



**Razumkov**  
centre

# **SPECIFICS OF RELIGIOUS AND CHURCH SELF-DETERMINATION OF CITIZENS OF UKRAINE: TRENDS 2000-2021**

(Information Materials)

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Religion and Church in Ukrainian Society in 2000-2021  
(sociological study):

- Level and nature of religiosity of Ukrainian society
- Religion, Church and society
- Church and state
- Citizen assessment of interreligious, interfaith and interchurch relations

Government documents, statements, documents and appeals  
of All-Ukrainian Council of Churches and Religious Organisations,  
as well as individual Churches of Ukraine concerning relevant events  
and problems in state-confessional relations (in Ukrainian)

The project is implemented with the support  
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Information materials were developed for the meeting of the permanent Roundtable «Religion and Power in Ukraine: Problems of Interrelations» with the support of the Konrad Adenauer Foundation Office in Ukraine

*Background:* The Roundtable «Religion and Power in Ukraine: Problems of Interrelations», organised by the Razumkov Centre in collaboration with the Konrad Adenauer Foundation Office in Ukraine, has been taking place since 1996, consistently bringing together the leaders and representatives of the largest Christian churches and religious organisations in Ukraine. Invitees include representatives of government authorities, the public, the media and the expert community. Key issues discussed at the roundtable concern the improvement of state-confessional relations and the introduction of a partnership model in relations between State and Church in Ukraine. In particular, the Roundtable participants elaborated the draft Concept of State-Church Relations in Ukraine and presented it to the state and the public in 2004, receiving support of the All-Ukrainian Council of Churches and Religious Organisations of Ukraine.

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# RELIGION AND CHURCH IN UKRAINIAN SOCIETY IN 2000–2021

(sociological study)

The Razumkov Centre constantly monitors the church-religious situation in Ukraine, specifically focusing on sociological monitoring of the state and trends of religiosity of Ukrainian society, the level of public confidence in the Church as a social institution, and public opinion on the role of religion and the Church in public life, state and church, interfaith and interchurch relations.

In 2000, the Centre conducted the first ever large-scale study in independent Ukraine on the level and peculiarities of the religiosity of Ukrainians, their understanding of the role of religion and the Church in the life of a man, society and the state.<sup>1</sup> Since then, the Centre's sociological service has been systematically conducting both general and thematic studies on these issues.

The most recent nationwide study was conducted in November 2021 with the support of the Konrad Adenauer Foundation Office in Ukraine and included a nationwide survey of Ukrainian citizens with a sample representing the adult population of government-controlled territories of Ukraine (that is, excluding the temporarily occupied territories of Crimea and some areas of the Donetsk and Luhansk oblasts), as well as online focus group meetings.<sup>2</sup>

A representative survey of the population was conducted on 12–19 November 2021 involving 2,018 respondents aged 18+. The theoretical sampling error does not exceed 2.3%.

In addition to traditional monitoring questions, the latest study has particularly focused on citizens' perceptions of how the Church responds to today's problems and challenges, the role and importance of social service of religious organisations and motivation of religious practices.

The publication presents the sociological study results and compares them to the data of past studies.<sup>3</sup> The research findings are summarised in tables and figures. Comparative analysis of research results makes it possible to briefly outline the trends in the religiosity of Ukrainian society over the past 20 years and make relevant statements.

## LEVEL AND NATURE OF RELIGIOSITY OF UKRAINIAN SOCIETY

**1. Throughout the entire research period, Ukrainian society has demonstrated a fairly high level of religiosity.** In particular,

the number of citizens who identify themselves as believers increased from 58% in 2000 to 71% at the end of 2010.<sup>4</sup> Then, during 2010–2020, the share of believers among adult Ukrainians averaged 70%. At the same time, the 2014 study has found an

<sup>1</sup> For detailed research results for 2000, see N. Dudar, L. Shangina, Religion and faith in the life of Ukrainians, the Razumkov Centre, 2000, Kyiv, 2001, pp.267–280; for 2010, see Church-religious situation and state-confessional relations in Ukraine: results of the decade, trends and problems. Analytical report of the Razumkov Centre, National Security and Defence, 2011, No.1-2, pp.2–77, [https://razumkov.org.ua/uploads/journal/ukr/NSD119\\_2011\\_ukr.pdf](https://razumkov.org.ua/uploads/journal/ukr/NSD119_2011_ukr.pdf).

<sup>2</sup> Overall, 5 focus group discussions were held with the total of 46 participants. The focus groups involved residents of all macro-regions of Ukraine, women and men aged 25 to 65, both faithful of the three largest churches in Ukraine (OCU, UOC-MP, UGCC) and those who do not belong to any creed.

<sup>3</sup> When comparing the results of the last survey with those of previous studies, it should be borne in mind that surveys in 2000 and 2010 were carried out across the entire territory of Ukraine; the 2014 survey was conducted in all regions except the Autonomous Republic of Crimea; and 2018, 2019 and 2020 surveys were carried out throughout the country excluding the Autonomous Republic of Crimea and the temporarily occupied areas of the Donetsk and Luhansk oblasts.

<sup>4</sup> Hereinafter, the terms «believers», «non-believers», «Orthodox», «faithful to the OCU (UGCC, UOC-MP)», «simply Christians», «simply Orthodox» and others mean groups of respondents who associate themselves with relevant categories. The number of representatives of other denominations is insufficient for their statistical analysis as separate groups.

Hereinafter, the following division of oblasts by regions is applied: **West:** Volyn, Zakarpattia, Ivano-Frankivsk, Lviv, Rivne, Ternopil, Chernivtsi oblasts; **Centre:** Kyiv city, Vinnytsia, Zhytomyr, Kyiv, Kirovohrad, Poltava, Sumy, Khmelnytsky, Cherkasy, Chernihiv oblasts; **South:** Mykolaiv, Odesa, Kherson oblasts; **East:** Donetsk, Dnipropetrovsk, Zaporizhzhya, Luhansk, Kharkiv oblasts.

increase in believers from 67% (in the «pre-war» 2013) to 76%, which is typical for society in stress. This figure remains the highest in all years of observation; it has declined with time and now stands at 68%

of respondents (from 87% of the West residents to 59% of those living in the East) (Figures and Tables «Irrespective of whether you go to church or not, who do you think you are?», pp.33-35).

### RESULTS OF FOCUS GROUP DISCUSSIONS

According to focus group interviews, most believers associate religion (many focus group participants prefer the word «faith») with spirituality and moral guidelines:



«Kindness, warmness. Belief in something kind and bright that makes us live» (female, 34, Orthodox, South).

«The basis of moral foundations that represent – in modern terms – those red lines that cannot be crossed» (male, 56, Orthodox, South).

«Faith creates a certain worldview, according to which a person lives and adheres to it. And the postulates of faith that he accepts with his soul» (male, 56, UOC-MP believer, South).

Religion is also a source of knowledge important for understanding the history and development of civilisation:



«Faith and religion for me is an opportunity to study the history of mankind on the basis of all the sacred books of the world» (female, 56, Orthodox, South).

It is a mystery, a sacrament, an alternative to everyday routine and daily problems.

It is an opportunity to listen to the church service or sermon, to talk to the priest and get answers, to pray together, to communicate with other parishioners who share the respondent's values, to feel their support and belonging to a religious community.



«For me, it is important when you pray for something together with others» (male, 60, UGCC believer, West).

Religion also means responsibility for one's actions, making one's own behaviour consistent with religious, church canons and rules.



«You check your spiritual values, whether you do things right or wrong» (male, 60, UGCC believer, West).

Religion is also perceived as a force that unites people around certain values and principles that they uphold and for which they are ready to fight even at the cost of own life. It is the basis, on which they build social relations and create a state.

For non-believers and atheists, religion is a way of influencing people and manipulating their consciousness.



«In general, I feel that religion is a way of influencing people, perhaps even a manipulation in order to somehow fit a certain standard or try to build a model of behaviour for achieving some of their subjective goals» (female, 25, non-believer, East).

«I think that religion has a huge influence on people; sometimes it feels like they are being hypnotised. ... You travel in the bus, for example, and they cross themselves every time it passes some church. Well, there may be 5 churches along the route, and they make the sign of the cross 5 times in a row. It seems that they come to this church and are hypnotised there» (male, 39 rocky, non-believer, West).

Religion may also be perceived as a trend, willingness to follow traditional values, an element of a positive image for modern Ukrainian business people, public figures and politicians, a mechanism for establishing social links for mercantile purposes:



«I know many Jewish people who go to synagogue only to establish connections and make money. Just a get-together» (male, 40, non-believer, South).

«This is what Jehovah's Witnesses and Baptists practice in Lviv – a gang of merchants getting together» (man, 39, non-believer, West).

The respondents also note the superficial, demonstrative nature of religiosity, which often has nothing to do with spirituality:



«I do not mean to offend believers in any way, but for me it is not very natural. They only come to church on Easter, but beat each other, drink and party all other times – this is unacceptable for me. Therefore, I believe that faith is something in people's blood – this is probably true for Western Ukraine, and elsewhere it is somehow not very human» (female, 57, non-believer, East).

«For me, going to church on Easter is a social event before picnics» (female, 57, non-believer, East).

Reflecting on the factors that can change the viewpoint of non-believers and lead them to faith, the focus group participants mentioned the following:

✓ difficult or tragic life circumstances, an urgent need for support, willingness to be heard when all sources of help have been depleted, loss of hope, a sense of hopelessness.






«I think, it is grief. The death of loved ones has a very strong effect» (male, 40, non-believer, South).

«A kind of deep loss. Probably, a chance to find some inner support in a short time» (female, 25, non-believer, East).

✓ a miracle that happened to a person or someone he/she knows, such as healing from an incurable disease, or waiting for a miracle.



 <p>«People want some kind of miracle, especially those who are sick. And they hope to get help if they go to church» (male, 56, non-believer, South).</p> <p>«Maybe this person went to a hospital, and the doctor did not help. Then she goes to church and starts believing» (male, 57, non-believer, Centre).</p> <p>«If I see any evidence of God and believe in it, then I will naturally have faith» (female, 25, non-believer, East).</p> <hr/> <p>✓ faith in eternal life.</p> <hr/>  <p>«The main reason why people go to church, I think, is the promise to somehow revive them after death. That</p>	<p>is, people are comforted that there is something else after death» (female, 47, non-believer, South).</p> <hr/> <p>✓ loneliness, a sense of own futility and uselessness, a need for communication and participation in collective activities, belonging to a community, group.</p> <hr/>  <p>«People want to feel needed in community and see not only four walls and a «zombie box» (TV set), but also live communication» (male, 40, non-believer, South).</p> <p>«There are many people who are weak and lonely, who simply have no one to communicate with. They just want to be in some kind of society, because a man is a social animal» (female, 30, non-believer, East).</p>
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**2. According to study findings, the level of religiosity continues to depend on gender, age, place of residence (urban/rural) and education.**

Religiosity is traditionally higher in older age groups compared to younger ones (in 2021, the fewest believers were found among those aged 18–24 (48%), but their share increases with age and reaches 75% among those aged 60 and older). Also, the number of believers is higher among women compared to men (75% and 59%, respectively), among rural residents compared to city dwellers (75% and 64%, respectively); in people with lower level of education compared to highly educated groups (71% among respondents with incomplete or complete secondary

education, 63% among those with incomplete higher or higher education).<sup>5</sup>

**3. There is clear regional distinction in all aspects of religious and church self-determination of Ukrainians.**

Ukraine’s West traditionally has the highest level of religiosity, while the South and the East have the lowest religiosity. However, compared to 2000, the share of those who consider themselves believers has increased in the South and East, almost reaching the Centre’s indicators, according to the latest survey. Regional peculiarities of certain religiosity dimensions, positions and assessments will be presented further in the text.

<p><b>RESULTS OF FOCUS GROUP DISCUSSIONS</b></p>	
<p>Focus group participants on the lower level of religiosity in the East and South:</p> <hr/>  <p>«Well, as I see it, it went that way historically. Our temples were destroyed, and we had fewer churches... we were taught atheism and didn’t instil [faith] in our children. Now people only started going to churches. I was baptised, even though my parents were communists. It happened somewhere in some house, secretly. But it wasn’t all that serious. We had no opportunity to go to churches» (female, 53, OCU believer, East).</p> <p>«It is more historical thing because the west of Ukraine was under Poland... In the East, specifically in my Zaporizhya region, the dam was built by prisoners – different people gathered here. Perhaps, this is the</p>	<p>reason why we have more atheists, non-believers here» (female, 44, OCU believer, East).</p> <p>«Maybe the East is more urbanized, with many industrial centres. And people weren’t raised this way since childhood. My grandparents were religious people – they had icons and stuff, but I did not understand that. My parents were non-believers» (male, 57, Orthodox, East).</p> <p>«Faith was rooted out for many, many years; churches were demolished, you know, in the post-war period. I was baptised at home. They secretly called for a priest. Although I was born in 1978, it was forbidden to baptise people. It was forbidden to have church weddings. All this was persecuted. People believed in God quietly. And now churches are opening» (female, 45, UOC-MP believer, South).</p>

<sup>5</sup> Higher religiosity of women and people with lower education, however, can be explained by the prevalence of older people among them compared to men and better educated individuals, respectively. Therefore, the share of those aged 60+ among women is 32.5%, and 22% among men; similarly, the share of people with incomplete and complete secondary education is 41%, and there are only 17.5% of respondents with higher education.

#### 4. Respondents' declaring their affiliation with a particular religious organisation or church is not always linked to their self-identification as a believer and may be due, in particular, to socio-cultural or ethnic identity.

Specifically, respondents faithful of the OCU (11%), of the UOC-MP (8%) and of the UGCC (0.6%) viewed themselves as individuals wavering between faith and non-belief, and some (no more than 1%) identified themselves as non-believers or atheists. Among «simply Orthodox», 72% called themselves believers, while 16.5% wavered between faith and non-belief. 2% identified themselves as non-believers or atheists, and 5% were indifferent to religion. This suggests that some citizens' belonging to Orthodox Christians is more likely to be attributed to their socio-cultural or ethnic identity rather than religious identity. This is even more true for the group of «simply Christians», as only 54% of them called themselves believers, while 25% wavered between faith and non-belief, 7% were non-believers or atheists, and 10% did not care about religion.

At the same time, among those who did not associate themselves with any religion, 15% called themselves believers, 16% wavered between faith and non-belief, 25% were non-believers, 17% were atheists, and 20% were indifferent to religion.

The fact that some citizens' belonging to Orthodoxy and Christianity may be linked to socio-cultural and ethnic identity is further confirmed by the answers of ethnic Ukrainians to the question «*Is it necessary to belong to a certain religion or church in order to consider oneself a Ukrainian?*» 14% of ethnic Ukrainians agree with this statement, from 5% in the South to 26% in the West.

When answering the question «*In this case, which church or religion should a person belong to in order to be considered a Ukrainian?*», most respondents mention the Orthodox Church of Ukraine (36% of those who believe that it is necessary to belong to a particular religion or church in order to consider themselves Ukrainians), any Orthodox church (24%), or any Christian church (19%). Belonging to the Ukrainian Orthodox Church of Kyiv Patriarchate (12%), Ukrainian Greek Catholic Church (9%),

Ukrainian Orthodox Church of Moscow Patriarchate (7%) and belonging to any religion (7%) is somewhat less common.

It should be noted that religious identity per se is much less important to citizens than civic or regional identity. When answering the question «*Which social community do you identify yourself with in the first place?*», 68% of respondents answered, «with citizens of Ukraine», 16% «with residents of my city (village)», 8% – «with residents of my region», and only 3% – «with people of the same faith as me», and 1% – «with people of the same Church to which I belong».

Compared to people belonging to other churches and denominations, the faithful of the UOC-MP are most likely to identify themselves with people of the same faith as them (6%). For comparison, the share of such faithful among the OCU and the UGCC believers is 2%. Also, the faithful of the UOC-MP relatively often identify themselves with residents of their cities (villages) or regions (the total share is 32.5%). The number of the faithful of the OCU and the UGCC sharing this view is 15.5% and 20%, respectively.

It should be noted that during the monitoring period, **most citizens have thought that religious faith does not provide for mandatory religious affiliation**. Currently, as many as 58% of respondents (64% in 2000) believe that «*a person can be just a believer and not profess a particular religion*».<sup>6</sup> This view is clearly dominant in all regions except the West, where the majority (55%) of respondents support the view that «*a believer must profess one religion or another*». Most of them are the faithful of the UGCC (58%); their share among the UOC-MP believers is also large (50%). The younger the respondents, the more likely they are to believe that a person can be «just a believer» (their share increases from 51% among those aged 60+ to 68% among those under 25, see Figure «*Which of the following statements about a believer would you agree more?*», pp.38-39).

**5. The distribution of Ukrainians' confessional affiliations has not changed much since the beginning of the monitoring, as most of respondents identify themselves with Orthodoxy (60% in 2021); there are also significant numbers of followers of**

<sup>6</sup> This idea was supported by the majority (56% to 64%) of respondents throughout the entire period of the Razumkov Centre's surveys on the topic (2000-2021).

**Greek Catholicism (9%), as well as those who call themselves «simply Christians» (8.5%).**

Other denominations and religions (Roman Catholicism, Protestantism, Islam, Judaism, etc.) are represented by much smaller number of adherents. It should be noted that the share of those who do not belong to any confession (19%) according to a 2021 study is the highest for the entire period of the Razumkov Centre's studies (15% in 2000, 11% to 13% in 2010-2019, and 15% in 2020). Therefore, it is safe to say that the number of those not belonging to any religions has been growing in the last few years (compared to 2018, their share increased by 8%, Table «Which religion do you belong to?», pp.39-40).

**Confessional self-determination has clear regional specifics.** The largest number of Orthodox Christians is typical for the Centre (67% in 2021), with their numbers reducing slightly in the South (61%) and East (61%). There are only 45% of them in the West; instead, a significant share of western Ukraine residents associates themselves with Greek Catholicism (35%).

Just like the number of believers increases with age, the share of Orthodox Christians increases from 49% among young people aged 18-24 to 66% among those aged 60+ (while the number of believers of other denominations and religions has no statistically significant differences across age groups). The younger the respondents, the greater the number of those who do not belong to any religion (from 15% among those aged 60+ to 25% among those under 25).

**6. In contrast to fairly stable confessional affiliations, notable changes occur in the church self-determination of Orthodox believers due to changes in the organisational pattern of Orthodoxy in Ukraine.**

Until 2018, three largest Orthodox denominations acted in Ukraine de jure and de

facto – the Ukrainian Autocephalous Church (UAOC), the Ukrainian Orthodox Church (UOC) under the jurisdiction of the Moscow Patriarchate (UOC-MP), and the Ukrainian Orthodox Church of Kyiv Patriarchate (UOC-KP).<sup>7</sup>

Meanwhile, many Ukrainians, while identifying themselves as Orthodox (as shown above, linking such identification with socio-cultural and ethnic self-determination), have distanced themselves from all Orthodox churches in Ukraine, calling themselves «simply Orthodox» («simply Orthodox» respondents made 39% in 2000. At the same time, 12% associated themselves with the UOC-KP, 9% – with the UOC, and about 1% – with the UAOC).

In the years that followed one could observe shrinking of the «simply Orthodox» group, which reduced to only 23% of respondents in 2018. Instead, the number of the faithful of the UOC-KP was constantly increasing up to 29% in 2018. The UOC-MP saw the number of its faithful increasing to 24% in 2010, but then it gradually decreased to 12% in 2018. The number of the UAOC believers remained insignificant, fluctuating around 1%.

**In December 2018, the UOC-KP and the UAOC merged into the Orthodox Church of Ukraine (UOC), which received a Tomos of Autocephaly from the Ecumenical Patriarchate in January 2019. However, in May 2019, Honorary Patriarch of the UOC Filaret revoked his signature on the decision to establish the UOC and announced the restoration of the UOC-KP.** Since this church was already deregistered and removed from the Unified State Register of Legal Entities, this provoked protests from the UOC-KP leadership. As stated by the legal department of the Kyiv Patriarchate, «any decisions aimed at depriving the citizens of Ukraine who associate themselves with the Kyiv Patriarchate of the right to freedom of conscience by depriving the church of its religious centre will not be enforced».<sup>8</sup>

<sup>7</sup> This situation developed in the early 1990s as a result of the resumption of UAOC activities in Ukraine (1990); acquisition of the status of a self-governing Church by the former Ukrainian Exarchate of the Russian Orthodox Church (ROC), which, remaining under the Moscow Patriarchate of the ROC, received the name of the Ukrainian Orthodox Church (1990); creation of a new Orthodox institution – UOC-KP (1992). For detailed historical information about the churches and religious organisations of Ukraine as of 2000, see: Religion and society in Ukraine: problems of relations. Analytical report of the Razumkov Centre – National Security and Defence, 2000, No. 10, pp.2-28, [https://razumkov.org.ua/uploads/journal/ukr/NSD10\\_2000\\_ukr.pdf](https://razumkov.org.ua/uploads/journal/ukr/NSD10_2000_ukr.pdf).

<sup>8</sup> Statement of the Legal Department of the Kyiv Patriarchate on the inaccuracy of information from the Unified State Register, 14 December 2019. – Official website of the UOC-KP, <https://www.cerkva.info/news/zayava-yurydychnogo-viddil-u-kyivskoyi-patriarhiyi-pro-nedostovirnist-vidomostej-yedynogo-derzhavnogo-reyestru/>.

**These events confused many believers in terms of their church identification**, which became particularly evident in the second half of 2019, in the first months after the Patriarch Filaret's statement. In October 2019, 13% of Ukrainians associated themselves with the OCU, and additional 8% – with the UOC-KP.<sup>9</sup> That is, the total share of those faithful to the OCU and the UOC-KP (21%) was less than the share of the UOC-KP followers in 2018 (29%), before the creation of the OCU. At the same time, the number of citizens who identified themselves as «simply Orthodox» increased from 23% in 2018 to 30% in 2019, while another 3% did not know which Orthodox church they belonged to.

**This situation has intensified the so-called «dual identity»**,<sup>10</sup> where the respondents equally demonstrate devotion and confidence in both church structures and their leaders, but the need to make a clear choice in favour of either one becomes a difficult task. Specifically, in October 2019, most respondents (54%) who identified themselves as the faithful to the UOC-KP trusted the head of the OCU, Metropolitan Epiphanius, and only 17% did not trust him – not much different from the share

of those who expressed confidence in Patriarch Filaret (64% and 9%, respectively). On the other hand, only 33% of the faithful of the OCU trusted Patriarch Filaret, and 34% did not trust him. A more detailed analysis found that «dual identity» in terms of trust in church leaders was more pronounced among the respondents who identified themselves as the faithful to the UOC-KP compared to those supporting the OCU.

In addition, in October 2019, as many as 57% of the UOC-KP followers supported the provision of Tomos, and only 15% did not support it. Moreover, only 38% of the faithful of the UOC-KP supported Patriarch Filaret's actions, whereas 22% believed that the Patriarch was simply struggling for power, thus harming the Church, and condemned his actions; others either did not have a clear opinion (26%) or were not interested in the matter (26%). **This suggested that the «conflict of identities» should further reduce the number of those who associate themselves with the UOC-KP and, hence, to increase the number of the OCU supporters. This was confirmed by subsequent studies in 2020 and 2021.**

### RESULTS OF FOCUS GROUP DISCUSSIONS

Focus group discussions in 2021 have demonstrated that some citizens refer to visited OCU churches as the UOC-KP temples, are not aware of the official names of Orthodox Churches, operate with such terms as «Ukrainian Church», «Russian Church», «Moscow Church», «Church of the Kyiv Patriarchate». Therefore, when answering questions in a standardized questionnaire regarding the church affiliation, the respondents may incorrectly indicate their Orthodox Church:



*«For most people it is simply more convenient... not to say, 'the Orthodox Church of Ukraine'. So, I say, 'the Kyiv Church', 'the Ukrainian Church', 'the Russian or Moscow Church'. Most people understand that and are no longer confused – they immediately understand what is Moscow's and what is Ukrainian» (female, 47, OCU believer, Centre).*

For some focus group participants, faithfulness to a particular Church (primarily the Orthodox) is quite conditional, while the motives and arguments for belonging are often superficial and situational:

- ✓ associate themselves with the Church, whose temple they got used to visit. In other words, people did not choose a particular Church consciously, but rather selected an attractive temple (good location, aesthetical beauty, special atmosphere or nice priest),

- ✓ admit not seeing the difference between the UOC-MP, OCU, or UOC-KP,
- ✓ at the screening stage (recruiting to focus groups), some respondents identified themselves with a particular Church, but during the discussions they decided that they rather were «simply Orthodox» and that they never made a conscious choice of the Church, or this choice was formal and rather conditional.



*«I do not associate myself with any kind [of] or patriarchy, because it is pure politics. In principle, I do not really look at it in this respect. Again, coming to church is more of a tradition, that is, my mom and dad went there and took me along – there are good memories for me. Again, people who are there have more influence, and the patriarchy doesn't matter» (male, 26, UOC-MP believer, East).*

For some focus group participants, the issue of belonging to a particular Church and choosing relevant temple became particularly important and more principled after the relations between Ukraine and Russia deteriorated.

Some focus group participants deliberately chose the pro-Ukrainian church, namely the UOC-KP, and later the PCU. They stopped attending churches subordinated to the

<sup>9</sup> Detailed results of the study conducted in October 2019 can be found in «State and Church in Ukraine: results of the year and prospects for the development of relations». The Razumkov Centre, Kyiv, 2019, pp.3-39, [https://razumkov.org.ua/uploads/article/2019\\_Religiya.pdf](https://razumkov.org.ua/uploads/article/2019_Religiya.pdf).

<sup>10</sup> «Dual identity» can manifest itself in many areas. More studied phenomenon is called «bi-ethnicity» – the situation where an individual identifies him or herself with two ethnic groups simultaneously. See, for example: R. Lenchovskiy, Bi-ethnors as a «reserve army» for each of the ethno-national components. – National Security and Defence, 2016, No.3-4, pp.124-125, [https://razumkov.org.ua/uploads/journal/ukr/NSD161-162\\_2016\\_ukr.pdf](https://razumkov.org.ua/uploads/journal/ukr/NSD161-162_2016_ukr.pdf).



UOC-MP. Some did so exactly because of the Moscow Patriarchate and Russia, which is perceived as an aggressor. Others refused to attend the UOC-MP churches because of their priests' anti-Ukrainian statements, refusal to read funeral services for the fallen Ukrainian soldiers, extremely negative judgements about the OCU and its faithful (who will «burn in hell» because they chose the «wrong, not canonical» Church).



«I know a lot of people who visited the Moscow Patriarchate cathedral for 20 or 30, but when they started hearing not good things there, it was very difficult for them to shift to the Kyiv Patriarchate church, but they did it and they are very happy now» (female, 41, OCU believer, Centre).

«I would attend the Greek Catholic Church. Evangelicals are far from us, and I would never go to Moscow church» (female, 56, OCU believer, West).

«In the past, I have never distinguished between the Orthodox churches until we had a conflict with the aggressor country. Now I'm closer to our people» (female, 40, OCU believer, South).

Many respondents attend temples of the Church or denomination their parents attended or where they were baptised. Some admit that they did not think about this issue at a conscious age but did not feel the need to change the Church or do not view the Church through the prism of politics. Such views are most widespread among the UOC-MP followers.



«If I was baptised in that church, had my wedding and baptised my children there and received sacraments there, then why should I change the church?» (female, 28, UOC-MP believer, West).

«I can say that this is only a tradition. My grandma took me there from early age, and I still go to this church [UOC-MP]» (female, 55, UOC-MP believer, East).

«I go to the Orthodox Church of the Moscow Patriarchate – my grandmother defended it, fought for it. It would probably be a sin on my part to betray her ideals. Of course, life makes adjustments, but politics should be separate from the Church. Therefore, the fact that it developed historically in Moscow – well, it happened so. This is not a reason to change any views. Our country's policy may change again in 10 or 5 years, so we will have to change back? There must be stability» (male, 42, UOC-MP believer, South).

Depending on the circumstances, some respondents may visit temples of different Orthodox churches or even different Christian confessions; they do not see significant differences between different denominations of the Christian Church and visit a church to pray or commune with God, so the denomination or patriarchy are mere conventions of no fundamental importance.



«If I could not find a Greek Catholic church, I visited any church with a cross on it to pray» (male, 60, UGCC believer, West).

«For me, the church is not about priests – it is rather a place where you can come, pray, be alone, think about something» (male, 32, Orthodox, Centre).

«We have one God – Christ. The main thing is that there is a connection, and a person is connected directly to God and can communicate directly. And it doesn't

matter how – with the help of one priest, or another, or by turning to the saints...» (male, 56, Orthodox, South).

«I come to my husband's village, and they only have a Catholic church. Honestly, I don't see much difference» (female, 28, UOC-MP believer, West).

For some respondents (particularly Greek Catholics) it is important to have iconic figures of hierarchs who serve as role models of faith service or observance of church canons.



«For example, the personalities of Andriy Sheptytsky, Yosyf Slipyi, and Lyubomyr Guzar are important to me. What matters is not what a person says, but how he lives. These people talked and lived the same. That is, they confirmed the faith by their actions» (male, 60, UGCC believer, West).

In their opinion, the UGCC is also more modern and European, as it follows recent trends and better responds to changes in society; these respondents want to be closer to the European way of life, to Europe in general.



«The Greek Catholic Church suits me better than the Ukrainian Orthodox Church – for me, the former is more progressive and modern» (male, 26, UGCC believer, West).

The authority and charisma of the priest who conducts the service and preaches is another important factor for choosing the church:



«Much depends on the parish, on the church itself and a lot depends on the priest» (female, 56, UOC-MP believer, Centre).

«A priest is the key point, as almost everything depends on him» (male, 49, Orthodox, Centre).

«We started going to the church of the Moscow Patriarchate. We got accustomed to its priest – he will always help, he will always explain» (female, 31, UOC-MP believer, South).

Also, respondents may choose the most appealing and attractive, special atmosphere with a beautiful or ancient architecture, a prayed-in holy place – that is, a place, which is good and comfortable to pray in, which is cosy or conducive to a special state and mood.



«In Ivano-Frankivsk, I like to go to the Greek Catholic Cathedral. When you enter this building, there is this soulful atmosphere, where you begin to feel like in a holy place» (male, 60, UGCC believer, West).

«You come there and pray, and you have goose-bumps» (male, 31, UOC-MP believer, West).

The convenient location of the temple, including its closeness to the place of residence, is also important.



«God is one, isn't He? And that's where I'm going. I don't care if it's a square temple, or triangular or round. Also, it is convenient for me geographically, so to say. I mean, I did not choose the church for those reasons (subordination to a particular patriarchy) ... Everything is set there, and I like the priest (female, 44, OCU believer, East).

### PECULIARITIES OF THE STUDY OF «UNSTABLE» CONFESSIONAL-CHURCH IDENTITY

In the situations of dual or uncertain (unstable) identity, researchers should be particularly careful in developing research tools, because if a respondent does not have a clear and unambiguous position, he or she can easily be «pushed» to give a certain answer by formulating a question or answer options.

When studying «dual identity», sociological surveys use a methodology, which consists in asking the question of identity with different sets of answers. For example, since 2020, the question of which Orthodox church respondents belong to has been asked twice (at the beginning and end of the interview) with different sets of answers. In the first case, the options are as follows:

- ✓ Orthodox Church of Ukraine (Metropolitan Epiphanius)
- ✓ Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)
- ✓ Other Orthodox church
- ✓ I am simply Orthodox

Answers to this question can be found in figures «Which Orthodox church do you belong to?», pp.41-42).

In the second case, the options are:

- ✓ Orthodox Church of Ukraine (Metropolitan Epiphanius)
- ✓ Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)
- ✓ Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)
- ✓ I am simply Orthodox.

Answers to this question are presented in figures «Which Orthodox church do you belong to?» (if UOC-KP is included in the list of churches offered to respondents), pp.43-46.

That is, the options in the first case reflected the «legal reality» (the absence of the UOC-KP in the Unified State Register of Legal Entities). In the second case, those who still associate themselves with the UOC-KP were given the opportunity to choose a separate option (in the first case, they could choose «Other Orthodox church» option). The experience of sociological research suggests that the presence of a separate option in the list of answers is an additional incentive for respondents with a «dual identity» to choose it. In our case, the number of respondents who chose the option «Ukrainian Orthodox Church of Kyiv

Patriarchate» when answering the second question was expected to be greater than the number of those who chose the option «Other Orthodox Church» in the first question.

Indeed, 2% of respondents in 2020 identified themselves as the UOC-KP followers when answering the second question, while the share of respondents choosing the option «Other Orthodox Church» was only 0.5%. Almost the same trend can be seen in the 2021 survey results, where 3% of respondents associated themselves with the UOC-KP (the second question), and 0.6% chose the option «Other Orthodox Church» (first question).

Among those who initially associated themselves with the OCU in the first question, subsequently identified themselves as the UOC-KP supporters (3.5%), «simply Orthodox» or «simply Christians» (7%) and the faithful of the UOC-MP (2%).

However, a comparison of the answers to these two questions with different sets of answers shows that the increase in the share of those who call themselves faithful to the UOC-KP in second question does not lead (as might be expected) to a decrease in the share of faithful of the OCU (which is 24% in both cases), but nominally decreases the share of those who identify themselves as the UOC-MP followers (from 13% to 12%), and those who call themselves as «simply Orthodox» (from 22% to 20%).

The share of the faithful of the OCU in the second question does not decrease, because, for example, among those who chose the option «just Orthodox» in the first case, 11% called themselves faithful to the OCU when answering the second question. Among those who associated themselves with the UOC-MP in the first question, equal share of respondents (4%) identified themselves with the OCU and the UOC-KP in the second question.

Individuals who change their religious, denominational or church affiliation in the course of the survey can be described as having an unstable religious or denominational identity.

**According to the survey results, 19% of all respondents give different answers when answering two above questions regarding their religious, denominational or church affiliation. Also, as shown above, some respondents find it difficult to identify and distinguish between the names of different Orthodox churches because of their similarities.**

When analysing changes in the respondents' association with one or another Orthodox Church, the researchers used the question with the second set of options, as it allows tracking the dynamics of identity changes.

The long and sometimes conflicting co-existence of three large Orthodox denominations has led to both the rejection of any church affiliation by some Orthodox (the «simply Orthodox» group) and the conversion of believers from one Church (jurisdiction) to another. During 2010-2018, the number of the faithful of the UOC-MP was decreasing steadily with simultaneous growth of the number of the UOC-KP followers: in 2018, the UOC-KP was the largest of the Orthodox Churches in Ukraine, uniting 43% of the Orthodox, or 29% of all citizens (figures «Which Orthodox Church do you belong to?», pp.41-46).

Such dynamics reflected Ukrainians' negative attitude to the position of the UOC-MP, which did not condemn Russia's aggression against Ukraine, did not recognise Russia as an aggressor and did not distance itself from the Moscow Patriarchate, thus creating risks of using its network to promote the «Russian World» ideology.

According to the 2021 survey, the UOC-KP has lost most of its faithful, as currently only 3% of citizens have declared themselves followers of this Church. Instead, the number of the faithful of the OCU was increasing from 13% of all respondents in 2019

to 19% in 2020 and up to 24% in 2021. If the share of the OCU followers did not change significantly in the West and South compared to 2020, then it increased notably in the Centre and in the East, from 23.5% to 30% and from 6% to 20%, respectively. As a result, the share of those who call themselves «simply Orthodox» decreased in these regions compared to the previous year (from 29.5% to 21% in the Centre, and from 38% to 25% in the East). However, the «simply Orthodox» remain the largest denominational group in the East (25%) and South (28%).

**Socio-demographic structure of the faithful of the largest churches.** Residents of the Central region are the most represented in the regional structure of the faithful of the OCU (47% of all followers). Meanwhile, the share of residents of the Eastern region increased among the faithful of the OCU to up to 21%, especially compared to 2020 (only 8.5%), while the share of residents of the West (from 31% to 24%) and the South (from 12% to 7.5%) has reduced (*Table «Structure of religious groups», p.47*).

The regional structure of the UOC-MP is most represented by the residents of the Centre (35%) and the East (33%), while the UGCC structure is dominated by those living in the West (94%).

The faithful of the UOC-MP are most represented by the oldest (60+) at 39%, with the fewest (compared to other churches) young followers (7%). For comparison, the OCU and the UGCC have 16% and 15% of young followers, respectively.

Most young people are found among the groups that identify themselves as «simply Christians» (27.5%) and those who do not associate themselves with any religion (25%).

The structure of the faithful of the UOC-MP is also distinctive in that more than two-thirds (68%) of its supporters are women. The shares of men and women among «simply Orthodox» are almost equal, while men make the majority among «simply Christians» and those who do not belong to any religion (53.5% and 55%, respectively).

**7. There is a significant difference between the level of declared religiosity (68% of respondents call themselves believers, and 60% Orthodox) and the level of attribution to a particular religious community.**

When describing church and confessional self-determination, researchers often focus on the nominal self-attribution of citizens to a particular church, although the sign of *churching* should be belonging to a certain religious community. Only 21% of respondents acknowledged membership in the community (which, however, is more than in 2020, when 16% answered positively to the question «*Are you a member of a particular religious community (parish)?*», p.46). Most religious community members (40%) live in the West; there are 18% of them in the Centre, 15% in the East, and 6% in the South. Compared to 2020, the number of members of religious communities increased in the Centre (by 7%), and in the East (by 9%). With age, the respondents are more likely to call themselves members of a religious community (from 11% in the age group of 18-24 to 26% among those aged 60+). Rural residents are also more likely to be members of such communities compared to city dwellers (25% and 19%, respectively); the same is true for women and men (24% and 17%, respectively).

**Belonging to a certain Church does not necessarily mean belonging to a religious community:** community membership was confirmed by 68% of the UGCC believers, 36% of the UOC-MP followers, and 26% of the OCU faithful. This means that the share of religious community members among the faithful increased in all three largest churches of Ukraine, as in 2020, these figures were 60%, 26%, and 19%, respectively. Also, 7% of «simply Christians» and 5% of «simply Orthodox» recognised themselves as members of religious communities (their shares in 2020 was 2% in both groups).

According to this study, members of religious communities who identified themselves with the OCU accounted for 6% of all respondents, which is exactly the same as members of Greek Catholic communities (6%). 4% of all respondents associated themselves with UOC-MP communities.

In total, 12% of respondents (or 59% of those who are members of religious communities) indicated their affiliation with one of the Orthodox religious communities, another 7% – with communities of other Christian denominations (Greek Catholic, Roman Catholic and Protestant), and 0,3% – with communities of other religions. Another 1% indicated their belonging to a religious community but did not clarify the denomination.



This confirms the conclusion about the multi-confessional nature of religiosity in Ukraine.

**8. If in 2000, 49% of respondents confirmed attendance of religious services and meetings and 51% did not attend them, then later attendance of religious services was reported by the majority of respondents** (in 2021 – 51%, from 78% of in the West to 31.5% in the South; from 55-57% in the age group of 40+ up to 32% among those aged 18-24; from 93% of the faithful of the UGCC to 10% of those who do not associate themselves with any religion). Rural residents are more likely to attend religious services than urban residents (57% and 49%, respectively), and women more often than men (58% and 44%, respectively), (Figure «*Do you attend religious services and meetings?*», pp.47-48).

Only 20% of those claiming to attend religious services and meetings do this regularly, at least once a week (from 31% in the West to 12-14% in other regions; from 34% of the UGCC believers to 5-6% of «simply Orthodox» and those who do not associate themselves with any religion). The relative majority of those who attend services and meetings (44%) do so only on religious holidays. In the West, there are only 33% of such people, while in the other three regions their shares range from 49% to 53%. The fewest number of those who go to church only on holidays is found among the faithful of the UGCC – 32.5% (Figure «*How often do you attend religious services and meetings?*», pp.49-50).

It should be noted that the frequency of attending religious services in the West in 2021 reduced compared to in previous years. This is due to the fact that the 2021 study was conducted at the peak of the pandemic, and morbidity rates in the Western region in November 2021 were among the highest in the country. Therefore, the number of those attending religious services in the region decreased from 84% to 78% compared to the previous year, and the share of those attending religious meetings at least once a week dropped from 46% to 31% among those who visit them at all, and from 53% to 34% among the faithful of the UGCC.

When answering the question «*Did you attend church service last Sunday (Saturday, Friday?)*», 21% of respondents gave positive answer (from 39% in the West to 11% in the South; from 26% among those aged 60+ to 12%

among 18-24-year-olds; from 42.5% among the faithful of the UGCC and 38.5% of the UOC-MP followers to 1% among those who do not belong to any religion).

**The decline in church attendance during the COVID-19 pandemic is accompanied by the increased participation in religious services online.**

It is noteworthy that such online services are most visited by residents of Western Ukraine (25%, and from 4% to 7% in other regions), that is, in the region with the most notable decrease in offline attendance of religious services (Figures and Tables «*Did you participate in online religious services?*», pp.51-52).

As many as 40% of the UGCC followers took part in online services. The faithful of the OCU make the second largest audience (12%) of such services, compared to only 4.5% of the UOC-MP supporters. At the same time, offline attendance of religious services among the faithful of the UOC-MP is higher than among the OCU followers (77% and 67%, respectively).

Based on the above, it is logical that the Church's use of the latest information technologies (social media, «church in a smart-phone», etc.) is most favoured by the faithful of the UGCC (66%) and the OCU (49%), while the UOC-MP followers are less positive about it (35%). Region-wise, the West has the most support for such approaches (49%), compared to the country in general (39%) (Figure and Tables «*Currently the Church is actively using the latest information technology...?*», pp.52-53).

**9. Motivation to attend religious services.**

Speaking of the motivation to attend religious services, the attendees mostly mention communion with God (48.5%), as well as participation in prayers and religious rites (48%). Other popular explanations include the following: a religious service helps to calm down and forget about everyday worries (31%); willingness to listen to a sermon (30%); service helps to address burdensome moral issues (25.5%). 17.5% attend services to stay among like-minded people and those who they like; 17% explain that they have done so all their lives, and only 3% attend services because the religious community gives them some help or support (Figure and Tables «*What is the purpose of you attending religious services and meetings?*», pp.53-54).

Residents of the South stand out for their motivation, as their main motive for attending church services is calming down and forgetting

about daily worries (41%), while communication with God is far less important to them (28%) than for residents of other regions.

Compared to older and middle age groups, young people are less likely to seek calmness and solution of moral problems in religious services (for example, only 17% and 14% of respondents aged 18-24 mention such explanations, respectively).

Those who do not attend religious services mostly explain it by not feeling any need to do so (37%); many believe that it is not necessary to attend religious services or meetings in order to practice a particular religion (32%) do not have time for this (27%). Being a non-believer or an atheist as a reason for not attending services is rather infrequent (17%), just like the fact that none of their acquaintances attend religious services and meetings (8%). And only 2% point at the absence of any religious community where they live, or there are no communities of the church or religion to which they belong (Tables «*Why don't you attend religious services and meetings?*», pp.56-57).

