

Public opinion SURVEY REGARDING FREEDOM OF RELIGION
Survey conducted among members of the population age 15-74

April-September 2013



PUBLIC OPINION SURVEY

INTRODUCTION

This part of the report was prepared on the basis of a study conducted from 2-14 April 2013 as part of an omnibus survey of the population.

The purpose of the survey was to determine:

- how the population views freedom of religion;
- how informed the population is regarding freedom of religion topics;
- what religion or faith is professed by respondents;
- attitudes toward religion as a subject at general educational schools and other issues in relation to freedom of religion.

There were 1,000 respondents.

This part of the report provides an overview of the findings of the survey of the population both in the form of text and diagrams. Tables are also provided for principal sections. The questionnaire used to conduct the survey is also included in an appendix.



METHODOLOGY

1 Sample and selection of respondents

The survey population comprises permanent inhabitants of the Republic of Estonia aged 15-74 (975,214 people as of 1 January 2013, according to Statistics Estonia). The sample size was 1,000 people.

The respondents were found by random selection to ensure that all Estonian counties and types of settlements were represented proportionally in the survey sample. The territorial model for the sample was prepared on the basis of the Statistics Estonia population statistics database.

In the first phase of the random selection, 100 sample points countrywide were found; and in the second phase specific interviewees were found at each sample point. The locations of sample points by county and with respect to settlement types were determined based on the actual distribution of the population. The use of 100 sample points in the case of population surveys ensures that the survey points are sufficiently dispersed on Estonia's territory.

In selecting address, the source address method was used, where each interviewer is given a randomly selected address for conducting the first interview. From there on, a consistent pattern is followed – every third apartment or every other detached dwelling – to ensure address randomness.

At the choice of the respondent, the youngest male rule was applied, which means that the youngest male present in the household who is at least 15 years old is asked for an interview. If no males are at home, the youngest female is preferred.

2 The survey process

The survey method used was face-to-face personal interviews using a standardized questionnaire form. The interviews were conducted in respondents' homes in Estonian and Russian. A total of 60 Turu-uuringute AS interviewers who had received previous training participated in the survey. The survey was conducted from 2-14 April 2013.



Overview of the survey process:

Interviews conducted	1000
Addresses visited	4772
Repeat visits	1010
No people in the target group living in the family	739
No contact	2147
Person in target group not at home	26
Refused contact	278
Target person declined interview	582

To verify the interview work, 100 letters were sent out to determine whether all the interviewers actually visited the addresses and conducted the interviews in full.

3 Data processing and estimating sampling error

To process the survey data, the data processing program SPSS 11.5 was used. After the end of the survey, the socio-demographic makeup of the interviewees was compared with the specifications of the sample and the data were weighted so as to equalize losses in conformity to the theoretical model. The factor of gender, age and region was considered in assigning the weighting.

The findings can be extrapolated to Estonia's population, and the error percentage does not exceed 3.09 per cent.

The margins of sampling error at a 95 per cent confidence level are shown in [Table 1](#).

Table 1. Margins of sampling error at 95 per cent confidence level

Valimi suurus	50%	48%	40%	35%	30%	25%	20%	15%	10%	5%	3%	2%
10	30,99%	30,97%	30,36%	29,56%	28,40%	26,84%	24,79%	22,13%	18,59%	13,51%	10,57%	8,68%
20	21,91%	21,90%	21,47%	20,90%	20,08%	18,98%	17,53%	15,65%	13,15%	9,55%	7,48%	6,14%
30	17,89%	17,88%	17,53%	17,07%	16,40%	15,49%	14,31%	12,78%	10,73%	7,80%	6,10%	5,01%
40	15,49%	15,49%	15,18%	14,78%	14,20%	13,42%	12,40%	11,07%	9,30%	6,75%	5,29%	4,34%
50	13,86%	13,85%	13,58%	13,22%	12,70%	12,00%	11,09%	9,90%	8,31%	6,04%	4,73%	3,88%
60	12,65%	12,64%	12,39%	12,07%	11,59%	10,96%	10,12%	9,03%	7,59%	5,51%	4,32%	3,54%
70	11,71%	11,71%	11,48%	11,17%	10,73%	10,14%	9,37%	8,36%	7,03%	5,11%	4,00%	3,28%
80	10,96%	10,95%	10,73%	10,45%	10,04%	9,49%	8,76%	7,82%	6,57%	4,78%	3,74%	3,07%
90	10,33%	10,32%	10,12%	9,85%	9,47%	8,94%	8,26%	7,38%	6,20%	4,50%	3,52%	2,89%
100	9,80%	9,79%	9,60%	9,35%	8,98%	8,49%	7,84%	7,00%	5,88%	4,27%	3,34%	2,74%
110	9,34%	9,34%	9,15%	8,91%	8,56%	8,09%	7,47%	6,67%	5,61%	4,07%	3,19%	2,62%
120	8,94%	8,94%	8,76%	8,53%	8,20%	7,75%	7,16%	6,39%	5,37%	3,90%	3,05%	2,50%
130	8,59%	8,59%	8,42%	8,20%	7,88%	7,44%	6,87%	6,14%	5,16%	3,75%	2,93%	2,41%
150	8,00%	8,00%	7,84%	7,63%	7,33%	6,93%	6,40%	5,71%	4,80%	3,49%	2,73%	2,24%
200	6,93%	6,92%	6,79%	6,61%	6,35%	6,00%	5,54%	4,95%	4,16%	3,02%	2,36%	1,94%
300	5,66%	5,65%	5,54%	5,39%	5,18%	4,90%	4,52%	4,04%	3,39%	2,47%	1,93%	1,58%
500	4,38%	4,38%	4,29%	4,18%	4,01%	3,79%	3,50%	3,13%	2,63%	1,91%	1,49%	1,23%
800	3,46%	3,46%	3,39%	3,30%	3,17%	3,00%	2,77%	2,47%	2,08%	1,51%	1,18%	0,97%
1 000	3,09%	3,09%	3,03%	2,95%	2,84%	2,68%	2,48%	2,21%	1,86%	1,35%	1,06%	0,87%



Example: The margin of error of the findings of a 1,000-respondent survey is between 0.87–3.09

4 Structure of respondents

Figure 1. Respondent structure, n=1000

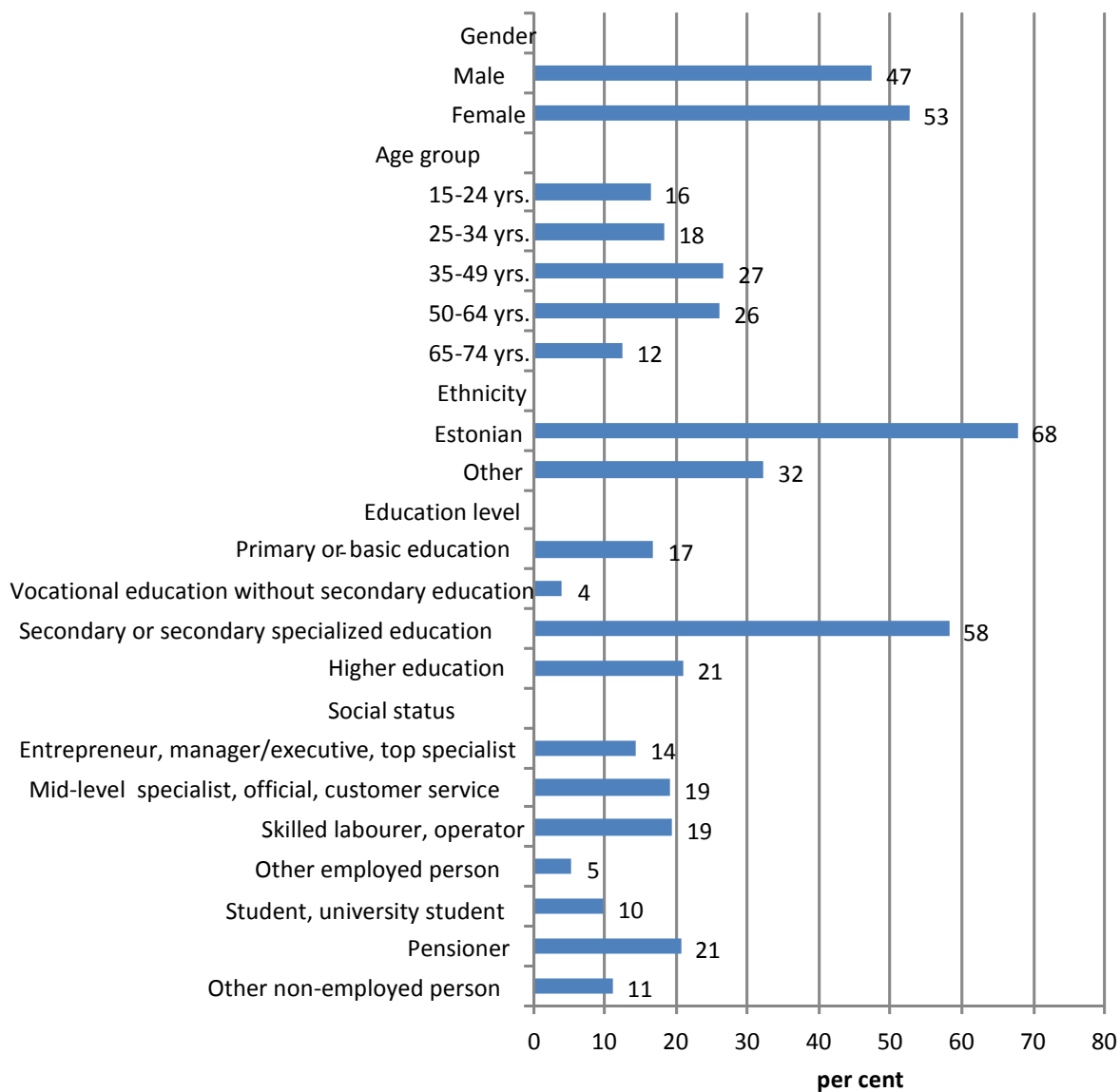
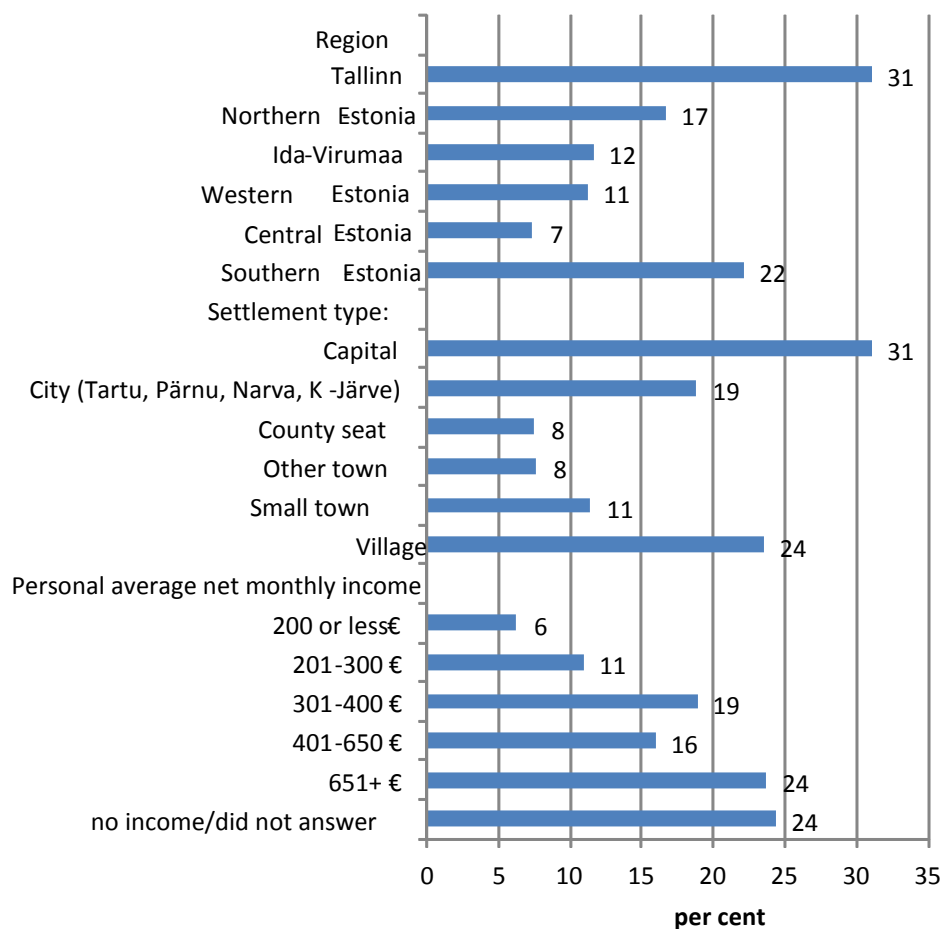




Figure 1. Respondent structure, n=1000



5 Survey organizing committee

Parts I and II of the survey were conducted by the following individuals:

Contracting authority's project team:	Erik Salumäe, Vootele Hansen, Aet Kukk
Report:	Karin Reivart
Interview organizing team, sampling:	Marina Karpištšenko
Data entry:	Asta Pajos
Data processing:	Reijo Pohl



RESULTS

6 Opinion regarding freedom of religion

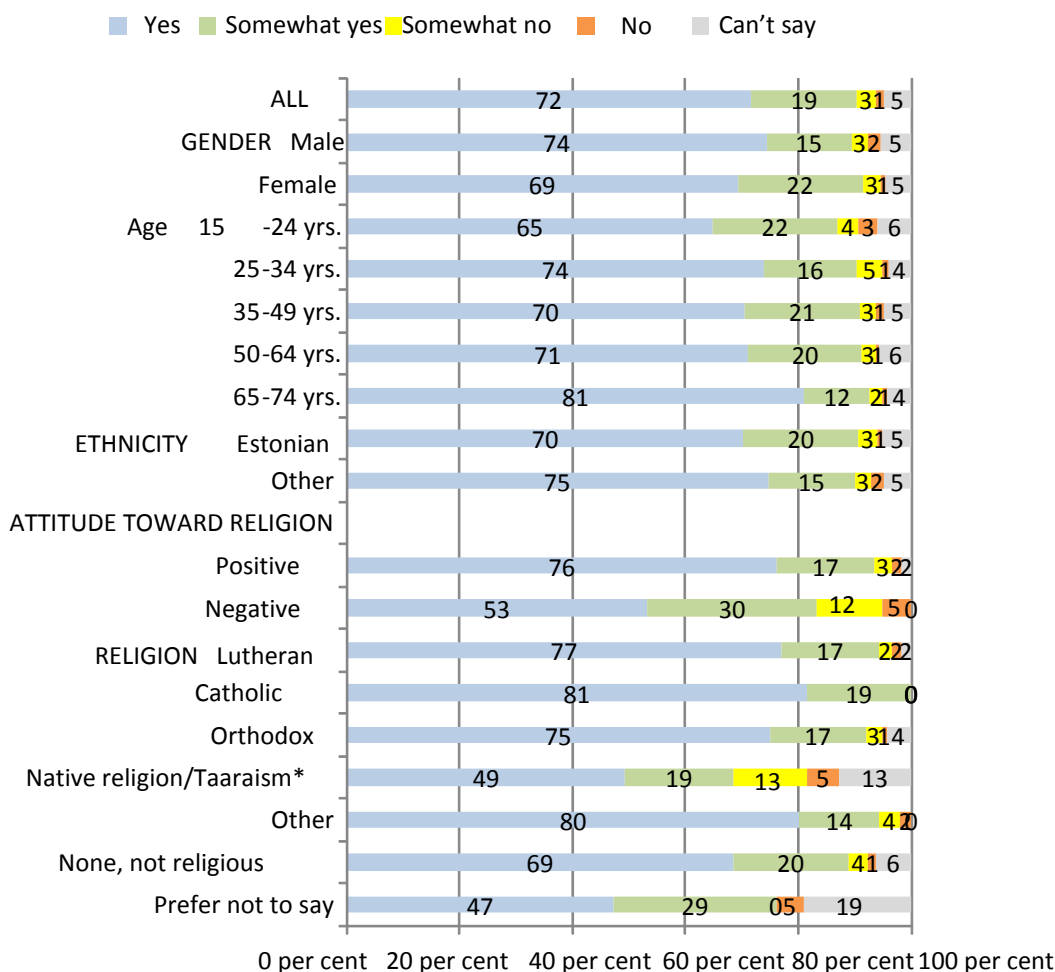
Question: In your opinion, is freedom of religion guaranteed for all inhabitants of Estonia?

