18	11	0	100	900
Israel	Total	68	30	32	36	17	14	2	100	1001
	Muslim	65	33	31	34	20	13	1	100	338
	Jewish	70	29	33	36	16	14	1	100	591
Turkey	Total	72	27	49	22	13	15	1	100	1049
	Muslim	74	25	51	23	12	12	1	100	987

ASK ALL EXCEPT IN TUNISIA		Q37c. How important is it to you to have a [INSERT: leader] of (survey country) who has the following qualities? c. Stands up for people with your religious beliefs								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Ghana	Total	75	25	49	26	14	12	0	100	1035
	Christian	76	24	52	24	12	12	0	100	782
	Muslim	77	22	43	35	16	7	0	100	207
Kenya	Total	80	20	62	18	12	8	0	100	1049
	Christian	81	19	63	18	11	8	0	100	889
	Muslim	73	27	52	21	20	7	0	100	115
Nigeria	Total	76	23	50	26	14	9	1	100	1050
	Christian	72	26	45	27	16	10	1	100	641
	Muslim	82	18	57	25	11	7	0	100	395
South Africa	Total	76	22	55	21	11	11	2	100	1524
	Christian	77	21	57	20	11	10	2	100	967
	Relig. unaffiliated	68	27	41	27	11	16	5	100	168
Argentina	Total	46	53	27	19	26	27	1	100	1017
	Christian	53	46	32	22	27	19	1	100	757
	Relig. unaffiliated	24	74	12	12	24	50	2	100	240
Brazil	Total	66	32	37	29	16	16	3	100	1054
	Christian	69	28	40	29	16	13	3	100	806
	Relig. unaffiliated	53	46	22	31	16	30	1	100	157
Chile	Total	49	49	30	19	18	31	2	100	1020
	Christian	60	37	38	22	16	21	3	100	703
	Relig. unaffiliated	26	73	14	12	23	50	1	100	309
Colombia	Total	63	36	38	25	25	11	0	100	1051
	Christian	70	29	42	28	22	7	0	100	847
	Relig. unaffiliated	41	59	25	16	34	25	0	100	195
Mexico	Total	54	45	29	25	22	23	1	100	1042
	Christian	60	39	33	27	21	19	1	100	822
	Relig. unaffiliated	33	65	14	19	26	39	2	100	199
Peru	Total	67	31	45	22	19	12	1	100	1050
	Christian	69	30	47	21	19	10	2	100	919
	Relig. unaffiliated	57	42	30	27	19	23	1	100	124

ASK ALL		Q34/Q36a. How important do you think it is to be a [INSERT HISTORICALLY PREDOMINANT RELIGION] to be truly (survey country nationality)?								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
U.S.	Total	38	61	18	20	20	41	1	100	3600
	Christian	52	46	26	27	22	24	1	100	2189
	Relig. unaffiliated	11	88	3	8	16	73	1	100	1111
Canada	Total	21	76	11	10	15	61	3	100	1163
	Christian	35	62	20	15	19	43	3	100	568
	Relig. unaffiliated	5	94	2	3	12	82	1	100	460
France	Total	14	84	5	9	23	61	3	100	1018
	Christian	22	76	8	14	33	44	1	100	458
	Relig. unaffiliated	8	89	2	6	15	74	3	100	446
Germany	Total	22	78	6	15	17	61	1	100	1008
	Christian	31	68	10	20	22	46	1	100	491
	Relig. unaffiliated	13	87	3	10	11	76	1	100	468
Greece	Total	37	63	19	18	20	43	0	100	1015
	Christian	43	57	21	21	23	34	0	100	856
	Relig. unaffiliated	3	97	3	0	8	89	0	100	141
Hungary	Total	44	55	8	36	29	26	1	100	996
	Christian	53	46	10	43	28	18	1	100	799
	Relig. unaffiliated	10	89	2	8	33	57	1	100	178
Italy	Total	33	66	15	18	22	44	1	100	1120
	Christian	41	58	19	22	25	33	0	100	795
	Relig. unaffiliated	7	91	4	3	14	77	2	100	289
Netherlands	Total	27	72	12	15	18	54	1	100	1010
	Christian	51	49	25	26	21	28	1	100	389
	Relig. unaffiliated	12	88	2	10	16	72	0	100	545
Poland	Total	60	36	19	41	20	16	4	100	1031
	Christian	63	34	19	43	20	13	4	100	979
	Total	13	86	6	7	15	71	1	100	1013
Spain	Christian	19	80	8	11	22	59	0	100	544
	Relig. unaffiliated	5	94	2	3	8	85	1	100	440
	Total	10	89	3	7	20	69	1	100	1017
Sweden	Christian	19	81	5	14	28	53	0	100	492
	Relig. unaffiliated	3	97	1	2	13	84	1	100	496
	Total	22	77	10	12	17	60	1	100	1017
UK	Christian	36	64	18	18	21	43	0	100	446
	Relig. unaffiliated	10	90	3	8	12	77	0	100	465

In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "Christian." In Bangladesh, Indonesia, Malaysia, Tunisia and Turkey, question asked about "Muslim." In India, question asked about "Hindu." In Israel, question asked about "Jewish." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist." In Bangladesh, Chile, Colombia, Ghana, India, Malaysia, Peru, the Philippines, Singapore, Sri Lanka, Thailand, Tunisia, Turkey and the U.S., respondents were asked, "Some people say that the following things are important for being truly (survey country nationality). Others say they are not important for being truly (survey country nationality). How important do you think each of the following is?"