It is interesting to note that the last two reasons are most mentioned by residents of the West (7% and 8%, respectively), although the share of those who do not attend religious services in this region is significantly lower

than in other regions. Residents of the West (35%) and the Centre (36%) mention a lack of time more often than those living in the South (23.5%) and the East (15%). On the other hand, people in Western Ukraine are less likely to state that it is not necessary to attend religious services in order to practice a particular religion (21%, compared to other regions, where the share of such answers ranges between 31% and 38%).

People's attitudes toward attending religious services, as well as attitudes toward the Church in general, are shaped by the assessment of those who do attend religious services. Unlike them, people who do not attend such services believe that such services attract more people with low education (11% and 21%, respectively), people with bad luck in life (17% and 29%, respectively), and people with psychological problems (15.5% and 26.5%, respectively).

This points at some people's **biased perception** of the faithful of churches and may **deter them from attending religious services**. Such prejudice is most pronounced among those who do not associate themselves with any religion and those who, while considering themselves believers, but do not belong to any church (Figures and Tables «*If assessing in general, churches are mostly attended by...*», pp.58-59).

### RESULTS OF FOCUS GROUP DISCUSSIONS

Focus group participants mostly mention the following motives for visiting churches and religious services:

- ✓ Prayer, communion with God, the need to feel God's grace.



«To be one on one with God» (male, 31, OCU believer, West).

- ✓ In difficult periods of life or tough situations to get support, a sense of security, advice.



«There can be some difficult moments in life. I understand that, perhaps, God will not help, but at least it is easier for my soul – I feel new inner strength when I leave the church» (male, 56, OCU believer, Centre).

«We turn to God when it's very bad and when there are no other options» (male, 49, Orthodox, Centre).

«When everything's good, a person rarely goes to church... To get stronger in something, to make the right decision, perhaps by consulting a priest. ...often people turn to God if there is any trouble in life – health problems, family troubles, business difficulties» (female, 44, OCU believer, East).

- ✓ Psychotherapeutic help, restoration of psycho-emotional balance through prayer, service, confession, communication with priests.



«Of course, the church for me is like visiting a psychologist, you know? You come, you listen, you stay there for a while and you really get better» (female, 56, UOC-MP believer, Centre).





«There I get some such positive charge» (male, 40, UOC-MP, Centre).

- ✓ Analysis of own actions and thoughts, reflection on plans for the future, work on oneself, self-improvement, the desire to become better and repent.



«Whoever has done something, they light candles to wash off some bad things» (male, 56, OCU believer, Centre).

«I can personally say this that a person goes to church in order to work on himself – to get rid of bad qualities and add good qualities, develop good habits, especially useful in society» (male, 30, UOC-MP, East).

<p>✓ The need to feel special atmosphere of the temple, to stay alone outside the social and household routine, to achieve a state of peace, tranquillity, comfort and relief.</p>	<p>✓ Participation in church rites, sacraments, the need to ask for blessings, health for themselves and their loved ones.</p>
<p> «It is more about psychological calm» (male, 26, UOC-MP believer, East).</p>	<p> «I go to church to ask for health for my relatives, my children and my family» (male, 57, Orthodox, West). «More to order forty days' prayers or to lit candles» (female, 34, Orthodox, South).</p>
<p>✓ Spiritual enrichment, spiritual purification.</p> <p> «After going to the church, I devote some time to self-awareness... I learn something new from the sermon and from communication with the religious community» (female, 28, UOC-MP, West). «When in the temple, a person may get some kind of soul cleaning from communion with God... I believe that a person goes to church to feel unity with God, and yet understand many commandments. Just as they say, a person himself cannot reach all this» (male, 57, Orthodox, East).</p>	<p>✓ Tradition (more rarely the habit) to go to church every Sunday or, more commonly, on religious holidays:</p> <p> «Most people go to church as a tribute to a tradition or a certain rite» (male, 57, Orthodox, West). «I'm going to the church because I have to go – that's my persuasion» (female, 42, Orthodox, West). «For us, these are holidays, especially such big ones as Easter. We prepare for it in advance, we get up early and go» (female, 47, OCU believer, Centre).</p>


**10. Does the Church need modernisation?** When asked whether something needs to be changed in the activities of a religious community, whose religious services and meetings they attend, the respondents who attend such services mostly answer that no changes are needed (59%). 13% believe that more attention should be paid to various types of assistance to community members, their support; 13% suggest simplifying rituals and reducing the service duration; 11% want more attention to psychological support of community members; 10% suggest greater focus on community problems. Respondents rarely talk about the need to focus more on religious teaching of community members (6.5%); the need for services and sermons done in their native language (5%);

the need for meetings and services done at a more convenient time (4%). (Figure and Tables «Is it necessary to change anything in the activities of the religious community?», pp.60-61).

The opinion that no changes are needed dominates in the West (69%) and South (67%), as well as among the faithful of the UOC-MP (70%). Residents of the Centre (17%), the faithful of the OCU (18%) and «simply Christians» (20%) are more likely to speak about simplifying rituals and reducing the duration of service. Preaching in the native language is more important for those living in the South (8%), while greater attention to the psychological support of community members concerns «simply Christians» the most (29%).


### RESULTS OF FOCUS GROUP DISCUSSIONS

Focus group participants suggest **investing more church funds in educational and humanitarian programmes, rather than in church maintenance.** Currently, a significant part of the funds, according to respondents, is spent on decorating churches, keeping priests, buying expensive cars and the like.

 «A lot of money is spent on such things as gold, larger church premises, wider windows, a more expensive iconostasis, and so on» (male, 26, UGCC believer, West).  
«The church should be simpler and should not boast of those Mercedes cars and rich houses» (male, 56, OCU believer, Centre).

«We have several churches that can be viewed as role models – they hold concerts, collect donations for kids and gather things for the elderly. But these are rather the exceptions from the rule» (female, 40, OCU believer, South).

**The participants also propose to reduce the duration of service.** According to some of them, this will increase the number of people attending the service.

 «It is rather difficult to stand and listen to the service for an hour or more, especially for young people» (male, 60, UGCC believer, West).

«During quarantine, the service should last 30 minutes» (male, 26, UGCC believer, West).

**Another suggestion is to create more comfortable conditions of service**, especially for pregnant women, elderly parishioners and the disabled – put chairs or benches as in Catholic churches.



«We already talked about Catholic churches that you can sit there, and I really like this idea. Standing the entire service is hard – and if the church is not big enough, it is stuffy and difficult, especially for the elderly or pregnant women» (female, 47, OCU believer, Centre).

«I would like to introduce the culture of benches. It is a shame to sit down during the service and many people do not think about what is said, but «when it will finally end?» (female, 44, UOC-MP believer, West).

Other ideas include **creating an atmosphere of community, favourable conditions for believers to meet and communicate outside the service**; establishing schools, hobby groups and clubs of interest for children and youth at the temple, in which, in addition to the development of skills, they would receive religious education.



«Baptists and evangelicals work very hard with young people, hold various initiatives, organise camps. People make friends there and then they keep helping each other in adulthood» (male, 26, UGCC believer, West).

Placement of instructions, signs for visitors near or inside the temple with a brief description of the rules of church rituals and ordering services.



«I wish churches in our country did something that they have in some temples abroad – everything is written what needs to be done, where to put it, all this. A small guide or instruction, where to go, what to do, how to buy» (male, 32, Orthodox, Centre).

**A recommendation to treat parishioners in the church more loyally and kindly:**



«We baptised a child, and the priest told us the following: ‘If you don’t go to church on Sundays as it should be, then everything that you did is pointless – that you baptise a child, that you even came to church’. It is clear that I will never come to this church again» (female, 31, Orthodox, South).

«Fundamental dogma should always be in Church. It should be more merciful and kind to people (female, 47, non-believer, South).

Believers of the UOC-MP often express a conservative, traditionalist position:



«Our Church is Orthodox. This means the immutability of traditions, the immutability of rituals, the immutability of some specific symbols. If we are talking about change, then let’s call it reformist» (male, 56, Orthodox, South).

«The basic, fundamental things must remain in place. The Church should still be based on its dogmatic positions» (male, 40, UOC-MP believer, Centre).

«The church, just like the state, has its own basic law – the Bible. It is like a constitution for the state. If we will talk specifically about the Orthodox Church, how can you add any other commandments there? It’s impossible. That is, commandments can be applied in different situations, in different relationships with different people, and so on and so forth. But you cannot go beyond and somehow change this. It is also impossible to modernise it somehow because this is the basis» (female, 55, UOC-MP believer, East).

**The language issue is important for the respondents mainly in the context of understanding what the priest is saying during the service.** Many have indicated that they do not understand the Church Slavonic language, some consider it archaic.



«The atmosphere is important to me when the service is in my native language» (female, 42, Orthodox, West).

«Nobody understands Old Slavonic anymore. In Greece, services are held in Greek, in France – in French. In Ukraine, people know Ukrainian, and it is convenient to hear [services] in it» (female, 56, Orthodox, South).

«I did not understand some things in Old Slavonic to the end» (female, 56, UOC-MP, Centre).

It is form that should change, not the content. By content, I mean 10 Commandments that exist in the Orthodoxy. As for the form, it should be more modern. At least, they should stop preaching in Old Slavonic. (female, 48, non-believer).

However, there are still some respondents who got used to the Church Slavonic language:



«It was ridiculous for me to walk into the Ukrainian Autocephalous Church and hear a service in Ukrainian and not in Old Slavonic as I was used to hearing» (female, 45, UOC-MP believer, South).

Some of the respondents do not want to listen to sermons in Russian, considering it alien:



«I believe that the church is Ukrainian and that prayers should be in Ukrainian, as the entire country switches to Ukrainian» (male, 56, OCU believer, Centre).



**11. Only 9-13% of respondents regularly provide material support to the Church;** the relevant indicator did not go beyond this range during the entire monitoring period. At the same time, the number of those who «rarely» provided such assistance decreased from 38% in 2000 to 26.5% in 2021, and those who «never» provided it, from 36% to 30%, respectively. Accordingly, the number of those making donations on major holidays and paying for religious rites increased from 16% in 2000 to 31% in 2021 (Figure and Tables «Do you support the Church financially?», pp.55-56).

In 2021, regular material assistance to the church is provided by 41% of members of the religious communities, and only by 6% of non-members of communities; occasional assistance is provided by 32.5% of members and 24.5% of non-members, respectively; donations on major holidays and payments of rites are done by 23% of members and 32% of non-members, respectively. 4% of members and 37% of non-members never provide financial assistance to the church.

Since the Western Ukraine has the largest share of residents who are members of religious communities, it is logical that this region has the highest proportion those who regularly support these communities with material assistance (28%), compared to 6%-11% in other regions. Among the faithful of various churches, regular help to the church is most widespread among the UGCC followers (40%).

Most of those who never help the church can be found in the East (40.5%), among young people (51% of those aged 18 to 24), and among those who do not associate themselves with any religion (74%).

## RELIGION, CHURCH AND SOCIETY

**1. The Church continues to remain among the top social and political institutions by the level of public confidence (along with the Armed Forces and volunteer organisations).** However, compared to 2010, when public confidence in the Church reached its maximum of 72.5%, this figure is now at 63.5% (Figure «Do you trust the Church?», p.62). In the regional context, the level of confidence correlates with the general level of religiosity – if 81% of respondents trust the Church in the West (level of religiosity 87%), then this figure in the East is only 51% (level of religiosity 59%). Across all regions, the number of those

who trust the Church exceeds the number of those who do not trust it. The results of focus group discussions show that the Church is perceived above all as a non-state spiritual institution of society, independent of the state and politics, called to promote moral and spiritual values.

**2. Among the highest hierarchs of the Churches of Ukraine and Churches directly involved in the religious and church situation in Ukraine,** Metropolitan Epiphanius of Kyiv and All Ukraine enjoys the highest level of confidence, as 50% of respondents trust him, and only 15% do not trust him. Compared to 2019, the share of those who trust him increased by 11% (Tables «Do you trust the following hierarchs of the churches?», pp.63-65).

Other church figures assessed by respondents include Metropolitan Onufriy of Kyiv and All Ukraine (33.5% trust him, and 28.5% do not trust him, respectively), Patriarch Filaret of Kyiv and All Russia-Ukraine (35% and 20%), the Supreme Archbishop of Kyiv and Halych Sviatoslav (Shevchuk) (36% and 12.5%), the Ecumenical Patriarch Bartholomew (33% and 15%), and Pope Francis (42% and 15%).

The only negative trust-distrust balance is found in respondents' attitudes to Patriarch Kirill of Moscow and All Russia. The trust in this man fell from 38% in the «pre-war» 2013 to the current 19%, and the level of distrust increased from 25% to 42%. A study of the dynamics of this indicator shows that the main reason for the decline in trust is the open support of Russia's aggressive actions against Ukraine by the Moscow Patriarchate and personally the Patriarch.

It should be added that people in the East show low confidence in all these hierarchs – the highest level of trust is held by the Primates of the OCU and the UOC-MP (28% each).

**3. The level of recognition of the Church's moral authority is lower than the level of people's confidence in the Church.** This indicator has been decreasing constantly during 2010-2020 from 56% to 44.5%. At the same time, the share of those who did not consider the Church a moral authority increased during this period from 27% to 40%. However, the 2021 indicators are more

optimistic, as 48% now consider the Church a moral authority, while 31% disagree with this statement, although this figure is still lower than in 2010 (Figure and Tables «*Is the Church a moral authority for you today?*», pp.66-67).

Citizen opinions vary from region to region and depend on their confessional and church affiliation. Therefore, the Church is a moral authority for 69% of Ukrainians living in the West, and only for 37% and 38% of those living in the South and East, respectively. However, it is in the South and East that the recognition of the Church as a moral authority has grown most markedly since the previous year. If in 2020, the majority or relative majority of respondents in the East and South (67% and 42%, respectively) did not consider the Church a moral authority, then now the shares of those who either consider or do not consider the Church an authority, are almost equal (37% and 35% in the South, 38% and 40% in the East). By the confessional-church affiliation, the Church is a moral authority for 79% of the faithful of the UGCC (the highest rate) and for 6% of those who do not belong to any religion (the lowest rate).<sup>11</sup>

The level of recognition of the Church as a moral authority decreases significantly with younger age – from 55% among those aged 60+ to 35% among respondents under 25. The youngest age group is the only one with the domination of those who do not consider the Church a moral authority (43%).

Respondents who do not consider the Church a moral authority often mention the

fact that the hierarchs of the Churches are by no means role models of morality (44%). 29% note that religion and the Church have nothing to do with morality; 24% say that the Church does not respond to the demands and problems of modern life; 20% state that the Church demands privileges for itself (energy, taxation, land use, etc.), rather than for insolvent citizens; 12% believe that the Church does not change the order and duration of services and sermons, disregarding the fact that it does not always fit the modern pace and way of life; 10% think that churches are mostly attended by people, with whom there is no willingness to have anything in common (Figure «*Why don't you consider the Church a moral authority?*», p.67).

**Citizens' attitude to the morality of the clergy is quite critical.** Only 21% of respondents (26% in 2010) expressed confidence that «*the majority of clergy are deeply moral and spiritual people*», with this proportion being more or less the same across all regions, ranging from 19% to 23%. Somewhat higher is this figure among the faithful of the UOC-MP (35%), the UGCC (26%), and the OCU (25%). The younger the respondents, the less likely they to note high moral and spiritual qualities of the clergy – the share decreases from 26% among those aged 60+ to 17% among those under 25.

During the entire monitoring period, the prevailing opinion was that «*the clergy, like most of us, have all the virtues and sins*». Currently, this opinion is shared by 47.5% of respondents (44% in 2010). It prevails across all confessional-church groups.

### RESULTS OF FOCUS GROUP DISCUSSIONS



«*The Church should... help people spiritually in some way. Help the poor. But it turns out the opposite – people stupidly come and bring their last money there. And then ... (priests) drive cars worth 100 thousand dollars. And poor people, those old ladies bring this money to church from their pensions, and [priests] spend it on cars*» (male, 39, non-believer, West).

«*In Chernihiv, each church has its own price for everything, and it is quite high. That is why Chernihiv churches are a really big business structure*» (female, 47, OCU believer, Centre).

«*Rivne oblast, Dubrovitsky rayon, Smorodsk, the Church of the Moscow Patriarchate: they walked around the*

*village, collected 50 hryvnias from every household and said, if you die, we will not give a funeral service for you, unless you pay*» (male, 66, OCU believer, East).

«*In 2014, I worked for a security firm and guarded the monastery. It is located on 16th Fontana. And there were people who you really wanted to believe. But when you see those priests, you want nothing but to forget the church and never go there again. They (priests) never talked about the soul – only some business issues. Instead, poor pilgrims who live there, eat there, clean there – these were the ones who talked about the soul. The priests just come in driving 100 thousand-dollar cars, discuss some business interests and leave*» (male, 40, non-believer, South).

<sup>11</sup> The Church is a moral authority for 69% of the faithful of the UOC-MP, for 64% of the OCU followers, for 40% of «simply Christian», and for 37% of «simply Orthodox».



«This important man arrived in small churches, in small communities and gave a thousand dollars to the church. Then the priest openly told people – now you see who you must vote for!» (female, 41, UGCC believer, West).

«In Odessa I haven't seen much influence of the Church. Then I travelled a lot in rural areas, and people in villages listen to priests rather attentively. What the clergyman says, that should be done, even «Vote for this deputy!» And the entire village will vote accordingly» (male, 40, non-believer, South).

Some respondents called for a mechanism to replace the priest at the request of parishioners:



«The church community (should have) a decisive word about the pastor. Because we have a situation where the pastor is behaving unworthily, and it is difficult to replace him – the community has no opportunity to do so... People should have more rights to choose a priest» (male, 60, UGCC believer, West).

«How do they choose a priest? Well, for his superiors, the main criterion is material – it is about the sums he can pass on higher. But there are a lot of people, including really highly educated, among the parishioners of my church, including doctors and candidates of sciences. And there really aren't that many clergymen of this level of literacy and dignity» (male, 56, UOC-MP believer, South).

#### 4. Assessment of the role and functions of the Church in society.

Positive social role of the Church has been appreciated by citizens throughout the entire monitoring period. However, with the onset of hostilities in the East, the share of those who described the role of the Church as positive (52.5% in 2014) dropped to 40% in 2020. Then in 2021, the share of those appreciating the positive role of the Church has increased back to 49.5%. Compared to the previous year, the share of such respondents increased in all regions except the West (where it has always been high, reaching 71% in both 2020 and 2021). It increased by 10% in the Centre, by 15% in the South, and by 16% in the East (Figures and Tables «What role does the Church play in modern Ukrainian society?», pp.69-70).

When assessing the role of the church, two youngest age groups are more sceptical about it. Specifically, only 40% of respondents aged 25-29, and 31.5% of those under 25 view this role as positive.

The positive role of the Church is mostly confirmed by the faithful of the UGCC (89%), as well as the UOC-MP (68%) and the OCU (66%); only 11% of those who do not associate themselves with any religion share this view.

33% of respondents believe that the Church does not play a significant role (from 20% in the West to 45% in the East; from 5% of the faithful of the UGCC to 54% of those who do not belong to any religion).

It should be emphasised that respondents rarely mention the negative role of the Church: during the entire monitoring period, the share of those supporting this opinion did not exceed 7% of respondents (currently it is 4.5%).

#### 5. Respondents were asked how adequately the largest churches and religious organisations of Ukraine respond to the challenges and problems of today.

First of all, it should be noted that Ukrainians are poorly informed about the reactions or positions of the largest Ukrainian churches on many issues. Above all, this concerns digital IDs, mass migration, attitudes toward LGBT communities, international terrorism, and global warming (more than half of respondents know nothing about the churches' reaction or position on these issues).

Respondents often note that Ukraine's largest churches and religious organisations are active in addressing such issues as the need of psychological support to people (36%), the crisis of morality and spirituality (36%), raising children and adolescents (35%), the crisis of family relations (31%), military conflicts (30%), the COVID-19 epidemic (27%), (Figures «How adequately do the largest churches and religious associations of Ukraine respond to the following challenges and problems of today?», pp.71-80).

Speaking of attitudes towards LGBT communities and digital IDs, respondents are more likely to believe that the largest Ukrainian churches would rather take a conservative approach that does not meet the demands of the times instead of taking an active stance to help address these issues. When assessing the attitude of Ukrainian churches to abortion, global warming and mass migration, almost equal shares of respondents assess their positions as conservative, which do not meet the demands of the times.

In these assessments, residents of the West tend to be more positive about Ukrainian



churches' positions on most issues than residents of other regions. In relation to LGBT, people living in the South are more positive about the position of Ukrainian churches compared to other regions – as many as 19% of respondents in the South see active position of churches that contributes to addressing this issue, while in other regions this share ranges from 10% to 15%. With age, the respondents are increasingly more likely to positively assess the position of Ukrainian churches on most issues.

It is quite logical that the faithful of the OCU, UOC-MP and UGCC would support the position of the churches on most issues. The only exception is the low support of the UGCC followers of the largest churches' position on digital IDs – only 8.5% of them consider this position active that helps address the issue, while 19% see this position as conservative, which does not meet the demands of the time. The same is true for attitudes to LGBT communities (12% and 21%, respectively). However, the question remains whether they consider these approaches too liberal or, conversely, too conservative.

When asked about the **Church's side in «poor and disadvantaged vs powerful and rich»**, citizens tend to believe that the Church is somewhat more supportive of «powerful and rich» (on a ten-point scale, where «1» means «defending the rights of the poor and disadvantaged», and «10» means «defending the rights of the powerful and rich»). Since 2010, when this question was first asked in monitoring, the assessment of the Church's position has constantly shifted towards the belief that it is likely to support the «powerful and rich» (from 5.2 points in 2010 to 6.2 points in 2020). However, the results of the last survey no longer confirm this trend, as the average score was 5.5 points. To some extent, this may be due to the growing moral authority of the Church compared to previous years (Figure «*Is it true that churches in Ukraine defend the rights of the poor and disadvantaged or are they always on the side of the powerful and rich?*», pp.81-82).

It should be noted that the younger the respondents, the more often they are to believe that the Church is on the side of the «powerful and rich». Instead, the faithful of the

UGCC and the UOC-MP tend to think that the Church would rather back the «poor and disadvantaged» (4.7 and 4.8 points, respectively).

29% of respondents are aware of cases when the Church (religious organisation) built and maintained medical and social institutions (hospitals, hospices, nursing homes, orphanages, etc.), but the vast majority (69%) never heard of it. (Figures and Tables «*Are you aware of any cases when the Church constructed and maintained...?*», p.82). Residents of the South (20%) and representatives of the youngest age group of 18-24 (17%) have least heard about such cases. Instead, the UGCC (45%) and the UOC-MP (37%) followers are best informed about such examples.

36% of respondents, who are also members of religious communities, report that their community has carried out environmental activities aimed at cleaning parks and forests, clearing small rivers, introducing waste sorting, conducting mass events against harmful industries (Figure «*Has your religious community conducted the following environmental activities...?*», p.85).

Most religious community members report that coronavirus vaccination issues have been raised at community meetings. More specifically, 24% confirmed that they were recommended to vaccinate at these meetings; 27% said that at the meetings they were told that vaccination was a voluntary choice of every person; and only 4% stated that they were not advised to get a vaccine (Figure «*Has the issue of coronavirus vaccination been raised at you community meetings?*», p.85).

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«We have a vaccination centre in Ivano-Frankivsk in a Greek Catholic church» (female, 41, UGCC believer, West).

«We have two teachers who are believers, but they are suspended from work now because of no vaccination. They have a religious background, yes, and they do not work» (female, 56, UOC-MP believer, Centre).

«Well, there are many very religious people who will unquestioningly listen to the church, and it will be a problem if the church speaks out against [vaccination]. It means there will be more sick people, more dead, and everything will get worse.... Therefore, in this case, it is desirable to keep them neutral and not to impose a particular point of view» (male, 26, UOC-MP believer, East).

**6. When answering questions about the main goals of churches and religious organisations in Ukraine,** respondents mostly mention worshipping God and praying together (48%), providing spiritual support to people experiencing spiritual crisis (47%), helping vulnerable people (30.5%), promoting moral recovery of society (25%), and protecting traditional values (19.5%) (Figure and Tables «*What are the main goals that churches and religious associations in Ukraine should pursue?*», pp.83-85).

Compared to other regions, residents of the West (68%) and the faithful of the UGCC (75%) are more likely to mention worshipping God and common prayers; the frequency of mentions increases with age – from 42% among respondents under 25 to 50% among those 60+).

As the age of respondents increases, one can observe the growing share of those who believe that the main goals should include spiritual support for people experiencing spiritual crisis (from 35% to 50%), helping vulnerable population (from 25% to 33%), and protecting traditional values (from 15% to 20%).

In contrast to the faithful of the OCU and UOC-MP, the UGCC followers are much less likely to mention assistance to socially vulnerable populations as one of the Church's goals (33%, 33% and 13.5% respectively).

If one compares the answers to two questions «*What are the main goals that churches and religious associations in Ukraine should pursue?*» and «*What are the main goals implemented by the church or religious association that you belong to?*», they appear quite similar. That is, respondents often believe that the church or religious association to which they belong, meet their expectations. Respondents mention the following goals implemented by their church: worshipping God and praying together (57% of those who associate themselves with a particular church or religious association); providing spiritual support to people experiencing spiritual crisis (43%), protecting traditional values (27%), promoting moral recovery of society (24.5%), helping socially vulnerable populations (21%) (Figure and Tables «*What are the main goals implemented by the church or religious association that you belong to?*», pp.86-88).

### RESULTS OF FOCUS GROUP DISCUSSIONS



*«I know several people who were addicted to drugs – so badly that they could die soon. And then, some American church saved them in this way, that is, they are now businessmen and so on» (male, 56, OCU believer, Centre).*

*«If you take the Baptists, I know many friends who were drug addicts, alcoholics – they (Baptists) help a lot. Personally, I have 5 acquaintances who have stopped using drugs and alcohol. They were nearly dead – but became normal people. They are now believers; they quit drinking and do not smoke. Normal people» (male, 40, non-believer, South).*

Compared to other respondents, residents of the West (78%) and the faithful of the UGCC (78%) are more likely to mention worshipping God and praying together as the goal implemented by their church; the frequency of achieving this goal increases with the respondents' age (from 44% among those under 25 to 62% among those aged 60+). Also, people in Western Ukraine tend to mention the realisation of the goal of educating youth (20%) more frequently than residents of other regions (from 8% to 11%).

Providing spiritual support to people facing spiritual crisis by the church is the most widespread in the South (52% of respondents), compared to other regions (from 41% to 43%).

Unlike the faithful of the UGCC, the UOC-MP and the OCU followers often note that their church helps socially vulnerable populations (9.5%, 26% and 21%, respectively); protects traditional values (22%, 31% and 29.5%), while their church's involvement in educating young people is less widespread (28%, 10% and 14%, respectively). Also, compared to the UGCC (7%), the UOC-MP and OCU (2% each) are less involved in organising religious education and teaching the basics of religion.

**7. When assessing which churches and religious movements in Ukraine best respond to the challenges and problems of today,** respondents most often name the Orthodox Church of Ukraine (32%) – from 39% in the West to 21% in the East; the Ukrainian Orthodox Church of Moscow Patriarchate (14.5%) – from 20% in the South to 11% in the West; and the Ukrainian Greek Catholic Church (14%) – from 43% in the West to 1.5% in the East; the Ukrainian Orthodox Church

of Kyiv Patriarchate (9%) – from 13% in the South to 4.5% in the East; the Roman Catholic Church in Ukraine (5%) – from 12% in the West to 0.6% in the East; Protestant churches in Ukraine (3%) – from 3.5% in the Centre to 1% in the South; and Muslim communities in Ukraine (1%) – from 3% in the South to 0% in the West.

Therefore, **the larger is the church (religious organisation) by the number of the faithful, the more often it is called the most adequately responding to the challenges and problems of today** (Figure and Diagrams «Which churches and religious movements in Ukraine best respond to the challenges and problems of today?», pp.88–89). This is due to the fact that **respondents are likely to name «their» church (that is, the one they belong to)**. For example, as many as 75% of the faithful of the OCU call their church as the most adequate in responding to challenges; the same is true for the UOC-MP followers (also 75%). The number of such people among the UGCC supporters is even higher at 83%. Meanwhile, «simply Orthodox» and «simply Christians» are still inclined to name the OCU in this capacity among other churches (23% and 22%, respectively).

**As for those who do not associate themselves with any religion, 51% believe that no church or religious organisation responds adequately to the challenges and problems of today** (this opinion is shared by 31% of «simply Christians» and 22% of «simply Orthodox»). The younger the respondents, the more they are critical of the church's ability to adequately respond to modern challenges, referring to the OCU (the share of positive assessments decreases from 35% among those aged 60+ to 26% among respondents under 25), and to the UOC-MP (20% and 5.5%, respectively).

**8. Ukrainians believe that providing social services, helping and supporting people should be one of the leading or the most important activities of the church or religious association.**

32% of respondents agree that social service should play a leading role in the church activities; 37.5% think that social service is an important but not the primary activity

of the church. Only 7.5% of respondents believe that social service is an insignificant church activity, and only 7% think that the church (religious association) should not engage in social service at all (Figure and Tables «What place should social service occupy in the church, religious association activities?», pp.90–91).

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«The church should still provide some kind of social assistance to people. Either it is help to drug addicts, or to single mothers, or the patronage of orphans» (female, 40, OCU believer, South).

«Volunteering ... no pressure, no mixing with government officials. They [the church] have their own function, they have been doing this for more than a thousand years» (male, 56, OCU believer, Centre).

The significance of social service increases with the respondents' age: compared to 54% of those under 25, who believe that social service should be a leading or important church activity, as many as 72.5% of respondents aged 60+ share this opinion.

Moreover, this opinion prevails among 89% of UGCC believers, 85% of OCU followers, 76% of the UOC-MP believers, 63% of «simply Orthodox», 58.5% of «simply Christians», and 59% of those who do not associate themselves with any religion.

**When assessing the types of social service of churches that are of the highest importance for society**, most respondents mention psychological assistance (58%)<sup>12</sup> and protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.) (46%). Additionally, 32% mention child rearing, 26% – religious education, 23% material assistance, 7% vocational guidance and training, 6% organisation of leisure time. 6% of respondents claim that no social service of the Church is important for society (Figure and Tables «In your opinion, what types of social service of churches, religious associations are the most important for society?», pp.91–92).

The West stands out among other regions by its vision of the main tasks and areas of church's social service, as in addition to psychological assistance (44%), local residents

<sup>12</sup> «The church must comfort those who come there. I mean, people who come with hope. That is, they need comfort» (female, 47, non-believer, South).

consider child rearing (44.5%) and religious education (40.5%) as most important social services.

Similarly, the faithful of the UGCC rank religious education (54.5%) and child rearing (52.5%) as top social services, less frequently mentioning psychological assistance (47%) and protection of vulnerable populations (42%). Compared to young respondents, representatives of older age groups are more likely to emphasise the significance of psychological and material assistance, child rearing and religious education.

**When assessing the types of social service of churches and religious associations, which would be interesting for them personally,** 34% of respondents mention psychological assistance, 21% protection of vulnerable populations, 19% child rearing, 18% religious education, 13% material assistance, 7% organisation of leisure time, and 6% vocational guidance and training. 28% report not to be interested in any kind of church's social service. Compared to other regions, residents of the Centre frequently mention psychological assistance (43%), while residents of the West talk about religious education (29%). Moreover, people living in these regions (25.5% in the West, and 21% in the Centre) would be interested in child rearing support (Figure and Tables «*What types of social service of churches, religious associations would be interesting for you personally?*», pp.93-94).

Compared to the followers of other churches, the faithful of the UGCC are much more interested in religious education (35%), assistance in child rearing (31.5%); unlike the faithful of the OCU and UOC-MP, they are less interested in psychological and material assistance. 50% of those who do not belong to any religion, have no interest in any kind of social service of the churches.

In contrast to younger respondents, representatives of older age groups are much more likely to express interest in psychological and material assistance, child rearing and protection of vulnerable populations.

**58% of respondents claim that they have never personally experienced any type of social service of churches and religious associations.** This kind of response is the most

widespread among the residents of the South (73%), young people under 25 (73%), those who do not associate themselves with any religion (78%), and «simply Orthodox» (71.5%). This answer is the least common among the faithful of the UOC-MP (39%) and the UGCC (38.5%), while the share of the faithful of the OCU giving this answer reaches 57% (Figure and Tables «*What types of social service of churches, religious organisations have you experienced personally?*», pp.94-95).

The most popular types of church's social service personally received by respondents include psychological assistance (18%), religious education (11%), protection of vulnerable populations (6%), assistance in child rearing (5.5%), material assistance (4%), assistance in organising leisure time (3%), and assistance in vocational guidance and training (2%).

Compared to people living in other regions, residents of the West are more likely to mention receiving assistance in religious education (20%), raising children (12%), and organising leisure time (7%), while residents of the East (10%) mostly mention protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.).

Unlike younger respondents, older people were more likely to receive psychological and material assistance from churches and religious organisations. Compared to members of other religious and church groups, the faithful of the UGCC mostly receive assistance in religious education (28%), while the followers of the UOC-MP report receiving psychological (29.5%) and material (9%) assistance, as well as assistance in protecting vulnerable populations (14%).

**When assessing the place of social service in the activities of the largest Ukrainian churches,** most respondents (43%) feel that that social service plays a leading or important role in the activities of the Orthodox Church of Ukraine in the first place. According to respondents, social service is also critical in activities of the Ukrainian Orthodox Church of Kyiv Patriarchate (31%), the Ukrainian Orthodox Church of Moscow Patriarchate (29%), the Ukrainian Greek Catholic Church (29%), the Roman Catholic Church in Ukraine (21%), Protestant churches in Ukraine (13%), and Muslim communities in Ukraine (10%) (Tables «*What is the place of social service in the*



*activities of...?»*, pp.96-98). **In most cases, the faithful of different denominations give the highest appreciation to role of social service of their «own» church**, as they are better informed about it.

There is no consensus in Ukrainian society regarding **the need of introducing the institute of medical chaplains**. 39% of respondents consider it necessary; 26% oppose this idea; and 34.5% are undecided (Figure «*Do we need medical chaplains in Ukraine?»*», p.99). With age, the respondents become increasingly supportive of this idea (their share increases from 33% among those aged 18-24 to 44% among the respondents aged 60+). Also, this idea gained broad support from the faithful of the largest Ukrainian churches (66% of the UGCC believers, 54% of the OCU followers, and 51% of the faithful of the UOC-MP). The strongest opposition is found among those who do not identify themselves with any religion (48% of opponents, and only 12% of supporters).

### 9. National orientation of the Church.

In 2000, most Ukrainians (53%) opposed the Church's national orientation in the country, and 29% supported it. During 2010-2020, the share of those who opposed the national orientation of the Church fluctuated around 37-43%, and the share of supporters ranged from 31% to 34% (Figure and Tables «*Should the church, religion be nationally oriented?»*», p.100).

However, according to the latest poll, the share of supporters of this idea has risen to 39%, and the percentage of opponents is now 44.5%. In other words, the number of opponents of the Church's national orientation is still slightly higher than the number of supporters, but the difference between them is small. Obviously, the supporters attach positive connotation to this idea («patriotic position of the Church»), while the opponents, on the contrary, give it negative colouring («national limitations»).

Compared to 2020, the largest growth in the number of supporters of the Church's national orientation was observed in the East, from 12% to 30%. Nonetheless, the number of opponents of the nationally oriented Church in the East and South continues to exceed the number of supporters (with the predominance of supporters in the West and nearly

equal numbers of supporters and opponents in the Centre). If in the older age groups the number of supporters and opponents of this idea has no statistically significant differences, then with age the number of supporters decreases (to 29.5% among those under 25).

The majority of the faithful of the OCU (55%) and the UGCC (54.4%) believe that the Church must be nationally oriented. As for the UOC-MP followers, the shares of supporters and opponents of this idea are not statistically different (43% and 45%, respectively), while the groups of «simply Orthodox», «simply Christians» and those who do not belong to any religion, are dominated by the opponents of national orientation of the Church.

### RESULTS OF FOCUS GROUP DISCUSSIONS

During focus group discussions, some participants suggested that the Church must be patriotic and statesmanlike, in the sense that all denominations should support the statehood, independence and territorial integrity of Ukraine:



«The Church must decide if it is part of the Ukrainian Church community or it is part of a foreign community of Churches» (male, 60, UGCC believer, West).

## CHURCH AND STATE

**1. Since 2000, there has been a significant growth in the share of citizens who agree that the separation of church from state and school from church is a necessary prerequisite for democracy and ensuring the human right to freedom of conscience** (from 36% to 49% in 2021), with the share who disagree with this reducing from 37% to 25%.

The majority or relative majority of residents of all regions agree with this (although the share of residents supporting this statement is the smallest in the West at 39.5%); it is equally supported by the majority or relative majority of all denominational and church groups, except the faithful of the UGCC, where the shares of those who agree and disagree have no statistically significant difference (34% and 39%, respectively) (Figure and Tables «*Do you agree that the separation of church from state and school from church is a necessary prerequisite for democracy...»*», p.101).

A relative majority of respondents (38%) believe that the government treats all religious organisations in Ukraine equally; 17% think that there are churches that are treated better than others; and 8% feel that the government elevates one church over others. Over one-third of respondents (36.5%) were hesitant to answer this question). Compared to 2020, the share of those who believe that the government treats all religious organisations equally has increased by 17%, which is the highest figure for the entire monitoring period (Figure and Tables «Which assessment of the government's treatment of Churches in Ukraine would you rather agree with?», p.102).

The opinion that the government treats all religious organisations equally is the most widespread in the West (63.5%), and the least common in the South (27%) and East (22%). However, compared to the previous year, support for this view has increased in all regions (again, most notably in the West). Similarly, support for this view has also increased across all religious groups, but mostly among Greek Catholics (from 18% to 65%), as well as among the faithful of the OCU (from 27% to 47%) and the UOC-MP followers (from 23% to 40%). At the same time, the faithful of the latter make the largest group among all other denominational and church groups who jointly believe that there are Churches that are treated better than others, and that the government elevates one Church over others (36%; in 2020 it was 49%).

When answering the question, «Which churches does the government treat better than others or elevate over others?» those respondents who share the opinion about a better treatment or elevation of a particular church, usually mention the Orthodox Church of Ukraine (65%). Another 17% name the Ukrainian Orthodox Church of Moscow Patriarchate; 10% the Ukrainian Greek Catholic Church; 5% the Roman Catholic Church in Ukraine, and 2.5% Protestant churches in Ukraine (Figure «Which churches does the government treat better than others...?», p.101).

**Most citizens (currently 58%) are convinced that the Church should not interfere in relations between man and government.** The number of those who believe that, depending on the situation, the Church should either support or criticise the government,

is 15%. And only 11% share the view that the Church has a duty to uphold state power because «the powers that be are ordained of God». Only 8% of respondents feel that the Church has to criticise the government, as its mission is to expose untruths and abuses (Figure and Tables «Which statement do you agree with the most?», pp.103-104).

#### RESULTS OF FOCUS GROUP DISCUSSIONS

Focus group participants expressed the opinion that the Church «ideally» should be independent of government influence and outside politics. However, during the discussion, some respondents concluded that this was impossible, while others felt that it was not right, because the Church should be with the people and participate in everything that concerns the people, but never cross the line and become an instrument of someone's political manipulation. The church cannot be an instrument of state influence on citizens.

The Church has the right to express its position on important social events, issues and problems. But this position cannot be radical or categorical, sow enmity or divide Ukrainians, contain elements of propaganda or imposition; it must be as balanced, cautious, and most importantly - fully comply with the commandments and spiritual values, giving an individual a freedom of choice.



«The church must express its viewpoint so that people have a better understanding of the situation. That is, on the one hand, they state their position, and on the other hand, a person shapes his own opinion regarding the situation or event» (male, 26, UOC-MP believer, East).

«Churches have their own opinion, and they have the right to express it or recommend something to their parishioners. And the believers themselves must think for themselves whether to follow or unfollow it» (female, 47, non-believer, South).

#### 2. Citizen attitude to the idea of introducing the institution of the state church.

During the monitoring period, the number of its supporters decreased from 20% in 2000 to 11% in 2020. In 2021, however, their share increased to 18%, although they continue to be a minority. 58% do not support this idea, and this viewpoint prevails across all regions and all confessional and church groups (Figure and Tables «In some countries...», pp.104-105).

The main arguments of the state church opponents include its inconsistency with either the right to freedom of conscience, or the multi-religious nature of Ukraine: in 2021, the opinions in support of these arguments were divided (42% and 44%, respectively). The thesis about the multi-religious nature of the country is most popular in the West (58% of respondents), and the view that it contradicts the

right to freedom of conscience and will discriminate against believers of other churches is mostly shared in the East (51%) (Figure and Tables «*If you disagree with the introduction of the state church in Ukraine, why so?*», pp.106-107).

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«The state church is an incompatible phrase. In fact, the Church is about spirituality, it is about spiritual relations with God, while the state is an enforcement apparatus, so it is quite difficult to combine them» (male, 60, UGCC believer, West).

«If the state invests, it will demand some benefits from the Church for itself. It is unknown whether it will benefit the community» (female, 42, Orthodox, West).

«The fact is that these should be absolutely separate structures – the state machine and the Church. Because there is a great danger in the potential use of the administrative resource or the state apparatus... The state church will also heat up the voters and push them in the 'right' direction. That is, render unto Caesar the things that are Caesar's, and unto God the things that are God's» (female, 44, OCU believer, East).

«Why is it laid down in the Constitution that the church is independent? If we had a monarchy, this would be a completely different question. And if we have democracy and a change of power, the rulers' views are different, and this may lead to chaos. I mean, it is very dangerous in general» (male, 30, UOC-MP believer, East).

Those who still support granting the state status to one of the churches, often see the Orthodox Church of Ukraine in this role (53%) (Figure «*If you agree with the expediency of a state church in Ukraine, which church should receive such status?*», p.105).

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«I believe that in the current situation, the state should support the Ukrainian Church (OCU), because it has hard times. If you look at Zhytomyr, it only has one temple here. And there will be no development without the state support» (male, 56, OCU believer, Centre).

When asked **who should sponsor building of church and religious network**, in particular temples and chapels, only 9% think that it should be done at the expense of the state budget, and only 5% – at the expense of local budgets. More often than not, citizens share the opinion that this building should be carried out at the expense of voluntary donations from both believers and third parties (30%) or the religious community (23%) (Figure and Tables «*Currently, the church-religious network is being developed actively...?*», pp.109-110).

**3. Despite the fact that most citizens reject the idea of the state church, they increasingly support the Church's greater involvement in state or public rituals** (blessing during the oath of the military and other law enforcement officers, consecration of state institutions, local government buildings, educational institutions).