In the opinion of 91 per cent of respondents, freedom of religion is guaranteed for everyone in Estonia. Four per cent had a contrary opinion. See Figure 3. People in the youngest age group had a slightly more sceptical opinion – 7 per cent answered in the negative. The oldest age group is more confident that freedom of religion is guaranteed – 81 per cent of this group answered in the affirmative and in addition to these, 12 per cent answered “somewhat yes”.

There were no differences in the results for Estonians and non-Estonians. Respondents who took a negative view of religion also have a more negative view of freedom of religion – 17 per cent. Of those who profess native religion or Taaratism, 18 per cent find that freedom of religion is not guaranteed for everyone, but unfortunately the number of respondents in this group was not sufficient for generalization (n=18, marked with asterisk).



Figure 3. Opinion as to whether freedom of religion is guaranteed in Estonia. N=1000



6.1 Attitude of society

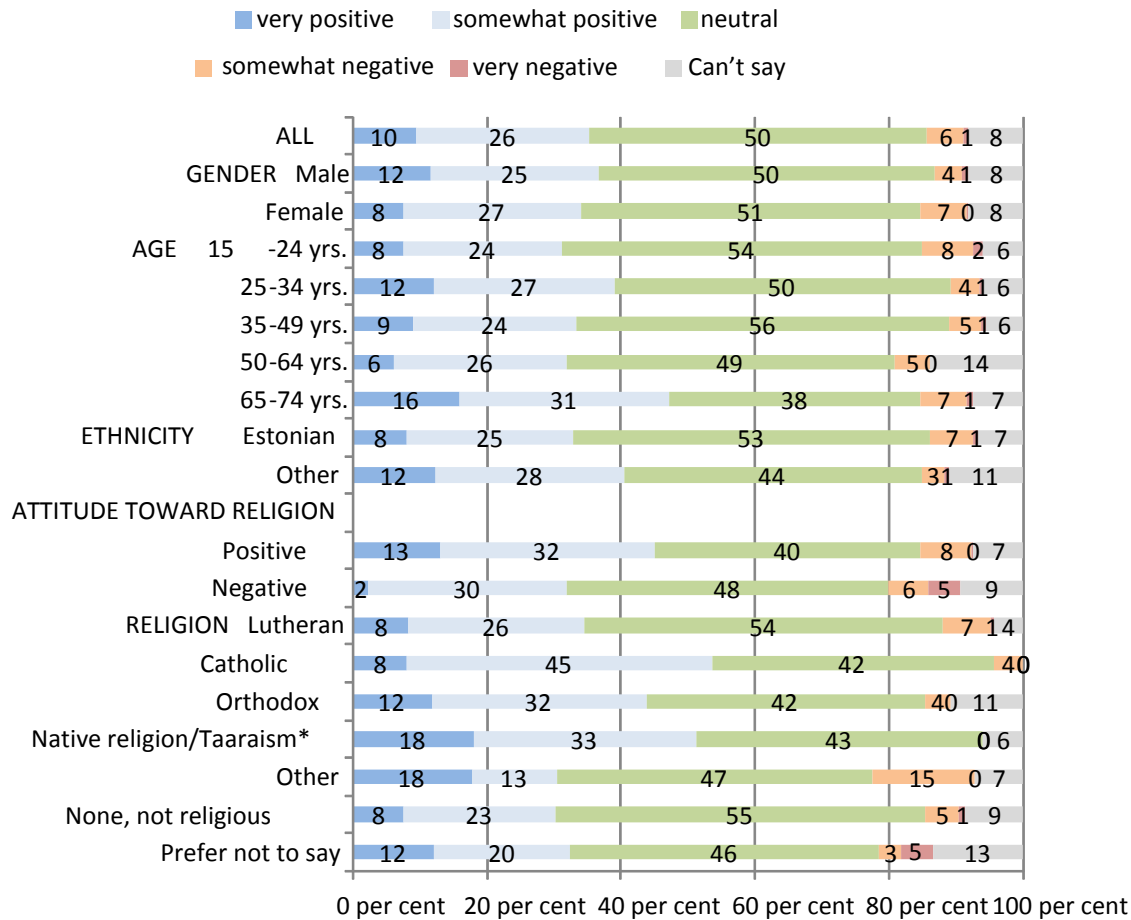
Question: What is the attitude in Estonian society toward the topic of religious freedom?

Half of respondents consider the attitude to be neutral, 36 per cent positive and 7 per cent somewhat or very negative. See Figure 4.

It stands out that youth respondents consider society's attitude to be somewhat worse – 10 per cent consider it to be negative. The oldest age group had more than the average number of respondents who consider the attitude to be positive. Non-Estonians are more positively inclined than Estonians, but the differences between the respective opinions are not large. Respondents who had a negative attitude toward religion also more frequently have a negative opinion of society's attitude toward freedom of religion topics. The opinion of adherents of other religions also varies in this regard. There is an impression that society is not as positive minded with regard to proponents of lesser-represented religions in Estonia than in the case of more common religions. 15 per cent of these respondents saw society's attitude as somewhat negative.



Figure 4. Society's attitude toward the topic of freedom of religion. N=1000



6.2 Opinion regarding violation of freedom of religion

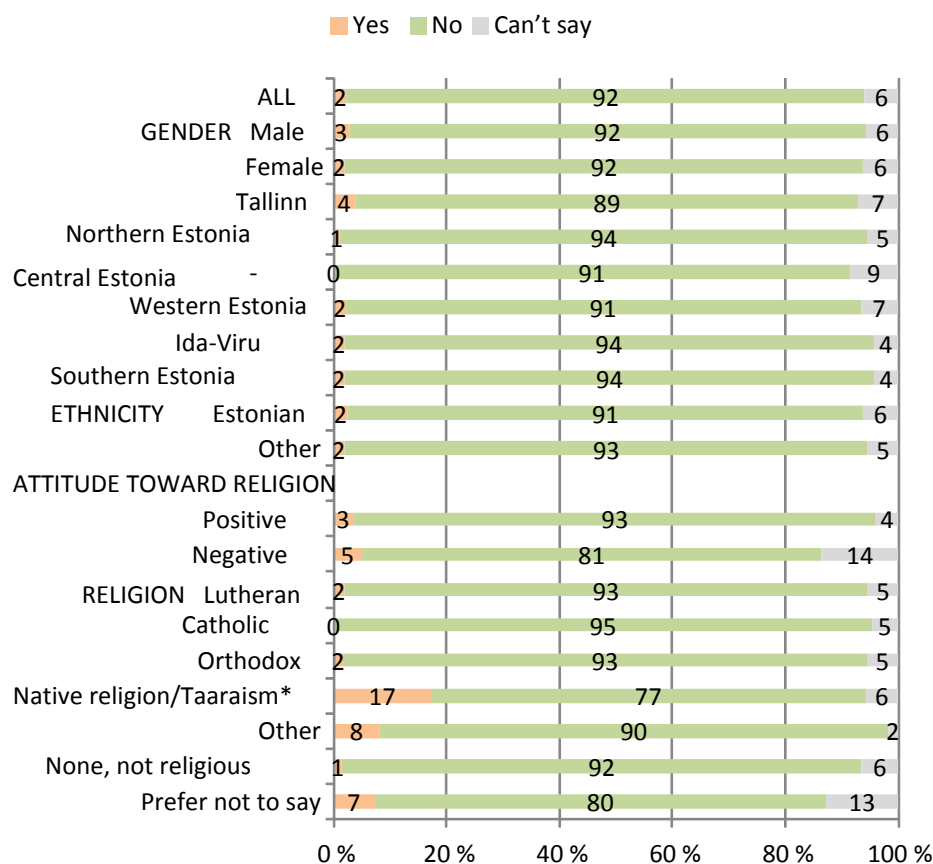
Question: Have you or an acquaintance had your freedom of religion violated in Estonia?

In the case of 92 per cent of respondents, freedom of religion had not been violated, while 2 per cent on the other hand said that it had happened. 6 per cent could not say. This study did not determine in more detail what types of cases were considered by respondents to be violations, nor precisely how respondents defined freedom of religion. See Figure 5.

In this question as well, we see that the native religion adherents/Taaraimists (17 per cent) most frequently cite violation of freedom of religion. Although there are few respondents, it can nevertheless be surmised that the result shows a certain trend and the respondent group is not as convinced as other respondents that freedom of religion is guaranteed. Adherents of other religions claim violation more often, as do respondents who did not wish to answer the question about which religion they claim. Only very few Christian respondents said that their or an acquaintance's freedom of religion had been violated in Estonia.



Figure 5. Have you or an acquaintance had your freedom of religion violated in Estonia? N=1000



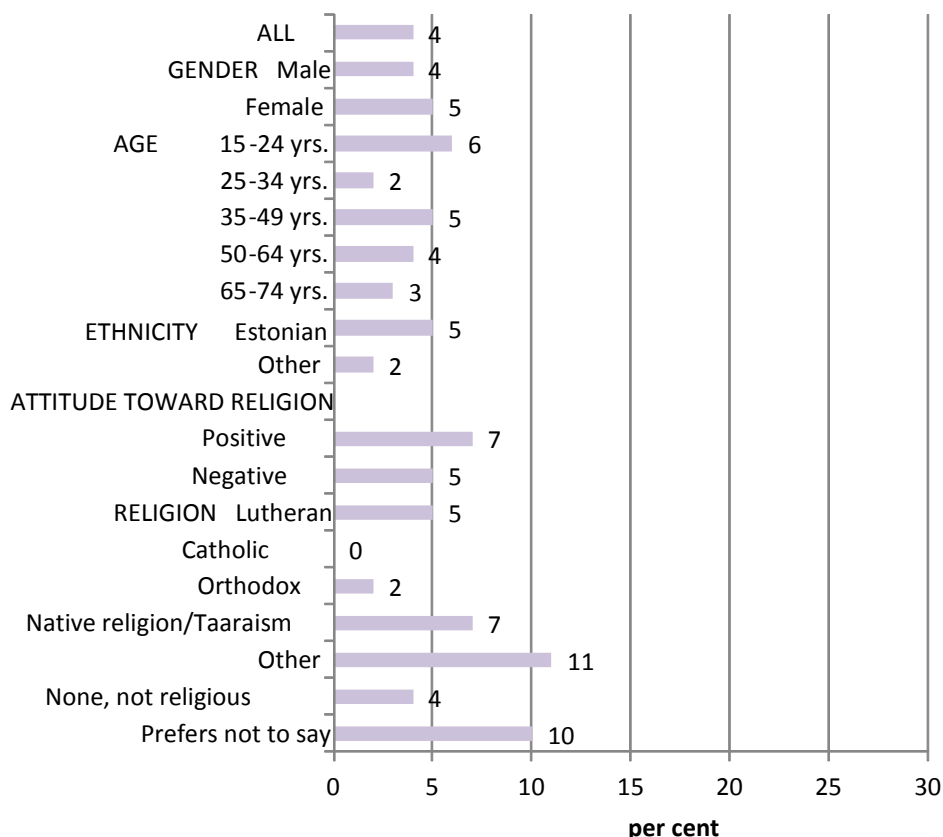
6.3 Concealing one's religious convictions

Question: Have you or anyone close to you or among your acquaintances concealed your religious convictions or affiliation with religious societies in order to avoid disapproval?

4 per cent of the population said they have had to conceal their religious convictions. See Figure 6. Thus it can be said that in general, society is tolerant but in certain cases, disapproval or fear thereof may be encountered. Such instances have come up more frequently among the following groups: youth – 6 per cent (9 per cent for schoolchildren or university students, as a result of which more attention should be paid to the problem in educational institutions), of respondent with an income of up to 200 euros – 10 per cent, Estonians – 5 per cent (non-Estonians – 2 per cent) as well as adherents of native religion, and other – less common – religions as well as those who do not wish to state their religious convictions. Yet no Catholic respondents said they had ever had to conceal their religious convictions.



Figure 6. Have you concealed your religious convictions? Answered “yes.” N=1000



7 Information sources and sufficiency of information regarding freedom of religion

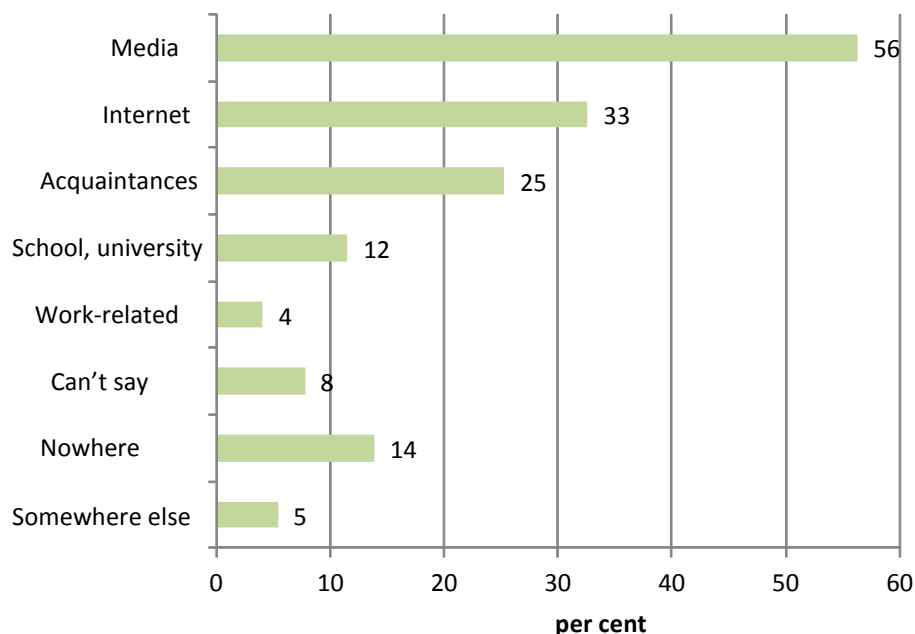
Question: From what sources have you received information on issues related to freedom of religion in Estonia and the rest of the world?