ASK ALL		Q34/Q36a. How important do you think it is to be a [INSERT HISTORICALLY PREDOMINANT RELIGION] to be truly (survey country nationality)?								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Australia	Total	17	82	7	11	19	63	1	100	2021
	Christian	35	64	15	20	29	36	1	100	840
	Relig. unaffiliated	4	95	1	4	12	83	1	100	1022
Bangladesh	Total	76	21	69	7	8	13	2	100	1046
	Muslim	82	16	75	7	6	10	2	100	946
	Hindu	17	74	6	11	34	41	9	100	97
India	Total	75	21	64	11	5	16	3	100	3559
	Muslim	28	65	12	15	17	47	8	100	825
	Hindu	83	14	73	10	3	11	3	100	2554
Indonesia	Total	93	7	80	14	4	2	0	100	937
	Muslim	96	4	83	14	4	0	0	100	858
Japan	Total	31	68	6	25	39	30	1	100	1003
	Buddhist	45	55	12	33	35	20	0	100	373
	Relig. unaffiliated	21	77	1	20	41	36	1	100	533
Malaysia	Total	77	22	62	15	13	9	1	100	1005
	Muslim	90	10	77	13	6	4	0	100	779
Philippines	Total	90	10	73	16	7	3	0	100	1011
	Christian	91	9	75	16	7	2	0	100	957
Singapore	Total	25	73	8	17	24	49	2	100	1014
	Christian	15	82	6	10	20	61	3	100	208
	Muslim	22	73	8	13	19	54	5	100	212
	Buddhist	41	58	15	27	27	32	0	100	215
	Relig. unaffiliated	18	80	3	15	23	56	3	100	258
South Korea	Total	25	73	14	11	28	45	2	100	1029
	Christian	58	41	38	19	22	18	2	100	337
	Buddhist	14	82	1	13	45	37	4	100	183
	Relig. unaffiliated	7	92	2	6	26	66	1	100	494
Sri Lanka	Total	71	27	56	15	8	19	1	100	2519
	Christian	54	44	28	26	8	36	2	100	218
	Muslim	29	62	19	10	8	54	9	100	184
	Buddhist	82	17	70	12	8	9	0	100	1872
	Hindu	49	49	24	25	9	40	2	100	229
Thailand	Total	86	14	61	25	8	6	0	100	1000
	Buddhist	89	11	65	24	7	4	0	100	900
Israel	Total	61	38	34	27	24	14	1	100	1001
	Muslim	51	42	29	22	16	26	7	100	338
	Jewish	65	35	36	29	25	10	0	100	591
Tunisia	Total	92	7	86	6	5	2	0	100	1009
	Muslim	92	7	86	6	5	2	0	100	1008
Turkey	Total	78	21	58	20	12	9	1	100	1049
	Muslim	81	18	61	21	12	6	1	100	987

In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "Christian." In Bangladesh, Indonesia, Malaysia, Tunisia and Turkey, question asked about "Muslim." In India, question asked about "Hindu." In Israel, question asked about "Jewish." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist." In Bangladesh, Chile, Colombia, Ghana, India, Malaysia, Peru, the Philippines, Singapore, Sri Lanka, Thailand, Tunisia, Turkey and the U.S., respondents were asked, "Some people say that the following things are important for being truly (survey country nationality). Others say they are not important for being truly (survey country nationality). How important do you think each of the following is?"

ASK ALL		Q34/Q36a. How important do you think it is to be a [INSERT HISTORICALLY PREDOMINANT RELIGION] to be truly (survey country nationality)?								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Ghana	Total	58	40	46	12	13	27	2	100	1035
	Christian	67	33	55	13	11	22	0	100	782
	Muslim	37	58	23	14	20	38	6	100	207
Kenya	Total	79	21	67	11	11	10	0	100	1049
	Christian	85	15	74	11	9	5	0	100	889
	Muslim	30	70	17	13	25	45	0	100	115
Nigeria	Total	72	27	49	23	14	13	1	100	1050
	Christian	76	24	53	23	15	8	0	100	641
	Muslim	66	31	44	22	11	20	3	100	395
South Africa	Total	76	21	56	20	11	10	3	100	1524
	Christian	82	15	65	17	9	6	2	100	967
	Relig. unaffiliated	53	39	29	24	16	23	8	100	168
Argentina	Total	36	62	23	14	25	37	1	100	1017
	Christian	44	55	28	16	25	30	1	100	757
	Relig. unaffiliated	15	84	7	8	23	60	2	100	240
Brazil	Total	71	26	47	24	13	13	3	100	1054
	Christian	80	17	55	25	9	8	3	100	806
	Relig. unaffiliated	43	56	20	23	23	32	2	100	157
Chile	Total	36	62	23	13	18	45	1	100	1020
	Christian	48	51	31	17	16	35	1	100	703
	Relig. unaffiliated	13	85	7	7	22	63	2	100	309
Colombia	Total	57	43	32	25	22	20	0	100	1051
	Christian	64	36	36	27	20	16	0	100	847
	Relig. unaffiliated	36	64	19	17	30	33	0	100	195
Mexico	Total	47	52	27	21	20	32	1	100	1042
	Christian	54	45	31	23	20	25	1	100	822
	Relig. unaffiliated	23	76	9	14	19	57	0	100	199
Peru	Total	72	28	50	21	15	13	1	100	1050
	Christian	76	24	54	21	13	11	1	100	919
	Relig. unaffiliated	42	58	23	19	32	26	0	100	124