42% of respondents are positive about it, and only 17.5% have negative attitude to this idea (41% are indifferent or find it difficult to answer) (Figure and Tables «*How do you feel about the increasing involvement of the Church in state or public rituals...?*», p.107).

The share of those who are positive about this idea is higher than the share of opponents in all regions, but only in the West region this practice is supported by the majority (51%) of citizens. With age, respondents become increasingly supportive of the idea (from 29% of those under 25 to 50% among respondents aged 60+). Also, the suggested practice is appreciated by the majority of the faithful of the UGCC (67%), OCU (59%) and UOC-MP (54%).

**4. Citizens are more likely to express a negative attitude to the public demonstration of religious behaviour by some Ukrainian statesmen.**

In 2021, only 21.5% of respondents approve of such demonstrations, 36% are negative about it, and 37% do not care. Only in the West, the shares of those who express positive and negative attitudes to such demonstrations are approximately equal (30% and 31%, respectively).

Among denominational and church groups, only the followers of the UOC-MP are more likely to express a positive attitude to such demonstrations rather than negative one (36.5% and 28%, respectively), while in other confessional groups one can observe a prevailing negative attitude (Figures and Tables «*Some statesmen of Ukraine publicly, including in the presence of the media, demonstrate their religious behaviour...?*», p.108).

**5. Compared to 2010, there has been a significant growth in the share of Ukrainians who believe that religion should not be**



**taught in general schools** (from 31% to 43% in 2021). The number of those who support the idea of compulsory study of religion in schools has decreased accordingly from 21% to 14%, just like the share of those who believe that the basics of religion can be taught as an optional course (from 38% to 33%) (Figure and Tables «Which of the following statements do you agree the most?», pp.110-111).

The majority of people in the East (52%), as well as the relative majority in the South (47%) and the Centre (46%) oppose teaching religion at school. Meanwhile, the relative majority of Westerners (40%) favour its optional teaching, just like the relative majority of the faithful of the UGCC (47%). Speaking of the faithful of the OCU and the UOC-MP, there are approximately equal numbers of those who support the optional study of religion at school and those who oppose this idea.

Also, the idea of teaching religion at school is rejected by the majority (62%) of those who do not belong to any religion, and by the relative majority of «simply Christians» (49%) and «simply Orthodox» (49%). The younger the respondents, the more likely they oppose teaching of religion at school (their share increases from 39% among those aged 60+ to over to 55% among young people under 25).

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«Now there are many representatives of different denominations in the classrooms, so we do not need any conflicts on these grounds» (female, 55, UOC-MP believer, Centre).

«Telling the truth, I would be very cautious regarding the introduction of such [teaching], because there can be too many abuses» (female, 55, UOC-MP believer, East).

«At school, they touch upon religion in the world within history and geography classes. I don't think a separate course on religion is necessary» (male, 31, OCU believer, West).

«In my opinion, it is better for every religion or denomination to organise Sunday schools or something like that, and let it develop. Let people attend such schools – it has always been this way. I think it's a great tradition that needs to continue» (male, 40, UOC-MP believer, Centre).

48.5% of respondents would not support the requirement for their children or grandchildren's current or future school to introduce a course of religious ethics, while 35% would support this idea (Figure and Tables

«Speakers of some churches urge parents to demand introduction in schools...», p.112). If most respondents in the West (51%) would rather support such a demand, people in other regions would have mostly rejected it (from 51% to 57%). Support for this demand increases with respondents' age (from 26% in the youngest group to 39% in the oldest age group), but negative attitude still prevails across all age groups. The majority of UGCC believers (58%) and the relative majority of UOC-MP followers (47%) would support such a demand. In the meantime, supporters and opponents of the idea among the OCU followers are almost even (43% and 42%, respectively), while most of those who do not identify themselves with any religion, «simply Orthodox» and «simply Christians» would not support such a demand.

### CITIZEN ASSESSMENT OF INTERRELIGIOUS, INTERFAITH AND INTERCHURCH RELATIONS

**1. When assessing own attitude to the most widespread religions and religious movements in the country, the vast majority of Ukrainians (74%) express a positive attitude towards Orthodoxy (12% are indifferent and only 1% are negative about it)** (Tables «How do you feel about the following religions, religious movements and churches?», pp.112-118). However, when respondents assess their attitude towards different Orthodox Churches, the picture gets more complicated.

Among the Orthodox Churches, citizen attitude towards the Orthodox Church of Ukraine is the most positive (55% are positive about it, 22% are indifferent and 4% are negative). In the meantime, there is more negativity in relation to the Ukrainian Orthodox Church of Moscow Patriarchate (34%, 24% and 20%, respectively) than regarding any other religious organisation in Ukraine.

Positive attitudes towards the OCU are most pronounced in the West (70.5%) and least notable in the East (43%), but nonetheless, the share of those who have negative attitude towards this church is very low in all regions (from 1% in the West to 6% in the Centre).

41% of respondents in the East, 40% in the South, 31% in the Centre and 28% in the West

have a positive attitude towards the UOC-MP. The share of those who have a negative attitude towards this church is the lowest in the East (8%) and the South (9%), increasing significantly in the Centre (24%) and especially in the West (35%).

The West is the only region where the number of those who have a negative attitude towards the UOC-MP exceeds the share of those who are positive about this church (28%). At the same time, the East is the only region where the numbers of those who are positive about the OCU and the UOC-MP are more or less even (43% and 41%, respectively). In all other regions, a positive attitude towards the OCU outweighs a positive attitude towards the UOC-MP.

As one might expect, positive attitude towards Greek Catholicism is most pronounced in the West (64%), while such attitude in other regions ranges from 20% in the East to 37% in the Centre. At the same time, no more than a few percent of respondents in each region are negative about this denomination.

Support for Roman Catholicism is distributed similarly, with the highest levels of sympathy in the West (45%) and the lowest in the East (19.5%), with a small number of negatives in all regions.

Different picture is observed in people's attitudes towards Protestantism – the shares of those who have positive and negative attitudes towards this denomination are almost equal (14.5% and 14%, respectively) across Ukraine in general. If those who are positive about these denominations prevail in the East (17%, compared to 8% of respondents with negative attitudes), then their shares in the South and Centre are not statistically different, whereas there are significantly more of those who are negative about Protestantism in the West (13.5% and 23%, respectively). The West region is also the only region where a negative attitude towards Islam and Judaism outweighs a positive one. Therefore, there are some obvious negative trends in citizen attitudes in the Western region to some religions, denominations and churches (although negative attitudes are expressed by a minority of respondents).

If the positive attitude to the OCU prevails among the faithful of the UOC-MP (42%, compared to 12% with negative attitude), then in the attitude of the faithful of the OCU to the UOC-MP, on the contrary, is more negative (37%, compared to 29% with positive attitude). The UGCC followers are even more negative towards the UOC-MP (only 10% of positives and 53% of negatives, respectively), while the vast majority (76%) of the faithful of the UGCC have a positive attitude towards the OCU (with 2% of negative attitude). In turn, the faithful of the OCU treat Greek Catholics mostly positively (46% and 5%, respectively). Positive attitude towards Greek Catholics (although not so clearly) also prevails among the faithful of the UOC-MP (30% and 3%, respectively).

It is also worth noting that quite many UGCC followers have a negative attitude towards Protestantism (32% vs 8% of those with a positive attitude), Islam (28.5% and 5%, respectively) and Judaism (17% and 4.5%, respectively).

Negative attitudes towards Islam and Judaism are somewhat more pronounced among senior citizens – for example, 17.5% and 15% of those aged 60+ have negative attitudes towards Islam and Judaism, respectively. At the same time, positive attitudes towards the largest churches in Ukraine the OCU, the UOC-MP, and the UGCC – increases with respondents' age.

**2. Although the above results point at some Ukrainians' prejudice against certain religions, denominations and churches, the majority of respondents (58%) report that relations between the followers of different churches and religions in their areas are quiet.** Another 11% say that such relations are friendly. Only 3% report conflicts, and 5% say these relations are tense (Figures and Tables «How can you describe relations between the faithful of different churches and religions in your area?», p.124). Residents of the Centre (11%), the faithful of the OCU (10%) and the UOC-MP (10%), as well as «simply Christians» (10%) are more likely to report conflicts or tension in relations between the believers.

Those respondents who feel that the relations between the faithful of different

churches and religions in their areas are tense or conflicting, were additionally asked to specify churches (or representatives of particular religions), between which they observe conflicting or tense relations (Table «Which churches in your area have conflicting or tense relations?», p.125).

When answering this question, respondents mostly mentioned some conflicting or tense relations between the Ukrainian Orthodox Church of Moscow Patriarchate and the Orthodox Church of Ukraine (2.9% of all respondents), and between the Ukrainian Orthodox Churches of Moscow and Kyiv Patriarchates (2% of all respondents).<sup>13</sup>



### RESULTS OF FOCUS GROUP DISCUSSIONS

Focus group participants find the root of the conflict only in politics and see no religious pretext in it.



«Before the war, it was more common when the Ukrainian and Moscow patriarchates defended their material interests. After the start of the war, this transformed into a foreign policy conflict, because there is a Church governed from the aggressor's territory, and there are other churches governed in Ukraine» (male, 60, UGCC believer, West).

«On remembrance days, people go to the cemetery to light candles and priests visit the graves. A priest of the Moscow Orthodox Church will not go, even if people (OCU believers) ask him to consecrate, read a prayer, sprinkle a grave» (female, 42, Orthodox, Western region).

«Well, I often hear it from the Moscow [church] followers: 'You go to the devil's church, your Tomos is illegal, and everything is false, and your church is artificial» (female, 47, OCU believer, Centre).

«Ever since Poroshenko brought the Tomos, there was, I would say, a split. Some bad processes take place in small communities. After this [Tomos], there was information about the Moscow Patriarchate being expelled from the temples, and Kyiv priests started serving there instead» (female, 47, non-believer, South).

«I'm simply Orthodox, but on holidays I go to the UOC-MP [church]. It is not calling for the takeover of other churches, you know? This Tomos triggered the seizure of the MP churches, and it was kind of

wild. How can believers who believe in God do something like this – beat up the priests? I don't understand this ... It all comes from the authorities, I think» (male, 57, Orthodox, South).

«After the church passed under the Kyiv Patriarchate, those people who previously held the keys from the church, locked it. Some villages still have no church services. They think that if they invested in the church, they cannot transfer it to another patriarchate» (female, 42, Orthodox, West).

«When there was a change, people themselves chose the Ukrainian local church, and whether you like it or not, the Muscovites had to move into a tent no matter how hard they resisted» (female, 47, OCU believer, Centre).

«People who go to different churches are not at enmity with each other. As for the priests, these are the ones who don't communicate and feud with each other. They fight for the parishioners, because the more parishioners they have, the more money the church gets» (female, 55, OCU believer, South).

Meanwhile, according to the focus group participants, the relations between the OCU and UGCC in the West are friendly:



«Relations between the Ukrainian Orthodox Church and Greek Catholics are totally normal and friendly. There are common services and joint prayers» (female, 56, OCU believer, West).

<sup>13</sup> It should be noted that this question was open-ended, that is, respondents were not offered options to choose from, and interviewers recorded the answers articulated by respondents themselves. Focus groups have shown that some citizens classify the visited OCU churches as the UOC-KP temples; do not know the official names of Orthodox Churches, and use the names «Ukrainian Church», «Russian Church», «Moscow Church», «Church of the Kyiv Patriarchate». Therefore, there are good reasons to believe that at least a significant part of respondents who speak about the «conflicts between the Ukrainian Orthodox Church of Moscow Patriarchate and the Ukrainian Orthodox Church of Kyiv Patriarchate, also mean the conflict between the former and the Orthodox Church of Ukraine.

### 3. During the entire monitoring period, Ukrainian society showed a fairly high level of tolerance for different religions.

More specifically, the vast majority of respondents in 2021 –76% (just like in 2000) believe that «any religion that proclaims the ideals of kindness, love, mercy and does not threaten the existence of another man, has the right to exist» (47%), or «all religions have the right to exist as different paths to God» (29%). Just over one-fifth part of respondents supported the statement that «only the religion I profess is true» (8%), or «only religions that are traditional for our country have the right to exist» (14%). The total of these answers did not change, fluctuating around 20–22% (Figure and Tables «Which of the following statements best fits your beliefs?», pp.119–121).

At the same time, people in the West are more likely to choose the answer that only traditional religions have the right to exist (21% vs 9–13% in other regions). Such perceptions may justify a more pronounced negative attitude towards Protestantism, Islam and Judaism in the West compared to other regions.

#### RESULTS OF FOCUS GROUP DISCUSSIONS



«If we are a country of Christian tradition and Christian civilization, we must raise children in these traditions. And if we abandon [these traditions], we will cease to be ourselves!» (male, 26, UGCC believer, West).

«Of course, I never went to a Mormon church, but I easily entered a Roman Catholic temple» (male, 57, Orthodox, West).

Although some respondents expressed opposing views:



«It turns out that Protestants, if we take Luther, are part of a church that has accepted tougher demands to itself. I mean, they take on more responsibility and have stricter approaches. I respect this toughness» (male, 60, UGCC believer, West).

«... some Muslims are fighting for Ukraine, why not? ... And they have a community, live and work in Ukraine, run business here» (male, 26, UGCC believer, West).

If compared to the followers of other confessional and church groups, the faithful of the UGCC are more likely to support the view that only traditional religions have the

right to exist (24%), then many believers of the UOC-MP think that «only the religion I profess is true» (16%). The belief that only traditional religions have the right to exist is more pronounced in the oldest age group (19%).

### 4. During the monitoring period, public opinion on the factors of conflict between the faithful of different Churches has changed.

Since 2000, there has been a constant growth in the significance of political factor – today it is considered one of the most important ones (40% of respondents believe that conflicts between churches are purely political), sharing the first place with «property» motives (40% of respondents think that conflicts are mainly around property and buildings). The frequency of the latter has almost doubled since 2000, when it was 22.5%. It seems to be inspired by media reports of disputes and conflicts over the use of church buildings that occur mainly between the OCU and UOC-MP communities (Figure and Tables «Why are there conflicts between the faithful of different Churches in Ukraine?», pp.122–123).

### 5. Public opinion on the acceptability of a ban on the activities of specific churches or religious associations by the government.

Almost half of respondents (47%) consider it acceptable in some cases, and only 28% of respondents believe that such a ban is unacceptable in any case (Figure «Is it acceptable in principle to ban activities of individual churches by state bodies (e.g., the court)?», p.125). Absolute or relative majority of all confessional and church groups support the possibility of such a ban, except for the faithful of the UOC-MP: among the latter, the shares of those who allow and reject such a ban have no significant statistical difference (45% and 41%, respectively). Apparently, this is due to the fact that the possibility of such a ban has been frequently expressed (at least, in social media) in relation to the UOC-MP.

The supporters of such a ban mostly consider it acceptable in cases of totalitarian religious



sects that fully control, subjugate its believers and exert dangerous psychological influence on them (67%), practice violent religious rites, threatening the lives and health of citizens (65%), preach misanthropic ideas (59%), call for violence against members of other religions (50%).

Other reasons for a ban include public support of the aggressor country (38%), violation of Ukrainian laws (37%), and prohibition by religious associations for their followers to perform certain civic duties or exercising rights, such as serving in the military or voting in elections (30%). Notably less «popular» reasons include the religious doctrine that is not traditional for the country (14.5%) and operations of the religious association without being officially registered in Ukraine (14.5%) (Table «*In what cases is such a ban acceptable?*», p.126).

Among citizens who believe that in principle it is acceptable for the government to ban the activities of certain churches or religious associations, 53% think that in Ukraine there exist churches or religious associations, whose activities should be banned (25% of all respondents) (Figures «*Are there churches or religious associations in Ukraine, whose activities should be banned?*», p.127).

## CONCLUSIONS

The above findings may serve as a basis for the following conclusions.

There are clear regional peculiarities in all aspects of religious and church self-determination of Ukrainians: Ukraine's Western region is traditionally characterised by the highest level of religiosity; the South and the East are the least religious. However, compared to 2000, the share of those who consider themselves believers has increased in the South and East.

At the same time, the study findings suggest that the citizens' attribution to a particular religion or denomination (primarily Christianity, Orthodoxy) is associated more with socio-cultural or ethnic identity rather than with the religion per se.

About one-fifth of all citizens have an «unstable» religious or church identity. Over the past few years, there has been a growing number of those who do not associate themselves with any religion.

Compared to 2019, the number of the faithful of the Orthodox Church of Ukraine has increased significantly (from 13% to 24% of the adult population), mainly due to a decrease in «simply Orthodox» (from 30% to 20%). Compared to 2020, one could observe the increase in the share of the OCU followers in the East.

Also, there is a significant difference between the declared religiosity (68% of respondents call themselves believers, and 60% – Orthodox) and the level of affiliation with a particular religious community, as only 21% of respondents confirmed their membership in the community.

In total, 12% of respondents indicated their association with one of the Orthodox religious communities. Members of such communities who belong to the OCU make up 6% of all respondents, which is exactly the same as the number of Greek Catholic community members. 4% of respondents identified themselves as members of the UOC-MP communities. Another 7% reported belonging to other Christian denominations (Greek Catholic, Roman Catholic and Protestant), and 0.3% – to communities of other religions, which confirms the multi-confessional nature of religiosity in Ukraine.

Only 10% of Ukrainians regularly (at least once a week) attend religious services and meetings, with young people's attendance being the lowest. The decline in religious attendance during the COVID-19 pandemic is accompanied by an increase in participation in online religious services. It is noteworthy that such online services are most visited by residents of the regions with the most notable decrease in offline attendance of religious services.

The faithful of the UGCC and the OCU are the most supportive of the Church's use of the latest information technologies (social media, «church in smartphone»,

etc.), while the UOC-MP followers are less positive about it.

Some focus group participants expressed their wishes for changes in religious rituals, in particular, reduction of duration, understandable language of services and sermons, installation of seats in Orthodox churches, more modest decoration of churches. They also came up with the ideas on enabling religious communities to influence the appointment of clergy, and on softening the attitude of Church ministers towards people.

Those who do not attend religious services, rarely mention the absence of religious communities or churches to which they belong at the place of their residence – instead, they usually explain it by feeling no need to do so or believe that it is not necessary to attend religious services or meetings in order to practice a particular religion.

Therefore, it can be assumed that in order to increase church attendance, it is important to encourage interest and motivation in people (especially young ones) to visit churches, rather than simply developing a network of religious buildings.

The level of recognition of the Church's moral authority is lower than the level of confidence in it, and people's appreciation of the Church's moral authority has been declining in previous years. However, compared to the previous year, the recognition of moral authority has increased, primarily due to its growth in the South and East. Also, there has been a significant (10%) increase in the number of those who praise the positive role of the Church in society.

Most Ukrainians feel that the largest churches and religious associations of Ukraine demonstrate an active position in addressing such issues as the need to provide psychological support, moral and spiritual crisis, problems of raising children and adolescents, crises of family relations, military conflicts, and the COVID-19 pandemic.

Speaking of attitudes towards LGBT communities and digital IDs, respondents are more likely to believe that the largest Ukrainian churches would rather take a conservative approach that does not meet the demands of the times instead of taking an active stance to help address these issues. It is noteworthy that Ukrainians are poorly informed about the reactions or positions of the largest Ukrainian churches on many social issues.

When answering questions about the main goals of churches and religious organisations in Ukraine, respondents mostly mention worshipping God and praying together, providing spiritual support to people experiencing spiritual crisis, helping vulnerable populations, promoting moral recovery of society and protecting traditional values.

Ukrainians believe that providing social services, helping and supporting people should be one of the leading or the most important activities of the church or religious association. When assessing the types of social service of churches that are of the highest importance for society, as well as the types of services that would be interesting for them personally, most respondents mention psychological assistance and protection of vulnerable populations.

Compared to 2000, there has been a significant growth in the share of citizens who agree that the separation of church from state and school from church is a necessary prerequisite for democracy and ensuring the human right to freedom of conscience.

During the entire monitoring period, Ukrainian society showed a fairly high level of tolerance for different religions. At the same time, people in the West are more likely to believe that only traditional religions have the right to exist. Such perceptions may justify a more pronounced negative attitude towards Protestantism, Islam and Judaism in the West compared to other regions.

According to Ukrainians, however, the most conflicting are the relations between

the two Orthodox Churches – the Orthodox Church of Ukraine and the Ukrainian Orthodox Church of Moscow Patriarchate. Citizens tend to express their negativity regarding the latter more often than in relation to any other religious organisation in Ukraine. The potential for conflict is evidenced by the fact that a quarter of Ukrainians believe that there are churches or religious associations in Ukraine that they believe should be banned.

The level of actual conflict in relations between representatives of different religions, denominations and churches in Ukraine is low, as only 3% of respondents report conflicts, and 5% say the relations between the followers of different churches and religions in their areas are tense. According to respondents, some conflicting or tense relations mostly exist between the Ukrainian Orthodox Church of Moscow

Patriarchate and the Orthodox Church of Ukraine.

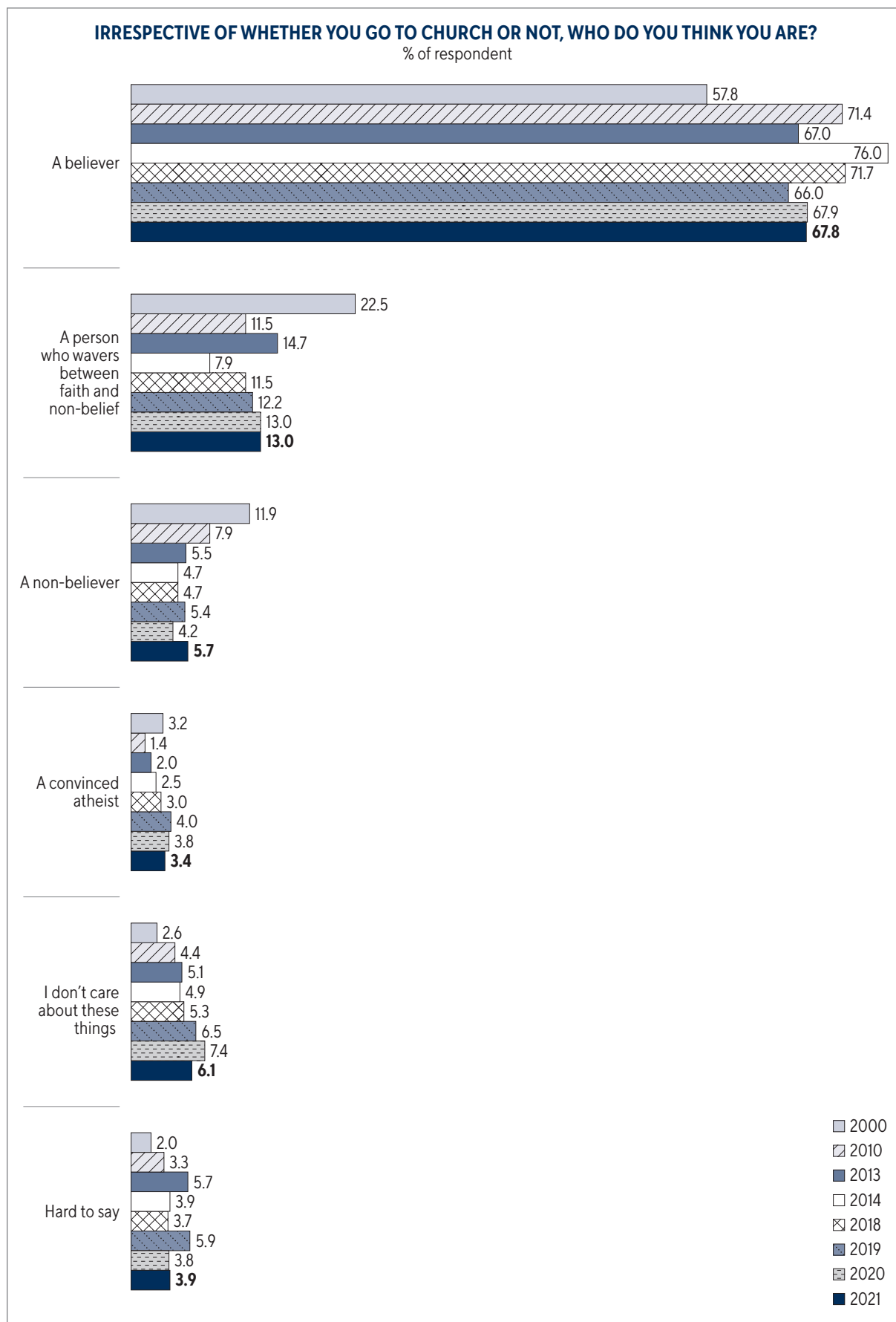
Public opinion is dominated by ideas about the political nature of religious conflicts.

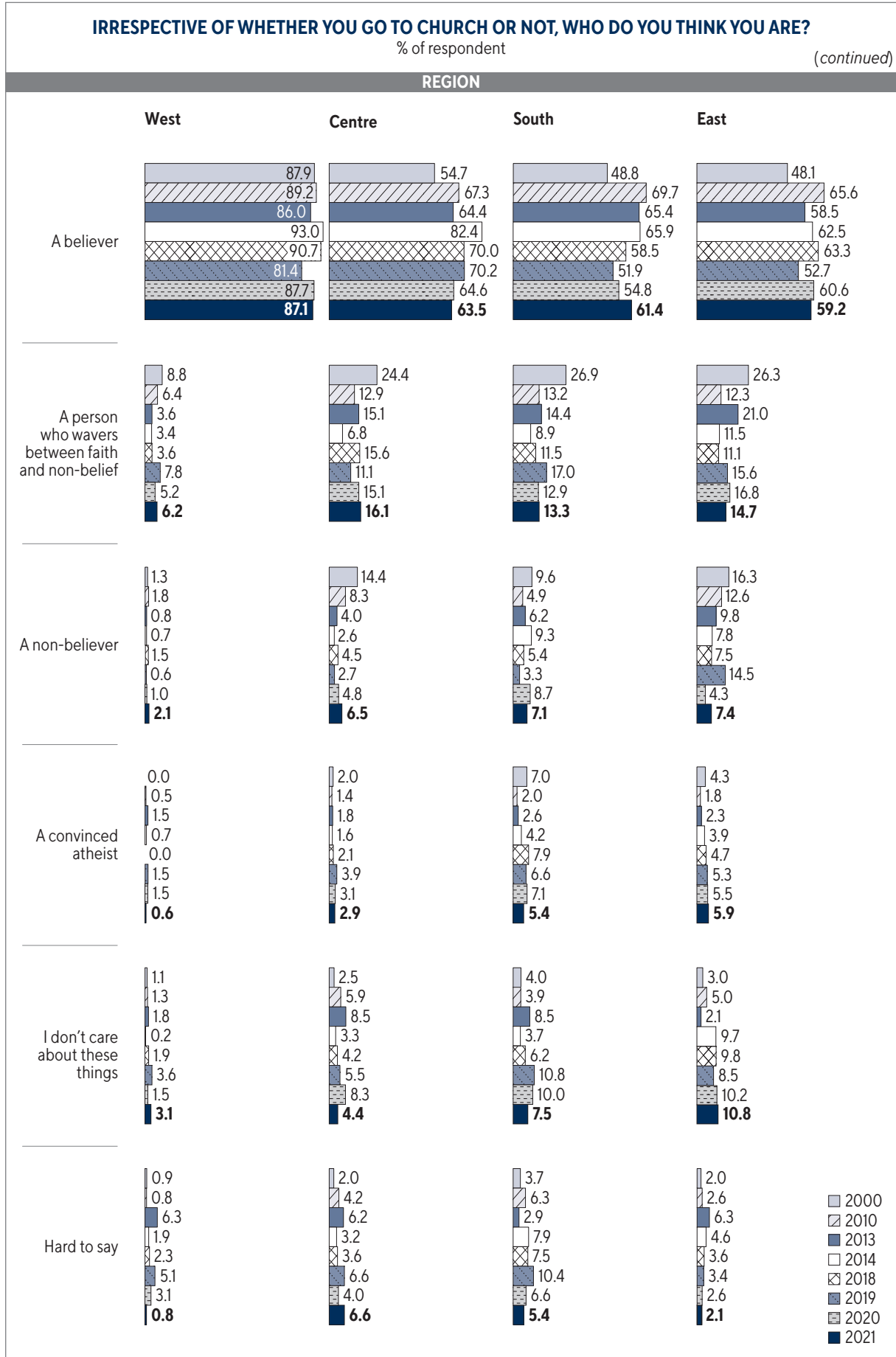
A deterrent to interfaith, interfaith and interchurch conflicts is that religious and church identities are of little importance to Ukrainians, as only 4% of citizens identify themselves primarily with people of the same faith or church.

Since religious identity per se is much less important to citizens than their civic or regional identity, this suggests that the emergence of purely religious conflicts in Ukraine is unlikely. However, one can rule out the situations where other types of conflicts (for example, political), may prompt one its parties to use the church's influence in society or use religious issues.





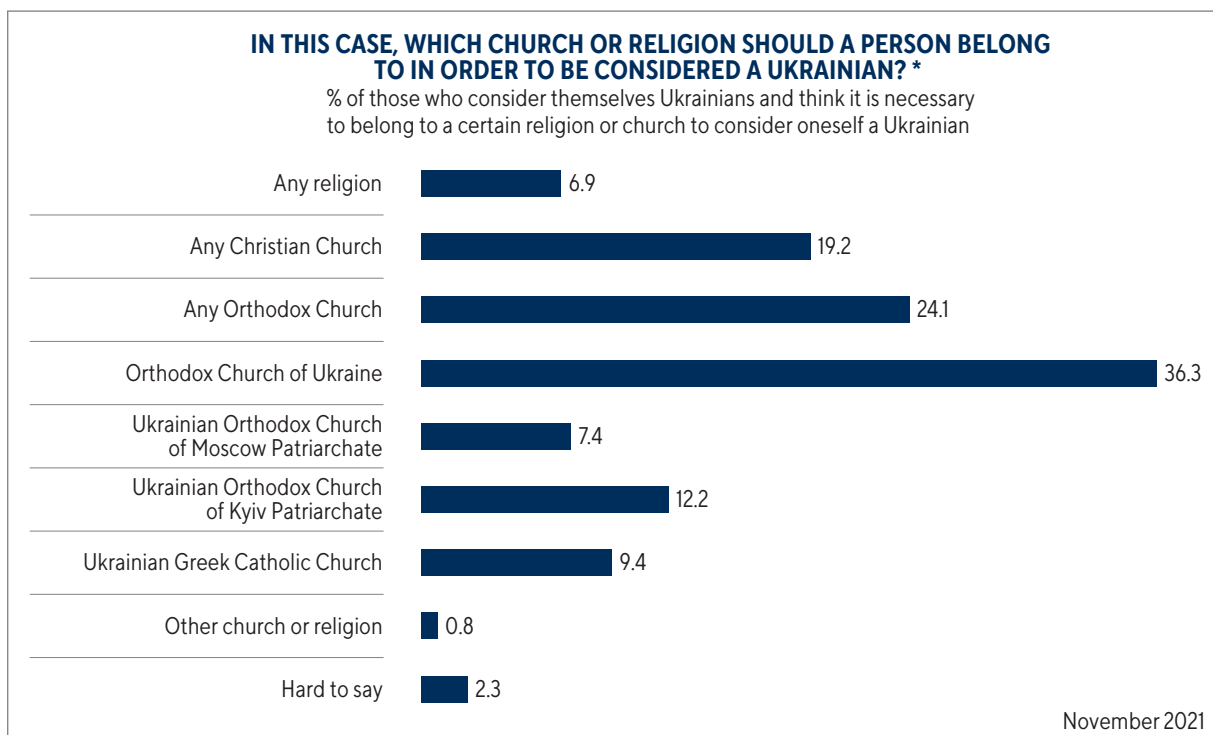
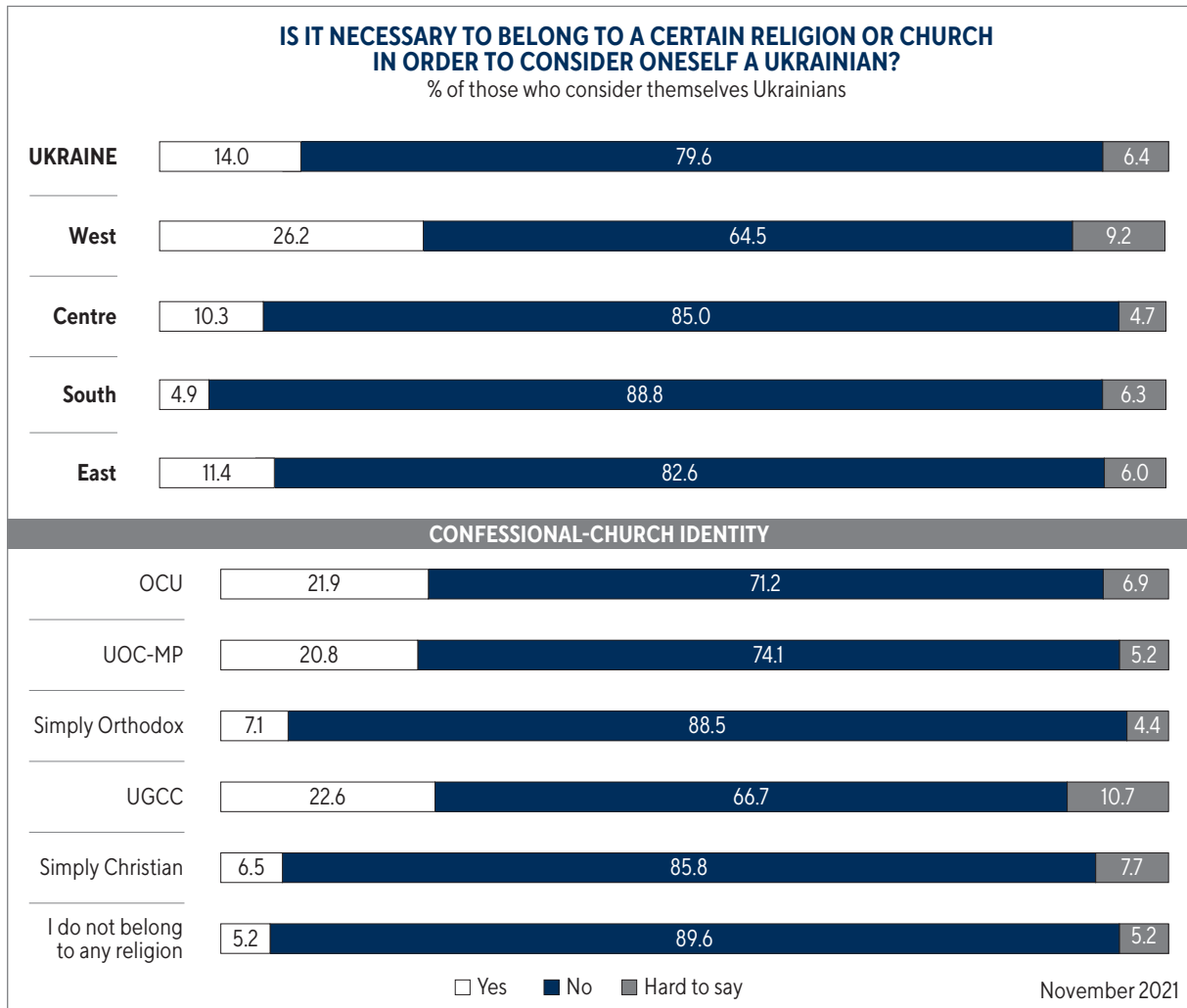




**IRRESPECTIVE OF WHETHER YOU GO TO CHURCH OR NOT, WHO DO YOU THINK YOU ARE?**  
% of respondent

(continued)

	AGE																																									
	18-24 years				25-29 years				30-39 years				40-49 years				50-59 years				60+ years																					
	2010	2018	2019	2020	2010	2018	2019	2020	2010	2018	2019	2020	2010	2018	2019	2020	2010	2018	2019	2020	2010	2018	2019	2020	2010	2018	2019	2020														
A believer	66.1	65.4	51.6	52.3	<b>48.2</b>	65.7	66.2	58.7	64.4	<b>56.1</b>	67.7	73.0	68.9	64.0	<b>67.1</b>	68.2	68.5	65.2	68.6	<b>67.8</b>	76.0	72.9	70.7	69.6	<b>73.4</b>	77.8	77.0	69.8	<b>75.2</b>													
A person who wavers between faith and non-belief	10.2	11.5	16.9	17.1	<b>19.1</b>	11.1	15.0	12.4	11.3	<b>15.2</b>	16.2	11.1	11.6	14.5	<b>14.3</b>	15.0	14.9	11.0	16.0	<b>15.2</b>	8.3	10.3	9.3	11.7	<b>10.6</b>	8.8	9.0	13.3	<b>9.4</b>													
A non-believer	11.8	8.3	6.7	4.5	<b>9.0</b>	10.1	5.3	9.0	3.4	<b>11.0</b>	6.1	4.0	3.4	4.8	<b>5.0</b>	9.1	4.2	5.7	3.4	<b>5.7</b>	8.0	5.4	6.2	6.9	<b>4.9</b>	5.8	3.4	4.4	<b>4.3</b>													
A convinced atheist	1.2	3.2	3.6	7.0	<b>5.0</b>	1.5	2.9	7.0	3.4	<b>5.5</b>	1.4	3.2	3.7	3.3	<b>3.5</b>	1.5	2.7	3.9	3.7	<b>2.0</b>	1.2	2.9	3.4	2.7	<b>2.9</b>	1.6	3.0	3.8	<b>3.2</b>													
I don't care about these things	7.1	6.9	11.6	13.6	<b>13.1</b>	5.6	7.2	5.5	14.7	<b>7.3</b>	5.3	4.9	6.6	8.3	<b>6.5</b>	3.5	6.3	7.1	6.0	<b>5.5</b>	2.4	4.6	5.9	5.4	<b>5.2</b>	4.1	4.1	4.6	<b>4.1</b>													
Hard to say	3.5	4.6	9.8	5.5	<b>5.5</b>	6.1	3.4	7.5	2.8	<b>4.9</b>	3.4	3.8	5.8	5.3	<b>3.5</b>	2.6	3.6	7.1	2.3	<b>3.7</b>	4.2	4.0	4.5	3.6	<b>3.2</b>	2.0	3.6	4.0	<b>3.5</b>													
	GENDER												EDUCATION												TYPE OF SETTLEMENT																	
	Male						Female						Incomplete or complete secondary education						Secondary special education						Higher or incomplete higher education						City						Village					
A believer	62.4	62.9	58.1	61.3	<b>59.1</b>	78.7	78.9	72.4	73.6	<b>75.1</b>	-	71.3	68.4	69.7	<b>71.1</b>	-	74.0	66.2	70.4	<b>70.7</b>	-	69.2	64.4	63.8	<b>63.0</b>	69.2	69.4	64.7	64.9	<b>64.0</b>	75.9	76.3	68.6	74.1	<b>75.4</b>							
A person who wavers between faith and non-belief	13.8	14.1	14.0	14.6	<b>16.8</b>	9.6	9.3	10.7	11.6	<b>9.9</b>	-	9.3	12.1	12.5	<b>11.5</b>	-	11.7	11.4	12.2	<b>11.9</b>	-	12.7	13.0	14.2	<b>14.9</b>	11.3	12.2	12.9	15.0	<b>13.7</b>	11.9	9.9	10.9	<b>8.9</b>								
A non-believer	10.6	6.8	6.8	5.3	<b>7.8</b>	5.8	3.0	4.3	3.3	<b>4.0</b>	-	5.9	4.6	4.5	<b>5.0</b>	-	3.1	5.4	3.2	<b>5.2</b>	-	5.7	6.0	5.0	<b>6.9</b>	8.9	5.7	6.4	4.1	<b>6.5</b>	5.9	2.7	3.3	<b>4.5</b>								
A convinced atheist	1.9	4.7	5.5	5.2	<b>4.4</b>	1.0	1.6	2.8	2.6	<b>2.6</b>	-	2.8	2.9	3.5	<b>3.5</b>	-	2.3	3.7	4.5	<b>2.6</b>	-	3.9	5.0	3.1	<b>4.2</b>	1.8	3.7	4.1	5.1	<b>4.0</b>	0.8	1.5	3.8	<b>1.2</b>								
I don't care about these things	6.2	7.6	9.1	10.2	<b>7.5</b>	2.9	3.4	4.4	4.9	<b>5.0</b>	-	5.7	6.8	6.8	<b>6.0</b>	-	5.2	6.9	6.2	<b>5.3</b>	-	5.3	6.0	9.1	<b>7.2</b>	4.8	6.0	6.6	7.7	<b>7.2</b>	3.6	4.1	6.2	<b>6.7</b>								
Hard to say	5.0	3.9	6.5	3.5	<b>4.4</b>	1.9	3.8	5.3	4.0	<b>3.4</b>	-	5.1	5.3	3.1	<b>3.0</b>	-	3.7	6.4	3.4	<b>4.3</b>	-	3.1	5.6	4.7	<b>3.8</b>	3.9	3.0	5.2	3.3	<b>4.6</b>	2.0	5.6	7.1	<b>4.6</b>								
	OCU												UOC-MP						Simply Orthodox						UGCC						Simply Christian						I do not belong to any religion					
A believer	-	-	86.0	86.2	<b>83.3</b>	87.3	81.8	86.0	90.1	<b>89.8</b>	70.5	71.5	67.3	64.7	<b>71.7</b>	98.0	96.3	93.8	95.3	<b>97.8</b>	45.1	50.0	53.1	67.6	<b>54.4</b>	21.3	6.8	5.8	4.6	<b>14.8</b>												
A person who wavers between faith and non-belief	-	-	7.5	9.0	<b>11.4</b>	8.7	11.2	7.0	6.9	<b>8.2</b>	18.0	14.0	17.6	22.5	<b>16.5</b>	1.3	1.6	3.6	3.1	<b>0.6</b>	22.9	29.9	17.5	19.6	<b>25.1</b>	8.0	11.3	14.8	13.4	<b>15.6</b>												
A non-believer	-	-	0.8	1.6	<b>0.4</b>	1.1	1.9	0.9	0.4	<b>0.8</b>	3.1	1.9	5.5	3.3	<b>1.3</b>	0.0	0.0	0.0	0.5	<b>0.6</b>	12.5	6.5	3.8	2.2	<b>5.3</b>	43.3	29.0	23.0	17.4	<b>24.8</b>												
A convinced atheist	-	-	0.8	0.8	<b>0.0</b>	0.4	0.8	0.9	0.0	<b>0.0</b>	0.6	0.4	1.5	0.5	<b>0.3</b>	0.0	0.0	1.0	0.0	<b>0.6</b>	0.7	1.3	1.9	0.0	<b>1.8</b>	9.1	23.1	19.1	23.0	<b>16.9</b>												
I don't care about these things	-	-	1.5	0.5	<b>1.6</b>	1.1	2.3	0.9	0.0	<b>0.4</b>	3.3	6.4	3.4	4.0	<b>4.8</b>	0.7	0.5	0.0	0.0	<b>0.0</b>	9.0	8.4	18.8	6.7	<b>9.9</b>	15.2	23.5	26.5	35.4	<b>20.1</b>												
Hard to say	-	-	3.4	1.9	<b>3.3</b>	1.5	1.9	4.2	2.6	<b>0.8</b>	4.6	5.7	4.8	4.9	<b>5.5</b>	0.0	1.6	1.6	1.0	<b>0.6</b>	9.7	3.9	5.0	3.9	<b>3.5</b>	3.0	6.3	10.9	6.2	<b>7.9</b>												

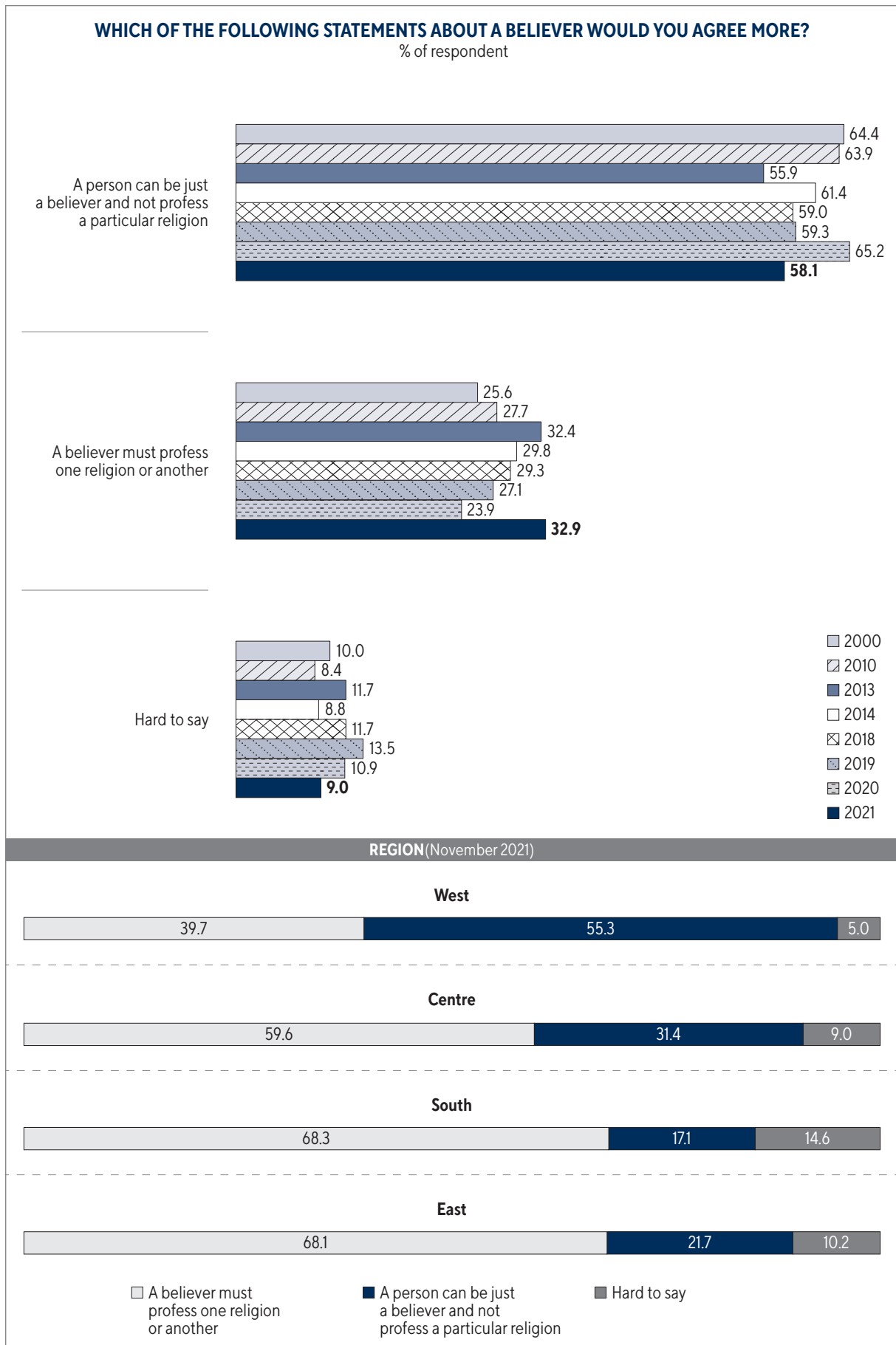


\* Respondents were asked to choose all relevant options.