The media is the primary source – 56 per cent. Internet came next with 33 per cent and friends/acquaintances 25 per cent. See Figure 7. 14 per cent have not received information about the topic anywhere and 8 per cent could not say. The church was repeatedly mentioned among other sources, above all by older respondents. In addition, family/parents, foreign travel, literature on the subject and visits from Jehovah’s Witnesses were mentioned here. Thus it appears that many respondents simply were thinking about religion-related topics, not so much the topic of freedom of religion.

Young respondents have received more information than average from the Internet and school but less from the media. The older age group has received less from the Internet but more from other sources. The Internet, school/university and work-related sources were less important information sources for non-Estonians than for Estonians. In general, the press was still the primary information source for all respondent groups.



Figure 7. Information sources on issues related to freedom of religion. N=1000



Question: How sufficient in your opinion is the information on matters related to freedom of religion?

65 per cent of respondents said that there has been sufficient information on freedom of religion topics, including 32 per cent who answered "completely sufficient." 15 per cent considered the amount of information to be low, including 3 per cent who felt there was very little. See Figures 8 and 9.

It is noteworthy that younger respondents more often sense a lack of information – 25 per cent, along with people with primary and basic education (19 per cent). 24 per cent of respondents who take a negative attitude toward religion also find that the amount of information on freedom of religion topics is somewhat low.

Respondents who profess a specified religion mainly find that there is enough information on freedom of religion topics. Yet 32 per cent of Catholics, 43 per cent of proponents of other religions (i.e. of people who did not identify themselves as Lutheran, Orthodox, Catholics or adherents of native religion/Taaraists) and 18 per cent of native religion adherents found that there was little information on freedom of religion (somewhat or very little).



Figure 8. Sufficiency of information, n=1000

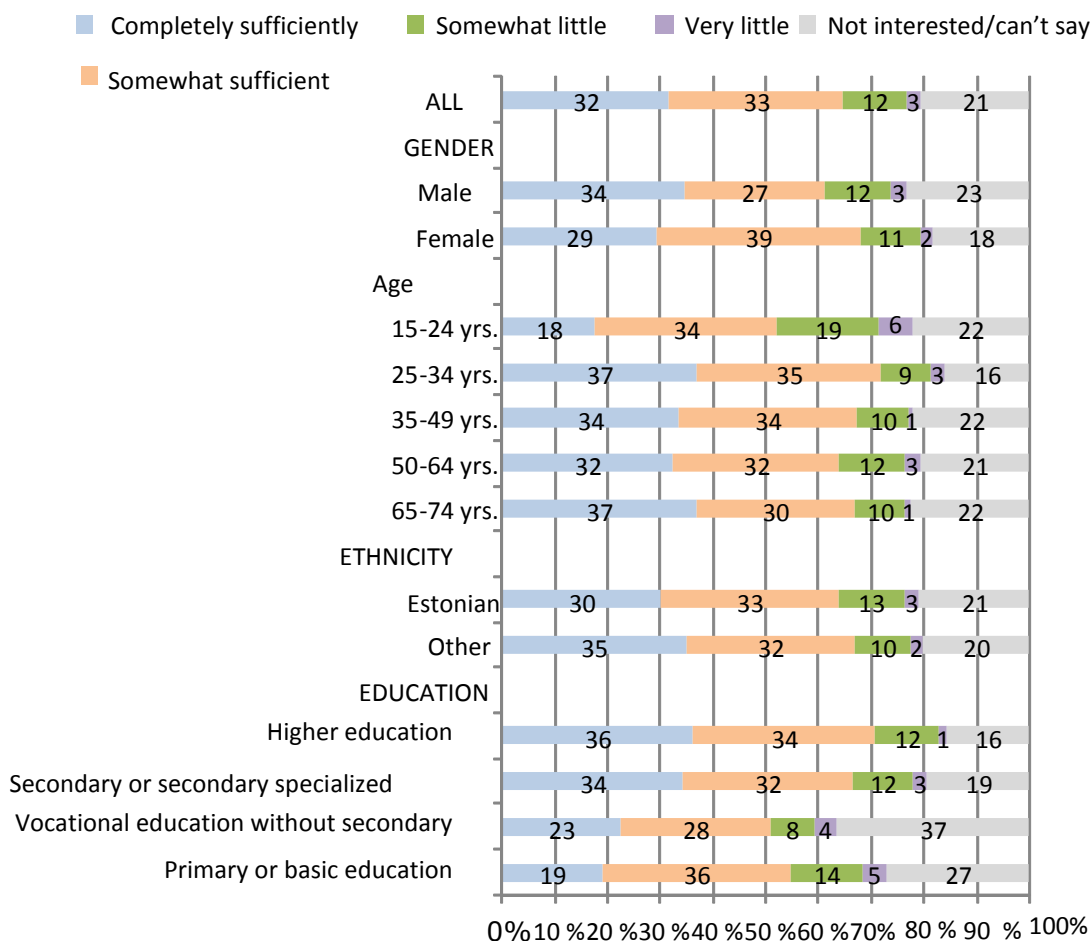
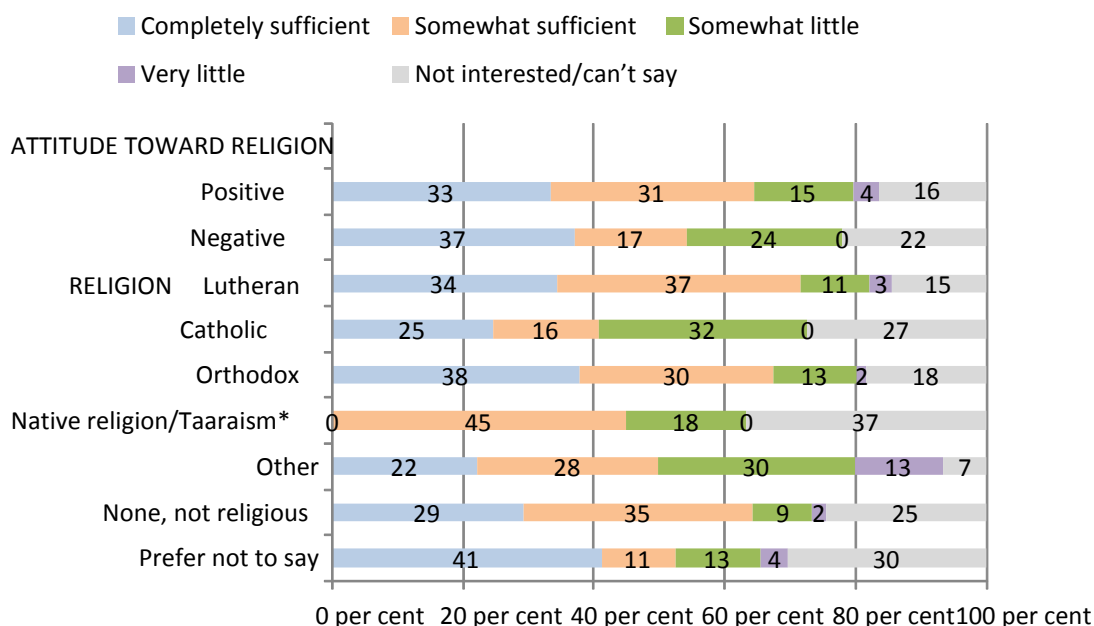


Figure 9. Sufficiency of information by attitude toward religion and identified religion, n=1000





8 Perceived media bias on topics related to religion

Question: Does the media cover issues related to religion and religious activities in a balanced manner?

57 per cent of the population finds that the coverage is balanced and 16 per cent feels otherwise. Quite a high percentage of inhabitants could not say – 28 per cent.

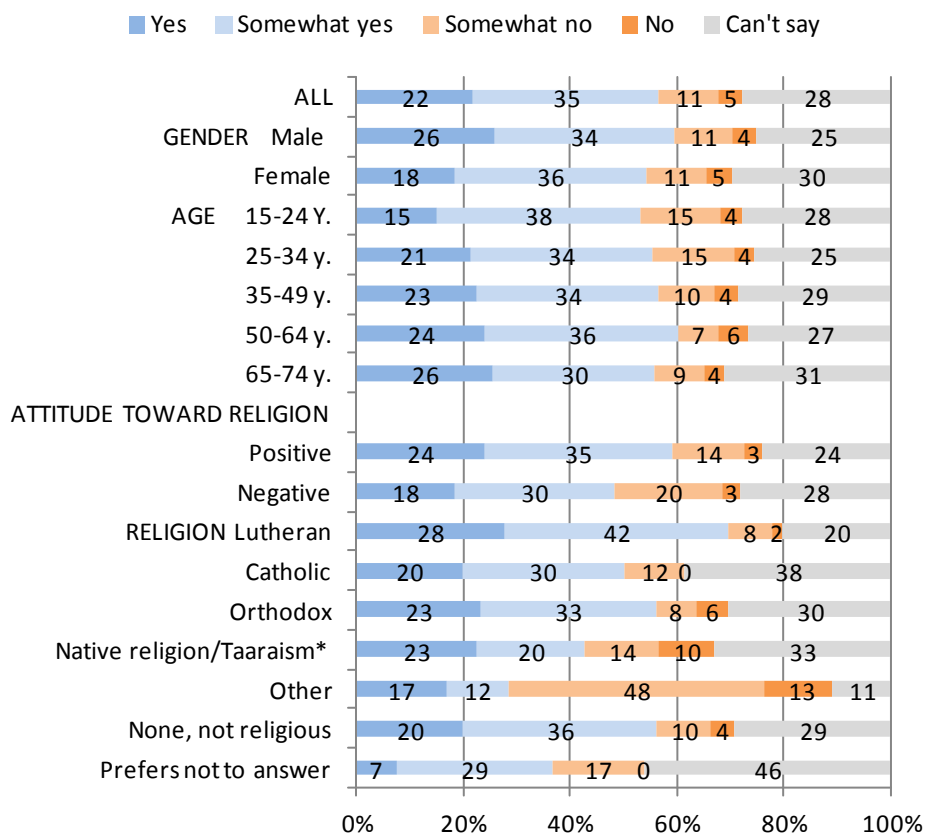
It is noteworthy that more affluent people tend to consider the media coverage balanced – 69 per cent of those whose family's average net income per family member was at least 651 euros answered "agree completely" or "somewhat agree."

A comparison between opinions of Lutherans and Catholics is also worth mentioning. Whereas 70 per cent of Lutheran respondents agreed or agreed somewhat that the media covered religion related issues in a balanced manner, the figure was 50 per cent for Catholics. Another thing that is striking is that 20 per cent of Lutherans and 38 per cent of Catholics could not say.

It can be said that those in the two youngest age groups were somewhat more critical than the average. There are also more critical respondents who take a negative attitude toward religion (23 per cent feel that coverage of topics is not balanced). The respondent group that gave the lowest ratings is the adherents of other religions – 61 per cent feel that the coverage of topics in the media is not balanced. Whether they were thinking that there has been too little talk and coverage of customs and values of other religions or they were criticizing attitudes toward these religions, the survey does not specify.



Figure 10. Balance of issues related to religion in the media.



9 Importance of freedom of religion, protection of freedom of religion around the world

Question: How important to you is freedom of religion in Estonia and elsewhere in the world?

Religious freedom in Estonia and around the world is quite important for Estonian inhabitants – respectively 68 per cent consider freedom of religion in Estonia important and 69 per cent consider it important elsewhere in the world. There were 24 per cent who did not think it important for Estonia and 21 per cent in the case of elsewhere in the world. Between 8-10 per cent of the population could not say.

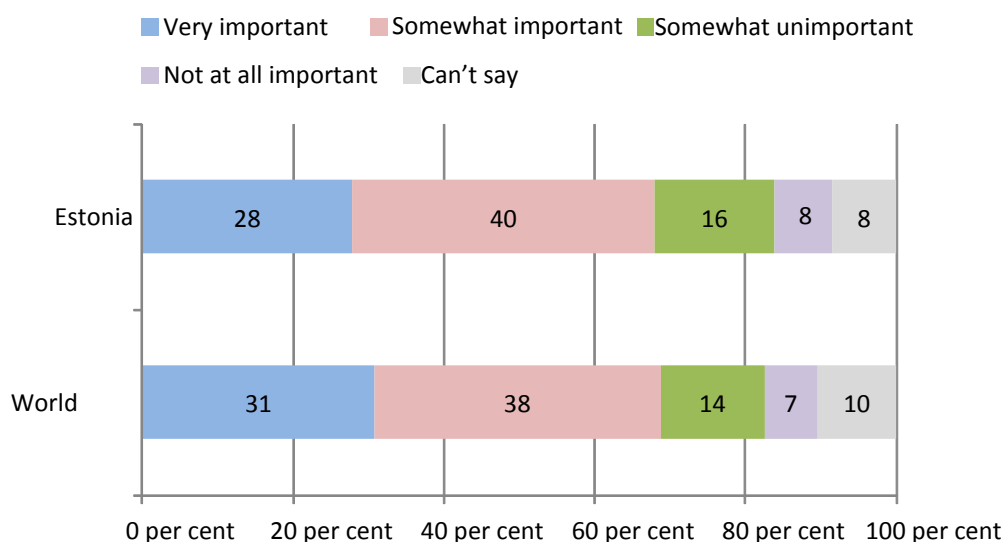
For Tallinn's inhabitants, freedom of religion in Estonia and the rest of the world was somewhat more important compared to residents of other places. For residents of Ida-Viru county on the other hand, the topic is somewhat less important. For people who take a positive attitude to religion and have identified themselves in terms of a religion, freedom of religion is more important compared to other respondents.

With age and rise in educational level, the importance ascribed to freedom of religion increases. Whereas 65 per cent of respondents with an elementary or basic education and 67



per cent of those with secondary and secondary specialized education consider freedom of religion important in Estonia, the share was 75 per cent among those who had higher education.