In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "Christian." In Bangladesh, Indonesia, Malaysia, Tunisia and Turkey, question asked about "Muslim." In India, question asked about "Hindu." In Israel, question asked about "Jewish." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist." In Bangladesh, Chile, Colombia, Ghana, India, Malaysia, Peru, the Philippines, Singapore, Sri Lanka, Thailand, Tunisia, Turkey and the U.S., respondents were asked, "Some people say that the following things are important for being truly (survey country nationality). Others say they are not important for being truly (survey country nationality). How important do you think each of the following is?"

ASK ALL IN JAPAN, NIGERIA AND SOUTH KOREA		Q35. How important do you think it is to be a [INSERT 2nd HISTORICALLY PREDOMINANT RELIGION] to be truly (survey country nationality)?								
		TOTAL Important	TOTAL Not Important	Very important	Somewhat important	Not too important	Not at all important	DK/Refused	Total	N=
Japan	Total	30	67	5	25	40	27	2	100	1003
	Buddhist	38	60	8	30	39	21	2	100	373
	Relig. unaffiliated	24	73	2	22	41	32	2	100	533
South Korea	Total	17	80	4	14	31	49	2	100	1029
	Christian	17	79	3	14	33	47	4	100	337
	Buddhist	43	57	13	30	38	19	0	100	183
Nigeria	Relig. unaffiliated	8	90	1	8	28	61	2	100	494
	Total	64	34	48	16	20	14	2	100	1050
	Christian	49	47	29	20	26	21	4	100	641
	Muslim	90	10	80	11	7	2	0	100	395

In Japan, question asked about "Shinto." In Nigeria, question asked about "Muslim." In South Korea, question asked about "Buddhist."

ASK ALL EXCEPT IN TUNISIA		Q38. How much influence do you think [INSERT historically predominant religion's primary religious text] should have on the laws of (survey country)?								
		TOTAL: A great deal/ A fair amount	TOTAL: Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
U.S.	Total	49	51	23	26	18	33	1	100	12693
	Christian	64	35	31	32	18	17	1	100	6712
	Muslim	42	57	17	26	23	34	1	100	414
	Jewish	20	79	8	12	22	57	1	100	1941
	Relig. unaffiliated	20	80	6	14	16	63	0	100	3207
Canada	Total	24	74	10	14	20	55	2	100	1163
	Christian	41	57	19	21	24	33	2	100	568
	Relig. unaffiliated	6	93	1	5	12	81	1	100	460
France	Total	16	82	6	10	16	66	2	100	1018
	Christian	24	75	8	16	20	55	1	100	458
	Relig. unaffiliated	7	91	3	3	10	81	2	100	446
Germany	Total	22	77	5	17	20	57	1	100	1008
	Christian	33	67	6	27	24	44	0	100	491
	Relig. unaffiliated	11	88	3	7	16	72	1	100	468
Greece	Total	37	62	18	18	22	40	2	100	1015
	Christian	42	56	21	20	23	33	2	100	856
	Relig. unaffiliated	7	92	1	6	14	79	1	100	141
Hungary	Total	37	62	5	32	32	29	2	100	996
	Christian	43	56	6	37	34	22	1	100	799
	Relig. unaffiliated	11	85	1	10	25	60	4	100	178
Italy	Total	27	72	12	15	22	50	1	100	1120
	Christian	33	66	15	18	27	39	1	100	795
	Relig. unaffiliated	5	93	2	3	8	86	2	100	289
Netherlands	Total	18	82	5	13	21	60	0	100	1010
	Christian	30	69	10	21	31	39	0	100	389
	Relig. unaffiliated	7	92	1	6	14	78	0	100	545
Poland	Total	35	57	7	28	29	28	8	100	1031
	Christian	36	56	7	29	30	25	8	100	979
Spain	Total	20	78	10	9	17	61	2	100	1013
	Christian	30	67	16	14	21	46	3	100	544
	Relig. unaffiliated	6	92	3	4	12	80	2	100	440
Sweden	Total	10	87	2	8	20	67	2	100	1017
	Christian	15	84	4	11	30	54	1	100	492
	Relig. unaffiliated	6	91	1	5	11	80	3	100	496
UK	Total	23	76	8	15	25	51	1	100	1017
	Christian	35	64	14	22	33	31	0	100	446
	Relig. unaffiliated	9	91	1	8	19	72	0	100	465