<b>WHICH SOCIAL COMMUNITY DO YOU IDENTIFY YOURSELF WITH IN THE FIRST PLACE?</b>						
% of respondent						
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>	
With citizens of Ukraine	68.2	79.0	69.9	60.8	59.3	
With residents of my city (village)	15.6	10.0	15.8	22.1	17.4	
With residents of my region	8.1	5.2	8.2	8.8	10.4	
With people of my profession	1.3	0.6	0.8	2.1	2.5	
With people of the same faith	2.7	1.9	2.0	1.7	4.9	
With people of the same Church to which I belong	1.0	1.9	0.9	0.4	0.8	
Other	0.6	0.0	0.7	0.8	0.8	
Hard to say	2.5	1.5	1.8	3.3	4.0	
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
With citizens of Ukraine	74.2	70.7	68.6	70.4	67.0	64.7
With residents of my city (village)	11.1	12.2	14.3	15.8	16.4	18.2
With residents of my region	4.0	9.1	8.5	5.5	11.2	8.7
With people of my profession	3.5	2.4	1.0	2.0	0.6	0.5
With people of the same faith	2.5	1.2	3.0	2.6	2.3	3.0
With people of the same Church to which I belong	0.5	0.6	1.3	0.9	0.6	1.6
Other	0.5	0.6	0.5	0.6	0.3	0.7
Hard to say	3.5	3.0	2.8	2.3	1.7	2.5
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
With citizens of Ukraine	80.1	59.3	73.6	75.7	55.6	59.9
With residents of my city (village)	11.0	21.4	15.6	13.6	19.3	17.9
With residents of my region	4.5	11.1	6.3	6.2	12.3	10.6
With people of my profession	0.4	0.4	1.8	0.0	2.3	2.9
With people of the same faith	2.0	6.2	0.8	2.3	2.9	1.1
With people of the same Church to which I belong	0.8	0.8	0.3	1.7	3.5	0.0
Other	0.0	0.4	0.8	0.0	0.0	1.6
Hard to say	1.2	0.4	1.0	0.6	4.1	6.1

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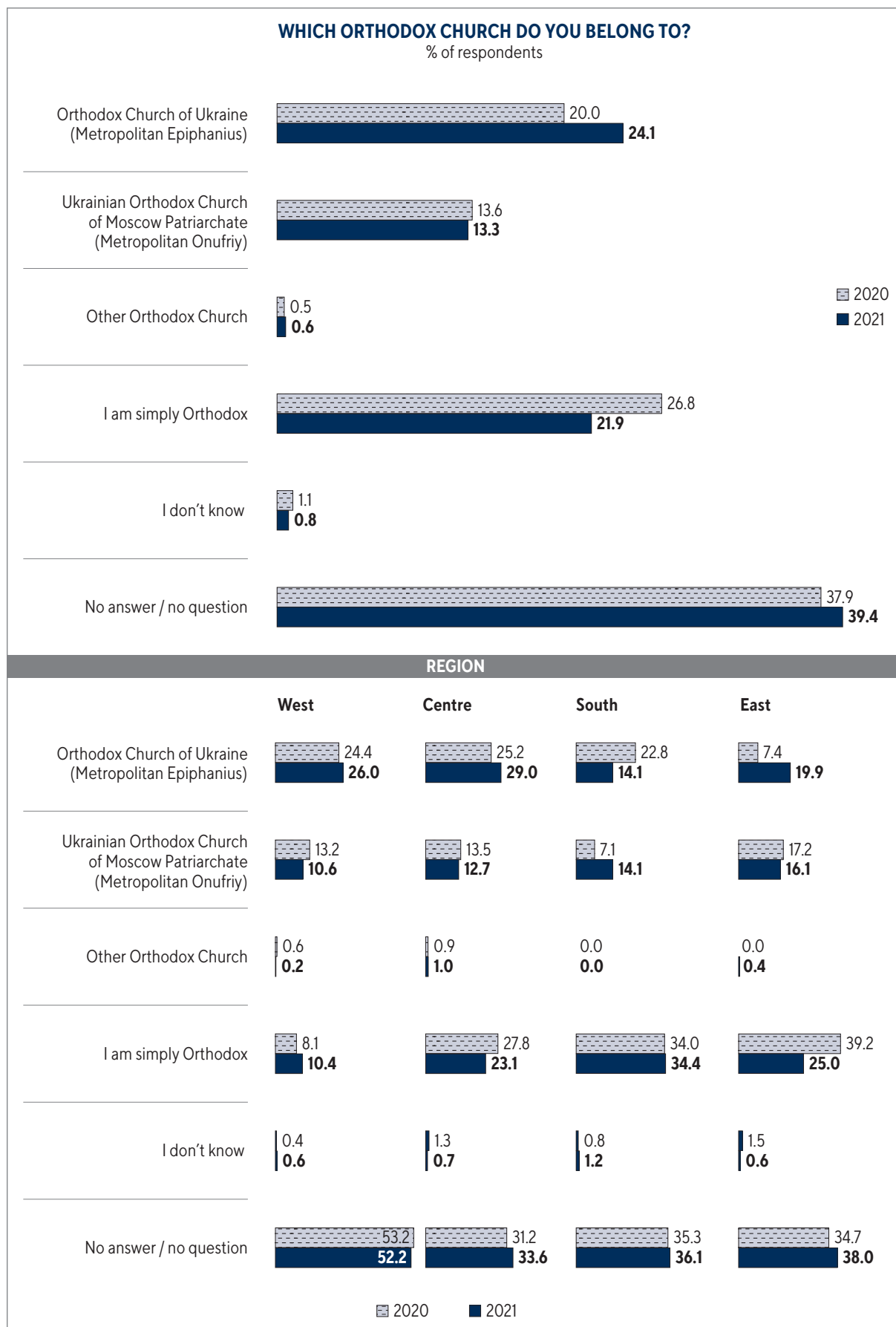
<b>WHICH OF THE FOLLOWING STATEMENTS ABOUT A BELIEVER WOULD YOU AGREE MORE?</b>						
% of respondent						
<i>(continued)</i>						
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
A person can be just a believer and not profess a particular religion	68.3	67.7	62.8	54.9	57.5	50.6
A believer must profess one religion or another	21.1	20.7	28.1	35.6	36.8	39.9
Hard to say	10.6	11.6	9.0	9.5	5.7	9.4
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
A person can be just a believer and not profess a particular religion	56.4	44.5	71.0	36.5	71.3	63.3
A believer must profess one religion or another	38.7	50.2	21.0	57.9	21.1	15.6
Hard to say	4.9	5.3	8.0	5.6	7.6	21.1

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<b>WHICH RELIGION DO YOU BELONG TO?</b>								
% of respondent								
	<b>2000</b>	<b>2010</b>	<b>2013</b>	<b>2014</b>	<b>2018</b>	<b>2019</b>	<b>2020</b>	<b>2021</b>
Orthodoxy	66.0	68.1	70.6	70.2	67.3	64.9	62.3	<b>60.0</b>
Roman Catholicism	0.5	0.4	1.3	1.0	0.8	1.6	1.2	<b>0.8</b>
Greek Catholicism	7.6	7.6	5.7	7.8	9.4	9.5	9.6	<b>8.8</b>
Protestant and Evangelical Churches	2.0	1.9	0.8	1.0	2.2	1.8	1.5	<b>1.5</b>
Judaism	0.3	0.1	0.3	0.1	0.4	0.1	0.1	<b>0.1</b>
Islam	0.7	0.9	0.7	0.2	0.0	0.1	0.5	<b>0.2</b>
Buddhism	0.1	0.1	0.0	0.2	0.1	0.0	0.3	<b>0.1</b>
Hinduism	0.0	0.0	0.1	0.0	0.1	0.0	0.0	<b>0.0</b>
Paganism	0.1	0.0	0.1	0.0	0.1	0.0	0.0	<b>0.2</b>
I am simply Christian	6.9	7.2	8.6	6.3	7.7	8.0	8.9	<b>8.5</b>
Other	0.5	0.2	0.0	0.0	0.1	0.3	0.4	<b>0.4</b>
I do not belong to any religion	15.3	13.2	11.3	12.5	11.0	12.8	15.2	<b>18.8</b>
No answer	-	0.3	0.5	0.7	0.9	1.0	0.0	<b>0.5</b>

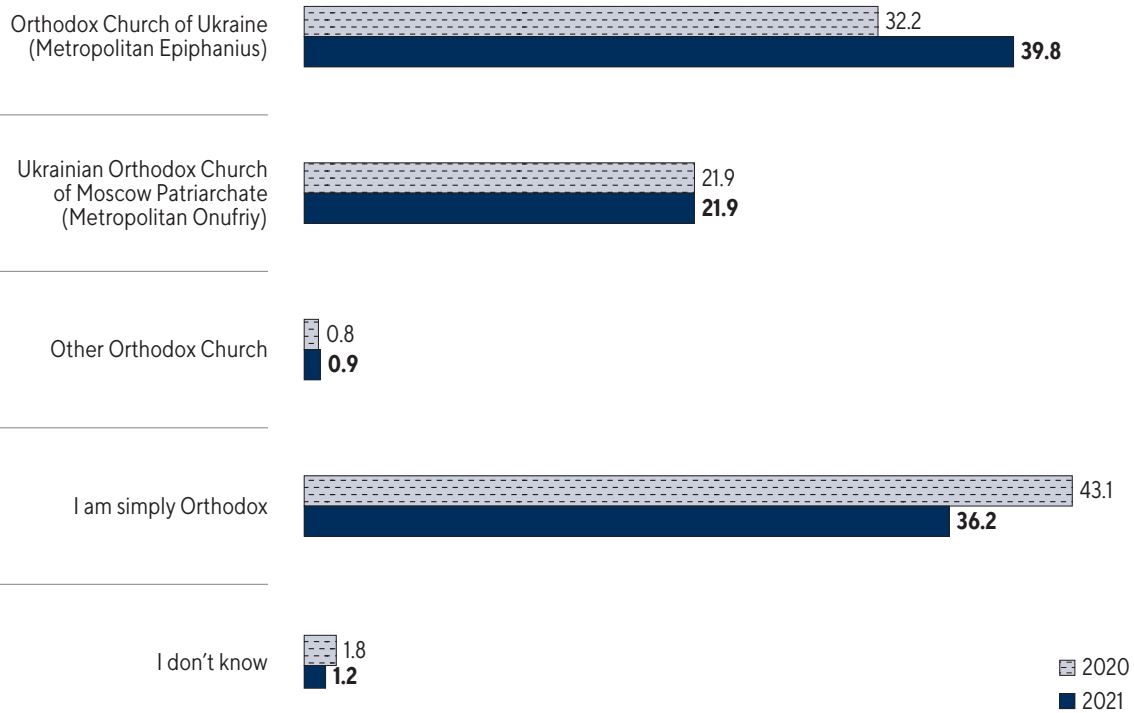
		WHICH RELIGION DO YOU BELONG TO? % of respondent																								(continued)							
		REGION												AGE (November 2021)																			
		West				Centre				South				East				18-24 years		25-29 years		30-39 years		40-49 years				50-59 years		60+ years			
	2000p.	2010p.	2013p.	2014p.	2018p.	2019p.	2020p.	2021p.	2000p.	2010p.	2013p.	2014p.	2018p.	2019p.	2020p.	2021p.	2000p.	2010p.	2013p.	2014p.	2018p.	2019p.	2020p.	2021p.	2000p.	2010p.	2013p.	2014p.	2018p.	2019p.	2020p.	2021p.	
Orthodoxy	52.3	45.9	60.2	54.0	45.6	46.6	46.3	<b>45.0</b>	69.0	73.8	79.4	79.5	69.3	73.9	69.9	<b>66.6</b>	68.8	76.4	73.2	67.4	61.6	69.3	64.9	<b>61.3</b>	69.7	71.8	66.7	71.6	61.6	65.9	64.7	<b>61.4</b>	
Roman Catholicism	1.3	1.0	3.8	1.0	1.3	1.3	2.3	<b>1.9</b>	0.8	0.5	0.9	1.5	0.8	2.6	1.7	<b>0.9</b>	0.0	0.3	0.3	0.9	0.0	0.8	0.4	<b>1.2</b>	0.0	0.2	0.8	0.6	0.0	0.8	0.0	<b>0.4</b>	
Greek Catholicism	38.4	37.2	26.8	36.2	39.7	35.8	38.2	<b>34.9</b>	0.6	0.3	1.2	0.7	0.4	2.5	1.2	<b>1.2</b>	0.0	0.0	0.3	0.5	0.0	0.4	0.0	<b>0.4</b>	0.4	0.8	0.0	0.0	0.0	0.6	0.2	<b>0.6</b>	
Protestant and Evangelical Churches	0.8	3.8	0.5	1.4	5.3	1.1	1.9	<b>1.5</b>	2.9	0.5	0.6	0.3	1.7	2.1	1.6	<b>2.6</b>	1.7	0.0	0.3	2.3	2.9	1.7	2.1	<b>1.2</b>	1.9	3.2	1.2	0.9	2.9	2.1	0.8	<b>1.1</b>	
Judaism	0.5	0.0	0.5	0.0	0.0	0.0	0.0	<b>0.0</b>	0.2	0.2	0.5	0.1	0.0	0.0	0.3	<b>0.0</b>	0.0	0.3	0.7	0.0	0.0	0.0	0.0	<b>0.8</b>	0.4	0.0	0.0	0.1	0.0	0.4	0.0	<b>0.2</b>	
Islam	0.0	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	0.2	0.0	0.0	0.0	0.8	0.0	0.7	<b>0.1</b>	3.0	4.9	4.2	0.5	0.4	0.8	0.8	<b>1.2</b>	0.4	0.3	0.3	0.4	0.4	0.0	0.6	<b>0.0</b>	
Buddhism	0.0	0.3	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	0.0	0.2	0.0	0.1	0.4	0.0	0.4	<b>0.1</b>	0.3	0.0	0.0	0.0	0.0	0.4	0.0	<b>0.0</b>	0.0	0.0	0.0	0.3	0.0	0.0	0.4	<b>0.0</b>	
Hinduism	0.0	0.0	0.0	0.2	0.0	0.0	0.0	<b>0.0</b>	0.0	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	0.0	0.0	0.3	0.0	0.0	0.0	0.0	<b>0.0</b>	0.0	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	
Paganism	0.0	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	0.0	0.0	0.2	0.0	0.0	0.0	0.1	<b>0.0</b>	0.7	0.0	0.0	0.0	0.0	0.0	0.0	<b>0.0</b>	0.0	0.0	0.2	0.0	0.0	0.0	0.0	<b>0.8</b>	
I am simply Christian	2.7	6.9	4.3	4.1	4.9	7.8	6.7	<b>7.3</b>	7.8	7.7	5.5	10.3	4.1	7.7	10.0	<b>10.0</b>	4.0	7.2	6.5	6.5	14.5	4.1	7.4	<b>11.1</b>	9.9	7.0	15.2	3.8	14.5	10.2	9.8	<b>6.3</b>	
Other	0.0	0.8	0.0	0.2	0.0	0.0	0.0	<b>0.6</b>	0.5	0.0	0.0	0.0	0.0	0.6	0.3	<b>0.0</b>	0.7	0.0	0.0	0.0	0.0	0.0	0.4	<b>0.0</b>	0.6	0.0	0.0	0.0	0.2	0.9	0.8	<b>0.8</b>	
I do not belong to any religion	4.0	4.1	3.6	3.1	3.2	3.6	4.6	<b>8.7</b>	18.2	17.0	10.8	7.1	22.4	10.6	13.9	<b>18.0</b>	20.9	10.2	14.1	18.1	20.2	22.4	23.6	<b>21.8</b>	16.6	16.3	15.0	21.7	20.2	19.6	22.6	<b>27.7</b>	
No answer	0.0	0.0	0.3	0.0	0.0	0.3	0.0	<b>0.2</b>	0.0	0.0	0.9	0.3	0.0	0.0	0.0	<b>0.4</b>	0.0	0.7	0.0	3.7	0.4	0.0	0.4	<b>0.8</b>	0.0	0.5	0.6	0.4	0.4	0.4	0.0	<b>0.9</b>	
Orthodoxy	49.2	1.0	5.5	1.0	0.0	0.5	0.5	0.0	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.3	0.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
Roman Catholicism	1.0	1.2	5.5	1.0	0.0	0.5	0.5	0.0	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.3	0.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	
Greek Catholicism	5.5	11.0	1.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Protestant and Evangelical Churches	1.0	2.5	1.0	0.0	0.0	0.0	0.0	0.0	0.6	0.6	2.5	0.6	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Judaism	0.0	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Islam	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Buddhism	0.5	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Hinduism	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Paganism	0.5	15.6	0.5	0.0	0.0	0.0	0.0	0.0	0.6	9.8	0.6	0.6	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
I am simply Christian	24.6	0.5	28.8	2.1	18.4	0.8	0.3	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Other	1.0	2.4	0.5	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
I do not belong to any religion	4.0	4.1	3.6	3.1	3.2	3.6	4.6	8.7	18.2	17.0	10.8	7.1	22.4	10.6	13.9	18.0	20.9	10.2	14.1	18.1	20.2	22.4	23.6	21.8	16.6	16.3	15.0	21.7	20.2	19.6	22.6	27.7	
No answer	0.0	0.0	0.3	0.0	0.0	0.3	0.0	0.2	0.0	0.0	0.9	0.3	0.0	0.0	0.0	0.4	0.0	0.7	0.0	3.7	0.4	0.0	0.4	0.8	0.0	0.5	0.6	0.4	0.4	0.4	0.0	0.9	



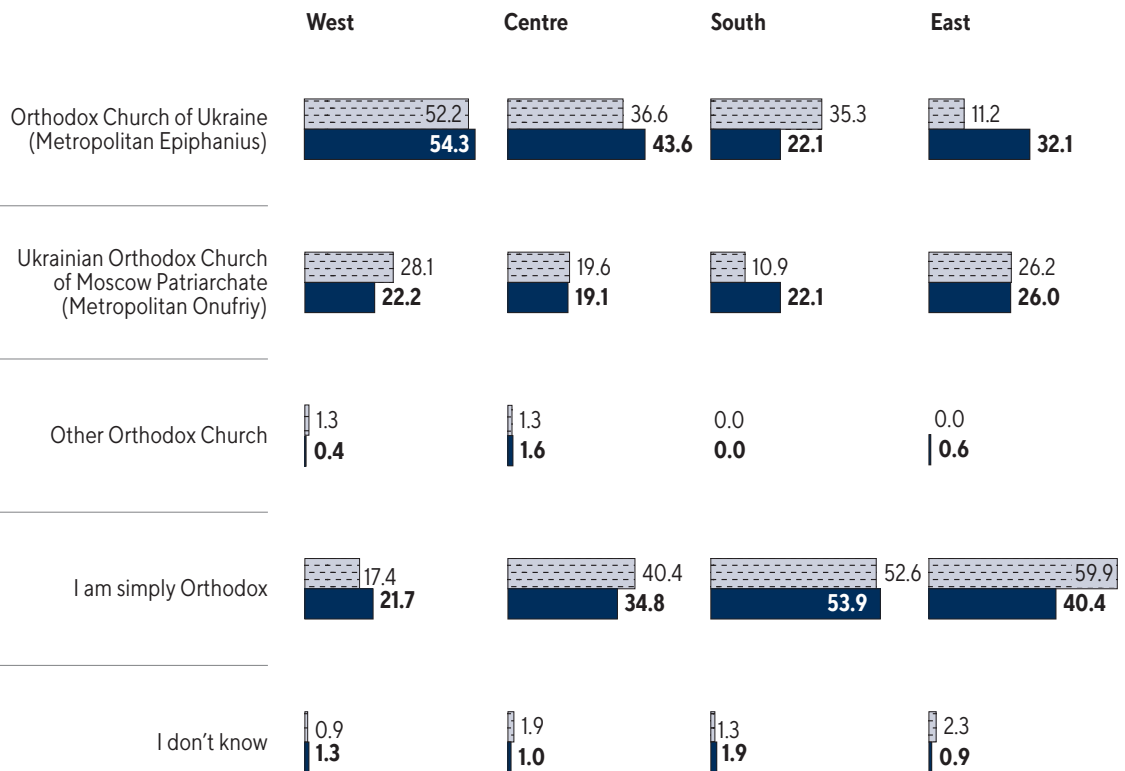


### WHICH ORTHODOX CHURCH DO YOU BELONG TO?

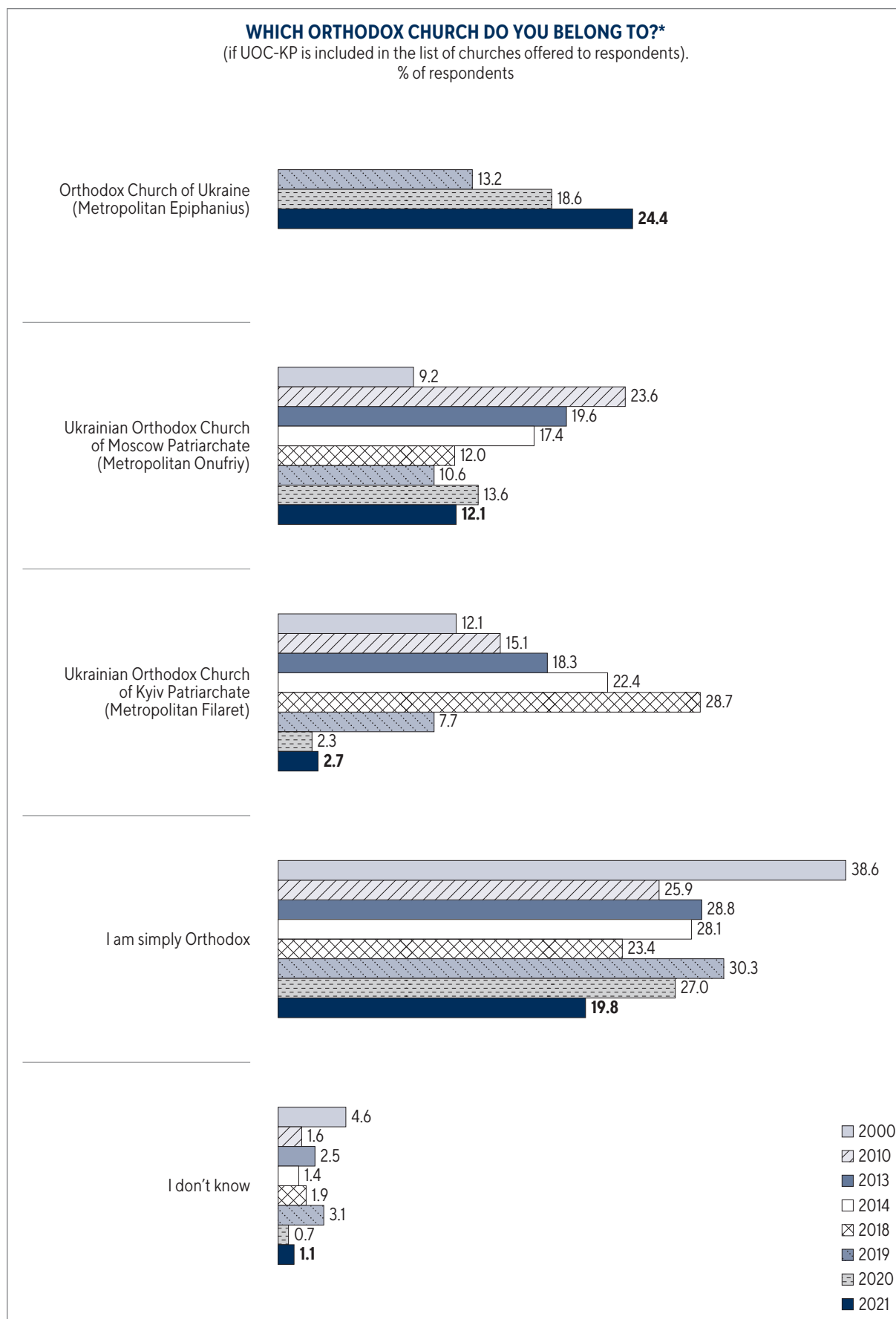
% of those who consider themselves Orthodox



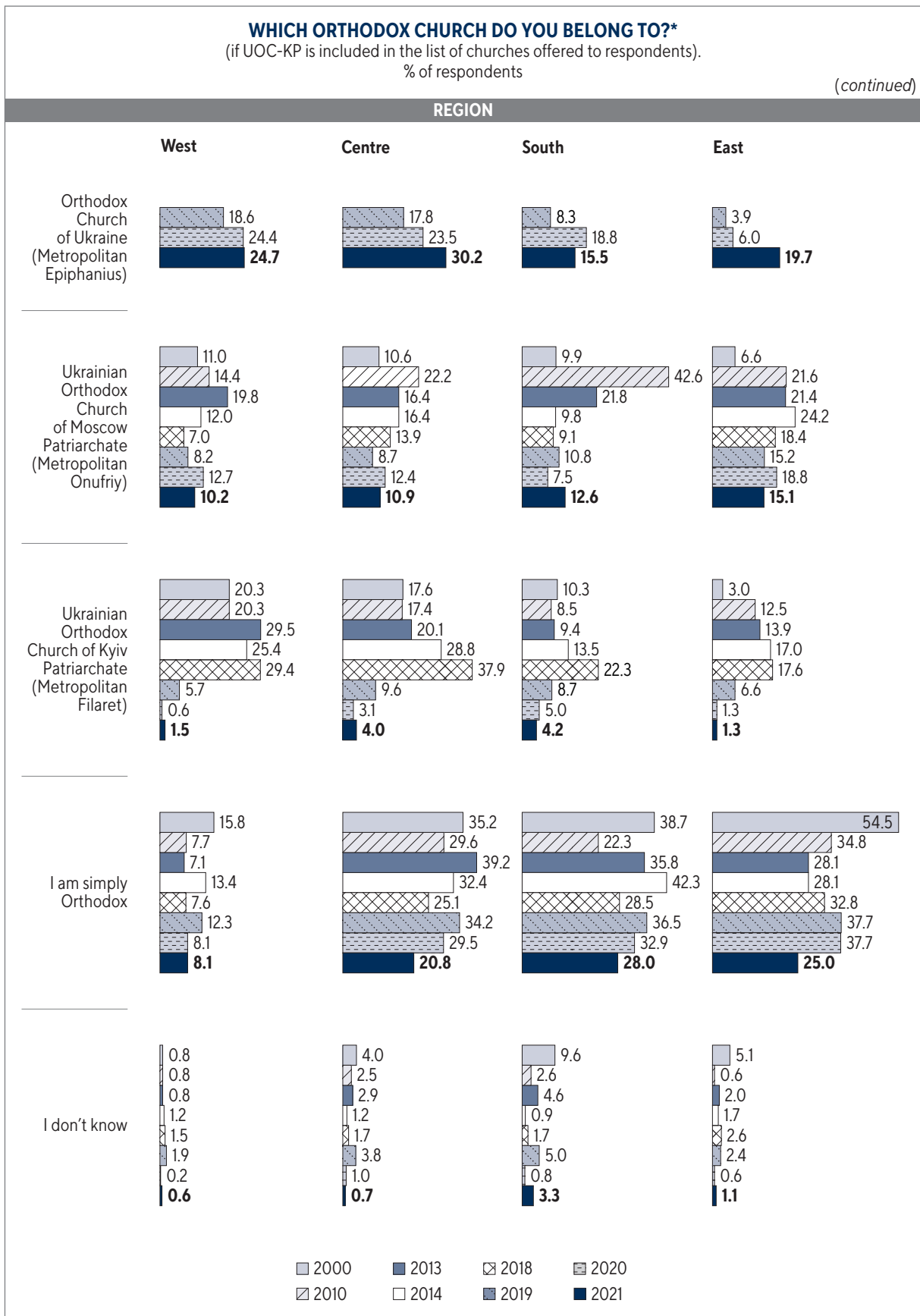
### REGION



2020 2021



\* There is no proportion of those who do not belong to Orthodox Church.

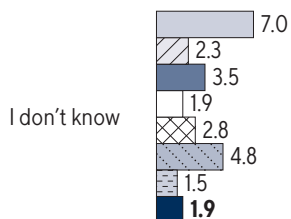
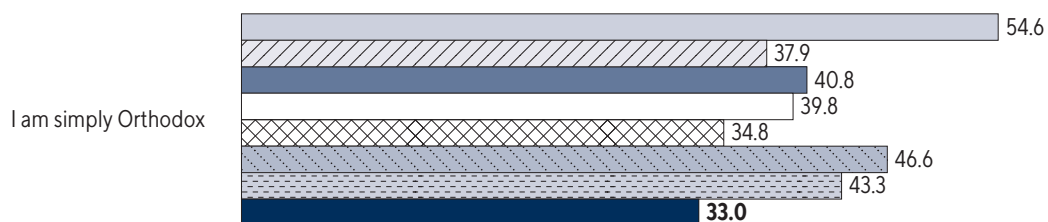
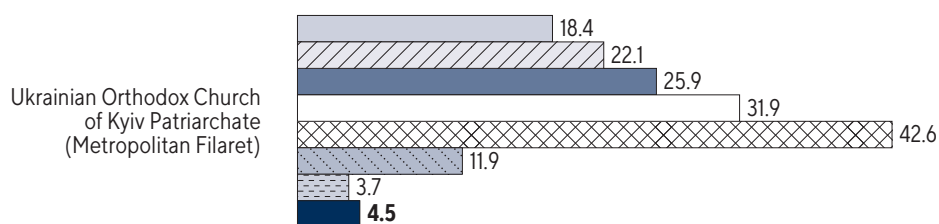
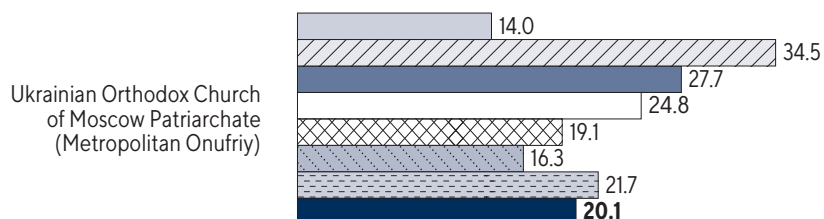
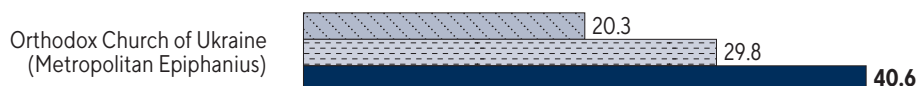


\* There is no proportion of those who do not belong to Orthodox Church.

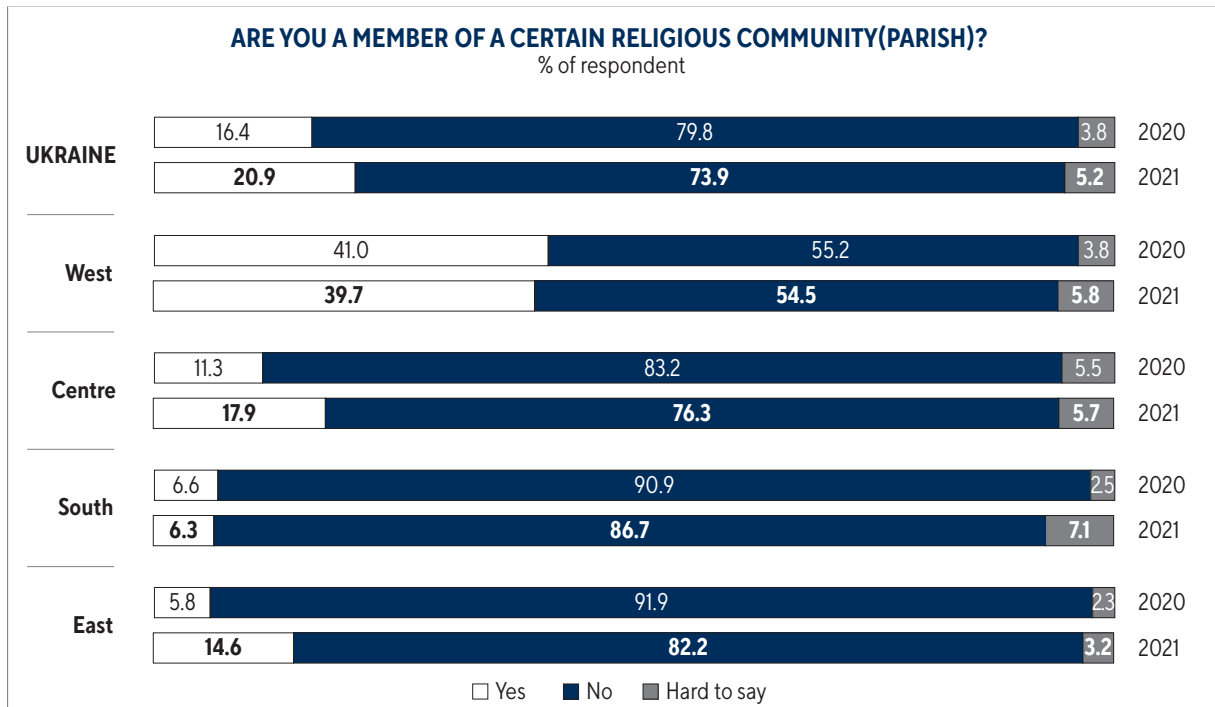
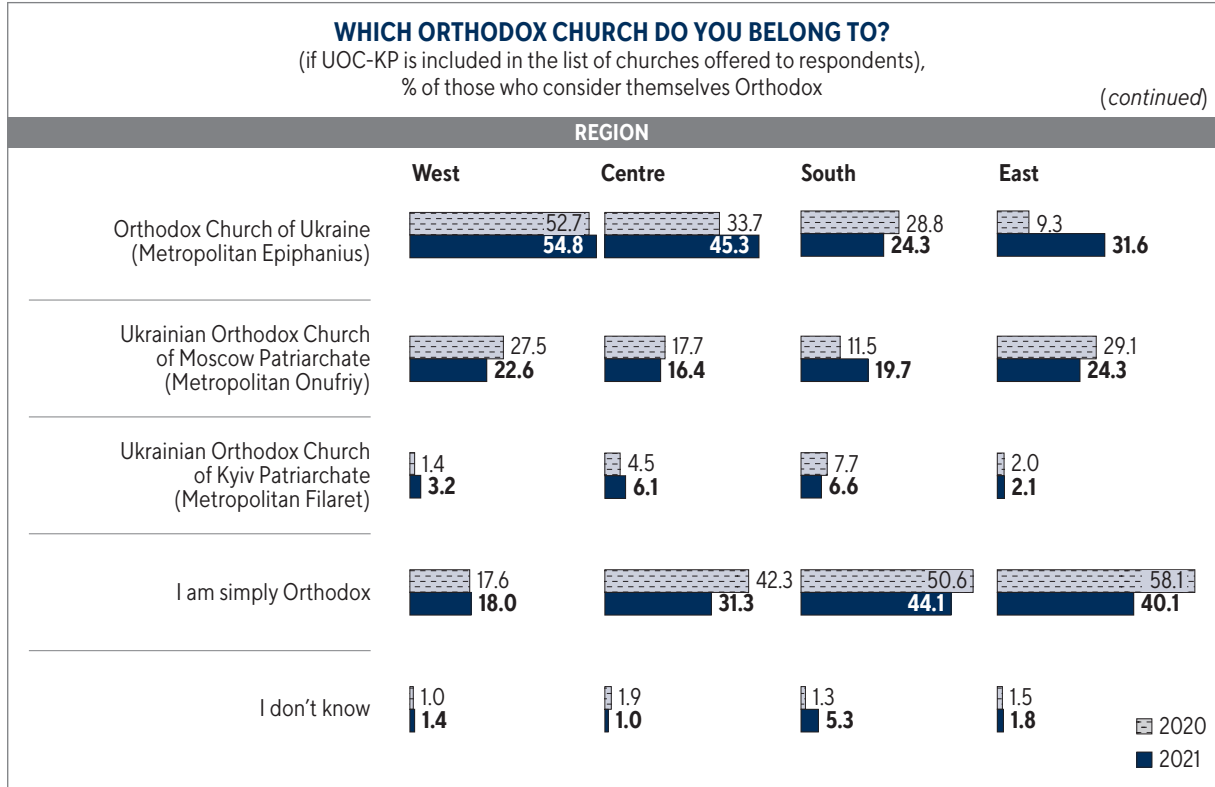


**WHICH ORTHODOX CHURCH DO YOU BELONG TO?**

(if UOC-KP is included in the list of churches offered to respondents),  
% of those who consider themselves Orthodox