Figure 11. Importance of freedom of religion in Estonia and rest of the world. N=1000



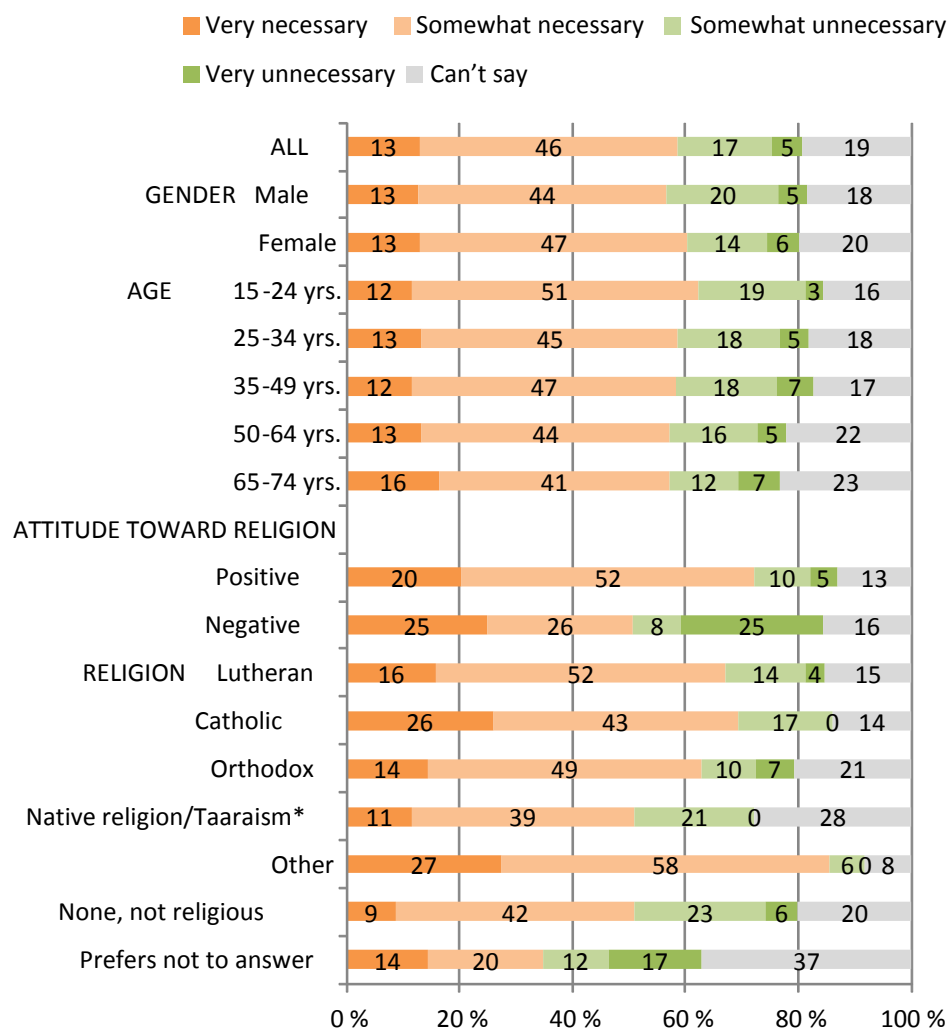
Question: How essential to you is it for Estonia to be more active in defending freedom of religion in the world (international organizations, international relations)?

Although the majority of respondents take a fairly lukewarm attitude toward religious topics, here we see a more active attitude from people – 59 per cent of respondents feel that it would be necessary to be more active in this matter and 22 per cent feel it is not necessary. 19 per cent of the population lack an opinion on the matter.

72 per cent of people with a positive disposition toward religion support greater activeness. Adherents of less common faiths – people in the group “professes other religion” had the most active attitude on this question (85 per cent).



Figure 12. Does Estonia need to be more active with regard to protecting freedom of religion elsewhere in the world?



Question: Has any country or political force tried to influence your views through religion or a religious society (church)?

6 per cent of respondents believe this has occurred and 91 per cent feel this has not happened. 3 per cent could not say.

Non-Estonians more often say they see political influence more (7 per cent), as do people who have a positive attitude toward religion (8 per cent). Higher percentage points are also seen in the case of the following categories of respondents: higher education (11 per cent), entrepreneur, manager (executive, top specialist (9 per cent), student, university student (12 per cent), native religion adherent (11 per cent). Nor did any Catholic respondent say that any country or political force had tried to influence their views through religion or a church.

The following question was posed to those who answered in the affirmative: Please specify how the attempt was made to influence your views.



Most respondents referred to public proselytizers from religious societies in public, at their front door, and distribution of literature (34 responses). To some extent, such activity was considered forcing religion on the recipient and a breach of privacy. Specifically, Jehovah's Witnesses (on 13 occasions) and Mormons (on 4 occasions) were mentioned.

In addition, two respondents said that such influence was also accomplished via the media (television).

Examples cited once in the responses included allocation of state budget funding to religious associations and election campaigns where some candidates notified voters of their religious convictions.

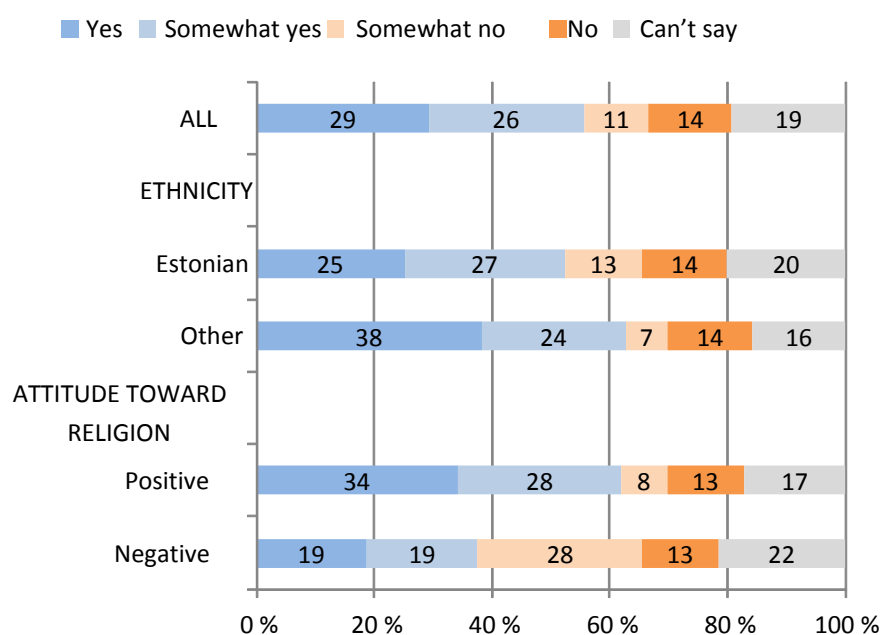
10 Aspects related to the Constitution

Question: Do you distinguish between the freedom of conscience, freedom of religion and freedom of thought enshrined in the Constitution?

A total of 55 per cent of respondents had no problems distinguishing these freedoms, while 25 per cent answered in the negative and 19 per cent could not say.

The topic was more complicated for Estonians than it was non-Estonians. At the same time, there was more confusion among the respondent group that takes a negative attitude toward religion – of these, 41 per cent of people do not distinguish between the freedom of conscience, religion and thought.

Figure 13. Do you distinguish between freedom of conscience, religion and thought enshrined in the Constitution? N=1000





Question: In your opinion, does Estonia have a state church?

Just over one-half of respondents answered correctly – that there is no state church (53 per cent) – while 18 per cent believe such an institution does exist. 28 per cent said they could not respond to the question.

Awareness is higher among men, the two younger age groups, Estonians and higher-educated respondents. Surprisingly, there was also a higher percentage of those who gave the wrong answer among the higher educated respondents – 25 per cent.

Of respondent categories in whose opinion there is a state church, the group with the lowest income (under 200 euros per month (27 per cent) and Tallinn inhabitants (24 per cent) stood out, as well as religious people who did not identify as Lutheran, Catholic, Orthodox or native religion adherents/Taaraists (27 per cent).

The best-informed group was the respondents who did not want to disclose their religious convictions – 70 per cent knew there was no state church. Those who identified as Lutheran also were better informed.

Figure 14. Does Estonia have a state church? N=1000

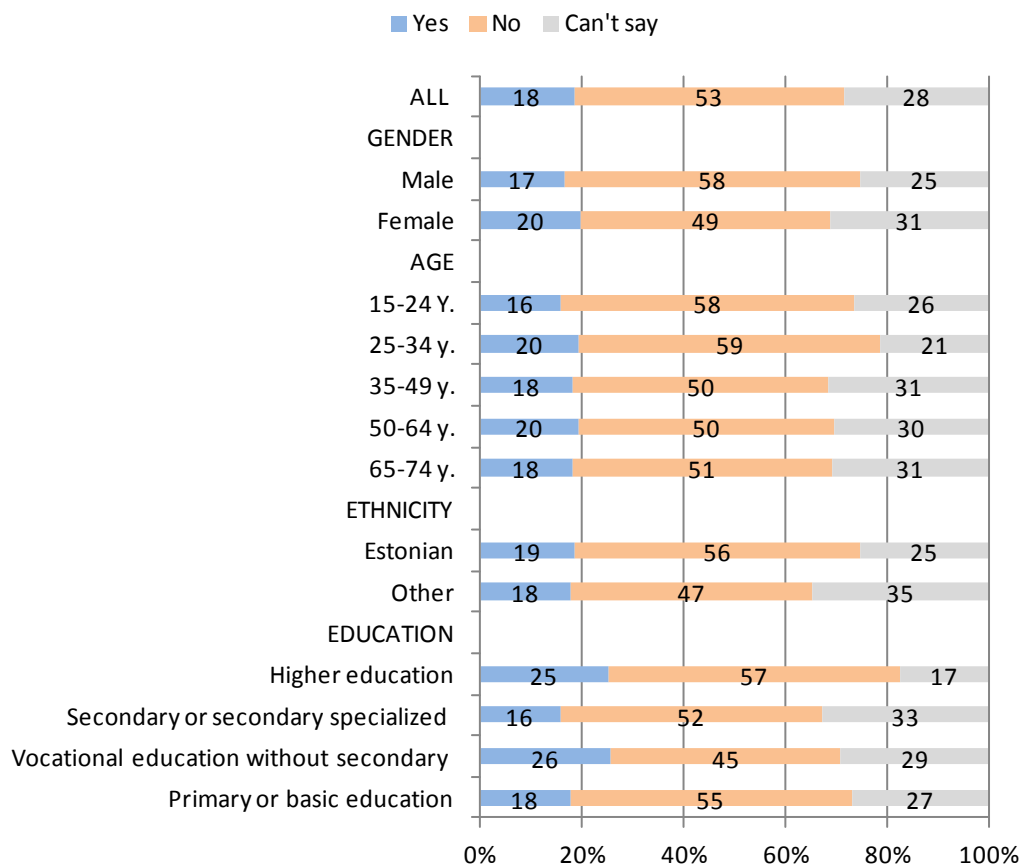
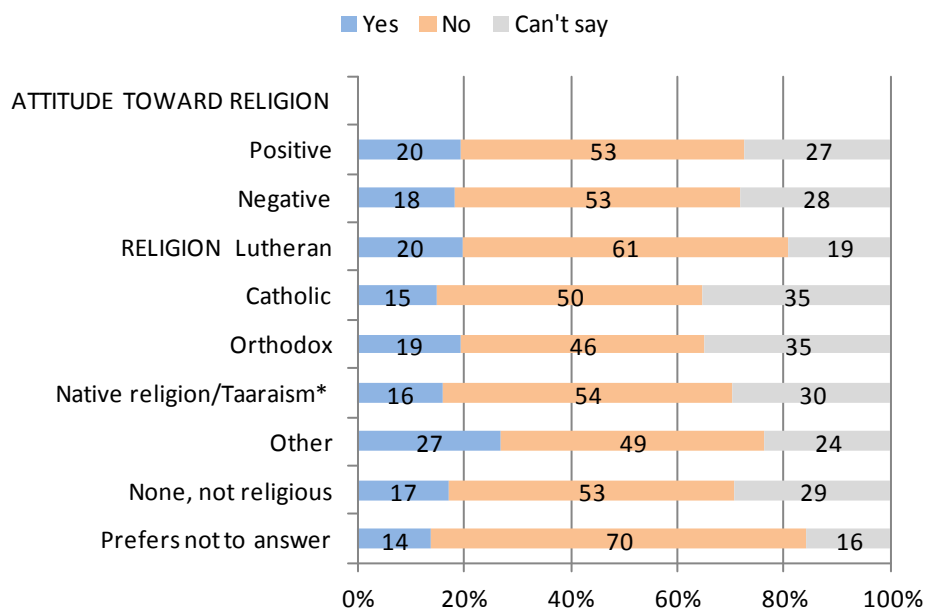




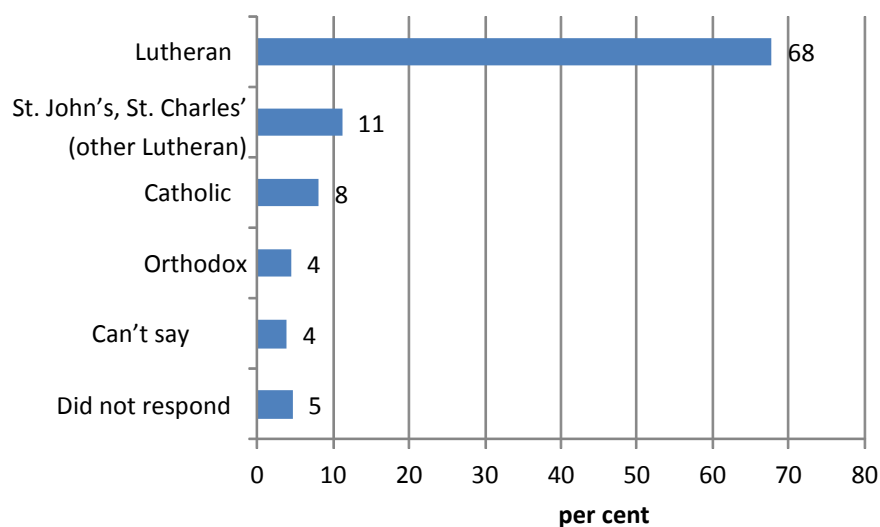
Figure 15. Does Estonia have a state church? By attitude toward religion and professed religion N=1000



Respondents in whose opinion there is a state church were asked to specify which church they had in mind.

In Figure 16 we see that predominantly the Lutheran church was indicated (68 per cent).

Figure 16. Which church is the state church in Estonia? N=185 (believes that Estonia has a state church)





10.1 Cases in which practising religion is detrimental to public order

Question: The Constitution includes the following passage: "Everyone is free to practise his or her religion, alone or in community with others, in public or in private, unless this is detrimental to public order, public health or public morality." In what cases, in your opinion, could practising religion be detrimental to public order?