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		Q38. How much influence do you think [INSERT historically predominant religion's primary religious text] should have on the laws of (survey country)?								
		TOTAL: A great deal/ A fair amount	TOTAL: Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Australia	Total	19	80	8	11	21	59	1	100	2021
	Christian	39	61	17	21	29	32	1	100	840
	Relig. unaffiliated	4	96	1	3	14	82	0	100	1022
Bangladesh	Total	95	3	82	13	2	1	2	100	1046
	Muslim	97	2	86	11	1	1	1	100	946
	Hindu	77	9	44	33	8	1	14	100	97
India	Total	81	12	52	29	5	7	7	100	3559
	Muslim	63	23	26	37	9	14	14	100	825
	Hindu	84	9	57	28	4	5	6	100	2554
Indonesia	Total	87	13	59	28	9	4	0	100	937
	Muslim	89	11	61	28	8	3	0	100	858
Japan	Total	20	78	2	18	42	37	2	100	1003
	Buddhist	28	70	5	24	44	26	2	100	373
	Relig. unaffiliated	13	84	0	13	41	44	2	100	533
Malaysia	Total	84	15	62	23	10	5	0	100	1005
	Muslim	92	8	73	19	6	2	0	100	779
Philippines	Total	82	18	51	30	14	4	1	100	1011
	Christian	82	18	51	31	14	4	0	100	957
Singapore	Total	27	70	5	23	31	38	3	100	1014
	Christian	13	84	2	12	36	47	3	100	208
	Muslim	35	59	5	29	23	36	7	100	212
	Buddhist	31	68	7	24	40	28	1	100	215
	Relig. unaffiliated	19	79	1	18	32	47	2	100	258
South Korea	Total	26	70	9	17	24	46	4	100	1029
	Christian	51	44	22	29	23	21	4	100	337
	Buddhist	20	75	2	19	34	41	5	100	183
	Relig. unaffiliated	11	86	2	9	21	65	3	100	494
Sri Lanka	Total	61	34	23	38	14	20	6	100	2519
	Christian	62	26	27	35	9	17	12	100	218
	Muslim	54	33	16	38	12	21	13	100	184
	Buddhist	59	38	22	36	16	22	4	100	1872
	Hindu	78	16	30	49	5	11	5	100	229
Thailand	Total	72	28	21	51	17	11	0	100	1000
	Buddhist	72	28	22	49	17	11	0	100	900
Israel	Total	40	54	16	24	21	33	6	100	1001
	Muslim	20	58	5	15	20	37	22	100	338
	Jewish	47	52	19	27	21	31	2	100	591
Turkey	Total	41	56	12	29	25	31	3	100	1049
	Muslim	41	56	12	28	26	30	3	100	987

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		Q38. How much influence do you think [INSERT historically predominant religion's primary religious text] should have on the laws of (survey country)?								
		TOTAL: A great deal/ A fair amount	TOTAL: Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Ghana	Total	67	28	46	20	15	13	5	100	1035
	Christian	77	22	57	20	15	7	1	100	782
Kenya	Muslim	42	42	16	26	14	28	17	100	207
	Total	86	14	68	18	7	7	0	100	1049
Nigeria	Christian	90	10	74	16	5	5	0	100	889
	Muslim	59	39	24	35	17	22	2	100	115
South Africa	Total	70	28	40	29	18	11	2	100	1050
	Christian	75	22	44	32	16	6	2	100	641
Argentina	Muslim	60	38	36	25	20	18	2	100	395
	Total	69	28	42	27	16	12	4	100	1524
Brazil	Christian	74	23	46	27	12	10	4	100	967
	Relig. unaffiliated	50	45	30	19	25	20	6	100	168
Chile	Total	45	53	31	14	22	30	2	100	1017
	Christian	54	44	36	18	23	21	2	100	757
Colombia	Relig. unaffiliated	20	77	15	5	20	58	3	100	240
	Total	66	32	52	14	11	21	3	100	1054
Mexico	Christian	72	25	58	14	10	16	3	100	806
	Relig. unaffiliated	51	45	34	17	13	32	3	100	157
Peru	Total	36	62	25	11	23	39	3	100	1020
	Christian	46	52	33	13	24	28	2	100	703
Poland	Relig. unaffiliated	16	81	9	6	19	61	4	100	309
	Total	69	30	57	13	18	12	0	100	1051
South Korea	Christian	76	24	62	14	15	9	1	100	847
	Relig. unaffiliated	49	51	41	8	27	24	0	100	195
U.S.	Total	42	56	32	10	26	31	2	100	1042
	Christian	47	51	36	11	26	25	2	100	822
India	Relig. unaffiliated	24	75	16	8	24	51	1	100	199
	Total	66	33	50	16	22	11	1	100	1050
Israel	Christian	69	30	52	17	22	8	0	100	919
	Relig. unaffiliated	46	53	34	12	23	30	1	100	124