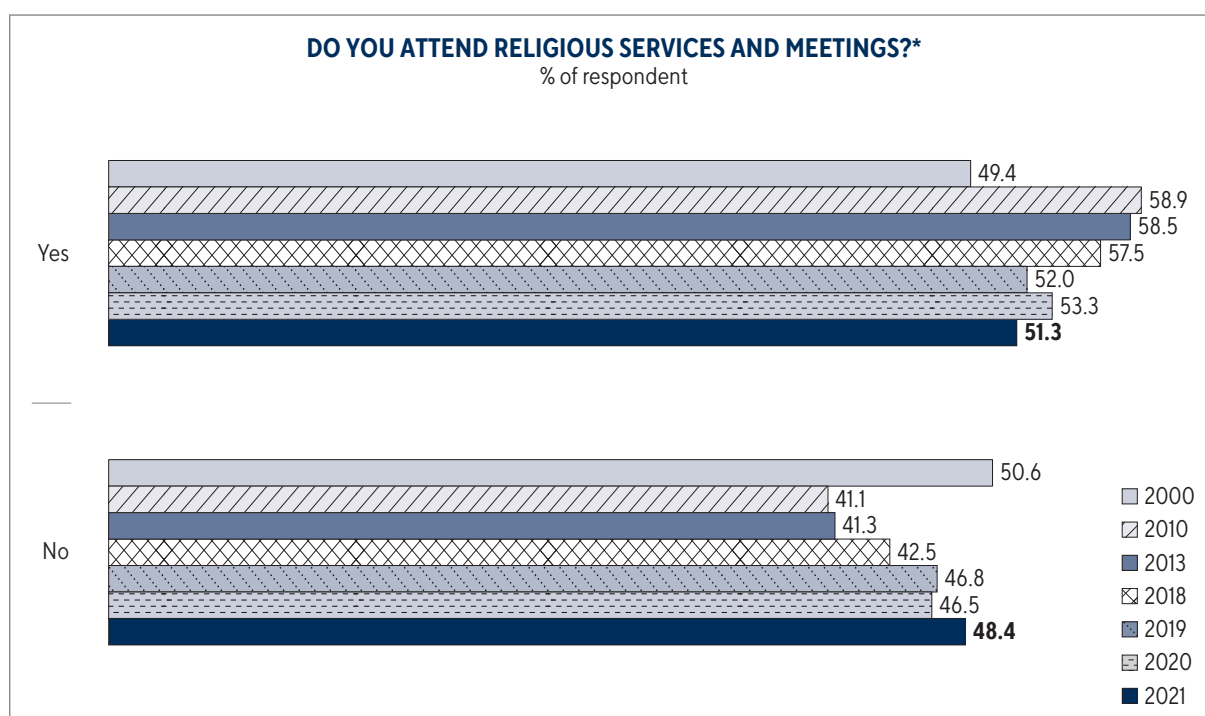


- 2000
- 2010
- 2013
- 2014
- 2018
- 2019
- 2020
- 2021

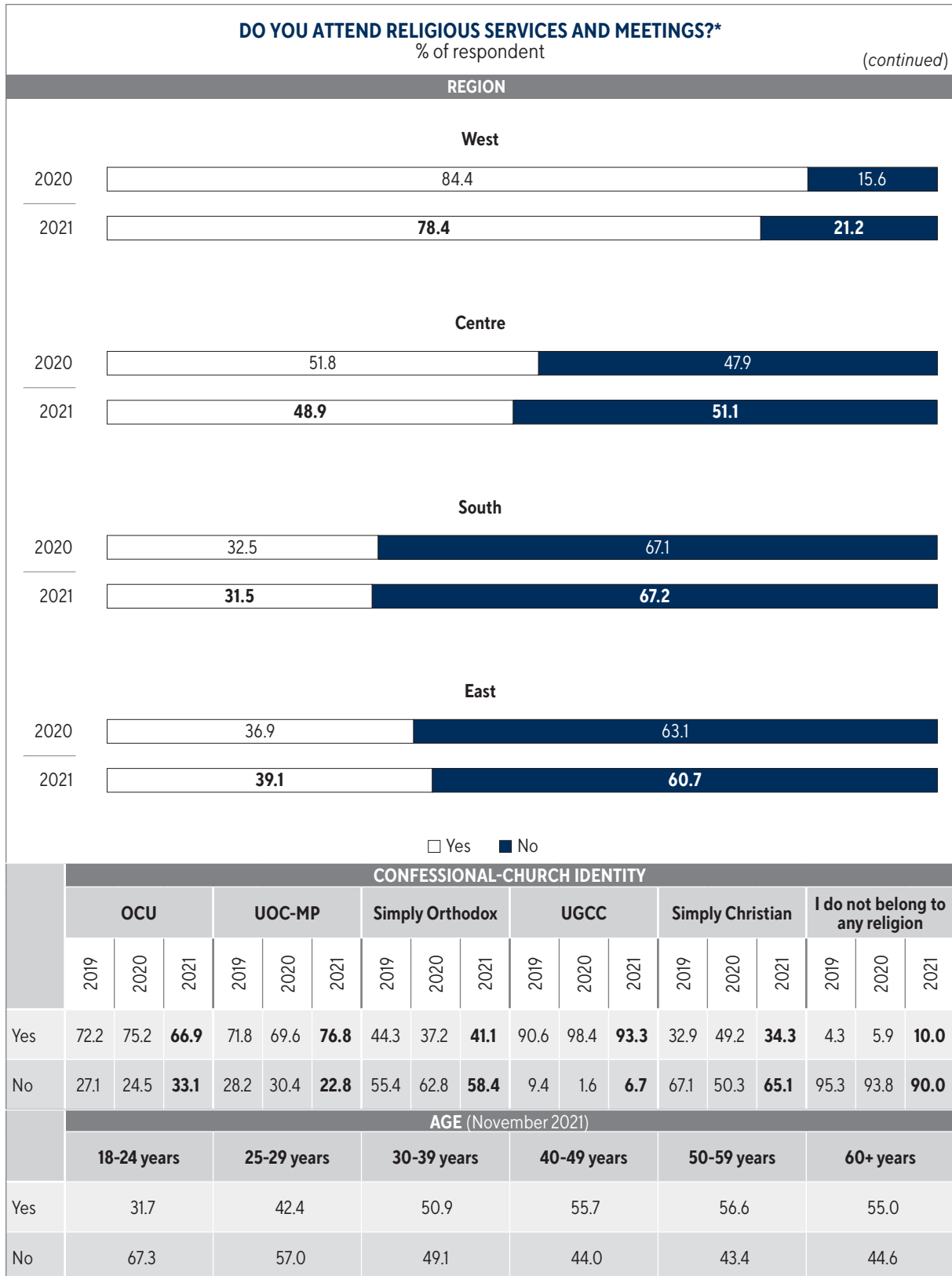


	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Yes	18.7	25.8	26.3	36.1	1.8	5.0	59.6	68.0	1.7	7.1	0.3	0.5
No	74.9	70.9	66.4	58.2	95.8	91.2	38.3	30.3	96.1	80.6	99.0	95.0
Hard to say	6.4	3.3	7.3	5.7	2.4	3.8	4.1	1.7	2.2	12.4	0.7	4.5

STRUCTURE OF CONFESSIONAL AND CHURCH GROUPS.												
% of respondent												
	REGION											
	West		Centre		South		East					
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021		
OCU	31.2	<b>24.2</b>	48.3	<b>47.2</b>	12.0	<b>7.5</b>	8.5	<b>21.1</b>				
UOC-MP	22.3	<b>20.2</b>	34.7	<b>34.6</b>	6.6	<b>12.3</b>	36.5	<b>32.9</b>				
Simply Orthodox	7.2	<b>9.8</b>	41.7	<b>40.2</b>	14.5	<b>16.8</b>	36.7	<b>33.2</b>				
UGCC	94.8	<b>94.4</b>	4.7	<b>4.5</b>	0.0	<b>0.6</b>	0.5	<b>0.6</b>				
Simply Christian	17.9	<b>20.3</b>	43.0	<b>44.8</b>	10.1	<b>15.7</b>	29.1	<b>19.2</b>				
Do not associate themselves with any religion	7.2	<b>11.1</b>	35.0	<b>36.4</b>	18.6	<b>14.0</b>	39.2	<b>38.5</b>				
	AGE										GENDER	
	18-29 years		30-39 years		40-49 years		50-59 years		60 + years		Male	Female
		2021	2020	2021	2020	2021	2020	2021	2020	2021	2021	
OCU	14.6	<b>15.9</b>	19.4	<b>17.7</b>	17.8	<b>19.9</b>	16.0	<b>16.3</b>	32.2	<b>30.3</b>	<b>43.6</b>	<b>56.4</b>
UOC-MP	10.9	<b>6.6</b>	15.3	<b>16.5</b>	17.2	<b>13.2</b>	20.8	<b>24.7</b>	35.8	<b>39.1</b>	<b>32.0</b>	<b>68.0</b>
Simply Orthodox	18.5	<b>17.3</b>	22.0	<b>22.0</b>	15.6	<b>15.8</b>	16.9	<b>18.0</b>	27.0	<b>27.0</b>	<b>49.6</b>	<b>50.4</b>
UGCC	16.5	<b>15.2</b>	16.5	<b>19.1</b>	19.1	<b>19.1</b>	19.1	<b>17.4</b>	28.9	<b>29.2</b>	<b>42.1</b>	<b>57.9</b>
Simply Christian	20.1	<b>27.5</b>	22.9	<b>22.8</b>	20.7	<b>15.2</b>	13.4	<b>15.2</b>	22.9	<b>19.3</b>	<b>53.5</b>	<b>46.5</b>
Do not associate themselves with any religion	31.4	<b>25.3</b>	19.3	<b>22.1</b>	17.0	<b>16.8</b>	14.1	<b>14.2</b>	18.3	<b>21.6</b>	<b>55.4</b>	<b>44.6</b>



\* There is no proportion of those who did not answer, because of their small numbers.



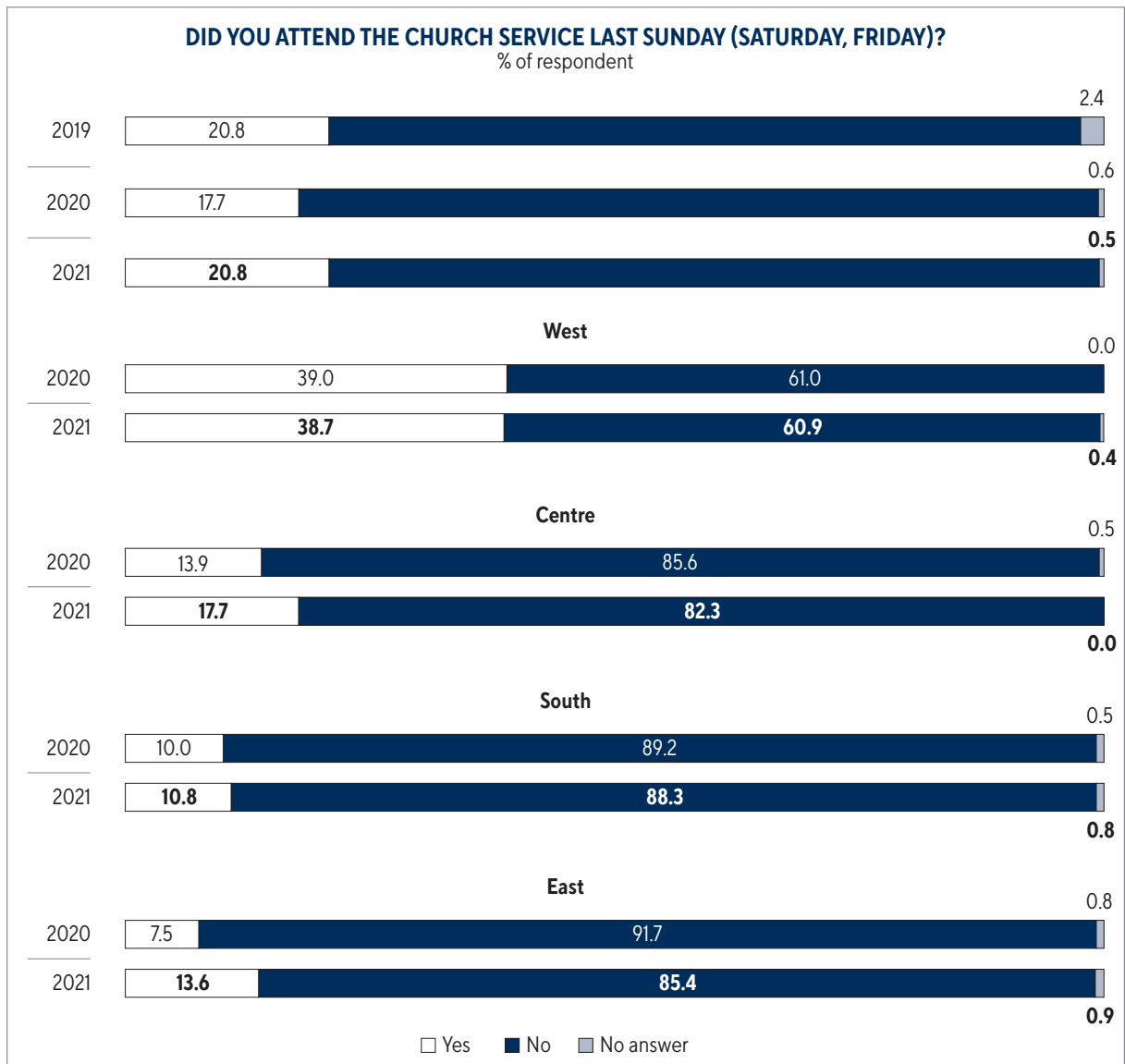
\* There is no proportion of those who did not answer, because of their small numbers.

HOW OFTEN DO YOU ATTEND RELIGIOUS SERVICES AND MEETINGS?								
% of those who attend religious services and meetings								
	2000	2010	2013	2016	2019	2020	2021	
More than once a week	4.4	3.5	3.7	4.2	4.9	4.2	<b>4.1</b>	
Once a week	15.9	15.7	14.9	17.7	19.1	22.4	<b>15.9</b>	
Once a month	13.1	20.8	18.5	17.0	20.1	18.4	<b>23.1</b>	
On religious holidays	52.0	50.4	53.0	51.7	48.8	47.2	<b>44.2</b>	
Once a year	8.1	5.4	6.3	6.4	4.2	3.6	<b>8.8</b>	
Less than once a year	3.0	2.2	1.7	1.9	1.3	2.0	<b>2.8</b>	
Never or almost never	0.3	0.9	0.6	0.1	0.5	0.7	<b>0.4</b>	
Other	2.9	0.6	0.1	0.2	0.4	0.5	<b>0.3</b>	
Hard to say	0.0	0.0	1.1	0.0	0.7	1.0	<b>0.4</b>	
	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
More than once a week	6.2	<b>4.5</b>	3.5	<b>3.7</b>	3.9	<b>3.9</b>	1.5	<b>3.9</b>
Once a week	40.1	<b>26.6</b>	10.3	<b>10.9</b>	10.4	<b>10.5</b>	15.3	<b>7.7</b>
Once a month	26.7	<b>27.9</b>	17.6	<b>21.1</b>	9.1	<b>23.7</b>	6.1	<b>17.9</b>
On religious holidays	24.3	<b>33.0</b>	57.5	<b>49.9</b>	67.5	<b>48.7</b>	65.8	<b>53.1</b>
Once a year	1.5	<b>6.6</b>	4.0	<b>9.6</b>	3.9	<b>10.5</b>	7.1	<b>10.6</b>
Less than once a year	0.5	<b>1.1</b>	4.0	<b>3.5</b>	2.6	<b>1.3</b>	0.5	<b>4.8</b>
Never or almost never	0.2	<b>0.3</b>	1.5	<b>0.3</b>	1.3	<b>0.0</b>	0.0	<b>1.0</b>
Other	0.2	<b>0.0</b>	0.8	<b>0.5</b>	0.0	<b>0.0</b>	0.5	<b>0.5</b>
Hard to say	0.2	<b>0.0</b>	0.8	<b>0.5</b>	1.3	<b>1.3</b>	3.1	<b>0.5</b>
	AGE (November 2021)							
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years		
More than once a week	1.6	1.4	1.5	5.1	5.1	5.5		
Once a week	9.5	14.5	10.4	16.4	19.9	18.5		
Once a month	19.0	20.3	19.8	22.6	25.0	26.3		
On religious holidays	49.2	46.4	49.0	44.6	40.3	42.2		
Once a year	19.0	13.0	14.4	9.2	4.6	4.2		
Less than once a year	1.6	4.3	3.0	1.0	4.1	2.3		
Never or almost never	0.0	0.0	0.5	0.0	1.0	0.3		
Other	0.0	0.0	0.5	0.0	0.0	0.6		
Hard to say	0.0	0.0	1.0	1.0	0.0	0.0		



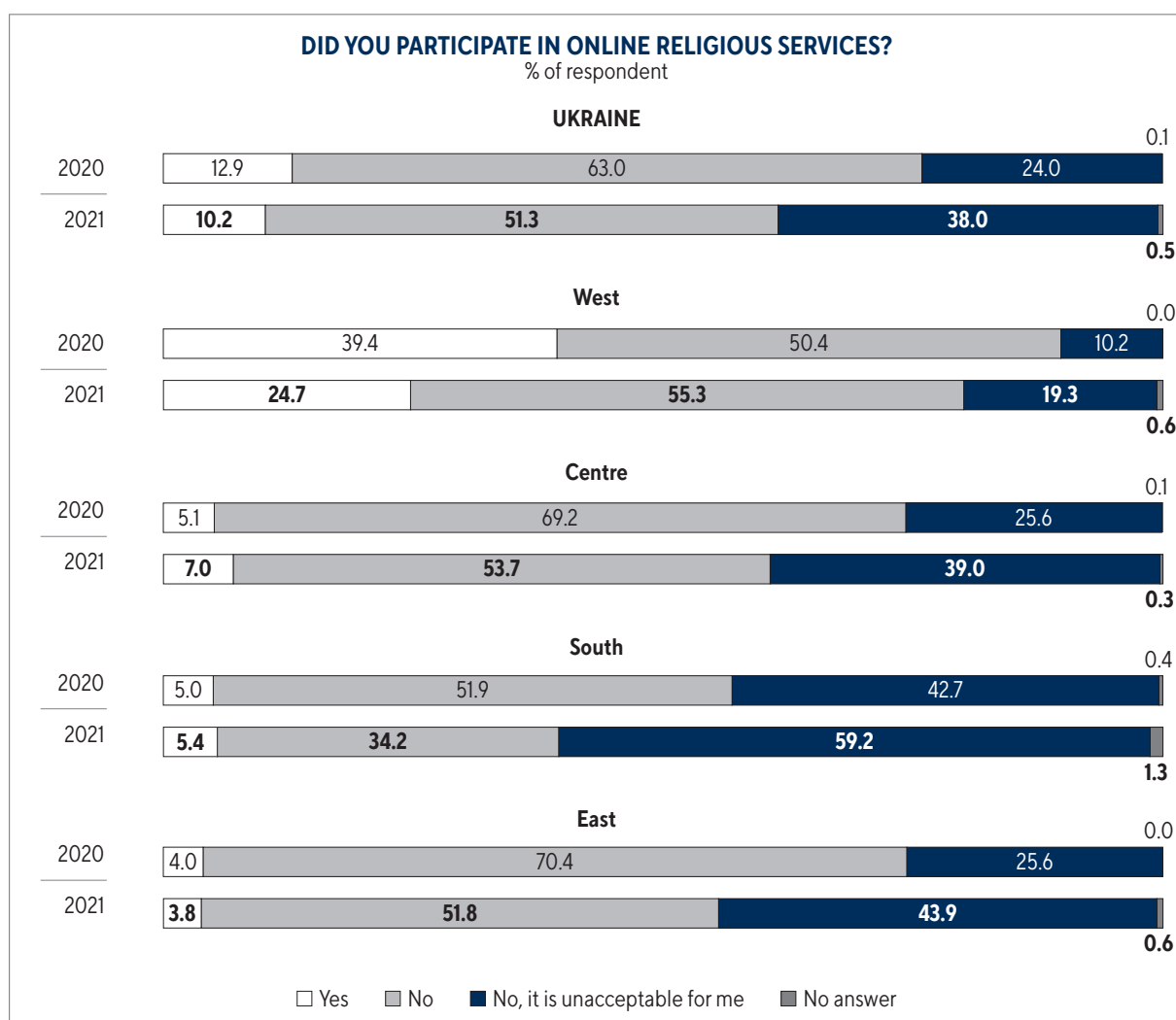
**HOW OFTEN DO YOU ATTEND RELIGIOUS SERVICES AND MEETINGS?**  
% of those who attend religious services and meetings (continued)

	CONFESSIONAL-CHURCH IDENTITY														
	OCU			UOC-MP			Simply Orthodox			UGCC			Simply Christian		
	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021
More than once a week	3.6	3.9	<b>3.4</b>	2.6	4.2	<b>6.5</b>	2.7	2.5	<b>0.6</b>	8.7	5.3	<b>3.6</b>	1.9	0.0	<b>6.9</b>
Once a week	20.8	19.2	<b>10.1</b>	15.1	22.2	<b>18.9</b>	9.4	5.4	<b>4.9</b>	34.7	47.6	<b>30.2</b>	5.8	6.8	<b>15.5</b>
Once a month	20.8	18.5	<b>23.8</b>	26.3	22.8	<b>25.4</b>	15.4	11.3	<b>17.1</b>	27.7	29.1	<b>31.4</b>	11.5	10.2	<b>22.4</b>
On religious holidays	49.5	50.9	<b>50.9</b>	45.4	42.3	<b>38.4</b>	63.8	69.5	<b>52.4</b>	25.4	16.9	<b>32.5</b>	69.2	73.9	<b>39.7</b>
Once a year	3.1	3.6	<b>8.8</b>	2.6	4.2	<b>8.6</b>	6.4	4.9	<b>18.3</b>	2.9	0.5	<b>2.4</b>	5.8	5.7	<b>6.9</b>
Less than once a year	2.1	1.1	<b>1.8</b>	1.3	0.0	<b>1.6</b>	1.7	5.4	<b>6.1</b>	0.0	0.0	<b>0.0</b>	5.8	1.1	<b>6.9</b>
Never or almost never	0.0	0.4	<b>0.6</b>	2.6	1.6	<b>0.0</b>	0.0	1.0	<b>0.0</b>	0.0	0.0	<b>0.0</b>	0.0	1.1	<b>0.0</b>
Other	0.0	1.4	<b>0.3</b>	2.0	0.5	<b>0.5</b>	0.0	0.0	<b>0.6</b>	0.0	0.0	<b>0.0</b>	0.0	0.0	<b>0.0</b>
Hard to say	0.0	1.1	<b>0.3</b>	2.0	2.1	<b>0.0</b>	0.7	0.0	<b>0.0</b>	0.6	0.5	<b>0.0</b>	0.0	1.1	<b>1.7</b>

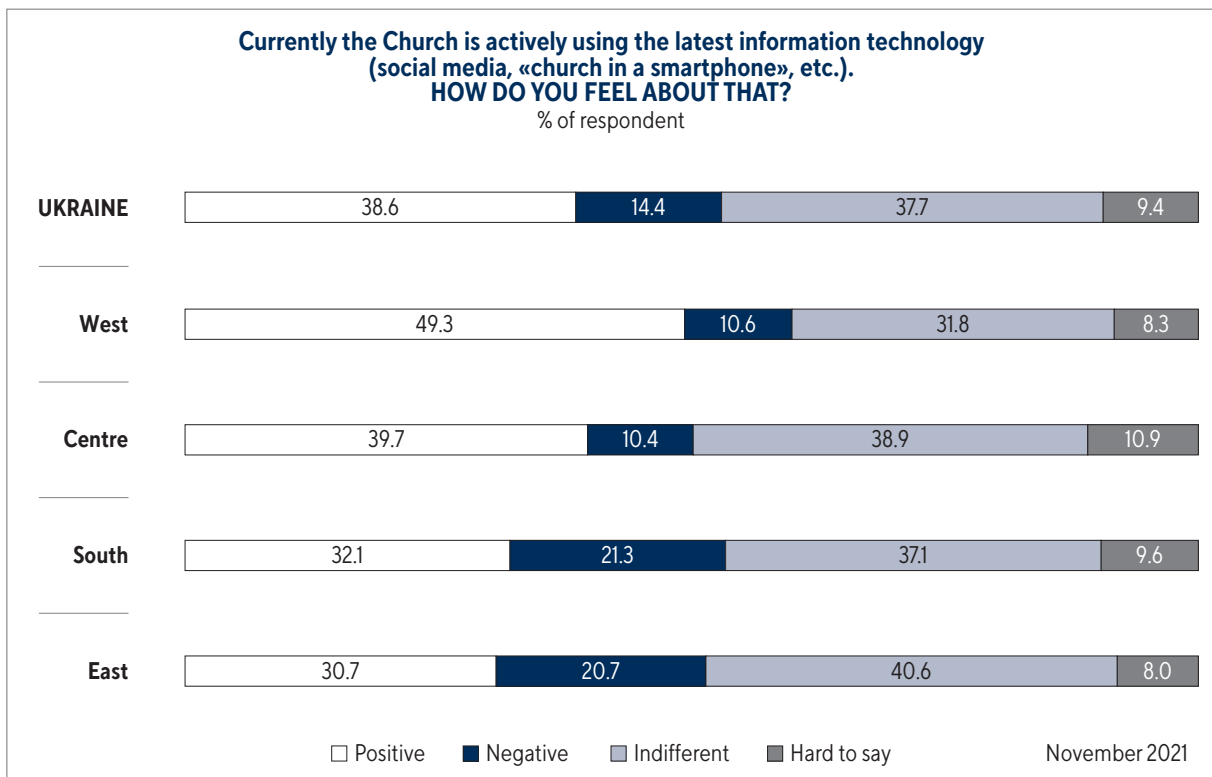


**DID YOU ATTEND THE CHURCH SERVICE LAST SUNDAY (SATURDAY, FRIDAY)?**  
% of respondent (continued)

	CONFESSATIONAL-CHURCH IDENTITY																	
	OCU			UOC-MP			Simply Orthodox			UGCC			Simply Christian			I do not belong to any religion		
	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021
Yes	31.7	26.7	<b>25.1</b>	30.8	23.8	<b>38.5</b>	10.6	4.2	<b>9.3</b>	44.3	55.2	<b>42.5</b>	8.1	3.4	<b>17.4</b>	1.6	0.3	<b>1.1</b>
No	67.9	73.1	<b>74.3</b>	68.2	76.2	<b>60.7</b>	87.6	95.0	<b>90.5</b>	52.1	44.8	<b>57.5</b>	91.3	95.0	<b>82.6</b>	96.1	99.0	<b>98.7</b>
No answer	0.4	0.3	<b>0.6</b>	0.9	0.0	<b>0.8</b>	1.8	0.7	<b>0.3</b>	3.6	0.0	<b>0.0</b>	0.6	1.7	<b>0.0</b>	2.3	0.7	<b>0.3</b>
	AGE (November 2021)																	
	18-24 years			25-29 years			30-39 years			40-49 years			50-59 years			60+ years		
Yes	11.6			12.8			17.1			20.1			25.9			26.4		
No	87.9			86.6			82.4			79.6			73.9			73.0		
No answer	0.5			0.6			0.5			0.3			0.3			0.5		



<b>DID YOU PARTICIPATE IN ONLINE RELIGIOUS SERVICES?</b>												
% of respondent <span style="float: right;">(continued)</span>												
	<b>CONFESSIONAL-CHURCH IDENTITY</b>											
	<b>OCU</b>		<b>UOC-MP</b>		<b>Simply Orthodox</b>		<b>UGCC</b>		<b>Simply Christian</b>		<b>I do not belong to any religion</b>	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Yes	14.4	<b>12.2</b>	8.0	<b>4.5</b>	5.5	<b>2.8</b>	55.7	<b>39.9</b>	5.6	<b>9.3</b>	0.3	<b>1.3</b>
No	68.8	<b>58.1</b>	69.3	<b>52.5</b>	65.0	<b>53.6</b>	39.2	<b>51.7</b>	74.9	<b>41.9</b>	58.0	<b>48.0</b>
No, it is unacceptable for me	16.8	<b>29.5</b>	22.6	<b>42.6</b>	29.5	<b>43.1</b>	5.2	<b>8.4</b>	19.0	<b>47.7</b>	41.6	<b>50.1</b>
No answer	0.0	<b>0.2</b>	0.0	<b>0.4</b>	0.0	<b>0.5</b>	0.0	<b>0.0</b>	0.6	<b>1.2</b>	0.0	<b>0.5</b>
	<b>AGE (November 2021)</b>											
	<b>18-24 years</b>		<b>25-29 years</b>		<b>30-39 years</b>		<b>40-49 years</b>		<b>50-59 years</b>		<b>60+ years</b>	
Yes	9.0		7.9		11.3		9.8		12.4		9.3	
No	52.3		48.8		54.3		50.3		52.6		49.6	
No, it is unacceptable for me	36.7		43.3		34.4		39.4		34.8		40.5	
No answer	2.0		0.0		0.0		0.6		0.3		0.7	



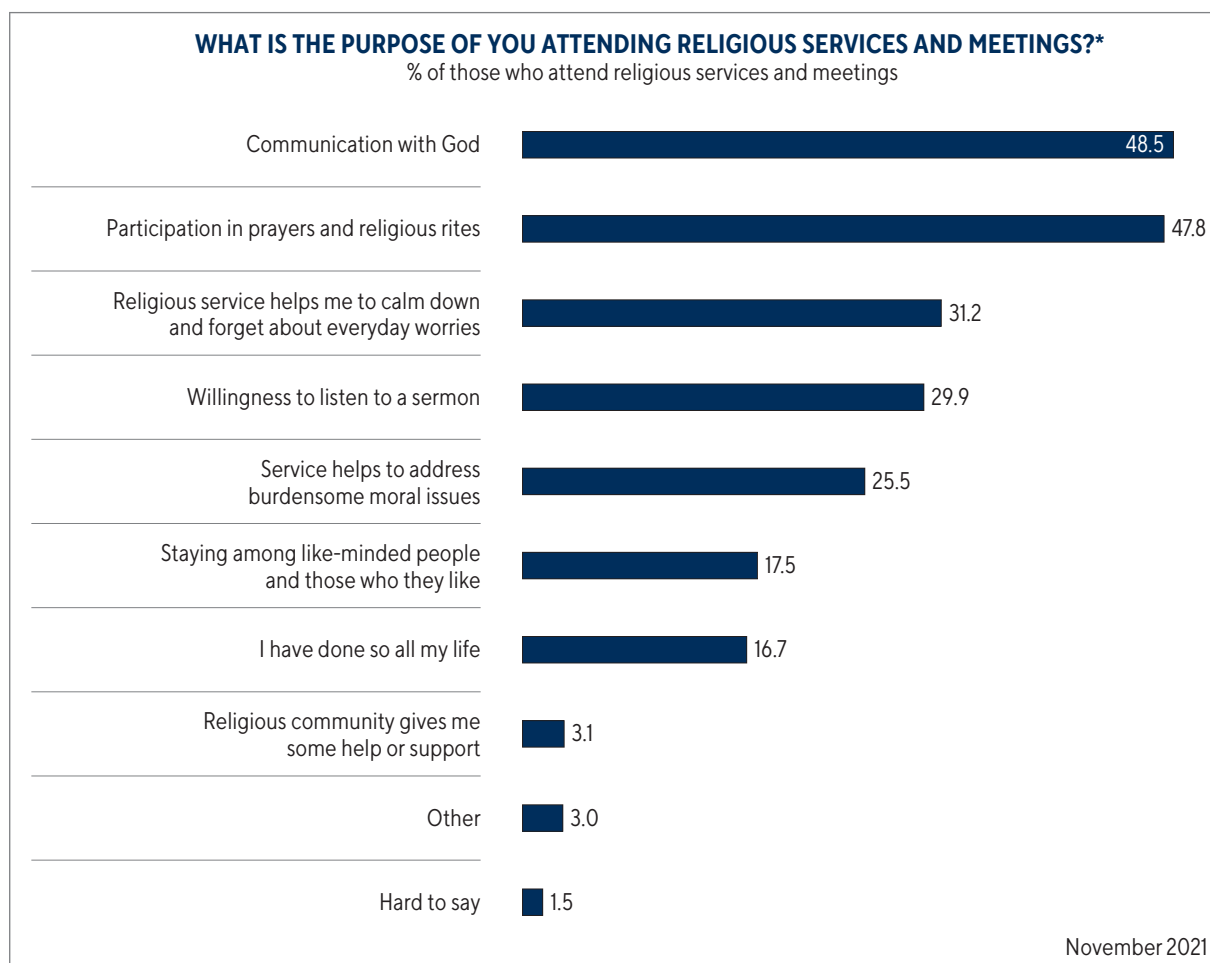
**Currently the Church is actively using the latest information technology (social media, «church in a smartphone», etc.).  
HOW DO YOU FEEL ABOUT THAT?**  
% of respondent (continued)

	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Positive	37.5	40.5	41.8	44.0	40.5	32.3
Negative	10.5	16.0	11.8	12.4	14.7	18.2
Indifferent	45.0	36.8	37.5	35.6	36.5	36.5
Hard to say	7.0	6.7	8.8	8.0	8.3	13.0

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Positive	49.2	34.9	32.6	65.7	36.6	17.4
Negative	11.2	18.3	17.6	1.7	25.0	15.0
Indifferent	33.9	35.7	41.0	19.9	34.3	55.4
Hard to say	5.7	11.2	8.9	12.7	4.1	12.1

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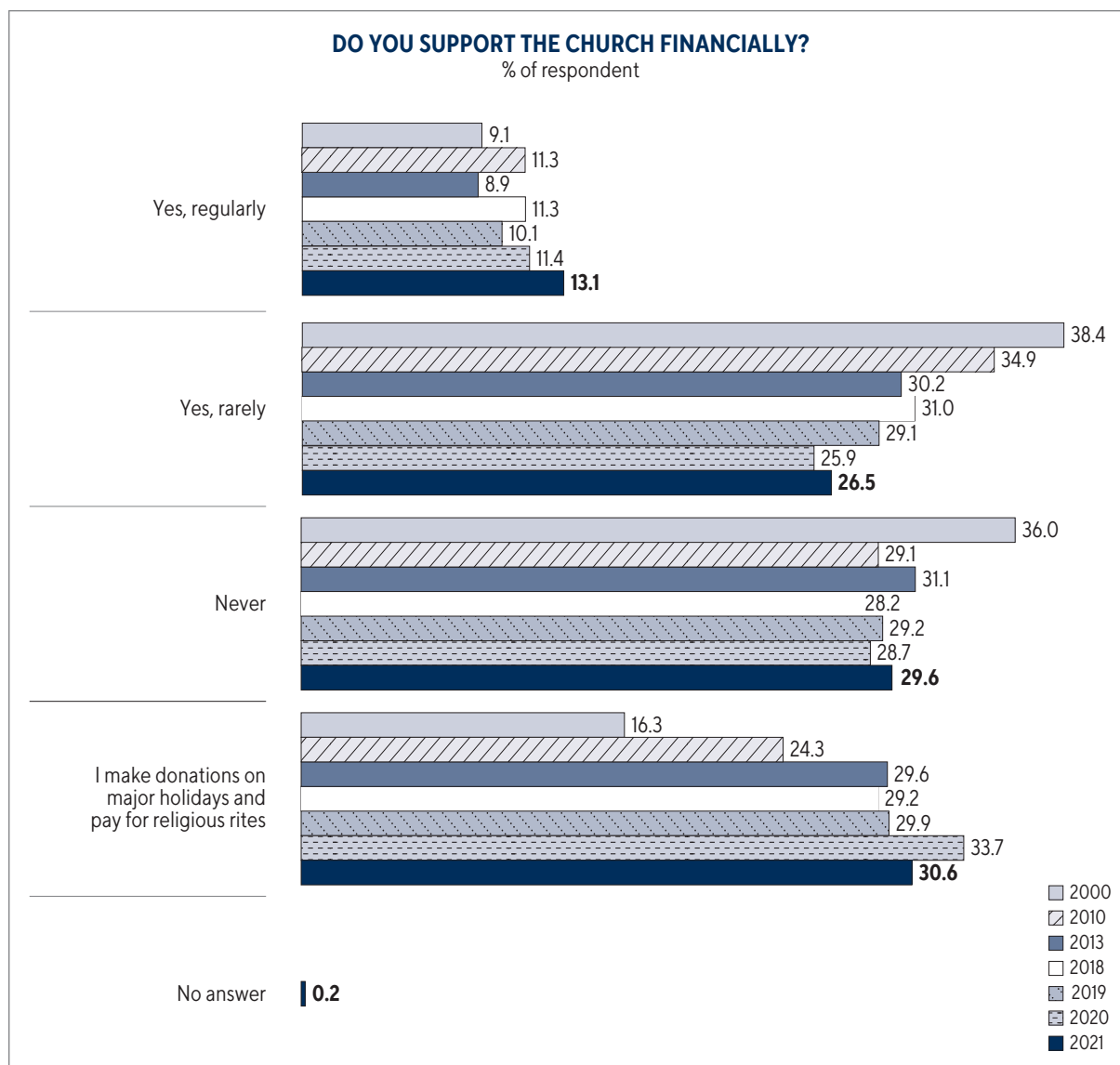
November 2021

\* Respondents were asked to choose all relevant options.

<b>WHAT IS THE PURPOSE OF YOU ATTENDING RELIGIOUS SERVICES AND MEETINGS?*</b>						
% of those who attend religious services and meetings <span style="float: right;">(continued)</span>						
	<b>REGION</b>					
	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>		
Communication with God	52.8	45.9	28.0	53.1		
Participation in prayers and religious rites	58.9	43.7	34.2	39.6		
Religious service helps me to calm down and forget about everyday worries	34.1	27.7	40.8	29.0		
Willingness to listen to a sermon	34.0	30.4	20.0	25.1		
Service helps to address burdensome moral issues	24.9	25.1	32.9	24.6		
Staying among like-minded people and those who they like	16.7	20.5	18.4	13.5		
I have done so all my life	13.8	21.5	19.7	12.1		
Religious community gives me some help or support	4.0	2.1	4.0	2.9		
Other	0.8	4.8	2.6	3.9		
Hard to say	0.5	2.1	2.6	1.4		
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
Communication with God	38.1	47.8	38.9	46.4	49.0	58.1
Participation in prayers and religious rites	48.4	49.3	44.8	47.4	50.0	47.9
Religious service helps me to calm down and forget about everyday worries	17.2	21.7	32.7	33.0	28.4	35.7
Willingness to listen to a sermon	31.3	33.3	26.2	30.4	28.9	31.5
Service helps to address burdensome moral issues	14.1	14.5	26.6	28.9	30.5	24.3
Staying among like-minded people and those who they like	19.0	18.6	14.4	17.5	17.8	19.1
I have done so all my life	17.2	20.0	18.3	15.4	18.3	14.9
Religious community gives me some help or support	0.0	0.0	4.4	2.6	2.0	4.5
Other	1.6	0.0	4.5	4.1	3.6	1.9
Hard to say	3.2	0.0	2.0	0.0	2.0	1.6
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	
Communication with God	49.8	62.7	32.9	49.4	50.8	
Participation in prayers and religious rites	49.2	53.8	42.1	56.5	44.8	
Religious service helps me to calm down and forget about everyday worries	33.1	36.6	18.9	36.3	28.8	
Willingness to listen to a sermon	28.7	35.7	22.6	31.5	28.8	
Service helps to address burdensome moral issues	25.2	31.2	14.7	32.1	28.8	
Staying among like-minded people and those who they like	14.9	24.3	9.1	18.5	20.3	
I have done so all my life	14.3	14.1	23.2	14.3	25.4	
Religious community gives me some help or support	2.4	3.2	0.0	3.6	5.2	
Other	2.7	3.2	3.7	1.2	1.7	
Hard to say	0.9	2.2	3.0	0.0	0.0	

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	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
Yes, regularly	31.3	<b>27.6</b>	4.7	<b>11.2</b>	7.5	<b>6.3</b>	5.1	<b>5.7</b>
Yes, rarely	39.0	<b>33.2</b>	27.2	<b>22.3</b>	18.7	<b>32.9</b>	15.4	<b>23.8</b>
Never	12.1	<b>15.4</b>	30.9	<b>32.2</b>	37.8	<b>25.8</b>	36.5	<b>40.5</b>
I make donations on major holidays and pay for religious rites	17.3	<b>23.9</b>	37.1	<b>34.2</b>	35.3	<b>35.0</b>	42.9	<b>29.5</b>
No answer	-	<b>0.0</b>	-	<b>0.1</b>	-	<b>0.0</b>	-	<b>0.6</b>
	AGE (November 2021)							
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years		
Yes, regularly	9.0	9.7	10.3	13.2	15.8	15.7		
Yes, rarely	18.1	23.6	27.1	29.0	26.7	28.3		
Never	51.3	40.6	28.9	25.3	24.1	25.1		
I make donations on major holidays and pay for religious rites	21.6	26.1	33.4	32.5	33.3	30.3		
No answer	0.0	0.0	0.3	0.0	0.0	0.5		

<b>DO YOU SUPPORT THE CHURCH FINANCIALLY?</b>																		
% of respondent																		
<i>(continued)</i>																		
	<b>CONFESSIONAL-CHURCH IDENTITY</b>																	
	<b>OCU</b>			<b>UOC-MP</b>			<b>Simply Orthodox</b>			<b>UGCC</b>			<b>Simply Christian</b>			<b>I do not belong to any religion</b>		
	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021
Yes, regularly	18.0	15.7	<b>12.6</b>	10.8	12.5	<b>19.3</b>	4.2	3.3	<b>4.0</b>	27.7	43.5	<b>39.9</b>	4.4	2.2	<b>6.4</b>	0.4	0.3	<b>1.8</b>
Yes, rarely	37.1	36.8	<b>31.1</b>	35.2	31.1	<b>30.7</b>	29.4	21.1	<b>26.6</b>	45.0	38.9	<b>44.4</b>	16.3	24.7	<b>25.1</b>	5.8	3.9	<b>9.0</b>
Never	13.5	13.3	<b>15.9</b>	14.6	7.0	<b>11.1</b>	30.0	34.7	<b>32.7</b>	6.8	3.6	<b>3.9</b>	43.8	27.5	<b>31.6</b>	81.7	81.5	<b>73.9</b>
I make donations on major holidays and pay for religious rites	29.2	33.9	<b>40.4</b>	38.5	49.1	<b>38.9</b>	36.3	40.7	<b>36.2</b>	19.9	14.0	<b>11.8</b>	33.8	45.5	<b>36.8</b>	11.7	13.6	<b>15.0</b>
No answer	-	-	<b>0.0</b>	-	-	<b>0.0</b>	-	-	<b>0.5</b>	-	-	<b>0.0</b>	-	-	<b>0.0</b>	-	-	<b>0.3</b>

<b>WHY DON'T YOU ATTEND RELIGIOUS SERVICES AND MEETINGS?*</b>					
% of those who do not attend religious services and meetings					
	<b>Ukraine</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
I do not feel any need to do so	36.6	35.3	40.1	34.0	34.0
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	32.3	20.6	34.2	38.0	30.8
I don't have time for that	26.7	35.3	35.7	23.5	14.6
I am a non-believer, an atheist	17.0	17.6	15.3	18.5	18.1
None of my acquaintances attend religious services and meetings	8.0	5.9	7.9	12.3	6.5
There are no religious communities where I live	2.0	6.9	0.8	3.1	1.6
There are no religious communities of the church or religion to which I belong	1.7	7.8	0.5	1.2	1.6
I participate in online religious services and meetings, listen / watch services on the radio or TV	1.4	4.9	1.3	1.2	0.9
Other	3.6	6.9	2.0	6.8	2.8
Hard to say	2.1	1.0	2.0	3.1	1.9

\* Respondents were asked to choose all relevant options.