Most of the population could not say in what cases practising religion would be detrimental to public order. See Figure 17. 8 per cent answered directly that there was no such case, and that practising religion could not in any way harm the public order. 7 per cent of respondents once again cited religious propagation – aggressive and annoying proselytizers who expound their views and disseminate information on the streets. 7 per cent of respondent cited religious demonstrations that could become violent (including pushing and shoving during pilgrimages). Above all, other countries were borne in mind – many added that Estonia had no such problem. Sacrificial rites and Satanist rituals were also mentioned, to a low extent. See Figure 20.

Among other answers, the following was highlighted.

Sects

If it is directed against someone or another religion.

Situation gets out of control during a large gathering. People are crushed under foot.

Seen on TV, religious fanatics do strike me as fanatical.

Activities of religious sects.

People should practise religion in the designated places, not on the streets.

Religion should be practised behind closed doors or in the designated places. If it goes beyond such places, it is a breach of public order.

Praying on Freedom Square, public rites.

Too much fondness for weddings, christenings etc. in Russia.

In cases involving money. A person gives up his home in the name of a religious sect.

Practising religion that are foreign here.

Some sorts of vendettas.

E.g. Muslims walking around with facial coverings (closed eyes).

Carrying out unorganized religious rituals in a public place.

Pilgrimages, demonstrations.

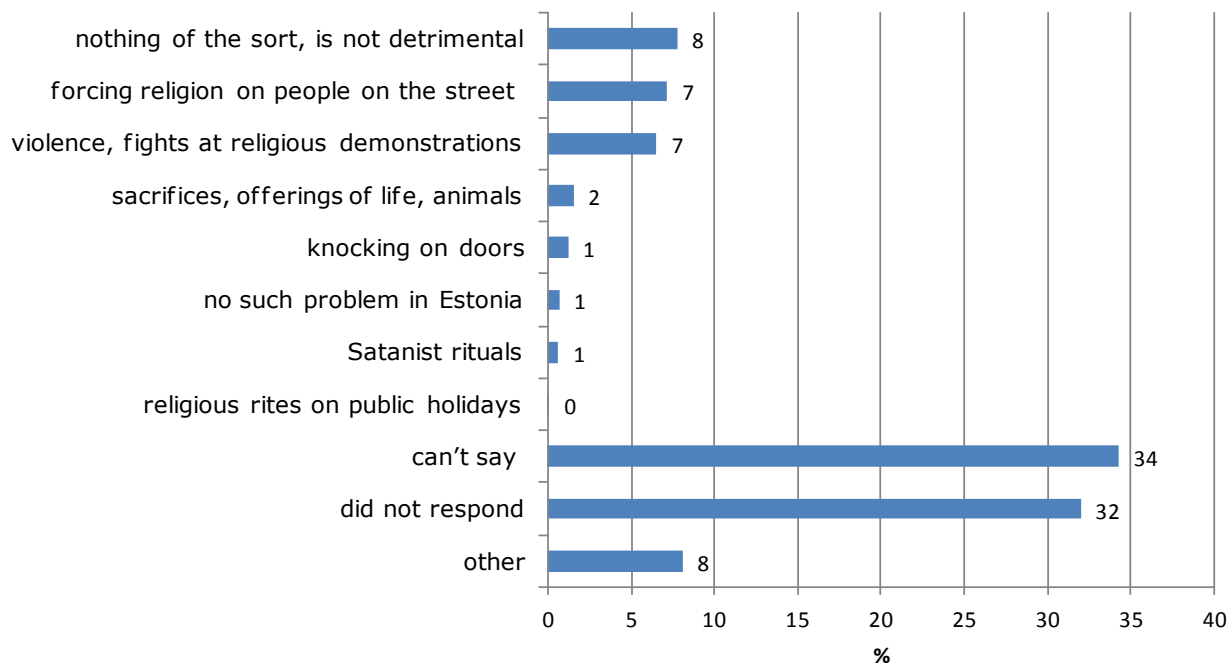
Pastor starts extolling local authorities.

Pussy Riot.

I am bothered by extremism – if someone has themselves crucified or lashed in public.



Figure 17. Cases in which practising religion is detrimental to the public order, n=1000



11. Attitudes toward education and health care issues

In the following, we asked respondents five questions to ascertain their attitudes. We asked respondents how necessary they considered the options listed. On Figure 18, the factors are given in the order of importance.

74 per cent of respondents consider it necessary to meet a clergyman and fulfil religious customs in health care and social welfare institutions. 68 per cent of the population feels local government should ensure that deceased members of society who have no living family members are buried according to their religious tradition.

The other three statements pertained to education topics. Similarly to studies conducted previously on the same topic, 68 per cent of the respondents said they believed that general educational curricula should include comparative world religion as a subject. 25 per cent of the population are against this. 54 per cent of respondents believe school curricula should also include an overview of the major Biblical stories. 38 per cent of the population is against this. The third education-related question did not meet with the same approval rate from the population – 31 per cent support private schools operated by religious societies, with 51 per



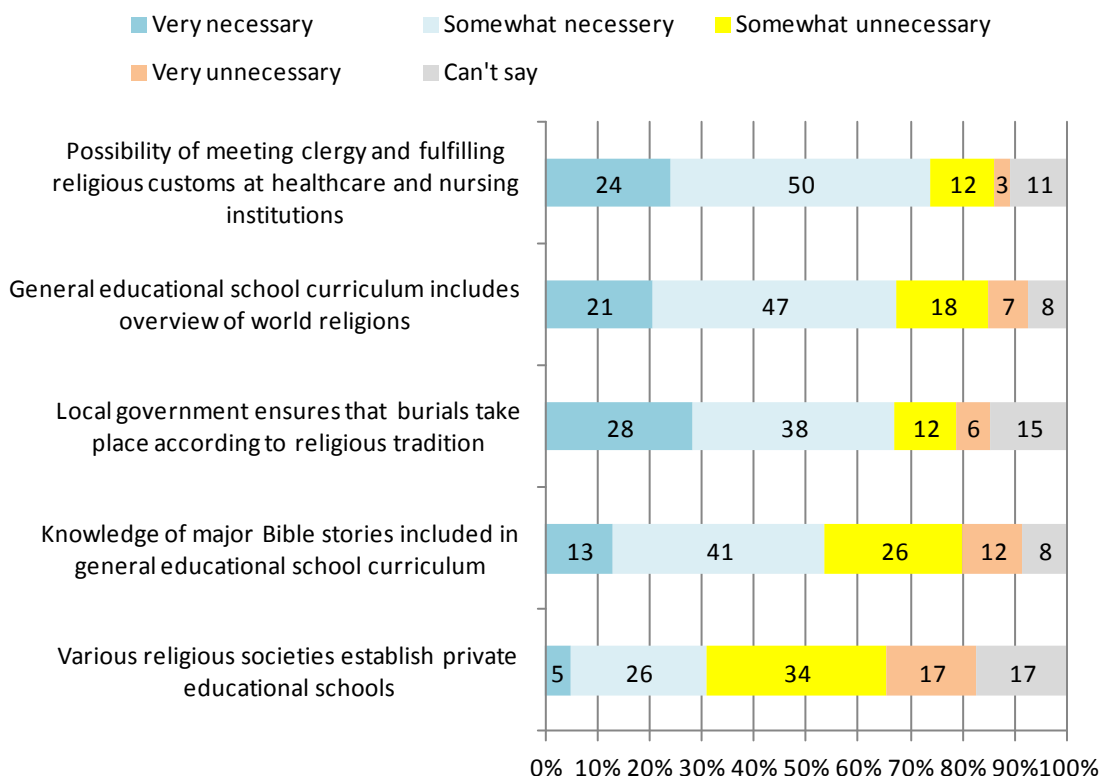
cent of respondents against it. This is quite surprising, as in recent years Christian religious societies or members have opened a number of basic schools, which have received wide positive attention from the public. It is noteworthy that in the case of both Lutherans and Catholics, the number of people who deemed private schools operated by religious societies as necessary was less than those who deemed it not to be necessary.

People with a positive attitude toward religion agreed with the said statement more frequently than average. People who identify as adherents of Lutheranism also were more positively disposed (e.g. 79 per cent supported comparative religion in the curriculum) – with only the Orthodox group more likely to support establishment of private schools by religious orders.

The contingent with higher education demonstrated an outstanding level of support for including world religions in the curriculum – 85 per cent (the respondent group entitled “Entrepreneur, manager/executive, top specialist” had the same percentage of supporters). Of Estonia’s regions, Southern Estonia stood out with 81 per cent supporters. The attitude of Catholics toward the issue is interesting – 58 per cent of respondents support including comparative world religion in school curricula and 44 per cent consider it very or somewhat necessary for school programmes to include an overview of key Biblical stories (74 per cent for Lutherans and 49 per cent for native religion adherents).



Figure 18. Attitude toward education and health care issues. N=1000



12 Opinion regarding chaplain service

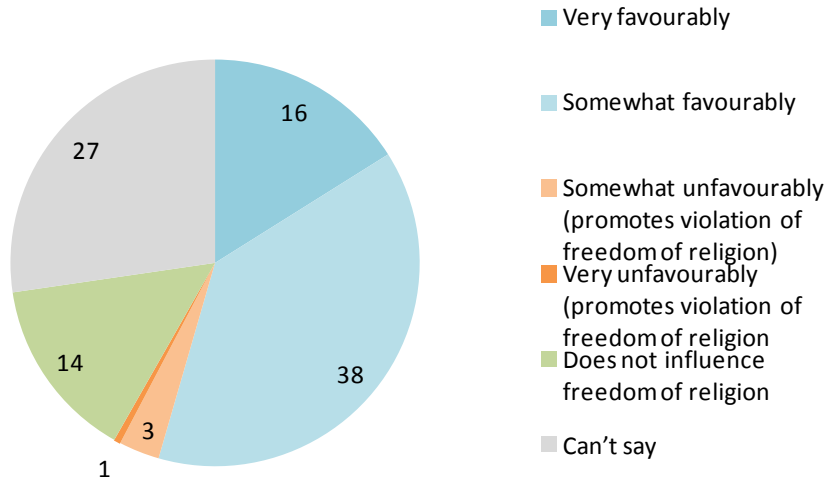
Question: What effect does the chaplain service in the Defence Forces, prisons and the police have on guaranteeing freedom of religion?

In the opinion of 54 per cent, the chaplain service has a favourable influence on guaranteeing freedom of religion, while 4 per cent feel it is unfavourable and 14 per cent believe it does not affect freedom of religion. 27 per cent said they could not respond to the question. See Figure 19.

The figure for respondents who are native religion adherents is noteworthy: 60 per cent (54 per cent overall for all respondents) felt that chaplain service in the Defence Forces, prisons and the police has a very or somewhat favourable effect on freedom of religion (exceeding the figure for Catholics or Orthodox respondents). Yet the comment provided in connection with question 1 applies here – the number of respondents identifying as native religion adherents was not sufficient to permit a generalization.



**Figure 19. Effect of chaplain service on guaranteeing of freedom of religion.
N=1000**

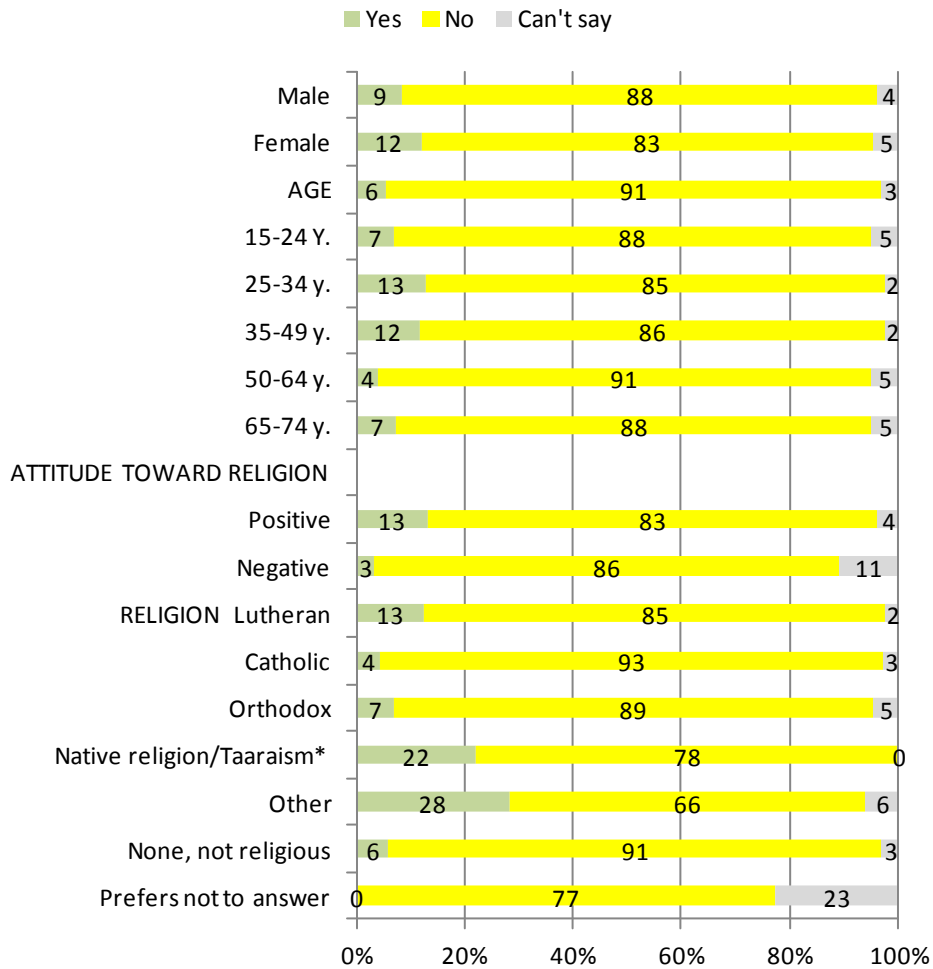


Question: Have you personally come into contact with the official activities of chaplains?

We see that 9 per cent of the population have done so. More frequently males, respondents aged 25-34, those with a positive view of religion, native religion adherents and proponents of other religions.