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		SUMMARY, BASED ON TOTAL. How much influence do you think [historically predominant religion's religious text] should have on the laws of (country)? When [religious text] and the will of the people conflict, which should have more influence on the laws?						
		Great deal/fair amount of influence + Religious text more influence	Great deal/fair amount of influence + Will of people more influence	Great deal/fair amount of influence + DK/Refused which has more influence	Not too much/no influence	DK/Refused amount of influence	Total	N=
U.S.	Total	28	19	2	51	1	100	12693
	Christian	40	22	2	35	1	100	6712
	Muslim	21	20	1	57	1	100	414
	Jewish	7	12	1	79	1	100	1941
	Relig. unaffiliated	7	13	0	80	0	100	3207
Canada	Total	12	10	2	74	2	100	1163
	Christian	21	16	3	57	2	100	568
	Relig. unaffiliated	2	4	0	93	1	100	460
France	Total	6	10	1	82	2	100	1018
	Christian	10	13	0	75	1	100	458
	Relig. unaffiliated	1	5	0	91	2	100	446
Germany	Total	5	17	0	77	1	100	1008
	Christian	8	25	0	67	0	100	491
	Relig. unaffiliated	1	10	0	88	1	100	468
Greece	Total	22	13	1	62	2	100	1015
	Christian	25	14	2	56	2	100	856
	Relig. unaffiliated	3	4	0	92	1	100	141
Hungary	Total	18	17	1	62	2	100	996
	Christian	22	19	2	56	1	100	799
	Relig. unaffiliated	2	9	0	85	4	100	178
Italy	Total	12	13	2	72	1	100	1120
	Christian	16	14	2	66	1	100	795
	Relig. unaffiliated	0	5	0	93	2	100	289
Netherlands	Total	9	9	0	82	0	100	1010
	Christian	20	9	1	69	0	100	389
	Relig. unaffiliated	1	6	0	92	0	100	545
Poland	Total	13	17	4	57	8	100	1031
	Christian	14	18	5	56	8	100	979
Spain	Total	8	11	1	78	2	100	1013
	Christian	11	17	2	67	3	100	544
	Relig. unaffiliated	4	3	0	92	2	100	440
Sweden	Total	3	6	1	87	2	100	1017
	Christian	6	8	1	84	1	100	492
	Relig. unaffiliated	1	4	1	91	3	100	496
UK	Total	11	11	1	76	1	100	1017
	Christian	18	16	2	64	0	100	446
	Relig. unaffiliated	2	6	0	91	0	100	465

In the U.S., the answer options for how much influence the Bible should have are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		SUMMARY, BASED ON TOTAL. How much influence do you think [historically predominant religion's religious text] should have on the laws of (country)? When [religious text] and the will of the people conflict, which should have more influence on the laws?						
		Great deal/fair amount of influence + Religious text more influence	Great deal/fair amount of influence + Will of people more influence	Great deal/fair amount of influence + DK/Refused which has more influence	Not too much/no influence	DK/Refused amount of influence	Total	N=
Australia	Total	10	8	1	80	1	100	2021
	Christian	22	15	1	61	1	100	840
	Relig. unaffiliated	1	3	0	96	0	100	1022
Bangladesh	Total	77	15	3	3	2	100	1046
	Muslim	82	12	2	2	1	100	946
	Hindu	34	37	6	9	14	100	97
India	Total	37	41	4	12	7	100	3559
	Muslim	10	51	2	23	14	100	825
	Hindu	42	39	4	9	6	100	2554
Indonesia	Total	66	21	0	13	0	100	937
	Muslim	70	19	0	11	0	100	858
Japan	Total	4	14	1	78	2	100	1003
	Buddhist	10	17	1	70	2	100	373
	Relig. unaffiliated	1	11	1	84	2	100	533
Malaysia	Total	58	26	1	15	0	100	1005
	Muslim	72	19	1	8	0	100	779
Philippines	Total	37	45	1	18	1	100	1011
	Christian	37	45	0	18	0	100	957
Singapore	Total	3	24	1	70	3	100	1014
	Christian	2	11	0	84	3	100	208
	Muslim	2	31	2	59	7	100	212
	Buddhist	4	27	0	68	1	100	215
	Relig. unaffiliated	5	13	1	79	2	100	258
South Korea	Total	14	10	3	70	4	100	1029
	Christian	35	13	3	44	4	100	337
	Buddhist	6	12	3	75	5	100	183
	Relig. unaffiliated	2	7	2	86	3	100	494
Sri Lanka	Total	17	42	2	34	6	100	2519
	Christian	9	51	1	26	12	100	218
	Muslim	8	44	2	33	13	100	184
	Buddhist	20	37	2	38	4	100	1872
	Hindu	11	66	2	16	5	100	229
Thailand	Total	15	56	1	28	0	100	1000
	Buddhist	16	55	0	28	0	100	900
Israel	Total	18	19	4	54	6	100	1001
	Muslim	2	17	1	58	22	100	338
	Jewish	23	19	4	52	2	100	591
Turkey	Total	17	23	1	56	3	100	1049
	Muslim	17	22	1	56	3	100	987