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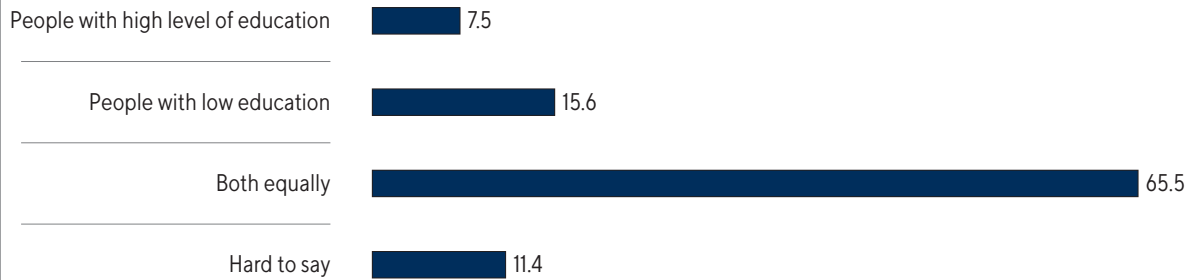
<b>WHY DON'T YOU ATTEND RELIGIOUS SERVICES AND MEETINGS?*</b>						
% of those who do not attend religious services and meetings <span style="float: right;">(continued)</span>						
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
I do not feel any need to do so	47.8	36.6	31.3	32.7	35.8	37.6
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	29.1	30.9	29.2	36.8	33.1	33.6
I don't have time for that	23.1	33.0	35.7	26.1	28.5	18.4
I am a non-believer, an atheist	18.8	21.5	16.9	18.3	15.9	13.9
None of my acquaintances attend religious services and meetings	11.9	9.6	5.6	5.9	9.2	7.6
There are no religious communities where I live	0.7	0.0	2.0	3.9	2.6	2.0
There are no religious communities of the church or religion to which I belong	1.5	2.1	2.1	0.7	2.0	1.6
I participate in online religious services and meetings, listen / watch services on the radio or TV	0.7	1.1	1.5	2.0	0.7	1.6
Other	1.5	0.0	1.5	4.6	3.3	7.2
Hard to say	0.0	2.2	3.1	2.0	1.3	2.8
CONFESSIONAL-CHURCH IDENTITY						
	OCU	UOC-MP	Simply Orthodox	Simply Christian	I do not belong to any religion	
I do not feel any need to do so	38.9	34.5	42.9	40.2	32.8	
I believe that it is not necessary to attend religious services or meetings in order to practice a particular religion	38.9	31.0	45.9	39.3	18.1	
I don't have time for that	26.5	36.2	28.3	33.0	21.1	
I am a non-believer, an atheist	3.1	5.2	3.4	14.3	37.4	
None of my acquaintances attend religious services and meetings	5.6	1.7	9.9	17.9	6.1	
There are no religious communities where I live	3.1	0.0	0.9	7.2	1.2	
There are no religious communities of the church or religion to which I belong	0.0	1.7	0.4	5.4	1.2	
I participate in online religious services and meetings, listen / watch services on the radio or TV	1.2	0.0	0.4	2.7	1.5	
Other	3.7	10.3	1.3	2.7	1.5	
Hard to say	2.5	1.7	2.1	1.8	2.3	

\* Respondents were asked to choose all relevant options.

**IF ASSESSING IN GENERAL, CHURCHES ARE MOSTLY ATTENDED BY ...?**

% of respondent

1.



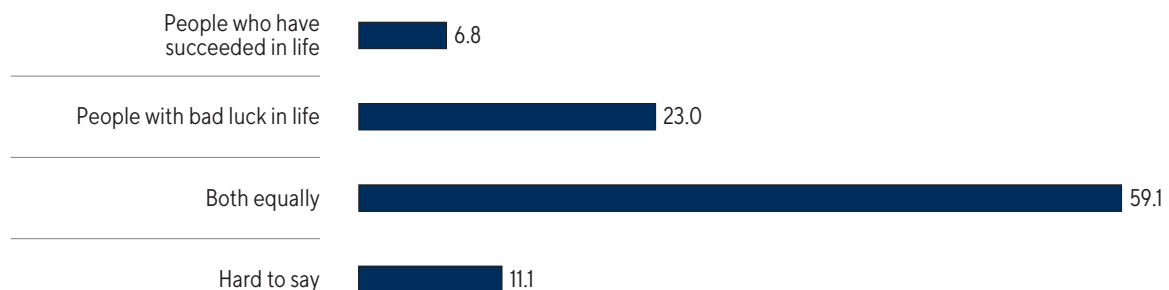
November 2021

	REGION			
	West	Centre	South	East
People with high level of education	7.5	10.9	5.4	3.4
People with low education	12.9	15.4	22.5	15.5
Both equally	70.7	64.8	55.8	66.1
Hard to say	8.9	8.9	16.3	15.0

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
People with high level of education	5.9	9.8	3.5	5.0	14.0	4.7
People with low education	13.4	10.2	16.3	7.3	16.4	28.8
Both equally	73.5	73.0	68.2	83.2	59.1	44.3
Hard to say	7.1	7.0	12.0	4.5	10.5	22.2

2.



November 2021

	REGION			
	West	Centre	South	East
People who have succeeded in life	6.2	10.0	4.2	4.2
People with bad luck in life	14.3	24.3	30.8	25.1
Both equally	70.5	56.5	50.0	56.5
Hard to say	8.9	9.1	15.0	14.2

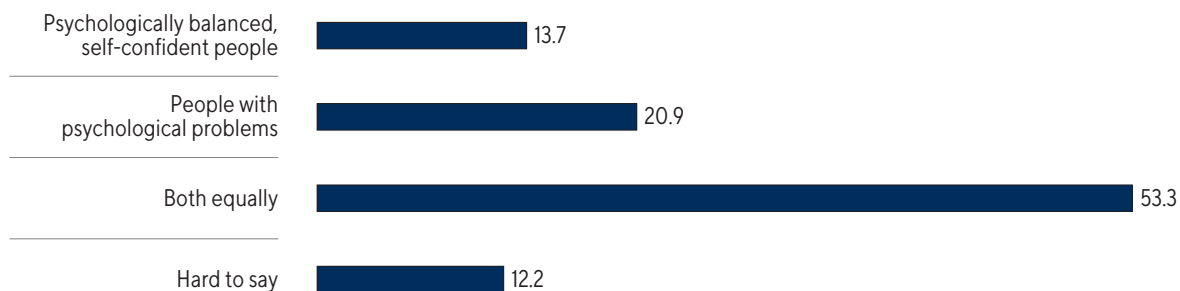
	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
People who have succeeded in life	6.1	7.4	4.5	2.2	11.0	5.8
People with bad luck in life	18.9	19.7	29.3	10.1	26.2	31.7
Both equally	67.5	66.0	54.9	82.0	51.7	42.5
Hard to say	7.5	7.0	11.3	5.6	11.0	20.1

**IF ASSESSING IN GENERAL, CHURCHES ARE MOSTLY ATTENDED BY ...?**

% of respondent

**3.**

(continued)



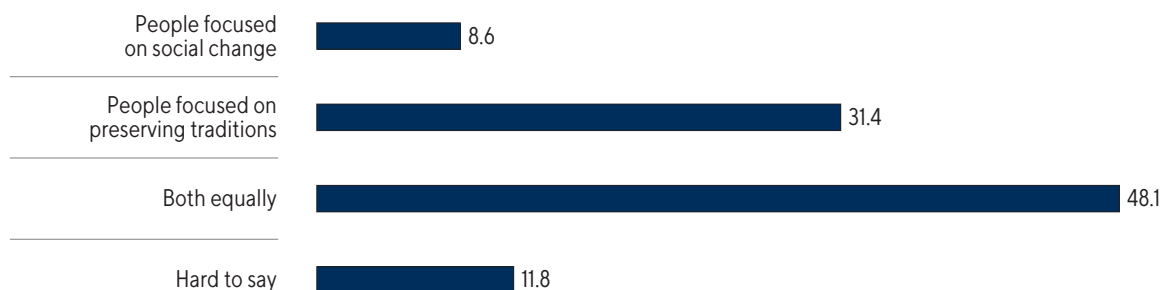
November 2021

	REGION			
	West	Centre	South	East
Psychologically balanced, self-confident people	18.0	15.2	8.7	9.5
People with psychological problems	14.5	22.1	27.4	21.8
Both equally	57.5	52.3	48.1	53.4
Hard to say	10.0	10.3	15.8	15.3

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Psychologically balanced, self-confident people	15.6	16.0	9.5	18.0	16.9	9.2
People with psychological problems	15.8	11.5	24.8	10.7	29.7	32.7
Both equally	61.5	64.8	51.6	65.7	40.7	36.1
Hard to say	7.1	7.8	14.0	5.6	12.8	21.9

**4.**



November 2021

	REGION			
	West	Centre	South	East
People focused on social change	7.9	10.8	7.5	6.6
People focused on preserving traditions	34.1	31.8	34.2	27.2
Both equally	49.9	46.7	42.5	51.2
Hard to say	8.1	10.7	15.8	14.9

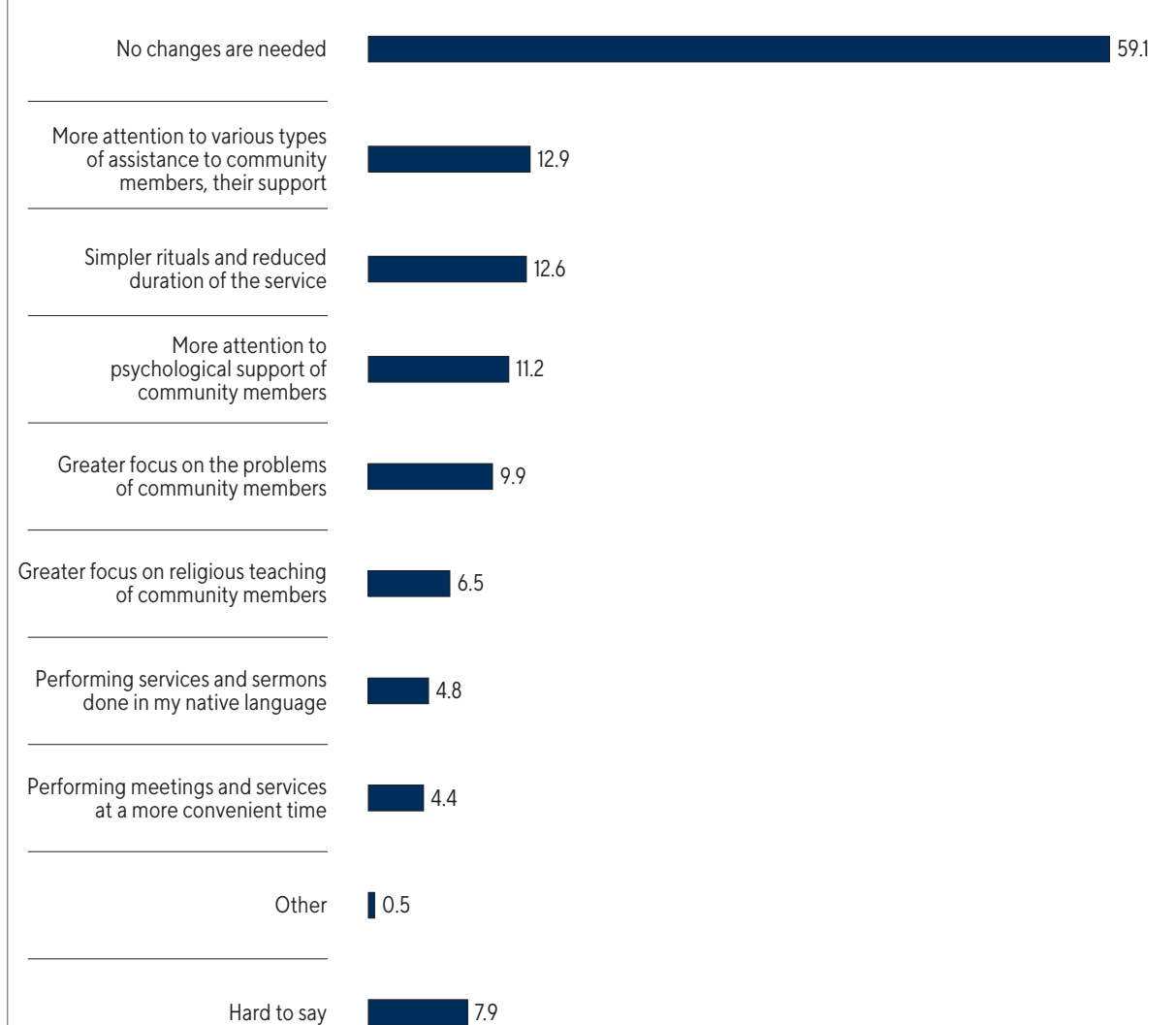
  

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
People focused on social change	7.7	10.7	6.0	2.8	10.6	8.2
People focused on preserving traditions	31.9	28.7	30.5	32.8	30.6	35.4
Both equally	52.0	54.1	51.8	58.2	43.5	34.6
Hard to say	8.3	6.6	11.8	6.2	15.3	21.9



**IS IT NECESSARY TO CHANGE ANYTHING IN THE ACTIVITIES OF THE RELIGIOUS COMMUNITY, WHOSE SERVICES AND MEETINGS YOU ATTEND?\***

% of those who attend religious services and meetings



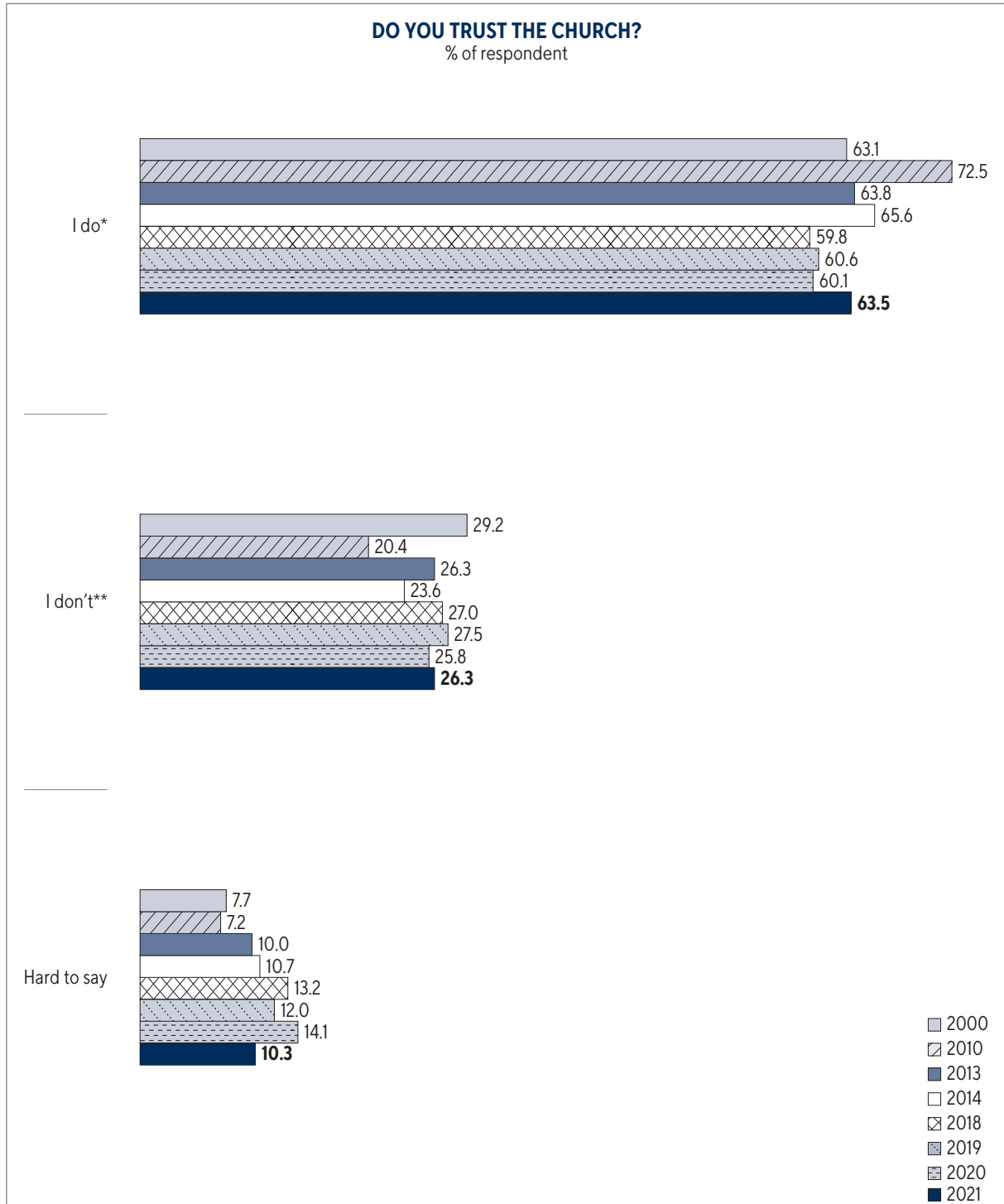
November 2021

	REGION			
	West	Centre	South	East
No changes are needed	69.0	50.0	67.1	54.6
More attention to various types of assistance to community members, their support	8.8	14.9	10.7	17.5
Simpler rituals and reduced duration of the service	11.9	16.8	6.6	8.7
More attention to psychological support of community members	6.9	14.7	11.8	12.6
Greater focus on the problems of community members	6.6	12.0	11.8	11.1
Greater focus on religious teaching of community members	6.6	7.5	4.0	5.3
Performing services and sermons done in my native language	2.7	8.0	4.0	3.4
Performing meetings and services at a more convenient time	2.7	6.9	2.7	3.4
Other	0.0	1.1	0.0	0.5
Hard to say	4.8	9.1	9.3	10.6

\* Respondents were asked to choose all relevant options.

<b>IS IT NECESSARY TO CHANGE ANYTHING IN THE ACTIVITIES OF THE RELIGIOUS COMMUNITY, WHOSE SERVICES AND MEETINGS YOU ATTEND?*</b>						
% of those who attend religious services and meetings <span style="float: right;">(continued)</span>						
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
No changes are needed	52.4	67.1	59.9	59.8	57.4	58.8
More attention to various types of assistance to community members, their support	10.9	7.2	11.3	12.4	11.1	17.2
Simpler rituals and reduced duration of the service	17.5	14.3	15.8	10.8	13.2	10.0
More attention to psychological support of community members	11.1	4.3	8.4	10.8	15.7	11.7
Greater focus on the problems of community members	12.7	10.0	7.4	10.3	10.2	10.7
Greater focus on religious teaching of community members	6.3	7.1	5.9	7.2	7.6	5.5
Performing services and sermons done in my native language	3.2	5.7	4.0	3.6	8.1	4.2
Performing meetings and services at a more convenient time	4.8	5.7	5.0	3.6	4.0	4.2
Other	0.0	0.0	0.0	0.0	1.5	0.6
Hard to say	12.7	8.6	8.9	5.2	6.6	8.4
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	
No changes are needed	58.4	69.7	55.5	58.9	54.2	
More attention to various types of assistance to community members, their support	13.1	13.0	12.8	8.9	24.1	
Simpler rituals and reduced duration of the service	17.9	3.8	6.7	10.7	20.3	
More attention to psychological support of community members	10.9	10.3	8.6	6.5	28.8	
Greater focus on the problems of community members	9.1	11.9	6.7	10.7	10.2	
Greater focus on religious teaching of community members	5.2	6.5	4.9	8.9	6.9	
Performing services and sermons done in my native language	6.1	1.6	3.0	3.6	6.8	
Performing meetings and services at a more convenient time	5.2	4.9	2.4	3.0	5.1	
Other	0.3	0.5	1.2	0.0	1.7	
Hard to say	6.7	5.4	15.9	6.5	3.4	

\* Respondents were asked to choose all relevant options.



	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
I do*	83.0	<b>80.6</b>	54.3	<b>60.5</b>	61.4	<b>65.4</b>	47.4	<b>51.4</b>
I don't**	10.8	<b>12.1</b>	30.4	<b>28.0</b>	16.1	<b>24.2</b>	37.0	<b>37.3</b>
Hard to say	6.2	<b>7.3</b>	15.2	<b>11.5</b>	22.4	<b>10.4</b>	15.7	<b>11.3</b>

\* The sum of answers «fully trust» and «rather trust».

\*\* The sum of answers «fully distrust» and «rather distrust».

<b>DO YOU TRUST THE FOLLOWING HIERARCHS OF THE CHURCHES?</b>						
% of respondent						
	2010	2013	2018	2019	2020	2021
<b>Metropolitan Epiphanius of Kyiv and All Ukraine</b>						
I trust him*	-	-	-	38.7	44.3	<b>49.7</b>
I don't trust him**	-	-	-	18.8	15.8	<b>14.7</b>
I don't know him	-	-	-	20.1	17.5	<b>12.9</b>
Hard to say	-	-	-	22.5	22.4	<b>22.7</b>
<b>Metropolitan Onufriy of Kyiv and All Ukraine</b>						
I trust him*	-	-	31.6	32.4	31.9	<b>33.5</b>
I don't trust him**	-	-	25.7	22.1	26.0	<b>28.5</b>
I don't know him	-	-	25.2	20.9	19.5	<b>13.9</b>
Hard to say	-	-	17.5	24.6	22.6	<b>24.1</b>
<b>Patriarch Filaret of Kyiv and All Rus-Ukraine</b>						
I trust him*	41.5	42.9	42.5	28.5	29.3	<b>34.9</b>
I don't trust him**	17.0	15.9	19.5	25.7	25.1	<b>20.4</b>
I don't know him	17.2	19.1	21.5	19.7	18.6	<b>16.1</b>
Hard to say	24.3	22.2	16.5	26.1	27.1	<b>28.6</b>
<b>Supreme Archbishop of Kyiv and Halych Sviatoslav (Shevchuk)</b>						
I trust him*	-	28.1	30.2	27.5	29.3	<b>35.6</b>
I don't trust him**	-	13.1	17.1	15.4	16.3	<b>12.5</b>
I don't know him	-	37.1	36.7	32.3	32.6	<b>27.5</b>
Hard to say	-	21.6	16.0	24.8	21.8	<b>24.5</b>
<b>Patriarch Kirill of Moscow and All Russia</b>						
I trust him*	44.4	38.2	15.3	15.8	15.0	<b>19.3</b>
I don't trust him**	21.6	25.3	44.6	44.7	44.7	<b>41.7</b>
I don't know him	10.1	14.5	22.8	18.3	19.8	<b>17.9</b>
Hard to say	23.9	21.9	17.4	21.3	20.5	<b>21.1</b>
<b>Ecumenical Patriarch Bartholomew</b>						
I trust him*	-	-	-	31.0	32.1	<b>32.8</b>
I don't trust him**	-	-	-	15.6	15.7	<b>14.9</b>
I don't know him	-	-	-	25.4	26.4	<b>25.9</b>
Hard to say	-	-	-	27.9	25.9	<b>26.5</b>
<b>Pope Francis</b>						
I trust him*	-	-	-	41.5	45.4	<b>42.4</b>
I don't trust him**	-	-	-	15.2	14.1	<b>14.8</b>
I don't know him	-	-	-	15.0	13.6	<b>14.4</b>
Hard to say	-	-	-	28.3	26.8	<b>28.4</b>

\* The sum of answers «fully trust» and «rather trust».

\*\* The sum of answers «fully distrust» and «rather distrust».

DO YOU TRUST THE FOLLOWING HIERARCHS OF THE CHURCHES?								
% of respondent								
(continued)								
	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
<b>Metropolitan Epiphanius of Kyiv and All Ukraine</b>								
I trust him*	68.3	<b>67.8</b>	44.4	<b>53.9</b>	38.2	<b>47.3</b>	25.0	<b>28.3</b>
I don't trust him**	8.1	<b>5.8</b>	14.5	<b>17.8</b>	14.1	<b>13.0</b>	25.4	<b>19.1</b>
I don't know him	9.4	<b>10.8</b>	18.2	<b>9.8</b>	22.4	<b>15.1</b>	21.7	<b>18.1</b>
Hard to say	14.2	<b>15.6</b>	22.9	<b>18.5</b>	25.3	<b>24.7</b>	27.9	<b>34.5</b>
<b>Metropolitan Onufriy of Kyiv and All Ukraine</b>								
I trust him*	35.7	<b>27.2</b>	31.3	<b>37.8</b>	36.3	<b>45.4</b>	27.5	<b>27.6</b>
I don't trust him**	36.3	<b>41.1</b>	25.5	<b>30.6</b>	15.4	<b>14.2</b>	22.1	<b>20.4</b>
I don't know him	15.2	<b>12.9</b>	20.0	<b>10.4</b>	23.3	<b>16.3</b>	20.8	<b>18.9</b>
Hard to say	12.7	<b>18.9</b>	23.1	<b>21.2</b>	25.0	<b>24.2</b>	29.6	<b>33.1</b>
<b>Patriarch Filaret of Kyiv and All Rus-Ukraine</b>								
I trust him*	38.4	<b>41.1</b>	27.1	<b>38.3</b>	30.8	<b>33.3</b>	23.4	<b>25.1</b>
I don't trust him**	25.3	<b>19.3</b>	27.0	<b>21.6</b>	13.8	<b>21.7</b>	27.3	<b>18.9</b>
I don't know him	9.2	<b>13.1</b>	20.9	<b>13.0</b>	27.9	<b>19.6</b>	19.6	<b>21.9</b>
Hard to say	27.1	<b>26.6</b>	24.9	<b>27.1</b>	27.5	<b>25.4</b>	29.8	<b>34.0</b>
<b>Supreme Archbishop of Kyiv and Halych Sviatoslav (Shevchuk)</b>								
I trust him*	63.7	<b>66.6</b>	24.1	<b>31.0</b>	11.7	<b>25.0</b>	13.9	<b>18.6</b>
I don't trust him**	7.9	<b>6.2</b>	17.2	<b>14.5</b>	13.8	<b>9.2</b>	23.7	<b>16.7</b>
I don't know him	13.6	<b>12.2</b>	34.0	<b>26.9</b>	41.3	<b>35.4</b>	43.8	<b>38.6</b>
Hard to say	14.8	<b>14.9</b>	24.7	<b>27.6</b>	33.3	<b>30.4</b>	18.6	<b>26.1</b>
<b>Patriarch Kirill of Moscow and All Russia</b>								
I trust him*	12.1	<b>14.1</b>	14.5	<b>18.4</b>	10.0	<b>21.3</b>	20.5	<b>24.2</b>
I don't trust him**	71.5	<b>60.6</b>	47.9	<b>48.7</b>	30.0	<b>29.2</b>	22.4	<b>20.2</b>
I don't know him	7.9	<b>12.9</b>	17.8	<b>11.6</b>	28.3	<b>18.8</b>	29.7	<b>31.6</b>
Hard to say	8.5	<b>12.4</b>	19.8	<b>21.4</b>	31.7	<b>30.8</b>	27.4	<b>24.0</b>
<b>Ecumenical Patriarch Bartholomew</b>								
I trust him*	58.5	<b>50.7</b>	29.3	<b>30.5</b>	19.9	<b>30.4</b>	17.7	<b>21.0</b>
I don't trust him**	9.6	<b>10.0</b>	16.3	<b>16.4</b>	10.4	<b>12.1</b>	22.6	<b>18.4</b>
I don't know him	13.4	<b>19.5</b>	24.8	<b>24.1</b>	33.2	<b>25.8</b>	37.4	<b>34.1</b>
Hard to say	18.6	<b>19.8</b>	29.6	<b>29.0</b>	36.5	<b>31.7</b>	22.3	<b>26.5</b>
<b>Pope Francis</b>								
I trust him*	79.2	<b>63.4</b>	45.7	<b>40.9</b>	33.5	<b>41.8</b>	20.0	<b>25.7</b>
I don't trust him**	8.3	<b>8.9</b>	13.2	<b>17.6</b>	9.6	<b>12.1</b>	22.8	<b>17.4</b>
I don't know him	1.9	<b>6.9</b>	14.0	<b>8.7</b>	15.5	<b>13.8</b>	22.6	<b>29.9</b>
Hard to say	10.6	<b>20.8</b>	27.0	<b>32.7</b>	41.4	<b>32.2</b>	34.7	<b>27.0</b>

\* The sum of answers «fully trust» and «rather trust».

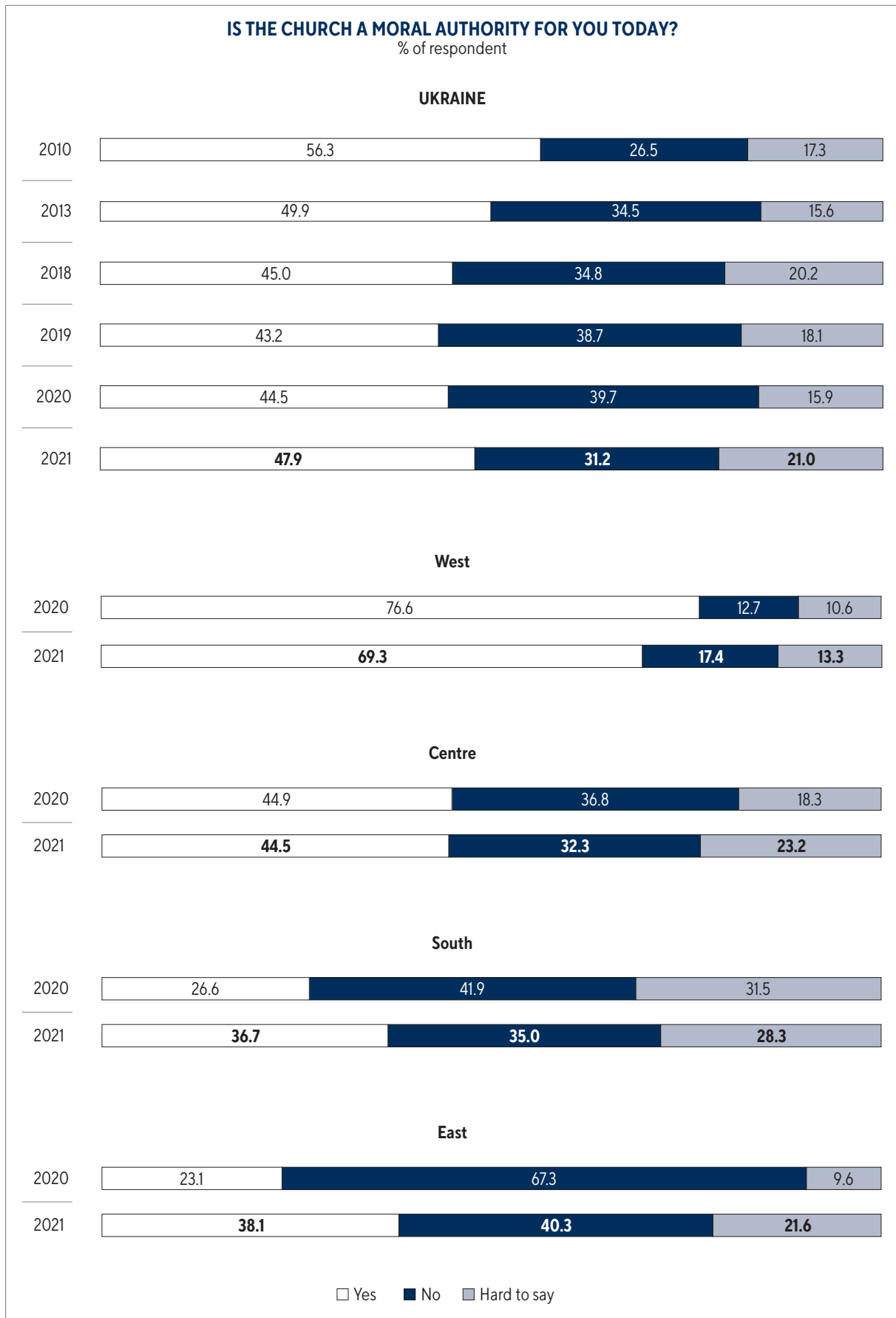
\*\* The sum of answers «fully distrust» and «rather distrust».



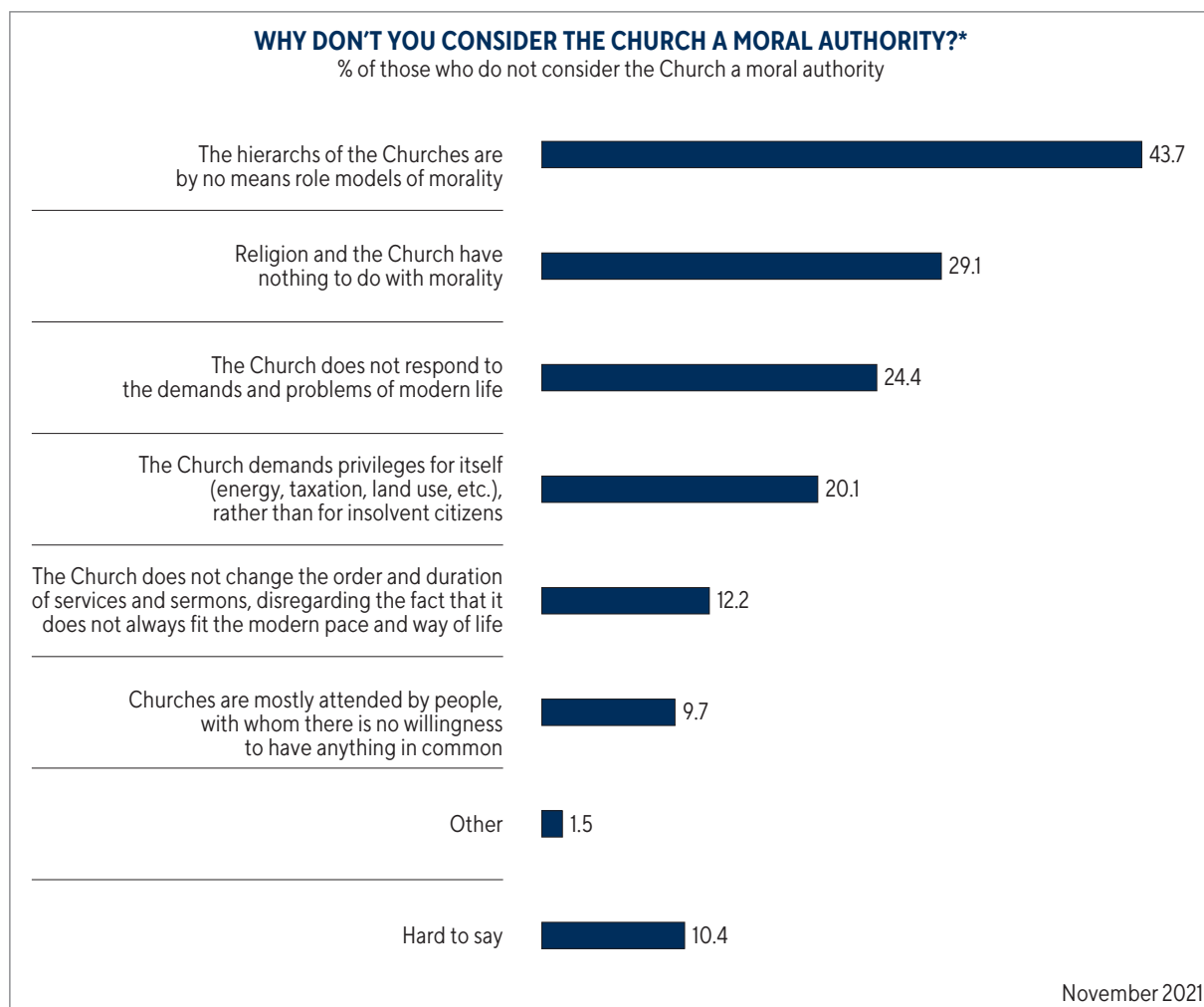
<b>DO YOU TRUST THE FOLLOWING HIERARCHS OF THE CHURCHES?</b>												
% of respondent												
<i>(continued)</i>												
	<b>CONFESSIONAL-CHURCH IDENTITY</b>											
	<b>OCU</b>		<b>UOC-MP</b>		<b>Simply Orthodox</b>		<b>UGCC</b>		<b>Simply Christian</b>		<b>I do not belong to any religion</b>	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
<b>Metropolitan Epiphanius of Kyiv and All Ukraine</b>												
I trust him*	83.2	<b>79.9</b>	38.0	<b>44.7</b>	38.0	<b>44.4</b>	70.8	<b>69.1</b>	33.9	<b>39.5</b>	10.1	<b>17.2</b>
I don't trust him**	2.9	<b>2.8</b>	31.8	<b>34.8</b>	15.6	<b>7.5</b>	5.2	<b>6.7</b>	11.1	<b>18.0</b>	28.1	<b>24.8</b>
I don't know him	5.9	<b>3.3</b>	8.0	<b>4.9</b>	19.8	<b>12.5</b>	9.4	<b>12.9</b>	26.1	<b>15.1</b>	36.3	<b>28.8</b>
Hard to say	8.0	<b>14.0</b>	22.3	<b>15.6</b>	27.7	<b>35.6</b>	14.6	<b>11.2</b>	28.9	<b>27.3</b>	25.5	<b>29.3</b>
<b>Metropolitan Onufriy of Kyiv and All Ukraine</b>												
I trust him*	39.4	<b>33.3</b>	62.8	<b>80.7</b>	32.8	<b>34.1</b>	18.7	<b>9.6</b>	26.3	<b>35.7</b>	6.2	<b>11.8</b>
I don't trust him**	35.1	<b>40.4</b>	14.2	<b>7.0</b>	19.3	<b>15.8</b>	50.3	<b>63.3</b>	15.6	<b>17.5</b>	30.9	<b>30.0</b>
I don't know him	10.4	<b>3.7</b>	5.5	<b>3.3</b>	19.8	<b>13.3</b>	16.6	<b>13.0</b>	29.6	<b>19.3</b>	38.8	<b>30.8</b>
Hard to say	15.2	<b>22.6</b>	17.5	<b>9.0</b>	28.1	<b>36.8</b>	14.5	<b>14.1</b>	28.5	<b>27.5</b>	24.1	<b>27.4</b>
<b>Patriarch Filaret of Kyiv and All Rus-Ukraine</b>												
I trust him*	39.1	<b>46.4</b>	34.1	<b>45.9</b>	34	<b>34.8</b>	26.9	<b>41.1</b>	24.6	<b>28.1</b>	5.9	<b>9.8</b>
I don't trust him**	26.3	<b>16.3</b>	33.7	<b>29.1</b>	17.5	<b>13.0</b>	30.6	<b>21.1</b>	17.3	<b>21.1</b>	32.4	<b>28.0</b>
I don't know him	10.4	<b>7.5</b>	10.3	<b>7.0</b>	20.2	<b>17.0</b>	7.8	<b>12.8</b>	28.5	<b>21.1</b>	36.6	<b>31.4</b>
Hard to say	24.2	<b>29.7</b>	22.0	<b>18.0</b>	28.3	<b>35.3</b>	34.7	<b>25.0</b>	29.6	<b>29.8</b>	25.2	<b>30.9</b>
<b>Supreme Archbishop of Kyiv and Halych Sviatoslav (Shevchuk)</b>												
I trust him*	40.8	<b>45.1</b>	23.4	<b>34.4</b>	23.4	<b>29.8</b>	87.1	<b>90.4</b>	15.1	<b>22.8</b>	5.6	<b>9.2</b>
I don't trust him**	11.5	<b>7.7</b>	22.3	<b>13.1</b>	16.5	<b>8.3</b>	2.6	<b>1.1</b>	15.1	<b>18.1</b>	26.5	<b>22.9</b>
I don't know him	24.5	<b>20.7</b>	37.0	<b>29.9</b>	33.7	<b>32.6</b>	3.6	<b>6.7</b>	49.7	<b>28.1</b>	47.1	<b>40.3</b>
Hard to say	23.2	<b>26.4</b>	17.2	<b>22.5</b>	26.4	<b>29.3</b>	6.7	<b>1.7</b>	20.1	<b>31.0</b>	20.9	<b>27.6</b>
<b>Patriarch Kirill of Moscow and All Russia</b>												
I trust him*	10.7	<b>15.4</b>	39.2	<b>54.9</b>	19.4	<b>20.6</b>	4.1	<b>5.1</b>	10.6	<b>16.4</b>	3.0	<b>7.1</b>
I don't trust him**	60.8	<b>54.7</b>	25.6	<b>20.5</b>	31.3	<b>29.3</b>	83.4	<b>73.6</b>	38.5	<b>38.0</b>	39.3	<b>35.8</b>
I don't know him	13.9	<b>12.6</b>	12.8	<b>9.4</b>	21.6	<b>22.1</b>	7.3	<b>11.8</b>	35.2	<b>17.0</b>	34.8	<b>31.3</b>
Hard to say	14.7	<b>17.3</b>	22.3	<b>15.2</b>	27.7	<b>28.1</b>	5.2	<b>9.6</b>	15.6	<b>28.7</b>	23.0	<b>25.8</b>
<b>Ecumenical Patriarch Bartholomew</b>												
I trust him*	49.9	<b>41.3</b>	33.9	<b>37.4</b>	28.6	<b>28.3</b>	59.8	<b>66.3</b>	21.2	<b>24.0</b>	6.6	<b>11.3</b>
I don't trust him**	8.8	<b>10.0</b>	24.5	<b>22.2</b>	14.5	<b>9.8</b>	7.2	<b>5.1</b>	13.4	<b>16.4</b>	26.9	<b>24.5</b>
I don't know him	17.6	<b>19.7</b>	23.7	<b>21.0</b>	26.6	<b>30.1</b>	14.4	<b>19.1</b>	41.9	<b>24.6</b>	39.3	<b>36.6</b>
Hard to say	23.7	<b>29.1</b>	17.9	<b>19.3</b>	30.3	<b>31.8</b>	18.6	<b>9.6</b>	23.5	<b>35.1</b>	27.2	<b>27.6</b>
<b>Pope Francis</b>												
I trust him*	60.5	<b>49.8</b>	44.7	<b>48.0</b>	39.4	<b>36.3</b>	93.8	<b>88.8</b>	38.0	<b>34.3</b>	12.4	<b>16.6</b>
I don't trust him**	9.1	<b>9.6</b>	20.5	<b>16.4</b>	13.8	<b>10.8</b>	1.6	<b>4.5</b>	11.2	<b>18.6</b>	27.1	<b>26.6</b>
I don't know him	6.7	<b>11.2</b>	12.1	<b>14.8</b>	15.6	<b>16.0</b>	0.5	<b>1.1</b>	21.2	<b>10.5</b>	26.8	<b>25.6</b>
Hard to say	23.7	<b>29.5</b>	22.7	<b>20.9</b>	31.2	<b>37.0</b>	4.1	<b>5.6</b>	29.6	<b>36.6</b>	33.7	<b>31.1</b>

\* The sum of answers «fully trust» and «rather trust».