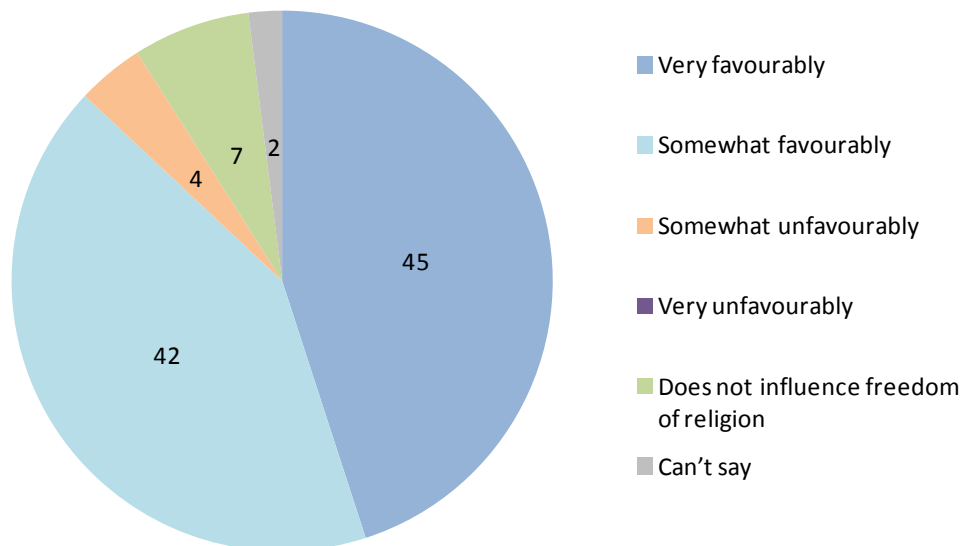
Figure 20: Contacts with chaplain activity, n=1000



A total of 87 per cent of respondents who have themselves had contact with chaplain service say it is favourable.



Figure 20A. Effect of chaplain service on freedom of religion, n=91 who have had personal contact



13 Observance of holidays according to religious confession

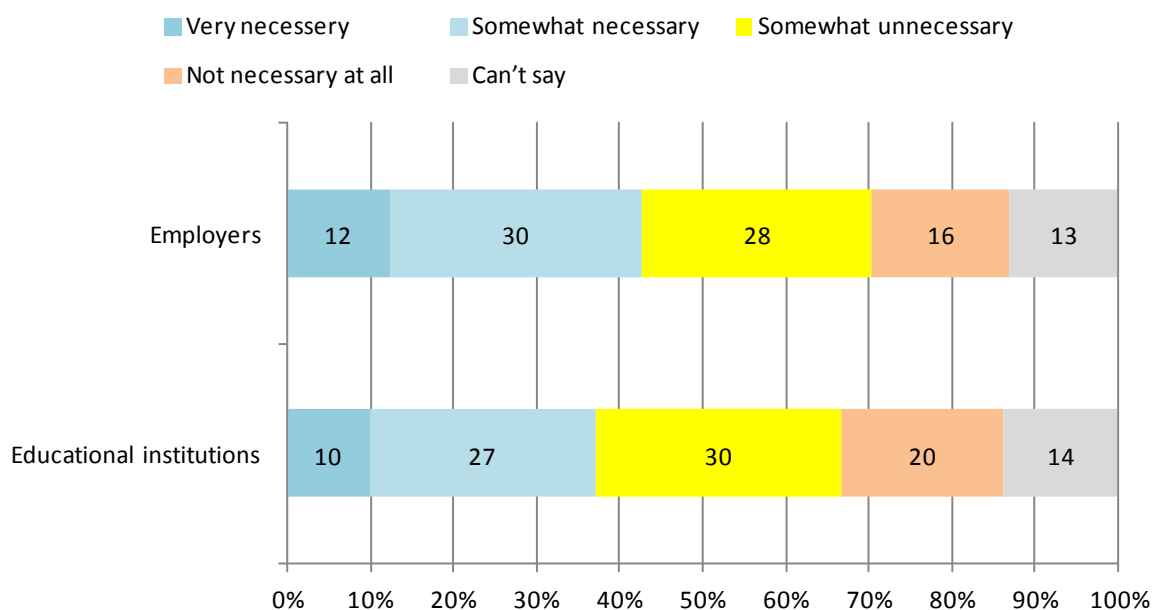
Question: Religious holidays for people with different religious confessions do not always coincide with public holidays. How necessary do you consider it for employers and educational institutions to allow people to observe holidays in accordance with their religious confession?

The findings show that the population is split on this issue – 42 per cent are in favour of enabling observance of holidays and 44 per cent opposed, with 13 per cent who could not say. In the case of educational institutions, the result is more clear – 50 per cent do not consider it necessary and 37 per cent are in favour, while 14 per cent could not say. See Figure 21.

Women are more favourably disposed than men to both options. Non-Estonians consider enabling observance of holidays, in the case of both employers and schools, more necessary than do Estonians. As expected, those with a positive attitude toward religion were more positively disposed, as were Catholics and Orthodox adherents.



Figure 21. How necessary is it to allow holidays to be observed in accordance with a person's religious confession? N=1000



14 Performance of official duties and religious convictions

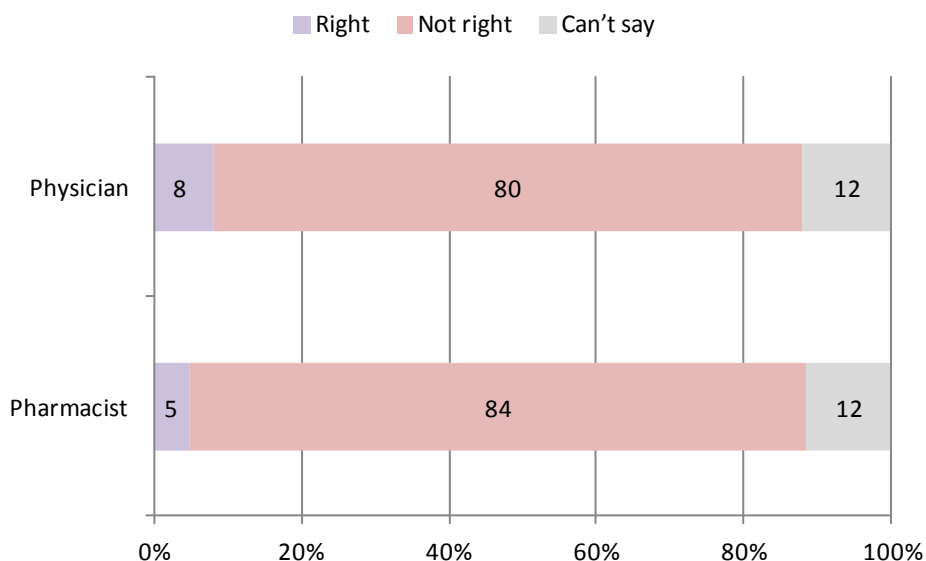
Question: Are doctors and pharmacists within their rights to refuse to perform certain tasks in their profession, citing their religious convictions (e.g. abortions, sale of contraceptives)?

In the case of both professions, it was found in general that they did not have the right to decline. 8 per cent of respondents said a doctor could refuse to perform certain tasks (while 5 per cent agreed that pharmacists had such a right). 12 per cent could not say. It is likely that the respondents have not experienced such situations in Estonia.

Categories where it was more frequently found that the right to refuse to fulfil the task exists were Catholics (13 per cent for doctors and pharmacists) and native religion adherents (17 per cent for doctors, 13 per cent for pharmacists) and in particular adherents of other religions (i.e. who did not identify as Lutheran, Catholic, Orthodox or native religion/Taaraists (26 per cent for doctors, 12 per cent for pharmacists). With regard to doctors, 12 per cent of respondents with higher education and as well as those in the group "Entrepreneur, manager/executive, top specialist" felt that doctors should have the right of refusal.



Figure 22. Does there exist a right to refuse to perform tasks related to one's profession due to religious convictions?



15 Correlations between opinions regarding religious societies and human rights

Question: Is religious societies' disapproval of same-sex cohabitation a violation of the human rights of same-sex people?

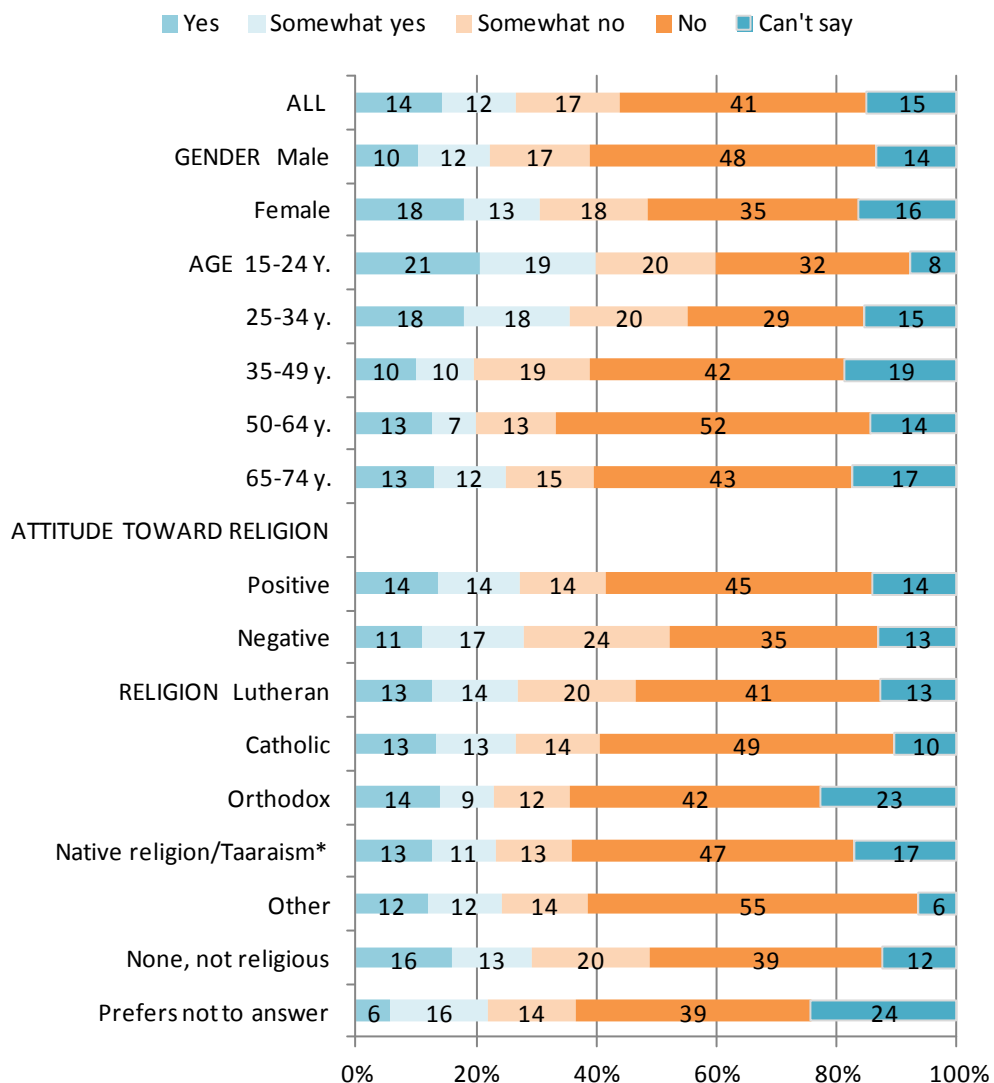
Here 26 per cent of respondents considered it a human rights violation and 58 per cent said it was not. 15 per cent could not say.

Women (31 per cent) were more likely than men to consider it a human rights violation. Younger people and those who did not identify with any specific religion were also more likely than average to feel this way.

In all groups of respondents, the number of those who felt that the negative attitude from religious societies toward same-sex cohabitation was not a human rights violation exceeded the number of those who felt that it was a human rights violation.



Figure 23. Is religious societies' negative attitude toward same-sex cohabitation a violation of the human rights of same-sex people? N=1000

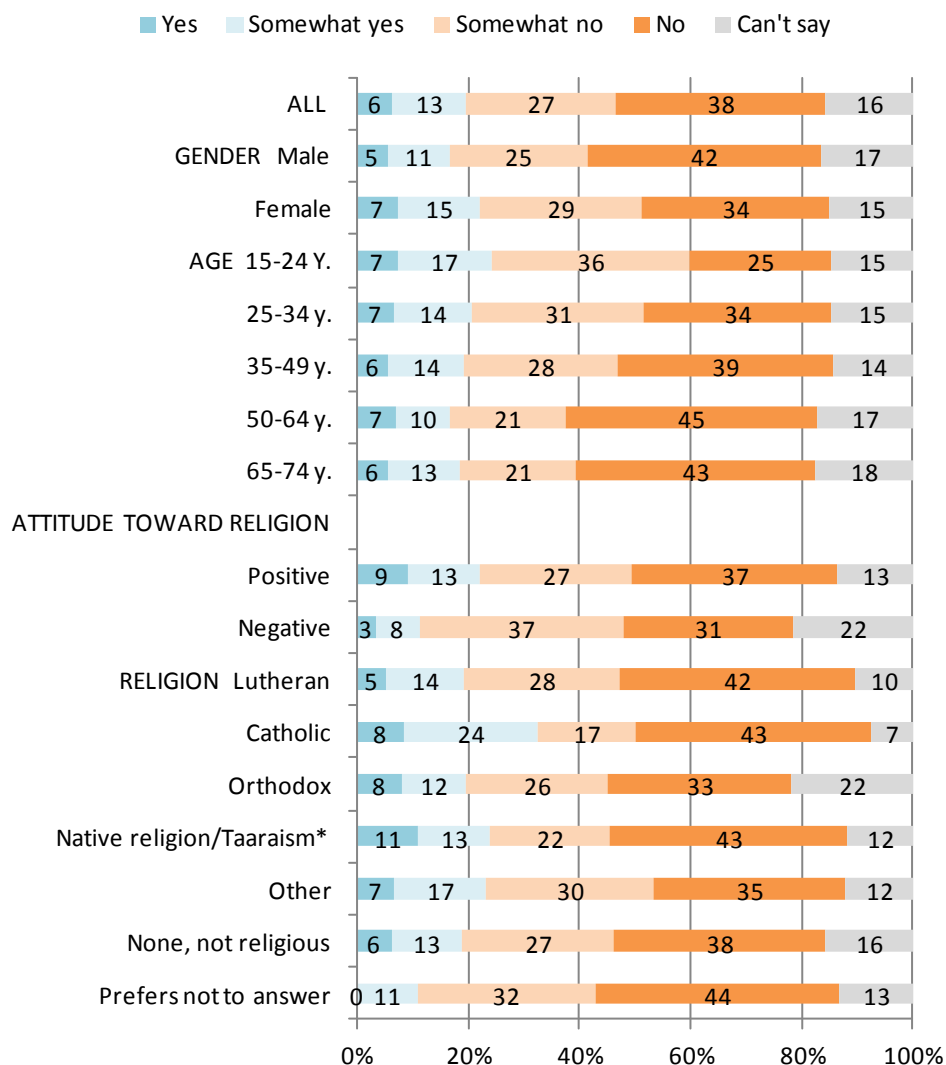


Question: If the dissemination of Christian positions in society bothers certain groups of inhabitants, is this incitation of hatred?

19 per cent answered in the affirmative and 65 per cent of respondents in the negative. In this case, women, the youngest respondents and Catholics are more likely to consider the dissemination of Christian teachings to be incitation of hatred.



Figure 24. If the dissemination of Christian positions in society bothers certain groups of inhabitants, is this incitation of hatred? N=1000



16 Status of freedom of religion and Christian values

Respondents were read six statements and, in the case of each one, asked whether or not they agreed with the statement.