In the U.S., the answer options for how much influence the Bible should have are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		SUMMARY. BASED ON TOTAL. How much influence do you think [historically predominant religion's religious text] should have on the laws of (country)? When [religious text] and the will of the people conflict, which should have more influence on the laws?						
		Great deal/fair amount of influence + Religious text more influence	Great deal/fair amount of influence + Will of people more influence	Great deal/fair amount of influence + DK/Refused which has more influence	Not too much/no influence	DK/Refused amount of influence	Total	N=
Ghana	Total	54	10	2	28	5	100	1035
	Christian	67	9	1	22	1	100	782
	Muslim	22	16	4	42	17	100	207
Kenya	Total	63	23	0	14	0	100	1049
	Christian	68	21	0	10	0	100	889
	Muslim	28	30	0	39	2	100	115
Nigeria	Total	46	21	3	28	2	100	1050
	Christian	49	24	3	22	2	100	641
	Muslim	43	15	3	38	2	100	395
South Africa	Total	40	25	4	28	4	100	1524
	Christian	46	24	4	23	4	100	967
	Relig. unaffiliated	30	17	3	45	6	100	168
Argentina	Total	24	20	1	53	2	100	1017
	Christian	29	23	2	44	2	100	757
	Relig. unaffiliated	10	10	0	77	3	100	240
Brazil	Total	53	10	3	32	3	100	1054
	Christian	60	10	2	25	3	100	806
	Relig. unaffiliated	38	9	4	45	3	100	157
Chile	Total	19	15	3	62	3	100	1020
	Christian	24	18	3	52	2	100	703
	Relig. unaffiliated	7	8	1	81	4	100	309
Colombia	Total	46	23	1	30	0	100	1051
	Christian	49	25	1	24	1	100	847
	Relig. unaffiliated	34	14	0	51	0	100	195
Mexico	Total	26	16	1	56	2	100	1042
	Christian	30	16	1	51	2	100	822
	Relig. unaffiliated	11	13	0	75	1	100	199
Peru	Total	40	25	2	33	1	100	1050
	Christian	42	26	2	30	0	100	919
	Relig. unaffiliated	26	18	1	53	1	100	124

In the U.S., the answer options for how much influence the Bible should have are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL IN JAPAN, NIGERIA AND SOUTH KOREA		Q40. How much influence do you think [INSERT 2nd historically predominant religion's primary religious text] should have on the laws of (survey country)?								
		TOTAL A great deal/ A fair amount	TOTAL Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Japan	Total	17	80	1	16	42	38	3	100	1003
	Buddhist	21	77	1	20	47	30	2	100	373
	Relig. unaffiliated	14	83	1	13	40	43	3	100	533
South Korea	Total	19	75	3	17	27	48	6	100	1029
	Christian	24	66	3	21	27	38	10	100	337
	Buddhist	36	62	6	30	33	29	2	100	183
	Relig. unaffiliated	10	86	1	9	25	61	4	100	494
Nigeria	Total	58	38	33	25	23	15	4	100	1050
	Christian	42	51	17	25	31	21	6	100	641
	Muslim	84	16	59	25	11	5	0	100	395

In Japan, question asked about "Shinto teachings." In Nigeria, question asked about "the Quran." In South Korea, question asked about "Buddhist dharma."

ASK ALL IN JAPAN, NIGERIA AND SOUTH KOREA		SUMMARY. BASED ON TOTAL. How much influence do you think [2nd historically predominant religion's religious text] should have on the laws of (country)? When [religious text] and the will of the people conflict, which should have more influence on the laws?						
		Great deal/fair amount of influence + Religious text more influence	Great deal/fair amount of influence + Will of people more influence	Great deal/fair amount of influence + DK/Refused which has more influence	Not too much/no influence	DK/Refused amount of influence	Total	N=
Japan	Total	3	13	1	80	3	100	1003
	Buddhist	5	15	1	77	2	100	373
	Relig. unaffiliated	1	11	1	83	3	100	533
South Korea	Total	6	12	2	75	6	100	1029
	Christian	7	15	2	66	10	100	337
	Buddhist	13	20	4	62	2	100	183
	Relig. unaffiliated	2	7	1	86	4	100	494
Nigeria	Total	34	21	2	38	4	100	1050
	Christian	14	25	3	51	6	100	641
	Muslim	68	15	1	16	0	100	395

In Japan, question asked about "Shinto teachings." In Nigeria, question asked about "the Quran." In South Korea, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		Q42. Regardless of how much influence you think it SHOULD have, how much influence do you think [INSERT historically predominant religion's primary religious text] has on the laws of (survey country) TODAY?								
		TOTAL A great deal/ A fair amount	TOTAL Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
U.S.	Total	57	42	16	42	33	9	1	100	12693
	Christian	50	49	11	40	39	10	1	100	6712
	Muslim	50	49	16	35	34	15	1	100	414
	Jewish	73	27	22	50	20	7	1	100	1941
	Relig. unaffiliated	70	29	26	45	21	7	1	100	3207
Canada	Total	35	62	6	29	45	17	3	100	1163
	Christian	32	66	4	27	48	18	2	100	568
	Relig. unaffiliated	38	59	7	31	43	16	3	100	460
France	Total	25	70	3	22	32	39	4	100	1018
	Christian	20	77	3	17	36	41	3	100	458
	Relig. unaffiliated	29	66	4	25	27	39	4	100	446
Germany	Total	40	59	4	36	38	21	1	100	1008
	Christian	39	60	3	36	39	21	1	100	491
	Relig. unaffiliated	41	57	5	37	40	17	2	100	468
Greece	Total	41	56	10	31	40	16	3	100	1015
	Christian	39	57	11	29	41	16	4	100	856
	Relig. unaffiliated	56	44	10	45	32	13	0	100	141
Hungary	Total	33	64	2	31	38	26	3	100	996
	Christian	37	60	2	35	39	21	3	100	799
	Relig. unaffiliated	14	81	2	13	35	46	5	100	178
Italy	Total	31	66	9	22	42	24	3	100	1120
	Christian	23	74	6	18	46	28	3	100	795
	Relig. unaffiliated	51	46	15	36	32	15	3	100	289
Netherlands	Total	26	72	3	23	48	24	1	100	1010
	Christian	19	80	4	15	52	28	1	100	389
	Relig. unaffiliated	31	67	2	29	48	19	2	100	545
Poland	Total	43	48	5	38	33	16	8	100	1031
	Christian	44	47	5	39	33	14	9	100	979
Spain	Total	36	62	10	27	37	25	2	100	1013
	Christian	30	67	9	21	38	29	3	100	544
	Relig. unaffiliated	44	55	11	33	35	20	1	100	440
Sweden	Total	20	76	1	19	52	24	3	100	1017
	Christian	21	76	1	20	51	25	2	100	492
	Relig. unaffiliated	19	78	1	18	54	24	3	100	496
UK	Total	36	63	7	29	43	21	0	100	1017
	Christian	33	66	7	27	44	23	0	100	446
	Relig. unaffiliated	38	61	6	32	44	17	1	100	465