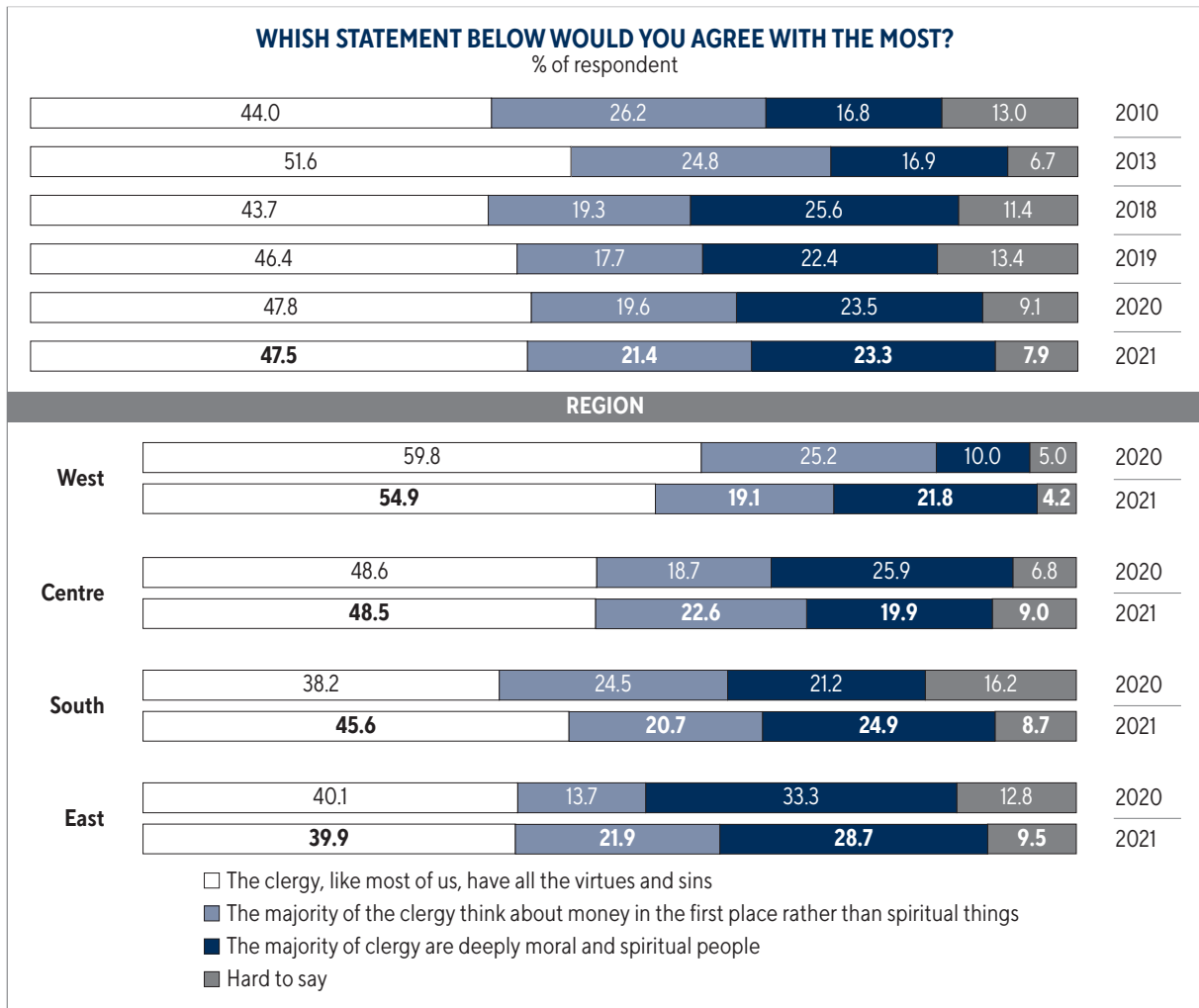
\*\* The sum of answers «fully distrust» and «rather distrust».



<b>IS THE CHURCH A MORAL AUTHORITY FOR YOU TODAY?</b>																		
% of respondent																		
<i>(continued)</i>																		
	<b>CONFESSIONAL-CHURCH IDENTITY</b>																	
	<b>OCU</b>			<b>UOC-MP</b>			<b>Simply Orthodox</b>			<b>UGCC</b>			<b>Simply Christian</b>			<b>I do not belong to any religion</b>		
	2019	2020	2021	2019	2020	2021	2019	2020p.	2021p.	2019p.	2020p.	2021p.	2019p.	2020p.	2021p.	2019p.	2020p.	2021p.
Yes	57.0	57.3	<b>63.6</b>	55.9	64.1	<b>69.3</b>	35.4	30.8	<b>36.6</b>	79.2	86.5	<b>78.8</b>	28.1	32.6	<b>39.8</b>	5.1	4.2	<b>6.3</b>
No	24.9	24.5	<b>18.3</b>	23.9	25.3	<b>16.8</b>	44.1	51.2	<b>35.6</b>	12.5	4.7	<b>7.8</b>	55.6	48.3	<b>28.1</b>	80.9	78.8	<b>70.4</b>
Hard to say	18.1	18.2	<b>18.1</b>	20.2	10.6	<b>13.9</b>	20.5	18.0	<b>27.8</b>	8.3	8.8	<b>13.4</b>	16.3	19.1	<b>32.2</b>	14.0	17.0	<b>23.2</b>
	<b>AGE (November 2021)</b>																	
	<b>18-24 years</b>			<b>25-29 years</b>			<b>30-39 years</b>			<b>40-49 years</b>			<b>50-59 years</b>			<b>60+ years</b>		
	35.2			40.6			43.8			47.3			52.0			55.2		
No	43.2			36.4			36.3			29.2			27.9			25.0		
Hard to say	21.6			23.0			19.9			23.5			20.1			19.8		



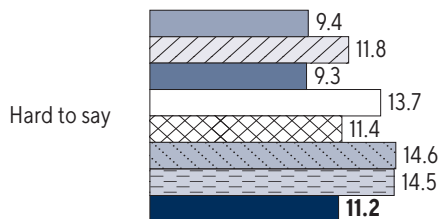
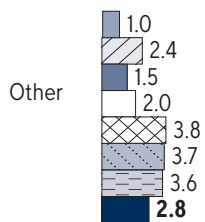
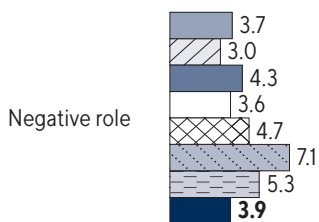
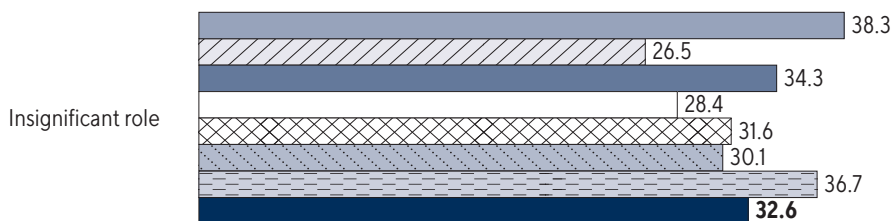
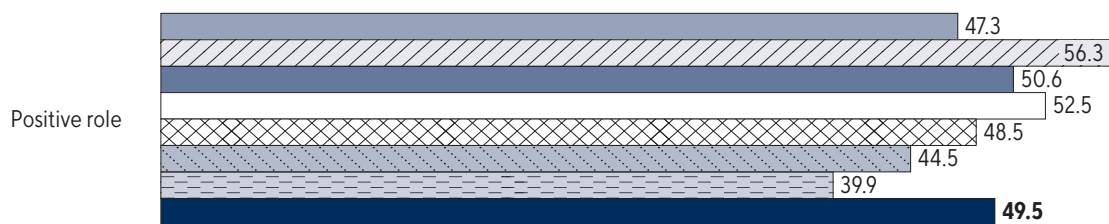
\*\* Respondents were asked to choose all relevant options.



	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
The clergy, like most of us, have all the virtues and sins	50.1	<b>49.5</b>	49.1	<b>45.3</b>	50.6	<b>50.4</b>	61.1	<b>60.7</b>	44.4	<b>54.7</b>	35.9	<b>38.5</b>
The majority of the clergy think about money in the first place rather than spiritual things	28.5	<b>24.8</b>	33.0	<b>35.4</b>	13.0	<b>18.3</b>	26.4	<b>25.8</b>	10.6	<b>12.2</b>	4.2	<b>6.9</b>
The majority of clergy are deeply moral and spiritual people	15.2	<b>20.2</b>	13.6	<b>14.8</b>	26.6	<b>23.3</b>	7.8	<b>9.6</b>	30.0	<b>26.2</b>	47.1	<b>40.4</b>
Hard to say	6.1	<b>5.5</b>	4.4	<b>4.5</b>	9.7	<b>8.0</b>	4.7	<b>3.9</b>	15.0	<b>7.0</b>	12.7	<b>14.2</b>
	AGE (November 2021)											
	18-24 years		25-29 years		30-39 years		40-49 years		50-59 years		60+ years	
The clergy, like most of us, have all the virtues and sins	49.0		47.6		47.9		47.1		49.4		45.6	
The majority of the clergy think about money in the first place rather than spiritual things	17.0		15.2		18.9		21.0		21.8		26.4	
The majority of clergy are deeply moral and spiritual people	26.5		29.9		24.9		22.7		22.4		20.0	
Hard to say	7.5		7.3		8.3		9.2		6.3		8.0	

**WHAT ROLE DOES THE CHURCH PLAY IN MODERN UKRAINIAN SOCIETY?**

% of respondent

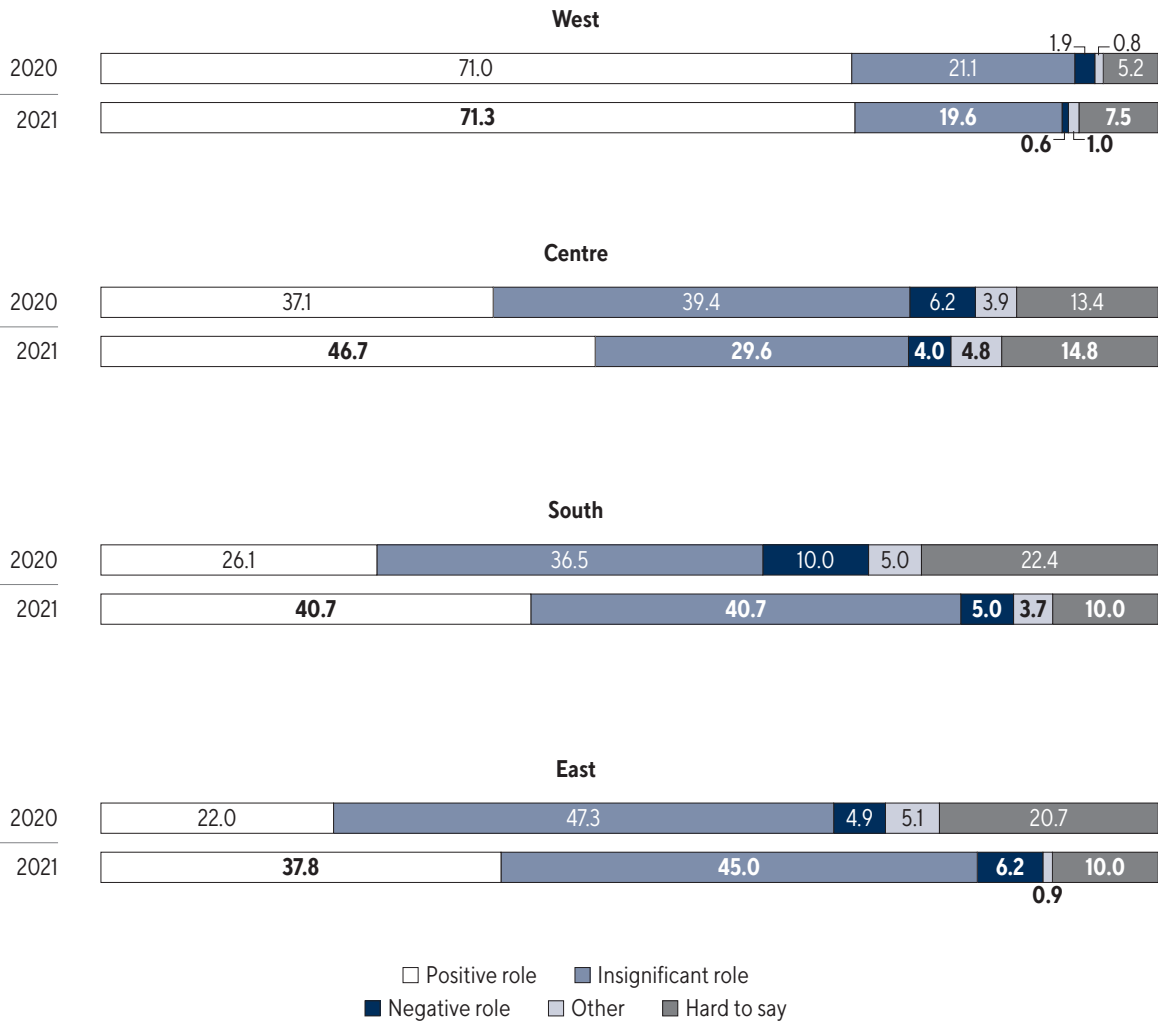


- 2000
- 2010
- 2013
- 2014
- 2018
- 2019
- 2020
- 2021

**WHAT ROLE DOES THE CHURCH PLAY IN MODERN UKRAINIAN SOCIETY?**

% of respondent

(continued)



	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Positive role	59.5	<b>65.9</b>	47.4	<b>68.0</b>	24.0	<b>35.0</b>	82.9	<b>88.8</b>	28.5	<b>40.4</b>	5.2	<b>10.8</b>
Insignificant role	30.7	<b>24.2</b>	28.5	<b>20.5</b>	51.5	<b>46.0</b>	13.5	<b>5.1</b>	48.0	<b>36.8</b>	42.5	<b>53.9</b>
Negative role	1.1	<b>1.8</b>	4.7	<b>1.6</b>	4.8	<b>2.3</b>	0.0	<b>0.6</b>	1.1	<b>2.9</b>	17.3	<b>12.6</b>
Other	2.7	<b>1.2</b>	2.9	<b>2.0</b>	3.1	<b>2.5</b>	1.0	<b>0.0</b>	3.4	<b>2.3</b>	7.8	<b>5.5</b>
Hard to say	6.1	<b>6.9</b>	16.4	<b>7.8</b>	16.7	<b>14.3</b>	2.6	<b>5.6</b>	19.0	<b>17.5</b>	27.1	<b>17.1</b>
	AGE (November 2021)											
	18-24 years		25-29 years		30-39 years		40-49 years		50-59 years		60+ years	
Positive role	31.5		40.0		50.1		52.1		52.0		55.1	
Insignificant role	46.5		34.5		33.5		30.9		29.0		29.6	
Negative role	4.5		6.7		5.3		3.4		3.2		2.9	
Other	5.0		3.0		1.8		3.4		3.2		2.0	
Hard to say	12.5		15.8		9.3		10.0		12.6		10.5	



<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b>					
% of respondent					
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
<b>Environmental problems</b>					
Assume active stance to help address the issue	18.0	28.5	15.8	17.9	11.9
Take a conservative approach that does not meet the demands of the times	11.5	13.3	12.8	6.3	10.6
Respond in no way	21.6	15.6	22.3	20.8	26.3
I know nothing about their reaction or position on the problem / Hard to say	48.8	42.6	49.2	55.0	51.2
<b>Global warming</b>					
Assume active stance to help address the issue	12.0	19.3	9.1	12.9	9.1
Take a conservative approach that does not meet the demands of the times	10.6	15.2	10.7	5.8	8.5
Respond in no way	24.9	18.7	26.3	24.2	28.6
I know nothing about their reaction or position on the problem / Hard to say	52.5	46.8	53.9	57.1	53.8
<b>COVID-19 epidemic</b>					
Assume active stance to help address the issue	26.6	36.2	25.4	33.2	16.4
Take a conservative approach that does not meet the demands of the times	16.5	21.0	19.6	8.3	11.7
Respond in no way	15.8	7.7	14.9	14.9	24.8
I know nothing about their reaction or position on the problem / Hard to say	41.2	35.1	40.2	43.6	47.1
<b>Mass migration</b>					
Assume active stance to help address the issue	10.8	17.3	8.2	10.8	8.7
Take a conservative approach that does not meet the demands of the times	11.0	12.7	12.6	7.1	8.9
Respond in no way	23.2	18.3	22.7	22.9	28.5
I know nothing about their reaction or position on the problem / Hard to say	55.0	51.8	56.5	59.2	53.9
<b>International terrorism</b>					
Assume active stance to help address the issue	14.7	19.3	13.7	16.2	11.4
Take a conservative approach that does not meet the demands of the times	10.2	9.1	13.2	7.1	8.1
Respond in no way	21.1	18.7	20.7	14.9	26.7
I know nothing about their reaction or position on the problem / Hard to say	53.9	52.8	52.4	61.8	53.8

November 2021

<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b>					
% of respondent					
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
<i>(continued)</i>					
<b>Armed conflicts</b>					
Assume active stance to help address the issue	30.0	38.5	34.0	29.2	16.6
Take a conservative approach that does not meet the demands of the times	14.4	16.6	16.3	5.4	14.0
Respond in no way	14.0	8.5	11.7	13.8	22.5
I know nothing about their reaction or position on the problem / Hard to say	41.5	36.4	38.0	51.7	46.9
<b>Raising children and adolescents</b>					
Assume active stance to help address the issue	34.8	42.8	37.5	30.4	25.5
Take a conservative approach that does not meet the demands of the times	17.5	19.8	20.2	7.5	16.1
Respond in no way	11.1	5.8	10.2	13.8	16.3
I know nothing about their reaction or position on the problem / Hard to say	36.5	31.6	32.1	48.3	42.2
<b>Digital IDs</b>					
Assume active stance to help address the issue	10.0	10.6	8.1	14.5	10.2
Take a conservative approach that does not meet the demands of the times	15.3	17.5	20.1	3.3	11.9
Respond in no way	18.6	20.6	15.1	19.5	21.6
I know nothing about their reaction or position on the problem / Hard to say	56.1	51.4	56.8	62.7	56.3
<b>Negative influences of the latest technology (Internet, social media) on morality and mental health</b>					
Assume active stance to help address the issue	19.1	24.7	17.8	20.0	15.5
Take a conservative approach that does not meet the demands of the times	15.3	14.3	18.0	7.1	15.7
Respond in no way	17.0	21.0	13.0	12.1	21.6
I know nothing about their reaction or position on the problem / Hard to say	48.6	40.0	51.2	60.8	47.2
<b>Crisis of morality and spirituality</b>					
Assume active stance to help address the issue	35.6	43.2	39.2	28.8	26.3
Take a conservative approach that does not meet the demands of the times	15.8	18.3	18.0	4.6	15.5
Respond in no way	11.5	6.2	9.9	12.5	18.3
I know nothing about their reaction or position on the problem / Hard to say	37.1	32.2	32.9	54.2	39.9

<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b>					
% of respondent					
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
<i>(continued)</i>					
<b>Need of psychological support to people</b>					
Assume active stance to help address the issue	36.1	40.7	38.0	38.8	27.8
Take a conservative approach that does not meet the demands of the times	14.1	17.0	15.8	3.3	14.0
Respond in no way	11.7	6.6	11.2	13.3	16.3
I know nothing about their reaction or position on the problem / Hard to say	38.1	35.7	35.0	44.6	41.9
<b>Crisis of family relations</b>					
Assume active stance to help address the issue	30.9	41.3	29.1	30.4	24.4
Take a conservative approach that does not meet the demands of the times	17.2	21.2	19.4	6.7	15.1
Respond in no way	13.0	6.4	13.7	13.3	17.8
I know nothing about their reaction or position on the problem / Hard to say	38.9	31.1	37.8	49.6	42.7
<b>LGBT communities</b>					
Assume active stance to help address the issue	13.3	9.8	12.6	19.2	15.0
Take a conservative approach that does not meet the demands of the times	16.8	19.5	18.5	7.1	16.1
Respond in no way	15.7	13.7	16.0	13.3	18.0
I know nothing about their reaction or position on the problem / Hard to say	54.2	57.0	52.9	60.4	50.9
<b>Abortion</b>					
Assume active stance to help address the issue	21.8	22.5	21.0	26.1	20.3
Take a conservative approach that does not meet the demands of the times	20.2	21.8	24.2	6.2	19.1
Respond in no way	12.1	11.0	9.8	11.6	16.7
I know nothing about their reaction or position on the problem / Hard to say	46.0	44.7	45.1	56.0	43.9

<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
<b>Environmental problems</b>						
Assume active stance to help address the issue	11.1	15.9	14.5	19.3	22.1	20.3
Take a conservative approach that does not meet the demands of the times	9.6	14.0	12.3	11.8	10.3	11.4
Respond in no way	23.2	20.1	25.8	21.3	20.7	19.4
I know nothing about their reaction or position on the problem / Hard to say	56.1	50.0	47.4	47.7	46.8	48.8
<b>Global warming</b>						
Assume active stance to help address the issue	7.5	8.5	10.1	13.2	14.6	13.5
Take a conservative approach that does not meet the demands of the times	6.0	9.8	11.1	11.7	10.6	11.6
Respond in no way	27.1	22.0	30.4	25.5	22.6	21.9
I know nothing about their reaction or position on the problem / Hard to say	59.3	59.8	48.5	49.6	52.1	52.9
<b>COVID-19 epidemic</b>						
Assume active stance to help address the issue	22.1	20.6	24.6	30.5	28.4	27.9
Take a conservative approach that does not meet the demands of the times	14.1	14.5	19.1	15.5	16.6	16.6
Respond in no way	15.6	18.2	17.6	15.8	15.8	13.8
I know nothing about their reaction or position on the problem / Hard to say	48.2	46.7	38.7	38.2	39.3	41.8
<b>Mass migration</b>						
Assume active stance to help address the issue	10.6	8.5	9.3	10.6	10.9	12.8
Take a conservative approach that does not meet the demands of the times	10.1	12.1	13.8	8.0	12.0	10.3
Respond in no way	20.1	18.8	24.4	25.3	22.3	23.5
I know nothing about their reaction or position on the problem / Hard to say	59.3	60.6	52.5	56.0	54.7	53.3

**HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS  
OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?**

% of respondent

(continued)

	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
<b>International terrorism</b>						
Assume active stance to help address the issue	9.5	12.1	13.9	15.2	18.7	15.2
Take a conservative approach that does not meet the demands of the times	10.1	11.5	11.1	8.6	10.9	9.8
Respond in no way	23.6	20.6	21.9	24.7	16.4	20.5
I know nothing about their reaction or position on the problem / Hard to say	56.8	55.8	53.1	51.4	54.0	54.5
<b>Armed conflicts</b>						
Assume active stance to help address the issue	19.5	24.2	27.0	33.5	33.9	33.0
Take a conservative approach that does not meet the demands of the times	13.5	15.2	16.6	12.6	16.4	13.0
Respond in no way	17.5	12.7	15.6	16.6	9.5	13.2
I know nothing about their reaction or position on the problem / Hard to say	49.5	47.9	40.8	37.2	40.2	40.8
<b>Raising children and adolescents</b>						
Assume active stance to help address the issue	25.0	27.3	34.9	38.2	37.9	36.3
Take a conservative approach that does not meet the demands of the times	18.5	17.6	17.6	17.8	18.7	16.3
Respond in no way	11.0	10.3	12.3	11.2	9.8	11.4
I know nothing about their reaction or position on the problem / Hard to say	45.5	44.8	35.2	32.8	33.6	36.1
<b>Digital IDs</b>						
Assume active stance to help address the issue	7.0	8.6	8.3	11.2	10.3	11.8
Take a conservative approach that does not meet the demands of the times	17.1	12.3	16.6	14.9	16.6	14.3
Respond in no way	17.6	17.2	21.4	19.3	18.1	17.3
I know nothing about their reaction or position on the problem / Hard to say	58.3	62.0	53.7	54.6	55.0	56.7

<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b> % of respondent <span style="float: right;">(continued)</span>						
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
<b>Negative influences of the latest technology (Internet, social media) on morality and mental health</b>						
Assume active stance to help address the issue	13.6	15.2	17.3	22.4	21.5	20.1
Take a conservative approach that does not meet the demands of the times	15.6	14.0	16.8	14.4	15.8	14.6
Respond in no way	16.1	12.8	18.8	19.3	15.8	16.8
I know nothing about their reaction or position on the problem / Hard to say	54.8	57.9	47.0	44.0	47.0	48.5
<b>Crisis of morality and spirituality</b>						
Assume active stance to help address the issue	21.1	30.5	30.9	39.7	41.8	39.0
Take a conservative approach that does not meet the demands of the times	16.6	18.9	17.3	14.1	15.5	14.8
Respond in no way	13.1	9.1	14.1	12.1	10.9	10.0
I know nothing about their reaction or position on the problem / Hard to say	49.2	41.5	37.7	34.2	31.8	36.2
<b>Need of psychological support to people</b>						
Assume active stance to help address the issue	22.6	26.1	35.0	38.2	40.4	40.6
Take a conservative approach that does not meet the demands of the times	13.6	17.6	16.6	14.4	13.2	12.0
Respond in no way	13.1	10.9	12.6	12.6	10.9	10.7
I know nothing about their reaction or position on the problem / Hard to say	50.8	45.5	35.8	34.8	35.5	36.7
<b>Crisis of family relations</b>						
Assume active stance to help address the issue	16.6	20.7	31.4	36.2	34.5	33.2
Take a conservative approach that does not meet the demands of the times	19.1	18.9	18.1	14.4	18.7	16.1
Respond in no way	14.1	13.4	13.3	14.4	11.2	12.7
I know nothing about their reaction or position on the problem / Hard to say	50.3	47.0	37.2	35.1	35.6	38.0



<b>HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
<b>LGBT communities</b>						
Assume active stance to help address the issue	9.5	10.9	11.6	15.8	16.0	13.6
Take a conservative approach that does not meet the demands of the times	18.0	19.4	19.8	16.1	15.5	14.8
Respond in no way	15.0	10.9	16.3	18.1	15.2	15.7
I know nothing about their reaction or position on the problem / Hard to say	57.5	58.8	52.3	50.0	53.3	55.9
<b>Abortion</b>						
Assume active stance to help address the issue	16.5	12.7	20.6	23.6	24.4	24.4
Take a conservative approach that does not meet the demands of the times	17.0	24.8	24.1	20.4	18.6	17.8
Respond in no way	12.5	7.9	12.1	13.5	12.6	12.1
I know nothing about their reaction or position on the problem / Hard to say	54.0	54.5	43.2	42.5	44.4	45.6
<b>CONFESSIONAL-CHURCH IDENTITY</b>						
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Environmental problems</b>						
Assume active stance to help address the issue	27.2	25.1	11.0	31.5	9.4	5.0
Take a conservative approach that does not meet the demands of the times	12.0	13.2	7.5	14.0	19.9	8.7
Respond in no way	16.9	17.7	21.8	13.5	25.7	31.7
I know nothing about their reaction or position on the problem / Hard to say	43.9	44.0	59.6	41.0	45.0	54.6
<b>Global warming</b>						
Assume active stance to help address the issue	20.3	15.6	6.0	18.4	6.4	4.0
Take a conservative approach that does not meet the demands of the times	11.0	12.3	7.8	12.3	16.3	6.9
Respond in no way	20.1	24.2	25.1	16.8	30.8	33.2
I know nothing about their reaction or position on the problem / Hard to say	48.6	48.0	61.2	52.5	46.5	55.9

**HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?**

% of respondent

(continued)

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
<b>COVID-19 epidemic</b>						
Assume active stance to help address the issue	36.8	36.5	19.8	42.9	23.3	8.9
Take a conservative approach that does not meet the demands of the times	14.2	17.2	12.8	26.6	21.5	15.0
Respond in no way	12.8	13.5	15.5	6.2	15.1	25.5
I know nothing about their reaction or position on the problem / Hard to say	36.2	32.8	51.9	24.3	40.1	50.5
<b>Mass migration</b>						
Assume active stance to help address the issue	17.1	15.2	4.8	14.5	12.3	2.9
Take a conservative approach that does not meet the demands of the times	8.9	13.9	7.5	8.9	18.7	9.2
Respond in no way	21.7	23.8	23.3	20.1	19.9	28.4
I know nothing about their reaction or position on the problem / Hard to say	52.2	47.1	64.5	56.4	49.1	59.5
<b>International terrorism</b>						
Assume active stance to help address the issue	21.5	23.8	11.3	16.4	14.0	4.5
Take a conservative approach that does not meet the demands of the times	9.1	10.2	8.0	6.2	16.4	10.0
Respond in no way	19.5	16.0	19.8	19.8	22.2	27.7
I know nothing about their reaction or position on the problem / Hard to say	49.8	50.0	61.0	57.6	47.4	57.8
<b>Armed conflicts</b>						
Assume active stance to help address the issue	37.2	41.4	21.6	57.5	25.1	9.8
Take a conservative approach that does not meet the demands of the times	13.8	13.5	11.5	15.1	21.6	13.7
Respond in no way	11.6	11.5	14.3	3.9	13.5	24.3
I know nothing about their reaction or position on the problem / Hard to say	37.4	33.6	52.6	23.5	39.8	52.2

**HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?**

% of respondent

(continued)

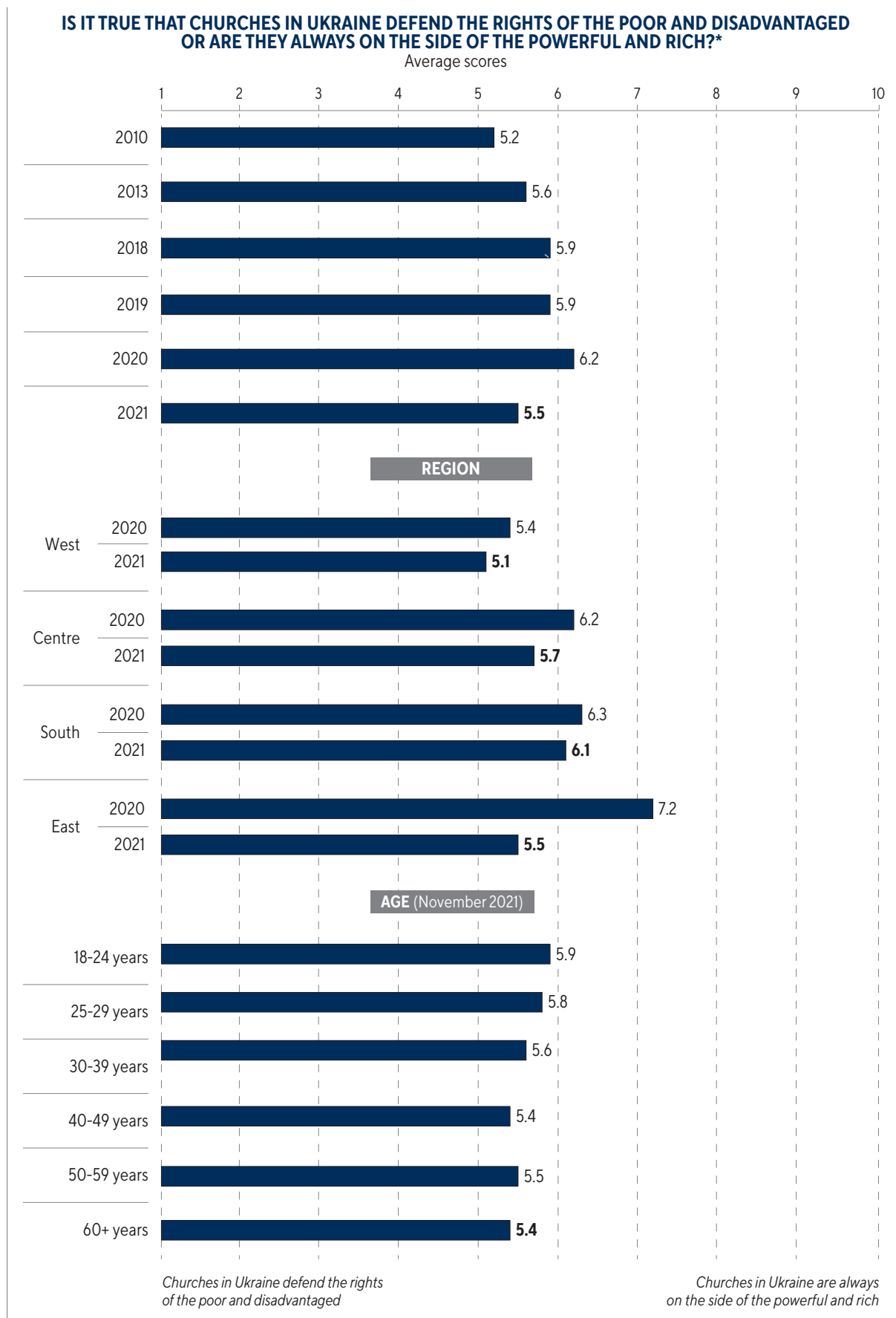
	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
<b>Raising children and adolescents</b>						
Assume active stance to help address the issue	47.7	50.8	22.3	58.7	25.6	11.6
Take a conservative approach that does not meet the demands of the times	13.4	20.1	16.0	16.8	24.4	18.5
Respond in no way	8.4	6.6	12.8	2.8	10.5	20.6
I know nothing about their reaction or position on the problem / Hard to say	30.5	22.5	48.9	21.8	39.5	49.3
<b>Digital IDs</b>						
Assume active stance to help address the issue	15.4	18.9	5.5	8.5	2.3	3.2
Take a conservative approach that does not meet the demands of the times	10.6	19.3	12.8	18.6	14.6	20.6
Respond in no way	18.7	18.0	15.3	23.2	17.5	20.6
I know nothing about their reaction or position on the problem / Hard to say	55.3	43.9	66.5	49.7	65.5	55.7
<b>Negative influences of the latest technology (Internet, social media) on morality and mental health</b>						
Assume active stance to help address the issue	28.0	31.8	11.3	33.1	8.1	5.0
Take a conservative approach that does not meet the demands of the times	10.8	17.6	13.8	8.4	22.7	18.7
Respond in no way	15.0	13.5	13.8	21.9	16.9	23.5
I know nothing about their reaction or position on the problem / Hard to say	46.1	37.1	61.1	36.5	52.3	52.8
<b>Crisis of morality and spirituality</b>						
Assume active stance to help address the issue	46.3	52.5	23.8	64.2	25.1	12.7
Take a conservative approach that does not meet the demands of the times	14.2	15.2	12.8	15.1	24.6	16.9
Respond in no way	6.7	8.2	13.5	2.8	12.3	21.9
I know nothing about their reaction or position on the problem / Hard to say	32.7	24.2	49.9	17.9	38.0	48.5

**HOW ADEQUATELY DO THE LARGEST CHURCHES AND RELIGIOUS ASSOCIATIONS OF UKRAINE RESPOND TO THE FOLLOWING CHALLENGES OF TODAY?**

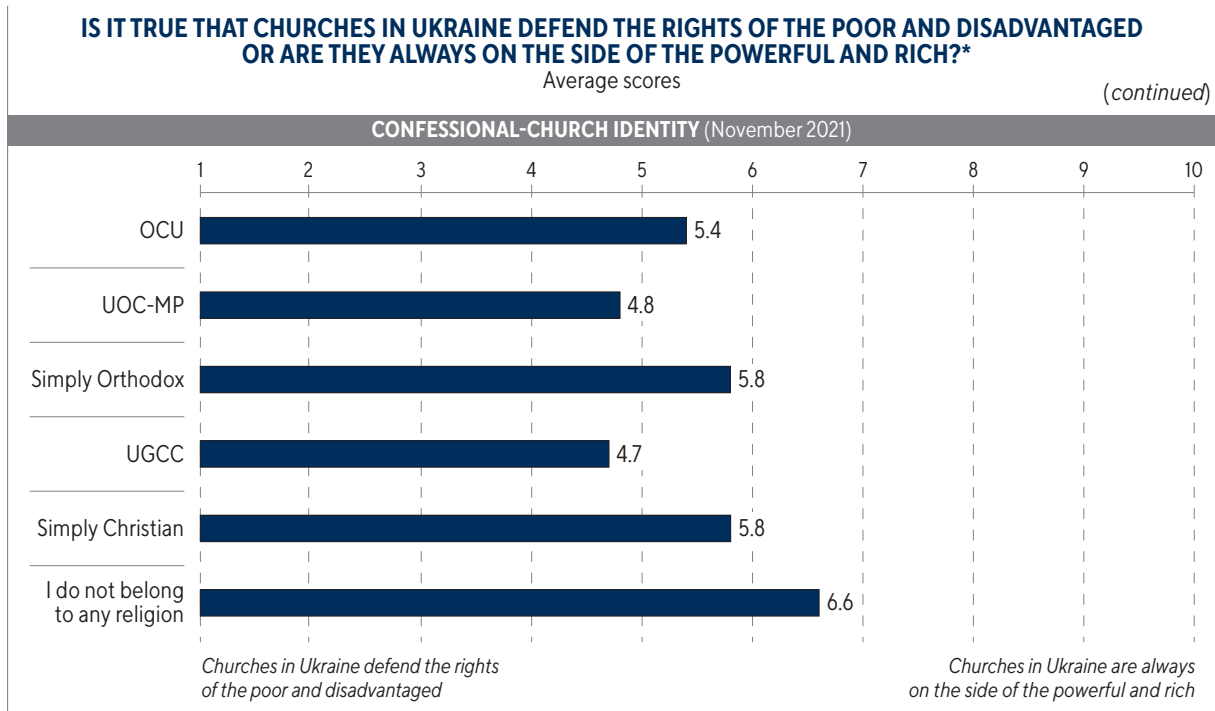
% of respondent

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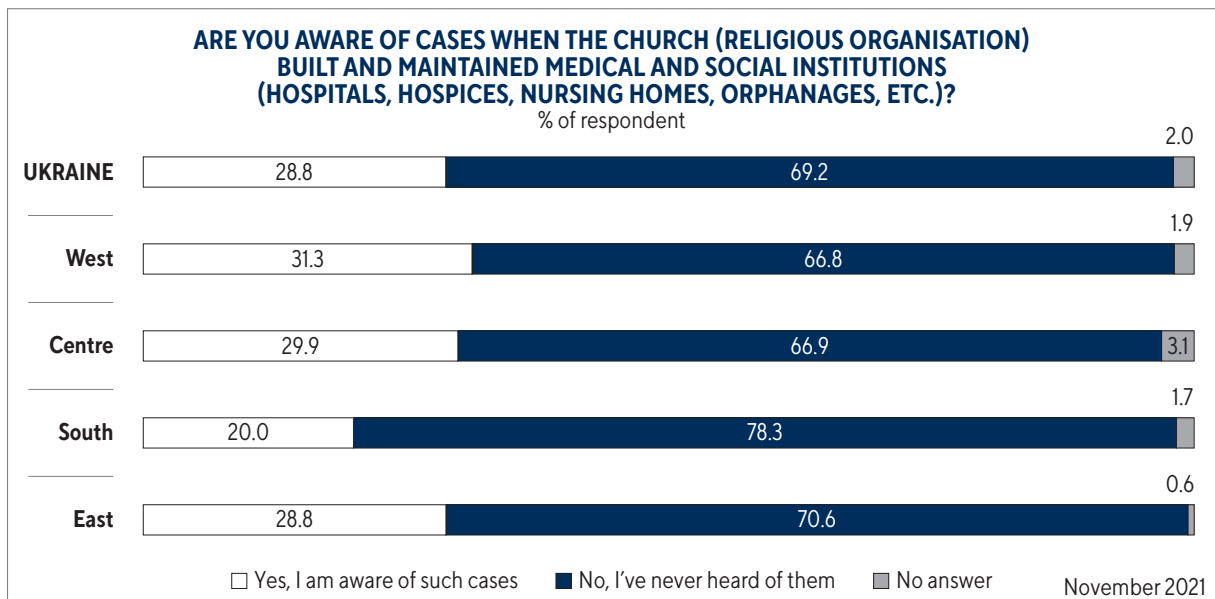
	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
<b>Need of psychological support to people</b>						
Assume active stance to help address the issue	46.5	52.5	27.8	57.5	29.8	13.5
Take a conservative approach that does not meet the demands of the times	12.4	11.5	13.5	16.8	18.1	14.0
Respond in no way	7.5	8.6	11.8	2.8	12.3	23.5
I know nothing about their reaction or position on the problem / Hard to say	33.5	27.5	46.9	22.9	39.8	49.1
<b>Crisis of family relations</b>						
Assume active stance to help address the issue	38.7	47.1	19.5	64.0	15.8	12.1
Take a conservative approach that does not meet the demands of the times	15.3	16.8	17.3	16.9	22.2	16.6
Respond in no way	9.8	9.4	13.0	1.7	18.7	22.4
I know nothing about their reaction or position on the problem / Hard to say	36.3	26.6	50.1	17.4	43.3	48.8
<b>LGBT communities</b>						
Assume active stance to help address the issue	18.1	21.7	11.8	12.3	2.3	7.9
Take a conservative approach that does not meet the demands of the times	15.2	18.9	16.5	21.2	14.5	17.2
Respond in no way	14.2	12.7	14.5	9.5	18.0	22.2
I know nothing about their reaction or position on the problem / Hard to say	52.4	46.7	57.3	57.0	65.1	52.8
<b>Abortion</b>						
Assume active stance to help address the issue	30.8	29.9	17.8	33.7	10.5	8.7
Take a conservative approach that does not meet the demands of the times	18.9	21.3	21.0	25.8	15.7	19.5
Respond in no way	10.6	7.8	10.5	5.1	15.7	19.8
I know nothing about their reaction or position on the problem / Hard to say	39.7	41.0	50.8	35.4	58.1	52.0



\* on a ten-point scale, where «1» means «fully agreeing with the statement to the left», and «10» means «fully agreeing with the statement to the right»



\* on a ten-point scale, where «1» means «fully agreeing with the statement to the left», and «10» means «fully agreeing with the statement to the right».