8 per cent said that the status of freedom of religion had become worse in the last 10 years and 6 per cent said they were concerned that it would get worse in the next five years. See Figure 25.



14 per cent of respondents said that freedom of religion had become restricted recently as some groups tried to lead society away from Christian values.

45 per cent of respondents agreed with the statement that sexual minorities are the most active group that tries to lead society away from Christian values, and 38 per cent disagreed. 17 per cent said they could not respond. The attitudes of society are most split in the case of this question (51 per cent of men agreed, 39 per cent of women agreed).

64 per cent of the population agreed that the values of no one religion should dominate in the country yet 54 per cent found that Christian values should be the basis. One-third of respondents do not agree with the latter. This result shows that in spite of the relatively lukewarm attitudes to religion, people are in favour of the survival of traditions that link Estonia to the European cultural space.

In a number of cases here, the responses from younger respondents vary from the ones provided by older age groups. And thus they are more likely to say that the status of freedom of religion has worsened in the last 10 years. They are less critical regarding sexual minorities and they also are less apt to think that society should be based on Christian values above all (32 per cent support the position). The oldest age group (65-74 years of age) is most likely to support Christian values as a basis for society – 63 per cent.

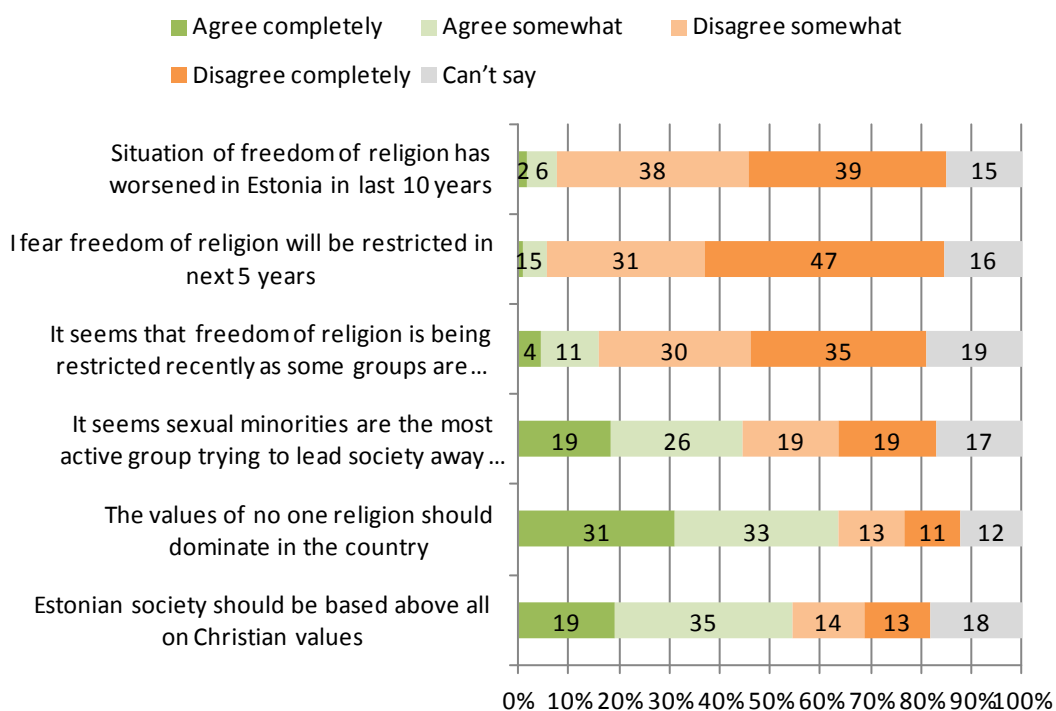
Respondents with higher education are less critical than average regarding sexual minorities. 64 per cent of the population agreed that the values of no one religion should dominate in the country yet 54 per cent found that Christian values should be the basis.

In connection with a foundation built on Christian values, the comparison of respondents who identified them by religion is of interest. Whereas 73 per cent of Lutheran respondents were completely or somewhat agreed with the statement that Estonian society should be based above all on Christian values, and 63 per cent of Orthodox respondents, over half of the native religion adherents – 56 per cent – also agreed, which exceeded the figure for even the Catholic respondents (53 per cent). Yet the comment provided in connection with question 1 applies here – the number of respondents identifying as native religion adherents, 18, was not sufficient to permit generalization.

There is certainly reason, in relation to this question, to examine opinions given by the study experts in their comments (see part II of this report).



Figure 25. Concurring with statements, n=1000



In the case of this question, we also have comparative data from a freedom of religion survey conducted in the US in 2012. The situation in the field of Estonia's freedom of religion status is completely different from that of the US and our societies are not directly comparable, but we will nevertheless note here the results of the US study.

On the basis of the American survey, 33 per cent of the population said that freedom of religion had become worse in the last 10 years and 29 per cent were afraid that freedom would be restricted in the near future. Altogether, 57 per cent felt that freedom of religion was restricted recently as some groups tried to lead society away from Christian values. Of the American population, 31 per cent feel that sexual minorities are the most active group that tries to lead society away from Christian values. The only similar result is seen in the case of the statement that the values of no one religion should dominate in society – the US result is 66 per cent. Of the American population, 23 per cent feel society should be grounded in Christian values.

16.1 Public holidays

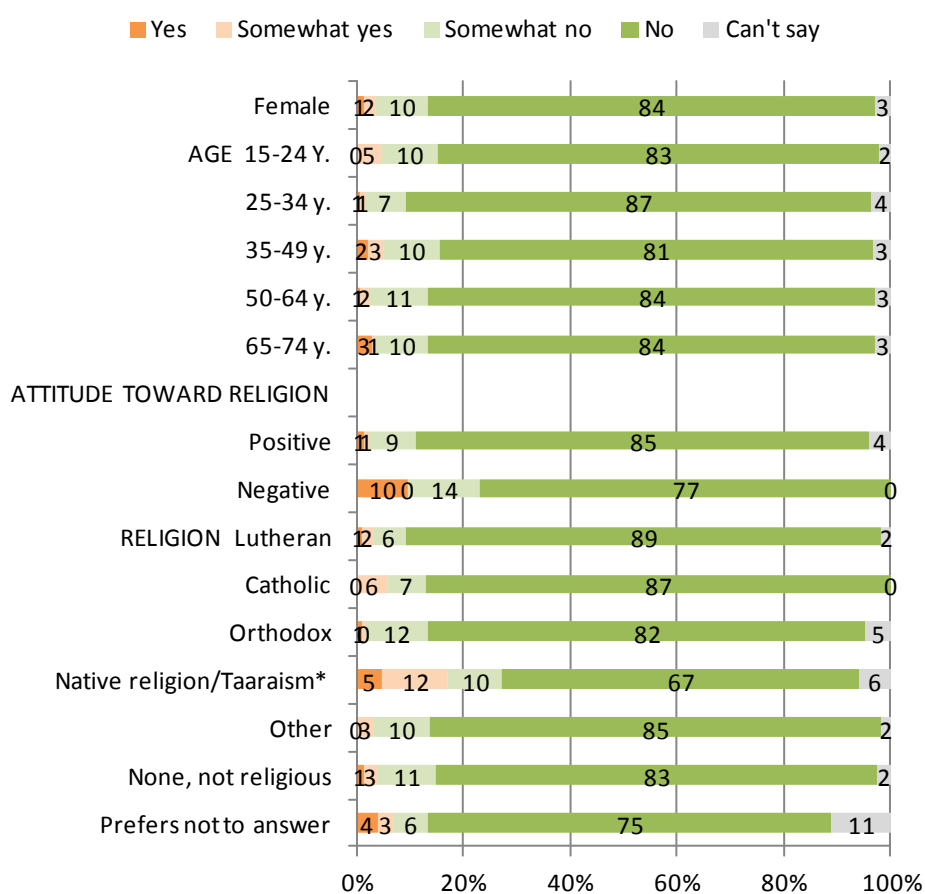
Question: Does it bother you that the major Christian holidays are also public holidays in Estonia?

A total of 3 per cent of the population said yes, while 94 per cent said observance of public holidays on these dates did not bother them with 84 per cent of respondents answering definitely "no."



10 per cent of those whose attitude toward religion is negative said they were bothered by observance of public holidays, but in general the attitude is positive. Still, a trend can be discerned: It is possible that observance of holidays during this time bothers the native religion adherents more than it does others, but this can certainly not be asserted definitively on the basis of this survey.

Figure 26. Does it bother you that the major Christian holidays are also public holidays in Estonia? n=1000



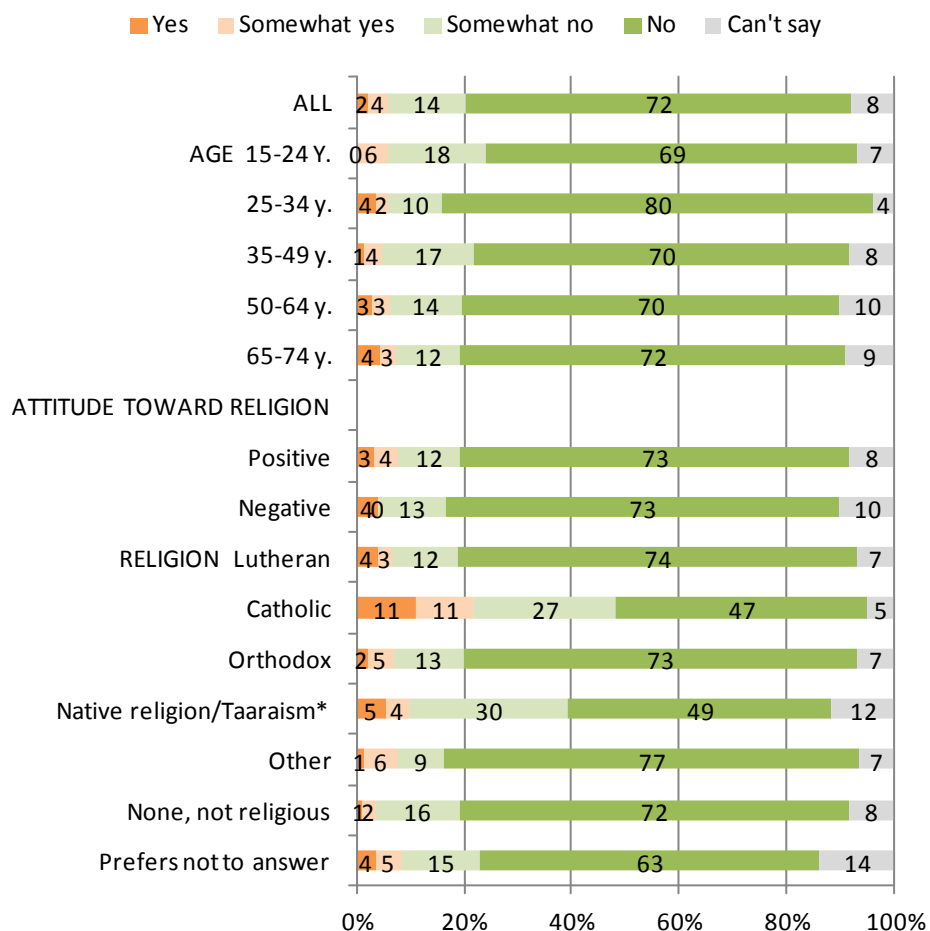
16.2 Human rights

Question: Can human rights, including freedom of speech, be restricted on grounds of traditions, culture or religion?

6 per cent of respondents believe it can be done and 86 per cent feel that they cannot be restricted on these grounds. 8 per cent could not say. The position of Catholics stands out – 22 per cent of them believe that human rights can be restricted. Adherents of other religions do not think so.



Figure 27. Can human rights, including freedom of speech, be restricted on grounds of traditions, culture or religion? N=1000



17 Attitude toward religion

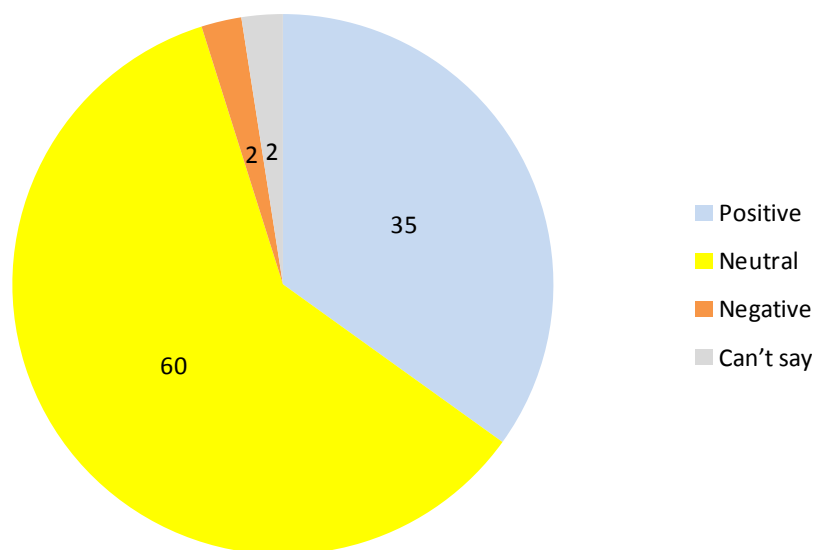
At the end of the survey, by the background questions, respondents were asked several questions about their attitude to religion and which faith/religion they identified with.

Question: What is your attitude toward religion – positive, neutral or negative?

It became evident that 35 per cent had a positive attitude to religion, 60 per cent neutral and 2 per cent negative. 2 per cent said they could not answer the question.



Figure 28. Attitude toward religion, n=1001



It can be seen from the background groups that women have the most positive attitudes toward religion: 38 per cent vs. 31 per cent for males. The older the respondent, the more positive they tend to be – of the youngest age group (15-19), 15 per cent had a positive attitude and 51 per cent of the oldest group (65-74). Differences are also seen based on the ethnicity of the respondent – 29 per cent of Estonians take a positive attitude and 66 per cent a neutral one, but of non-Estonians, 47 per cent have a positive attitude and 47 per cent are neutral.

As expected, attitude to religion is positive among those who identify with some religion. At the same time, among respondents who did not wish to disclose religious confession, 16 per cent had a positive attitude, thus these are not all negatively disposed people. Still, the group that did not identify with any religion includes a more than average number of those who are negatively disposed toward religion – 17 per cent.

Question: What religion or faith do you profess?

24 per cent of respondents considers themselves to be Orthodox and 20 per cent, Lutheran. 2 cent said they were Catholic and 2 per cent said they were native religion adherents. Other religions combined make up 5 per cent and an overview of these is shown in the table below. A total of 45 per cent of respondents said they do not identify with any religion and 3 per cent did not wish to answer.