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		Q42. Regardless of how much influence you think it SHOULD have, how much influence do you think [INSERT historically predominant religion's primary religious text] has on the laws of (survey country) TODAY?								
		TOTAL: A great deal/ A fair amount	TOTAL: Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Australia	Total	38	60	6	32	46	15	2	100	2021
	Christian	35	64	6	29	49	15	1	100	840
Bangladesh	Relig. unaffiliated	41	58	6	35	43	15	1	100	1022
	Total	74	20	43	31	16	4	5	100	1046
	Muslim	75	21	45	30	17	4	4	100	946
	Hindu	68	11	31	37	9	2	21	100	97
India	Total	77	14	43	34	7	7	9	100	3559
	Muslim	69	17	33	36	10	7	13	100	825
	Hindu	78	14	44	34	7	7	8	100	2554
Indonesia	Total	81	19	44	36	13	6	1	100	937
	Muslim	83	17	46	37	12	5	0	100	858
Japan	Total	33	60	3	30	48	12	6	100	1003
	Buddhist	35	63	3	31	50	13	2	100	373
	Relig. unaffiliated	33	59	2	30	47	12	8	100	533
Malaysia	Total	76	24	37	39	18	6	0	100	1005
	Muslim	80	20	41	39	16	4	0	100	779
Philippines	Total	74	25	38	36	21	5	0	100	1011
	Christian	74	26	38	36	21	4	0	100	957
Singapore	Total	25	71	5	20	41	30	4	100	1014
	Christian	14	80	1	13	40	40	6	100	208
	Muslim	38	56	10	27	30	26	6	100	212
	Buddhist	24	76	6	18	50	25	0	100	215
	Relig. unaffiliated	16	83	2	14	51	32	1	100	258
South Korea	Total	37	55	7	30	29	26	8	100	1029
	Christian	41	51	11	29	32	19	8	100	337
	Buddhist	35	58	4	32	31	26	7	100	183
	Relig. unaffiliated	34	57	4	30	26	31	9	100	494
Sri Lanka	Total	59	35	25	34	15	20	6	100	2519
	Christian	61	29	29	32	14	15	10	100	218
	Muslim	57	29	26	31	16	13	14	100	184
	Buddhist	56	40	23	33	17	23	4	100	1872
	Hindu	82	13	36	46	6	7	5	100	229
Thailand	Total	62	38	13	49	27	11	0	100	1000
	Buddhist	61	39	13	48	28	11	0	100	900
Israel	Total	49	44	20	28	28	17	7	100	1001
	Muslim	40	38	17	23	19	19	22	100	338
	Jewish	51	46	21	30	30	16	3	100	591
Turkey	Total	39	57	10	29	26	31	3	100	1049
	Muslim	39	58	11	28	27	31	3	100	987

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL EXCEPT IN TUNISIA		Q42. Regardless of how much influence you think it SHOULD have, how much influence do you think [INSERT historically predominant religion's primary religious text] has on the laws of (survey country) TODAY?								
		TOTAL A great deal/ A fair amount	TOTAL Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Ghana	Total	49	45	27	22	23	23	5	100	1035
	Christian	57	41	33	24	21	20	2	100	782
Kenya	Muslim	31	52	15	16	24	28	17	100	207
	Total	80	19	50	31	10	9	0	100	1049
Nigeria	Christian	83	17	53	30	9	8	0	100	889
	Muslim	61	37	25	36	19	18	2	100	115
South Africa	Total	45	50	19	27	30	20	5	100	1050
	Christian	45	49	15	30	29	20	6	100	641
Argentina	Muslim	46	49	24	22	31	18	4	100	395
	Total	57	38	30	27	21	17	4	100	1524
Brazil	Christian	59	36	32	27	19	18	4	100	967
	Relig. unaffiliated	48	45	23	25	18	27	7	100	168
Chile	Total	28	67	15	13	43	25	5	100	1017
	Christian	28	68	16	12	45	24	4	100	757
Colombia	Relig. unaffiliated	27	64	13	14	35	28	9	100	240
	Total	38	58	22	16	34	24	4	100	1054
Mexico	Christian	38	58	23	16	36	22	4	100	806
	Relig. unaffiliated	43	56	24	19	26	30	1	100	157
Peru	Total	27	69	12	15	39	30	4	100	1020
	Christian	24	72	13	12	41	31	4	100	703
South Korea	Relig. unaffiliated	32	63	10	22	35	28	5	100	309
	Total	38	61	26	12	47	14	1	100	1051
India	Christian	39	61	29	9	48	13	1	100	847
	Relig. unaffiliated	39	60	16	23	44	16	1	100	195
Indonesia	Total	26	72	19	8	48	24	2	100	1042
	Christian	28	71	21	7	48	23	1	100	822
Malaysia	Relig. unaffiliated	20	76	12	8	50	26	4	100	199
	Total	36	62	24	12	45	17	2	100	1050
Thailand	Christian	37	62	25	11	46	16	1	100	919
	Relig. unaffiliated	34	64	20	14	41	23	2	100	124