Other religion:	per cent
Baptist	0.7
Methodist	0.1
Other free church	1
Muslim	0.2
Buddhist	0.3
Other (unspecified)	2



Thus 53 per cent of Estonia’s population is or identifies themselves as close to a specific religion. This percentage may be somewhat inflated by the fact that the two questions were asked at the end of the survey – they had already had to think about topics involving religious instruction and Christian values. Thus in answering the last questions, respondents might have also been thinking in terms of “respecting values.”

The religious preferences of Estonians and non-Estonians vary widely. Thus for instance 29 per cent of Estonians are Lutheran adherents, but only 1 per cent of non-Estonians are proponents of Lutheranism. On the other hand, 65 per cent of non-Estonians are Orthodox. A total of 55 per cent of Estonians do not profess any religion as opposed to only 24 per cent of non-Estonians. Thus the non-Estonians include a markedly greater number of people who do identify themselves in terms of a religion. See Figure 29.

Figure 29. What is your faith or religion? N=1000

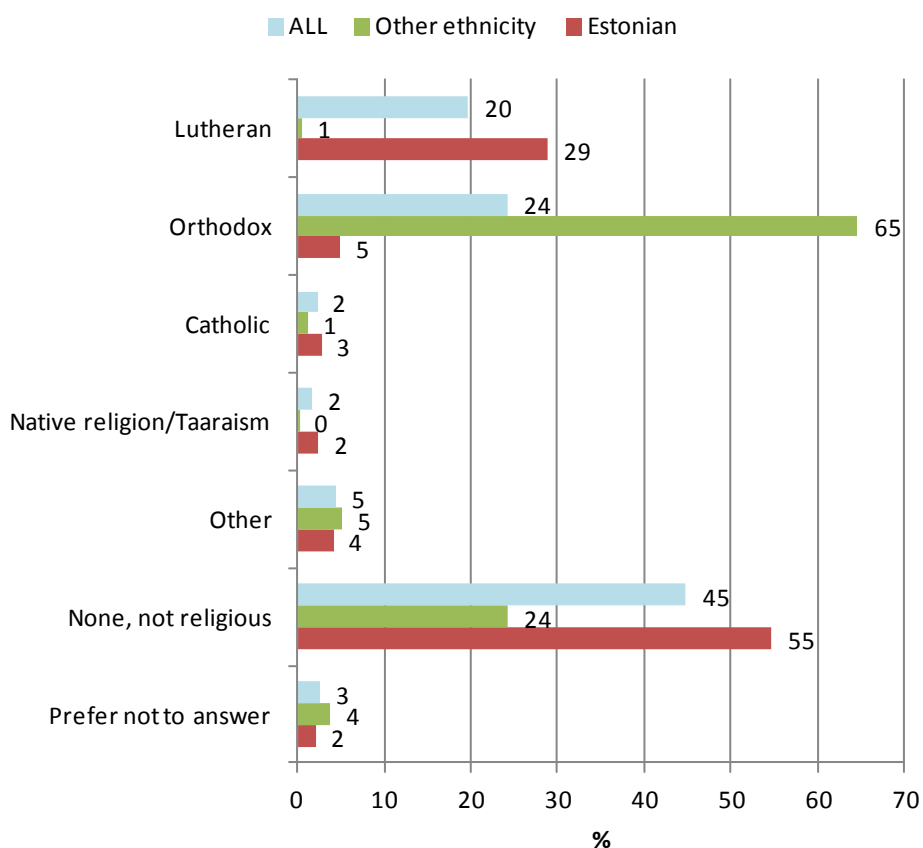




Figure 30. What is your faith or religion? By age group, n=1000

◆ 15-24 y. ■ 25-34 y. ▲ 35-49 y. □ 50-64 y. ● 65-74 y.

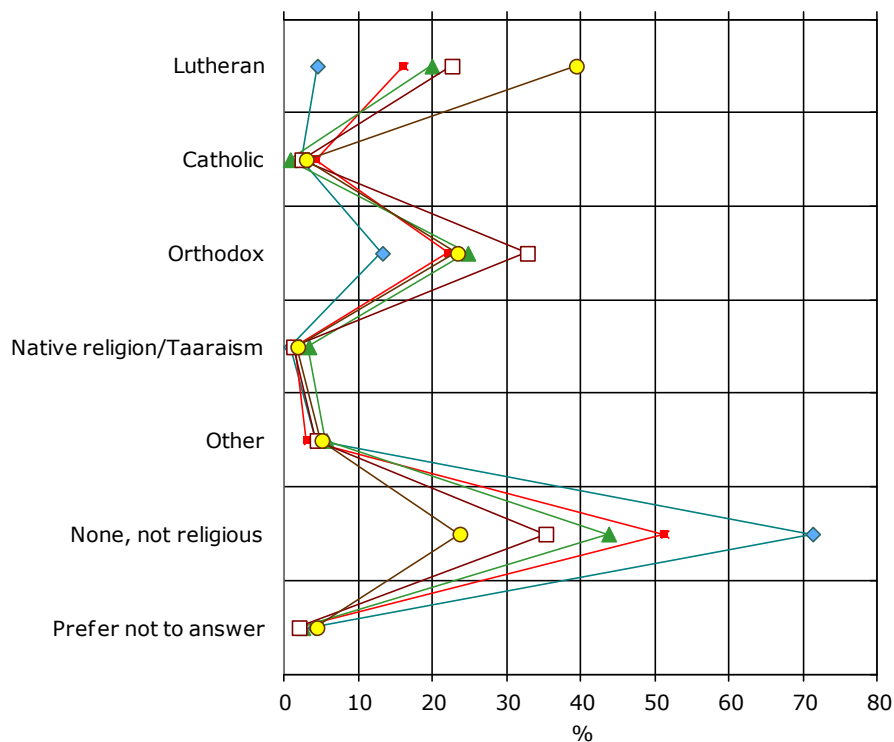


Figure 30 shows the results for this question for different age groups. We see that the youths include more non-religious people (71 per cent) and the least Lutherans and Orthodox. The two older age groups had more than the average share of Lutherans and Orthodox adherents. Age-related differences of this magnitude were not seen among Catholics, native religion adherents and other religions.



CONCLUSIONS

Of the inhabitants of Estonia, 35 per cent had a positive attitude to religion, 60 per cent neutral and 2 per cent negative.

At the same time, 45 per cent of the population said they were non-religious. The rest professed some religion. This was most likely to be Orthodox (24 per cent) or Lutheran (20 per cent). Two per cent said they were Catholic and 2 per cent said they were native religion adherents. Other religions totalled 5 per cent.

Among non-Estonians there were markedly more such respondents than there were among Estonians. Seventy-one per cent of youths did not profess any religion.

In the opinion of 91 per cent of respondents, there are no problems in Estonia with protection for freedom of religion. 4 per cent had a contrary opinion.

In the case of 92 per cent of respondents, freedom of religion had not been violated, while 2 per cent on the other hand said that it had happened. 6 per cent could not say. This study did not determine in more detail what types of cases were considered by respondents to be violations, nor how respondents construed the definition of freedom of religion.

4 per cent of the population said they have had to conceal their religious convictions. Thus it can be said that in general, society is tolerant but in certain cases, disapproval or fear thereof may be encountered. Such cases have been encountered more frequently by youths, by Estonians more often than by non-Estonians, and likely also by native religion adherents.

The media is the primary source of information on freedom of religion topics – 56 per cent. Internet came next with 33 per cent and friends/acquaintances 25 per cent. 14 per cent said they had not obtained information on the topic anywhere. 65 per cent of respondents said that there has been sufficient information on freedom of religion topics, including 32 per cent who answered “completely sufficient.” 15 per cent said there was too little information.

Although a majority take a neutral attitude to religion, religious freedom in Estonia and around the world is quite important for Estonian inhabitants – 68 per cent consider freedom of religion in Estonia important and 69 per cent consider it important in the world. 59 per cent of inhabitants say more effort must be made to protect freedom of religion around the world.

Just over one-half of respondents say that there is no state church (53 per cent), while 18 per cent believe such an institution does exist. 28 per cent said they could not respond to the



question. Awareness is higher among men, the two younger age groups, Estonians and higher-educated respondents.

74 per cent of respondents consider it necessary to ensure possibilities at health care and social welfare institutions for meeting with clergy and for fulfilling religious customs. 68 per cent of the population feels local government should provide deceased without family members to be buried according to their religious tradition.

Similarly to studies conducted previously on the same topic, 68 per cent of the respondents said they believed that general educational curricula should include comparative world religion as a subject. 25 per cent of the population are against this. 54 per cent of respondents believe school curricula should include an overview of the major Biblical stories. A total of 31 per cent of the population considered private schools operated by religious societies to be necessary, while 51 per cent considered it unnecessary.

As to the assertion that medical workers can refuse to perform certain tasks on grounds of their religious convictions – 8 per cent of respondents felt this way in the case of physicians and 5 per cent in the case of pharmacists. The general opinion was nevertheless that official duties should be fulfilled regardless of one's religious convictions.

A total of 26 per cent of respondents considered religious societies' opposition to same-sex marriage a human rights violation and 58 per cent said it was not. 15 per cent could not say.

Respondents felt the status of freedom of religion in Estonia had not become worse in the last 10 years and were largely not concerned that it would get worse in the near future.

45 per cent of respondents agreed with the statement that sexual minorities are the most active group that tries to lead society away from Christian values, and 38 per cent disagreed.

64 per cent of the population agreed that the values of no one religion should dominate in the country yet 54 per cent found that there should be a foundation built on Christian values. And 94 per cent of respondents were in favour of observing the major Christian holidays as public holidays.



Questionnaire (4 pages)

5. FREEDOM OF RELIGION

1. In your opinion, is freedom of religion guaranteed for all inhabitants of Estonia? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*

2. What is the attitude in Estonian society toward the topic of religious freedom? In your opinion, is it...

- 1 Very positive
- 2 Somewhat positive
- 3 Neutral
- 4 Somewhat negative
- 5 Very negative
- 6 *Can't say*

3. Have you or an acquaintance had your freedom of religion violated in Estonia?

- 1 Yes
- 2 No
- 3 *Can't say*

4. Have you or anyone close to you or among your acquaintances concealed your religious convictions or affiliation with religious organizations in order to avoid disapproval?

- 1 Yes
- 2 No
- 3 *Can't say*

5. From what sources have you received information on issues related to freedom of religion in Estonia and the rest of the world? CARD 11

- 1 Press
- 2 Acquaintances
- 3 Internet
- 4 School, university
- 5 In connection with work
- 6 Elsewhere, **where?** _____
- 7 Nowhere
- 8 *Can't say*



6. How sufficient in your opinion is the information on matters related to freedom of religion?

- 1 Completely sufficient
- 2 Somewhat sufficient
- 3 Somewhat insufficient
- 4 Very little
- 5 *Not interested / can't say*

7. Does the media cover issues related to religion and religious activities in a balanced manner? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*

8. How important to you is freedom of religion in ... ? CARD 12

	Very important	Somewhat important	Somewhat unimportant	Not important at all	<i>Can't say</i>
Estonia	1	2	3	4	5
World	1	2	3	4	5

9. How essential to you is it for Estonia to be more active in defending freedom of religion in the world (international organizations, international relations)? CARD 13

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*

10. Has any country or political force tried to influence your views through religion or a religious organization (church)?

- 1 Yes
- 2 No → *CONTINUE TO CARD 12*
- 3 *Can't say* → *CONTINUE TO CARD 12*

11. Please specify how the attempt was made to influence your views.

12. Do you distinguish between the freedom of conscience, freedom of religion and freedom of thought enshrined in the Constitution?

CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*



13. In your opinion, does Estonia have a state church?

- 1 Yes (specify, which church?) _____
- 2 No
- 3 *Can't say*

14. In what cases, in your opinion, could practising religion be detrimental to public order?
CARD 14

15. How necessary, in your opinion, is it for an overview of the world's different religions to be part of the general educational school curriculum? *CARD 13*

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*

16. How necessary, in your opinion, is it for an overview of key Bible stories to be part of the general educational school curriculum? *CARD 13*

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*

17. How necessary, in your opinion, is it for various religious societies / religious organizations to establish private educational institutions belonging to them, such as nursery school, basic school and upper secondary school? *CARD 13*

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*

18. How necessary, in your opinion, is it to ensure possibilities at health care and social welfare institutions for meeting with clergy and for practising religion? *CARD 13*

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*



19. How necessary is it in your opinion that local government provide deceased without family members with burials according to their religious tradition? CARD 13

- 1 Very necessary
- 2 Somewhat necessary
- 3 Somewhat unnecessary
- 4 Very unnecessary
- 5 *Can't say*

20. What effect does the chaplain service in the Defence Forces, prisons and the police have on guaranteeing freedom of religion? CARD 15

- 1 Very favourable
- 2 Somewhat favourable
- 3 Somewhat unfavourable (promotes violation of freedom of religion)
- 4 Very unfavourable (promotes violation of freedom of religion)
- 5 Does not influence freedom of religion
- 6 *Can't say*

21. Have you personally come into contact with the official activities of chaplains?

- 1 Yes
- 2 No
- 3 *Can't say*

22. Religious holidays for people with different religious confessions do not always coincide with public holidays. How necessary do you consider it for ... to allow people to observe holidays in accordance with their religious confession? CARD 13

	Very necessary	Somewhat necessary	Somewhat unnecessary	Not at all necessary	<i>Can't say</i>
Employers	1	2	3	4	5
Educational institutions	1	2	3	4	5

23. Are ... within their rights to refuse to perform certain tasks in their profession, citing their religious convictions (e.g. abortions, sale of contraceptives)?

	Yes	No	<i>Can't say</i>
doctor	1	2	3
pharmacist	1	2	3

24. Is religious organizations' disapproval of same-sex cohabitation a violation of the human rights of same-sex people? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*



25. If the dissemination of Christian positions in society bothers certain groups of inhabitants, is this incitation of hatred? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*

26. To what extent do you agree with the following statements? CARD 16

	Agree completely	Agree somewhat	Somewhat disagree	Disagree completely	<i>Can't say</i>
The situation with freedom of religion in Estonia has worsened during the last 10 years	1	2	3	4	5
I am afraid that freedom of religion will be restricted in the next five years	1	2	3	4	5
It seems that freedom of religion has become restricted recently as some groups tried to lead society away from Christian values	1	2	3	4	5
It seems that sexual minorities are the most active group that tries to lead society away from Christian values	1	2	3	4	5
The values of no one religion should be predominant in the country	1	2	3	4	5
Estonian society should have a foundation built on Christian values	1	2	3	4	5

27. Does it bother you that the major Christian holidays are also public holidays in Estonia? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*

28. Can human rights, including freedom of speech, be restricted on grounds of traditions, culture or religion? CARD 10

- 1 Yes
- 2 Somewhat yes
- 3 Somewhat no
- 4 No
- 5 *Can't say*



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