In the U.S., the answer options are: "a great deal," "some," "not much" and "none at all." In Argentina, Australia, Brazil, Canada, Chile, Colombia, France, Germany, Ghana, Greece, Hungary, Italy, Kenya, Mexico, the Netherlands, Nigeria, Peru, the Philippines, Poland, South Africa, South Korea, Spain, Sweden, the UK and the U.S., question asked about "the Bible." In Bangladesh, Indonesia, Malaysia and Turkey, question asked about "the Quran." In India, question asked about "Hindu teachings." In Israel, question asked about "Jewish scripture." In Japan, Singapore, Sri Lanka and Thailand, question asked about "Buddhist dharma."

ASK ALL IN JAPAN, NIGERIA AND SOUTH KOREA		Q43. Regardless of how much influence you think it SHOULD have, how much influence do you think [INSERT 2nd historically predominant religion's primary religious text] has on the laws of (survey country) TODAY?								
		TOTAL A great deal/ A fair amount	TOTAL Not too much/ No influence	A great deal of influence	A fair amount of influence	Not too much influence	No influence at all	DK/Refused	Total	N=
Japan	Total	34	58	4	30	45	13	8	100	1003
	Buddhist	31	64	3	28	51	14	5	100	373
	Relig. unaffiliated	35	55	4	31	42	13	10	100	533
South Korea	Total	32	59	3	29	33	26	8	100	1029
	Christian	33	57	4	28	34	23	10	100	337
	Buddhist	35	58	6	30	33	24	7	100	183
Nigeria	Relig. unaffiliated	30	62	2	28	32	30	7	100	494
	Total	49	45	23	27	28	17	6	100	1050
	Christian	42	50	12	29	29	21	8	100	641
Indonesia	Muslim	61	37	40	22	28	9	2	100	395

In Japan, question asked about "Shinto teachings." In Nigeria, question asked about "the Quran." In South Korea, question asked about "Buddhist dharma"

ASK IF MUSLIM IN BANGLADESH, INDONESIA, ISRAEL, MALAYSIA, NIGERIA AND TURKEY		ASK IF MUSLIM: Q44a. Do you strongly favor, somewhat favor, somewhat oppose or strongly oppose making sharia the official law for Muslims in (survey country)?							
		TOTAL Favor	TOTAL Oppose	Strongly favor	Somewhat favor	Somewhat oppose	Strongly oppose	DK/Refused	Total N=
Bangladesh	Muslim	90	3	69	20	1	2	7	100
Indonesia	Muslim	88	11	52	37	9	2	1	100
Malaysia	Muslim	93	6	72	21	5	1	1	100
Israel	Muslim	46	45	21	25	26	19	9	100
Turkey	Muslim	32	65	12	20	17	48	3	100
Nigeria	Muslim	76	22	51	25	14	9	1	100

ASK IF JEWISH IN ISRAEL		ASK IF JEWISH: Q44b. Do you strongly favor, somewhat favor, somewhat oppose or strongly oppose making halakha the state law for Jews in (survey country)?							
		TOTAL Favor	TOTAL Oppose	Strongly favor	Somewhat favor	Somewhat oppose	Strongly oppose	DK/Refused	Total N=
Israel	Jewish	34	59	17	17	22	37	7	100

ASK ALL IN BANGLADESH, INDONESIA, ISRAEL, MALAYSIA, NIGERIA, TUNISIA AND TURKEY		Q45. In your opinion, can (survey country) be both a (historically predominant religion of survey country; IN NIGERIA: Muslim) state and a democratic state, or not?				
		Yes, it can be both	No, it cannot be both	DK/Refused	Total	N=
Bangladesh	Total	86	7	6	100	1046
	Muslim	88	6	6	100	946
	Hindu	74	17	9	100	97
Indonesia	Total	70	29	0	100	937
	Muslim	74	26	0	100	858
Malaysia	Total	80	19	0	100	1005
	Muslim	87	13	0	100	779
Israel	Total	73	22	5	100	1001
	Muslim	38	52	11	100	338
	Jewish	82	14	4	100	591
Tunisia	Total	82	16	2	100	1009
	Muslim	82	16	2	100	1008
Turkey	Total	67	30	3	100	1049
	Muslim	69	28	3	100	987
Nigeria	Total	40	55	5	100	1050
	Christian	31	62	7	100	641
	Muslim	55	43	3	100	395

All countries listed were asked about "Muslim" with the exception of Israel, which was asked about "Jewish."