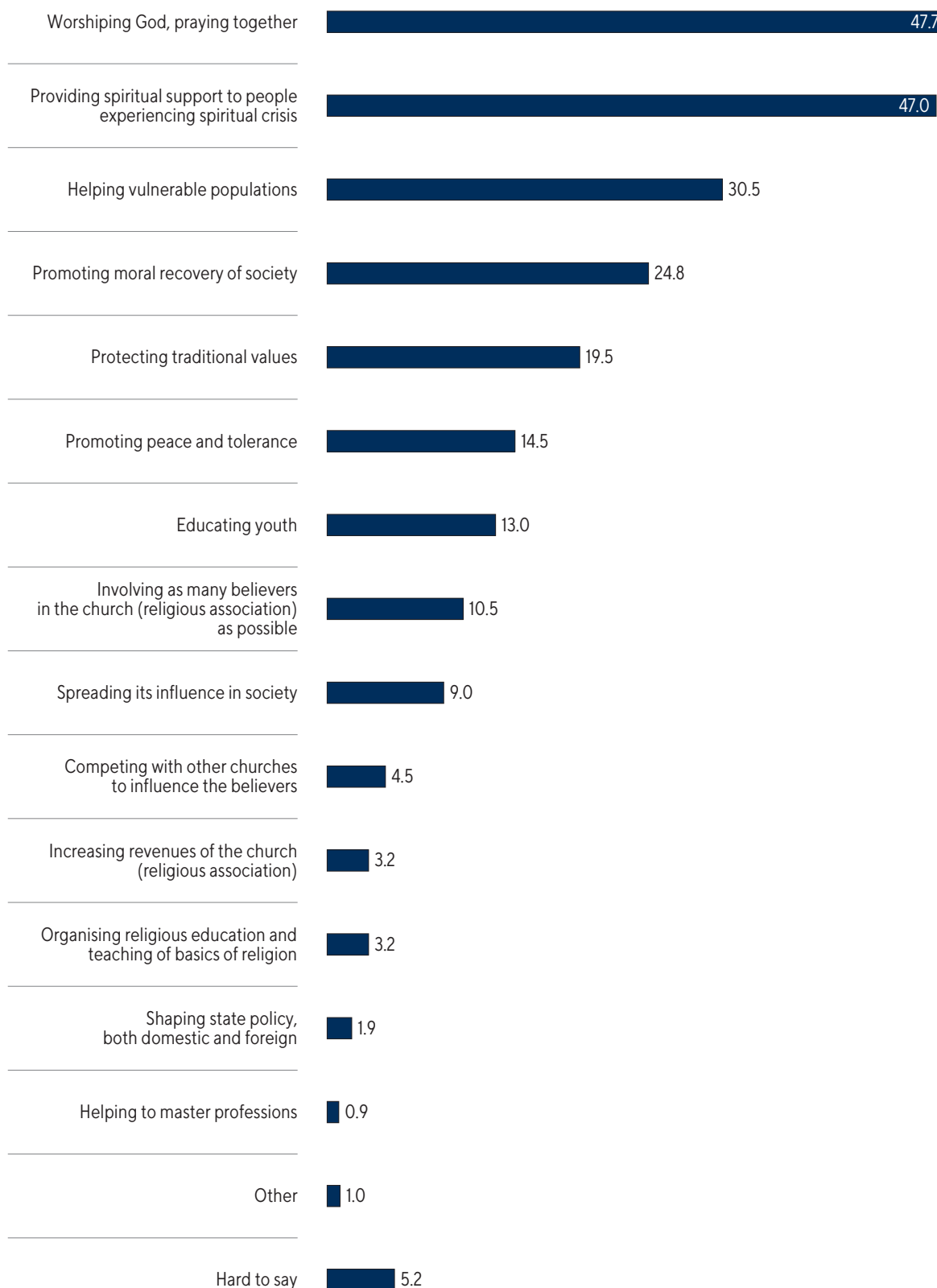


	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Yes, I am aware of such cases	17.1	26.8	30.0	30.4	31.8	29.8
No, I've never heard of them	80.4	71.3	69.0	67.9	65.0	68.2
No answer	2.5	1.8	1.0	1.7	3.2	2.0
	CONFESSATIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Yes, I am aware of such cases	29.3	37.3	25.1	44.9	28.1	15.8
No, I've never heard of them	68.4	60.7	73.7	52.8	70.8	83.4
No answer	2.2	2.0	1.3	2.2	1.2	0.8



**WHAT ARE THE MAIN GOALS THAT CHURCHES AND RELIGIOUS ASSOCIATIONS IN UKRAINE SHOULD PURSUE?\***

% of respondent



November 2021

\* Respondents were asked to choose no more than three relevant options.

<b>WHAT ARE THE MAIN GOALS THAT CHURCHES AND RELIGIOUS ASSOCIATIONS IN UKRAINE SHOULD PURSUE?*</b>						
% of respondent <span style="float: right;">(continued)</span>						
	REGION					
	West	Centre	South	East		
Worshiping God, praying together	68.0	43.6	34.4	41.2		
Providing spiritual support to people experiencing spiritual crisis	43.8	46.1	49.2	50.4		
Helping vulnerable populations	21.4	34.8	25.8	34.6		
Promoting moral recovery of society	20.4	25.7	26.6	26.8		
Protecting traditional values	18.9	21.6	18.8	17.2		
Promoting peace and tolerance	10.0	20.2	14.1	10.6		
Educating youth	15.6	13.7	12.1	10.2		
Involving as many believers in the church (religious association) as possible	13.1	9.3	8.3	10.8		
Spreading its influence in society	10.0	10.7	5.8	7.2		
Competing with other churches to influence the believers	5.4	3.5	3.8	5.5		
Increasing revenues of the church (religious association)	3.5	3.6	5.0	1.5		
Organising religious education and teaching of basics of religion	5.2	2.1	3.3	2.8		
Shaping state policy, both domestic and foreign	1.7	2.6	1.2	1.7		
Helping to master professions	0.2	0.9	2.5	0.9		
Other	0.2	1.6	2.1	0.4		
Hard to say	3.5	3.3	7.9	8.3		
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Worshiping God, praying together	42.2	45.7	44.5	48.0	50.7	50.4
Providing spiritual support to people experiencing spiritual crisis	35.2	41.5	47.5	50.0	48.3	50.0
Helping vulnerable populations	25.1	23.8	30.4	30.7	32.5	33.0
Promoting moral recovery of society	21.0	27.9	24.1	23.3	28.7	24.4
Protecting traditional values	14.6	17.1	19.6	20.1	21.6	20.1
Promoting peace and tolerance	17.1	15.9	13.8	14.7	14.3	13.6
Educating youth	12.6	10.9	13.1	13.2	11.7	14.6
Involving as many believers in the church (religious association) as possible	13.1	10.4	9.8	8.0	13.2	9.8
Spreading its influence in society	9.0	10.3	8.8	11.5	8.9	7.5
Competing with other churches to influence the believers	7.0	4.3	3.3	5.7	5.7	3.0
Increasing revenues of the church (religious association)	2.5	1.2	2.8	3.7	4.6	3.4
Organising religious education and teaching of basics of religion	3.5	4.3	4.0	2.6	2.3	3.0
Shaping state policy, both domestic and foreign	1.5	1.2	1.8	2.6	2.0	1.8
Helping to master professions	1.0	1.8	1.3	0.6	0.3	1.1
Other	1.0	1.8	0.5	0.9	1.4	0.9
Hard to say	9.5	5.5	6.0	4.9	2.6	4.6

\* Respondents were asked to choose no more than three relevant options.

**WHAT ARE THE MAIN GOALS THAT CHURCHES AND RELIGIOUS ASSOCIATIONS IN UKRAINE SHOULD PURSUE?\***

% of respondent

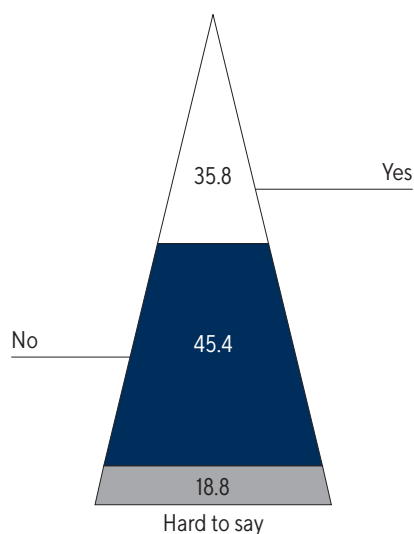
(continued)

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Worshiping God, praying together	50.4	57.0	46.1	75.3	43.3	31.3
Providing spiritual support to people experiencing spiritual crisis	51.8	54.9	51.1	52.2	48.3	26.9
Helping vulnerable populations	33.0	32.8	32.8	13.5	34.5	27.4
Promoting moral recovery of society	30.1	26.2	27.5	26.8	26.9	15.0
Protecting traditional values	18.9	26.6	16.8	19.1	25.6	13.7
Promoting peace and tolerance	18.5	11.9	16.3	9.6	12.3	13.7
Educating youth	15.4	13.5	12.5	23.0	13.4	5.8
Involving as many believers in the church (religious association) as possible	8.5	11.5	7.5	12.8	8.8	12.7
Spreading its influence in society	7.9	7.4	6.5	5.1	12.9	12.4
Competing with other churches to influence the believers	3.3	2.9	2.5	0.6	7.6	8.4
Increasing revenues of the church (religious association)	2.9	2.0	3.0	1.1	4.7	5.5
Organising religious education and teaching of basics of religion	4.5	1.2	2.3	7.3	2.3	2.4
Shaping state policy, both domestic and foreign	3.0	1.6	1.0	0.0	3.5	1.8
Helping to master professions	0.8	0.8	1.0	0.6	1.8	0.8
Other	0.6	0.8	0.8	0.6	1.2	2.1
Hard to say	1.8	2.0	4.0	0.6	4.1	16.4

\* Respondents were asked to choose no more than three relevant options.

**HAS YOUR RELIGIOUS COMMUNITY CONDUCTED ENVIRONMENTAL ACTIVITIES AIMED AT CLEANING PARKS AND FORESTS, CLEARING SMALL RIVERS, INTRODUCING WASTE SORTING, CONDUCTING MASS EVENTS AGAINST HARMFUL INDUSTRIES?**

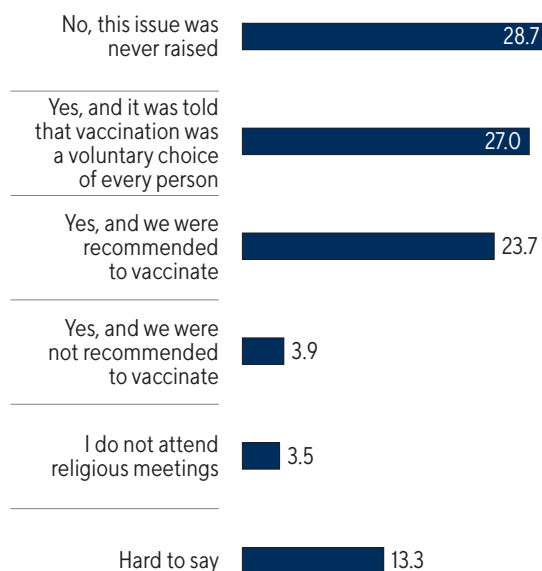
% of those who are members of religious community



November 2021

**HAS THE ISSUE OF CORONAVIRUS VACCINATION BEEN RAISED AT YOUR COMMUNITY MEETINGS?**

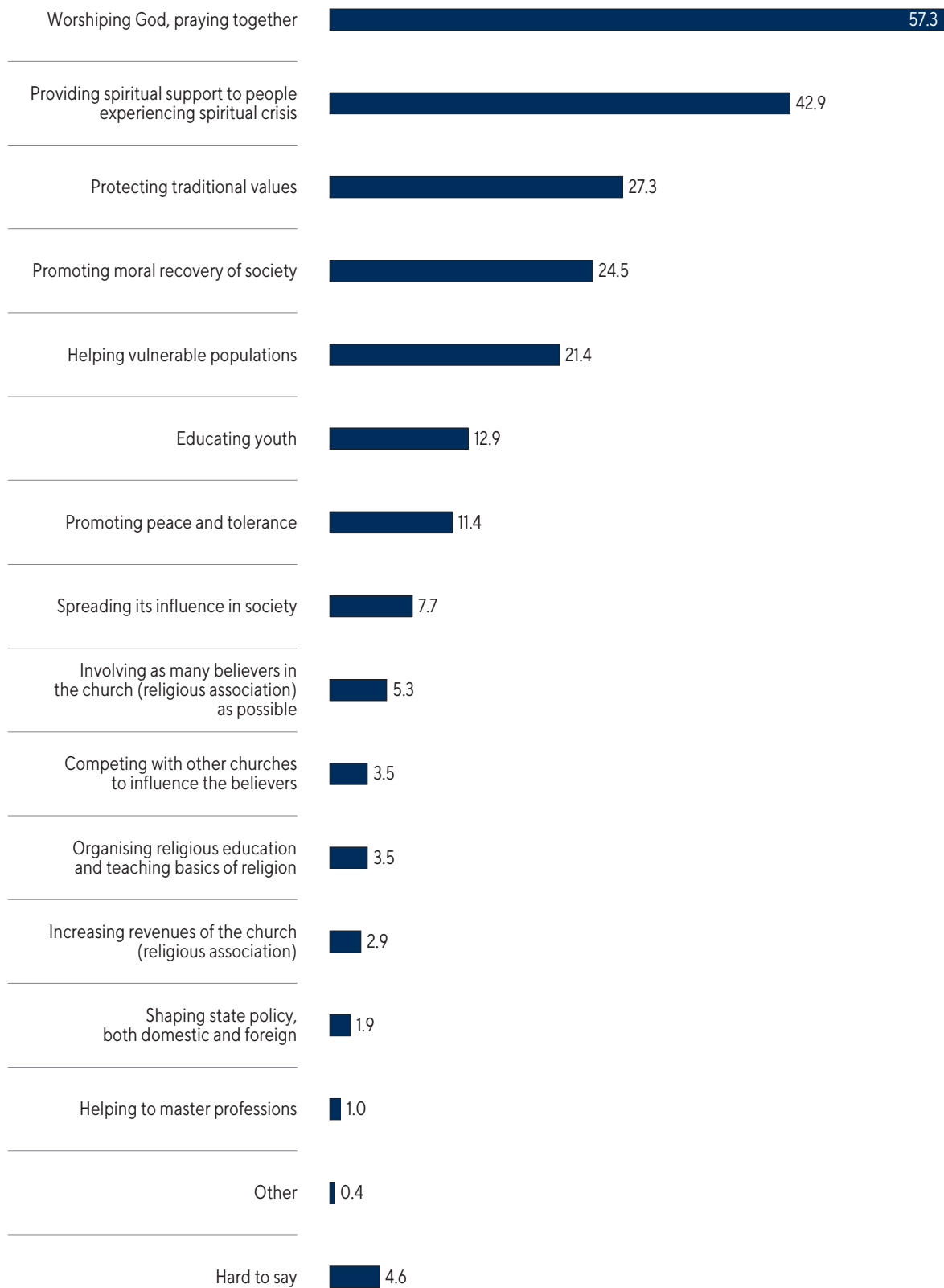
% of those who are members of religious community



November 2021

### WHAT ARE THE MAIN GOALS IMPLEMENTED BY THE CHURCH OR RELIGIOUS ASSOCIATION THAT YOU BELONG TO? \*

% of those who associate themselves with a particular church or religious association



November 2021

\* Respondents were asked to choose no more than three relevant options.

<b>WHAT ARE THE MAIN GOALS IMPLEMENTED BY THE CHURCH OR RELIGIOUS ASSOCIATION THAT YOU BELONG TO?*</b> % of those who associate themselves with a particular church or religious association <span style="float: right;">(continued)</span>						
	REGION					
	West	Centre	South	East		
Worshiping God, praying together	78.1	52.5	33.6	46.6		
Providing spiritual support to people experiencing spiritual crisis	41.3	41.3	51.9	43.3		
Protecting traditional values	23.2	30.3	28.0	27.9		
Promoting moral recovery of society	23.5	25.6	24.4	23.9		
Helping vulnerable populations	16.7	24.1	18.9	24.6		
Educating youth	20.3	10.6	8.4	8.2		
Promoting peace and tolerance	14.6	11.9	10.7	6.3		
Spreading its influence in society	8.6	8.4	6.1	5.9		
Involving as many believers in the church (religious association) as possible	7.0	4.2	7.6	3.7		
Competing with other churches to influence the believers	2.6	3.3	6.1	3.7		
Organising religious education and teaching basics of religion	4.7	2.4	5.3	2.6		
Increasing revenues of the church (religious association)	1.6	2.0	4.6	5.2		
Shaping state policy, both domestic and foreign	2.3	1.8	2.3	1.1		
Helping to master professions	0.3	0.7	3.8	0.7		
Other	0.3	0.9	0.0	0.0		
Hard to say	2.1	3.1	13.7	6.3		
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Worshiping God, praying together	44.4	59.3	53.6	54.1	60.5	62.4
Providing spiritual support to people experiencing spiritual crisis	37.4	38.3	43.5	47.1	44.7	41.2
Protecting traditional values	25.3	30.9	24.5	23.6	25.1	32.4
Promoting moral recovery of society	22.2	21.0	22.9	26.2	24.7	25.8
Helping vulnerable populations	20.2	18.5	23.6	18.6	26.0	19.8
Educating youth	9.1	11.1	14.8	16.3	10.5	12.4
Promoting peace and tolerance	12.0	7.5	12.2	14.5	8.7	11.1
Spreading its influence in society	7.1	14.8	5.9	6.8	10.5	6.3
Involving as many believers in the church (religious association) as possible	6.1	7.5	4.2	6.3	5.0	5.0
Competing with other churches to influence the believers	8.1	6.2	4.2	2.7	2.3	2.4
Organising religious education and teaching basics of religion	5.1	7.5	4.2	5.0	3.2	1.1
Increasing revenues of the church (religious association)	4.0	3.7	1.7	3.2	3.7	2.6
Shaping state policy, both domestic and foreign	4.0	2.5	1.3	1.8	2.7	1.1
Helping to master professions	3.0	0.0	1.3	1.8	0.5	0.3
Other	1.0	0.0	0.8	0.0	0.5	0.3
Hard to say	6.0	4.9	5.5	4.1	3.7	4.5

\* Respondents were asked to choose no more than three relevant options.

**WHAT ARE THE MAIN GOALS IMPLEMENTED BY THE CHURCH OR RELIGIOUS ASSOCIATION THAT YOU BELONG TO?\***

% of those who associate themselves with a particular church or religious association

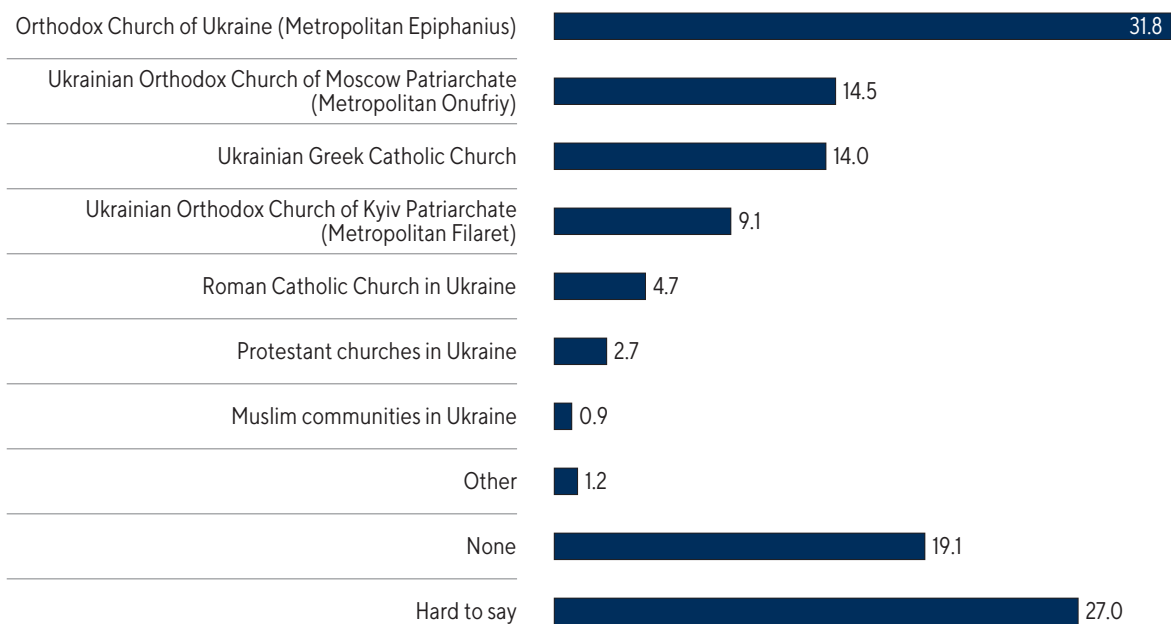
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	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Worshiping God, praying together	60.6	62.2	46.4	77.6	41.5	40.0
Providing spiritual support to people experiencing spiritual crisis	43.3	46.7	39.7	43.8	35.5	36.0
Protecting traditional values	29.5	31.0	24.1	21.8	33.3	20.0
Promoting moral recovery of society	26.4	28.3	15.6	31.2	23.7	20.0
Helping vulnerable populations	21.2	25.8	19.3	9.5	24.7	24.0
Educating youth	14.3	9.7	4.9	28.4	6.5	4.0
Promoting peace and tolerance	15.4	9.3	10.3	12.4	6.5	0.0
Spreading its influence in society	8.5	9.3	5.4	4.7	10.8	11.5
Involving as many believers in the church (religious association) as possible	4.4	4.4	2.2	4.7	14.0	16.0
Competing with other churches to influence the believers	3.6	1.8	2.2	0.0	15.1	12.0
Organising religious education and teaching basics of religion	1.9	2.2	1.3	7.1	3.2	4.0
Increasing revenues of the church (religious association)	1.1	3.1	5.8	0.0	9.6	8.0
Shaping state policy, both domestic and foreign	2.8	1.8	1.3	0.6	4.3	4.0
Helping to master professions	1.1	0.4	0.9	0.6	3.2	0.0
Other	0.3	0.0	1.8	0.0	0.0	0.0
Hard to say	2.5	4.9	8.0	1.8	7.5	8.0

\* Respondents were asked to choose no more than three relevant options.

**WHICH CHURCHES AND RELIGIOUS MOVEMENTS IN UKRAINE BEST RESPOND TO THE CHALLENGES AND PROBLEMS OF TODAY?\***

% of respondent



\* Respondents were asked to choose no more than three relevant options.

November 2021

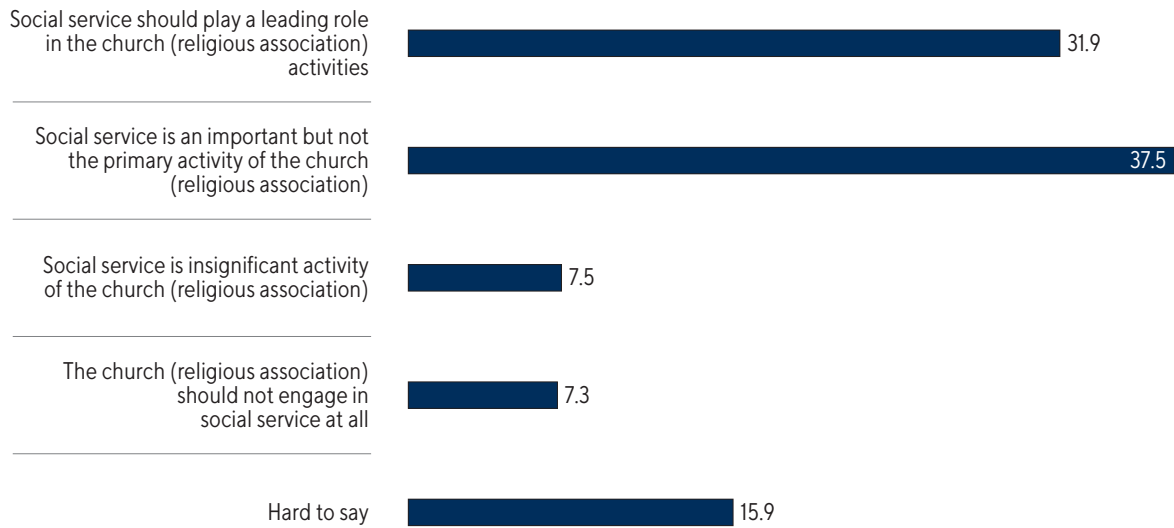


<b>WHICH CHURCHES AND RELIGIOUS MOVEMENTS IN UKRAINE BEST RESPOND TO THE CHALLENGES AND PROBLEMS OF TODAY?*</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>REGION</b>					
	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>		
Orthodox Church of Ukraine (Metropolitan Epiphanius)	39.2	35.1	30.7	21.0		
Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)	11.2	13.2	19.6	17.0		
Ukrainian Greek Catholic Church	42.6	6.5	7.5	1.5		
Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)	10.4	10.0	13.3	4.5		
Roman Catholic Church in Ukraine	12.4	3.1	2.9	0.6		
Protestant churches in Ukraine	3.3	3.5	0.8	1.9		
Muslim communities in Ukraine	0.0	0.7	3.3	0.9		
Other	0.6	1.3	1.3	1.5		
None	7.3	17.2	22.0	31.1		
Hard to say	19.5	28.4	33.8	28.9		
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
Orthodox Church of Ukraine (Metropolitan Epiphanius)	26.1	29.9	30.5	31.9	33.3	34.6
Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)	5.5	10.9	12.6	12.9	16.1	20.1
Ukrainian Greek Catholic Church	10.5	14.0	12.6	16.1	15.8	13.8
Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)	8.0	9.8	6.3	11.2	8.6	10.3
Roman Catholic Church in Ukraine	2.5	3.0	4.5	5.5	6.3	4.5
Protestant churches in Ukraine	3.0	1.8	2.0	4.6	3.2	2.0
Muslim communities in Ukraine	0.5	0.6	0.8	0.9	1.1	1.1
Other	1.5	0.0	1.5	2.0	1.1	0.7
None	21.1	25.6	23.9	16.7	15.5	16.8
Hard to say	39.2	27.9	25.4	25.6	28.4	23.8
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
Orthodox Church of Ukraine (Metropolitan Epiphanius)	74.8	15.2	22.8	25.1	21.6	8.7
Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)	6.3	75.0	7.3	1.1	10.5	3.9
Ukrainian Greek Catholic Church	11.6	6.1	4.0	82.6	10.5	4.2
Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)	9.8	8.6	6.5	6.2	13.5	4.2
Roman Catholic Church in Ukraine	4.7	1.6	1.0	22.9	1.2	1.6
Protestant churches in Ukraine	1.8	0.8	0.8	2.8	4.7	0.8
Muslim communities in Ukraine	0.2	2.5	1.5	0.0	0.6	0.5
Other	0.0	1.2	2.0	1.1	1.2	0.3
None	4.5	4.1	22.0	0.6	30.8	51.2
Hard to say	15.7	13.9	47.9	12.8	36.6	34.7

\* Respondents were asked to choose no more than three relevant options.

**WHAT PLACE SHOULD SOCIAL SERVICE OCCUPY IN THE CHURCH, RELIGIOUS ASSOCIATION ACTIVITIES, NAMELY HELPING AND SUPPORTING PEOPLE (E.G., FINANCIAL ASSISTANCE, HELP WITH LEARNING, ORGANISATION OF LEISURE TIME, ETC.)?**

% of respondent



November 2021

	REGION					
	West	Centre	South	East		
Social service should play a leading role in the church (religious association) activities	29.5	36.2	28.8	29.4		
Social service is an important but not the primary activity of the church (religious association)	48.2	34.6	24.2	37.9		
Social service is insignificant activity of the church (religious association)	4.8	8.1	4.6	10.4		
The church (religious association) should not engage in social service at all	5.8	6.1	10.0	8.9		
Hard to say	11.6	15.0	32.5	13.4		
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Social service should play a leading role in the church (religious association) activities	22.0	30.9	31.0	30.2	33.8	36.1
Social service is an important but not the primary activity of the church (religious association)	32.0	30.3	36.5	44.5	39.8	36.4
Social service is insignificant activity of the church (religious association)	9.0	9.1	7.1	8.0	6.9	7.0
The church (religious association) should not engage in social service at all	9.0	9.1	9.6	4.3	6.0	7.1
Hard to say	28.0	20.6	15.9	12.9	13.5	13.4

**WHAT PLACE SHOULD SOCIAL SERVICE OCCUPY IN THE CHURCH, RELIGIOUS ASSOCIATION ACTIVITIES, NAMELY HELPING AND SUPPORTING PEOPLE (E.G., FINANCIAL ASSISTANCE, HELP WITH LEARNING, ORGANISATION OF LEISURE TIME, ETC.)?**

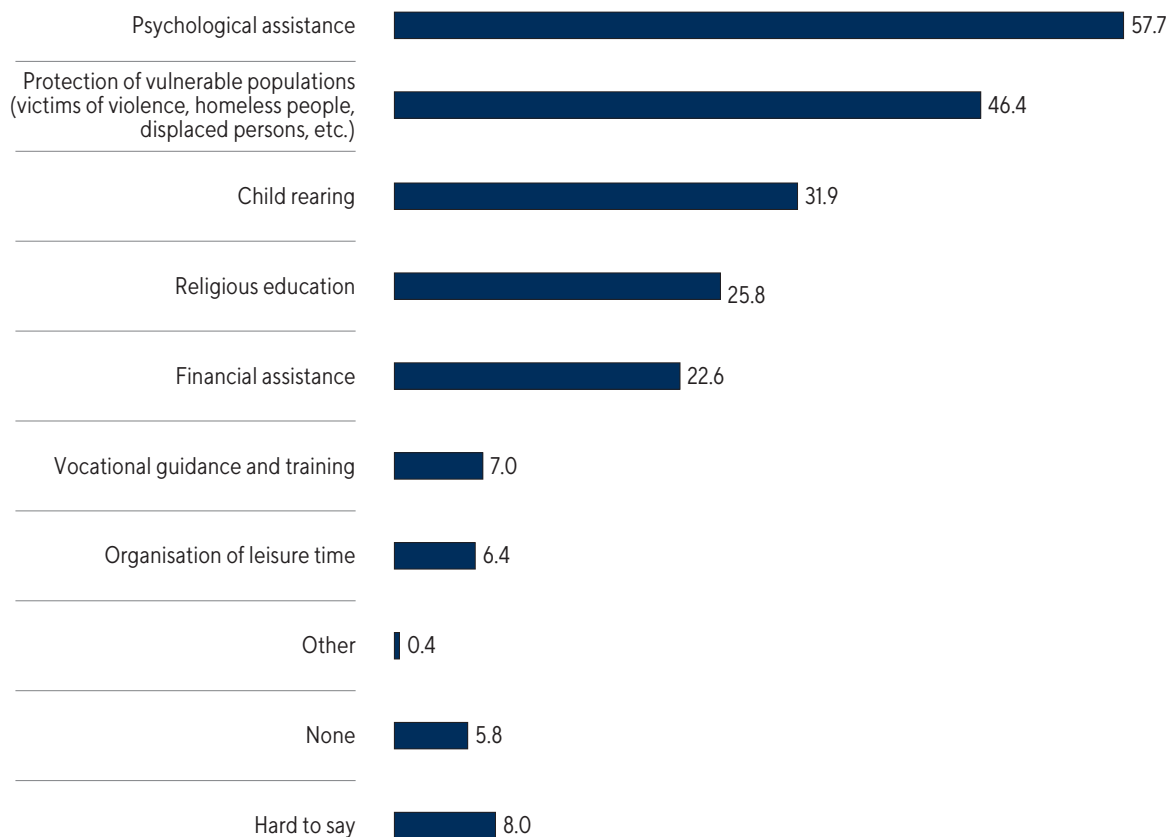
% of respondent

(continued)

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Social service should play a leading role in the church (religious association) activities	37.7	33.1	33.3	28.7	27.5	23.5
Social service is an important but not the primary activity of the church (religious association)	47.0	43.3	30.0	60.1	31.0	25.6
Social service is insignificant activity of the church (religious association)	6.1	4.9	8.5	4.5	9.9	9.8
The church (religious association) should not engage in social service at all	3.7	8.2	7.8	1.7	11.7	11.6
Hard to say	5.5	10.6	20.5	5.1	19.9	29.6

**IN YOUR OPINION, WHAT TYPES OF SOCIAL SERVICE OF CHURCHES, RELIGIOUS ASSOCIATIONS ARE THE MOST IMPORTANT FOR SOCIETY?\***

% of respondent



November 2021

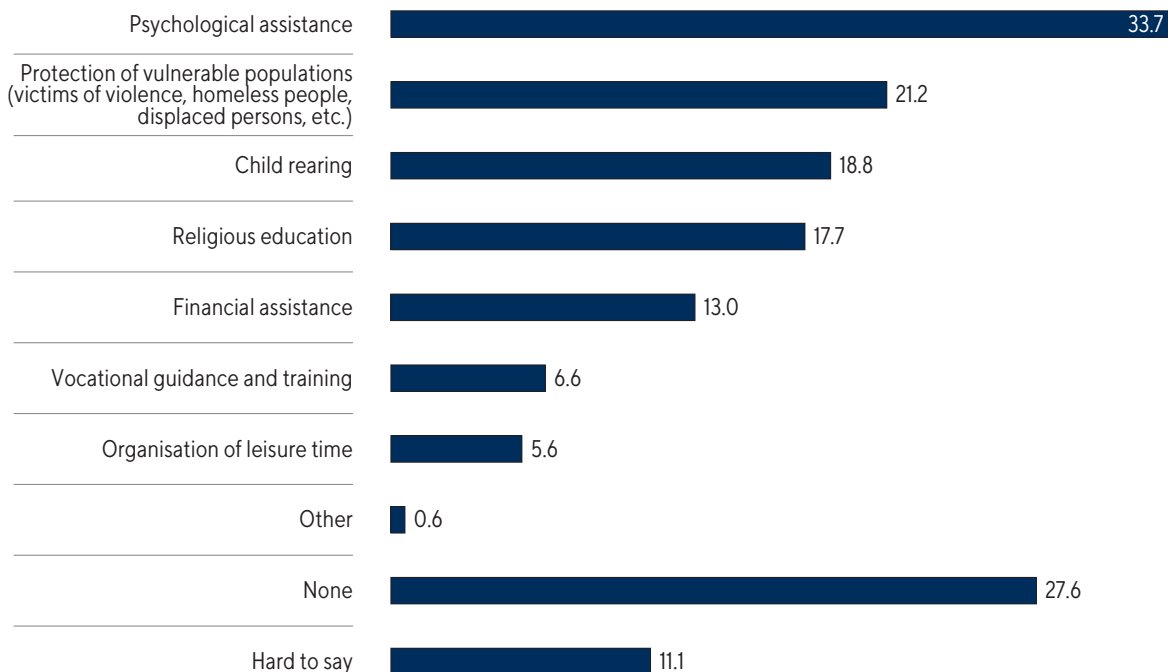
\* Respondents were asked to choose no more than three relevant options.

<b>IN YOUR OPINION, WHAT TYPES OF SOCIAL SERVICE OF CHURCHES, RELIGIOUS ASSOCIATIONS ARE THE MOST IMPORTANT FOR SOCIETY?*</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>REGION</b>					
	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>		
Psychological assistance	44.4	64.7	56.3	60.1		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	34.4	52.3	46.1	48.8		
Child rearing	44.5	33.7	15.0	25.6		
Religious education	40.5	21.4	27.0	18.2		
Financial assistance	18.7	24.1	25.8	22.3		
Vocational guidance and training	5.4	10.3	5.0	4.5		
Organisation of leisure time	9.1	6.5	3.3	4.9		
Other	0.2	0.3	0.8	0.6		
None	5.8	2.3	5.4	11.0		
Hard to say	9.8	5.3	12.1	8.5		
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
Psychological assistance	47.7	56.1	59.3	62.8	60.6	55.5
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	46.2	39.4	46.5	44.5	49.0	48.0
Child rearing	26.1	22.6	31.7	36.5	32.8	33.6
Religious education	19.1	29.1	19.9	32.2	28.2	26.0
Financial assistance	18.1	22.0	23.1	19.5	22.6	25.8
Vocational guidance and training	8.5	10.4	7.0	6.3	6.9	5.9
Organisation of leisure time	7.0	6.7	7.3	7.5	4.9	5.9
Other	0.0	0.0	0.3	0.3	0.9	0.7
None	7.0	7.3	6.8	4.0	4.9	5.7
Hard to say	14.1	7.3	7.3	5.2	7.5	8.7
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
Psychological assistance	67.8	63.5	60.5	46.6	59.3	40.6
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	48.7	49.6	55.4	41.9	41.5	38.5
Child rearing	44.1	36.1	23.6	52.5	23.8	14.5
Religious education	27.7	32.0	19.0	54.5	26.3	11.6
Financial assistance	23.8	26.6	23.3	13.4	21.1	23.2
Vocational guidance and training	8.3	5.7	3.8	2.8	8.2	9.0
Organisation of leisure time	4.9	6.6	3.3	12.3	11.6	6.3
Other	0.4	0.0	1.0	0.0	0.6	0.3
None	1.8	5.7	5.3	0.6	5.3	15.3
Hard to say	2.6	4.5	8.3	7.3	11.6	15.6

\* Respondents were asked to choose no more than three relevant options.

**WHAT TYPES OF SOCIAL SERVICE OF CHURCHES, RELIGIOUS ASSOCIATIONS WOULD BE INTERESTING FOR YOU PERSONALLY?\***

% of respondent



November 2021

	REGION			
	West	Centre	South	East
Psychological assistance	25.6	43.0	30.0	29.3
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	14.5	26.6	18.8	20.6
Child rearing	25.5	21.0	8.8	14.0
Religious education	28.7	17.2	14.2	10.2
Financial assistance	8.3	16.1	15.8	11.3
Vocational guidance and training	9.4	6.3	4.6	5.5
Organisation of leisure time	6.9	6.5	5.4	3.2
Other	0.2	0.7	1.3	0.4
None	28.0	20.9	28.8	36.4
Hard to say	11.2	9.4	15.4	11.6

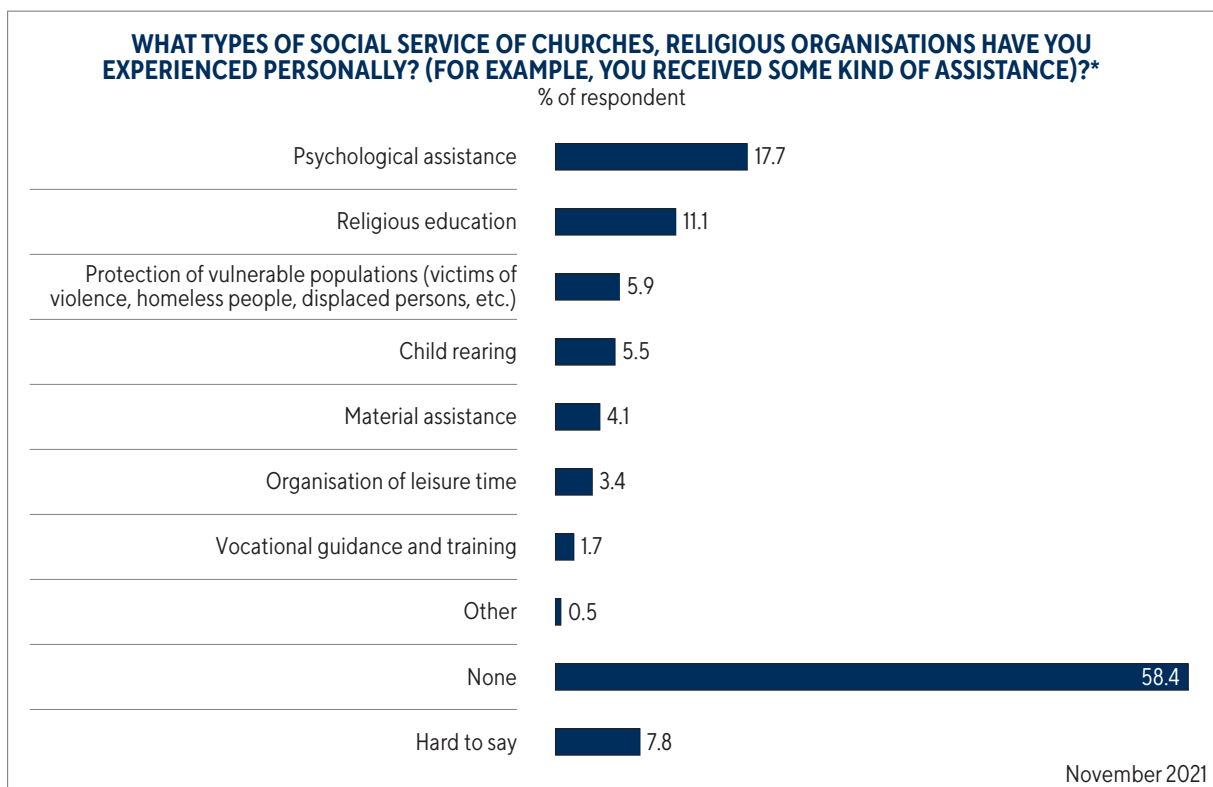
  

	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Psychological assistance	21.0	31.7	33.4	36.8	37.1	35.1
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	17.6	13.9	20.9	22.7	22.1	23.2
Child rearing	13.5	14.6	17.3	25.0	20.4	18.0
Religious education	14.1	16.5	16.8	21.6	17.2	17.9
Financial assistance	9.5	11.0	10.1	8.9	14.7	18.2
Vocational guidance and training	7.0	7.3	5.5	7.2	6.0	6.8
Organisation of leisure time	5.0	3.7	6.0	7.8	7.8	3.6
Other	0.0	0.0	0.5	0.3	0.9	1.1
None	39.2	39.0	26.6	26.1	25.9	22.6
Hard to say	14.6	10.4	13.6	7.5	9.5	12.0

\* Respondents were asked to choose all relevant options.

<b>WHAT TYPES OF SOCIAL SERVICE OF CHURCHES, RELIGIOUS ASSOCIATIONS WOULD BE INTERESTING FOR YOU PERSONALLY?*</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
Psychological assistance	43.1	41.4	31.3	28.7	40.9	16.1
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	23.2	26.6	20.6	20.1	25.0	14.5
Child rearing	24.0	20.1	12.3	31.5	15.2	11.1
Religious education	18.7	26.6	9.0	35.4	18.7	7.7
Financial assistance	15.2	18.9	11.3	7.3	14.0	9.5
Vocational guidance and training	6.3	8.6	4.3	13.5	8.8	3.7
Organisation of leisure time	7.1	4.1	2.3	5.1	9.9	4.2
Other	0.2	0.4	0.8	0.0	1.2	0.0
None	21.0	17.6	30.8	16.8	26.3	49.6
Hard to say	6.9	7.4	16.3	10.7	11.0	14.0

\* Respondents were asked to choose all relevant options.



\* Respondents were asked to choose all relevant options.

<b>WHAT TYPES OF SOCIAL SERVICE OF CHURCHES, RELIGIOUS ORGANISATIONS HAVE YOU EXPERIENCED PERSONALLY? (FOR EXAMPLE, YOU RECEIVED SOME KIND OF ASSISTANCE)?*</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>REGION</b>					
	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>		
Psychological assistance	13.9	21.0	13.8	18.4		
Religious education	19.8	10.4	6.7	6.0		
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	4.2	5.2	2.1	10.2		
Child rearing	11.8	3.5	1.2	4.5		
Financial assistance	2.9	4.9	2.5	4.7		
Organisation of leisure time	6.6	2.9	1.7	1.9		
Vocational guidance and training	2.1	2.1	0.8	1.3		
Other	0.6	0.7	0.4	0.2		
None	53.2	56.9	73.0	58.6		
Hard to say	7.9	7.7	4.6	9.3		
	<b>AGE</b>					
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
Psychological assistance	10.1	13.4	17.6	17.0	20.9	20.3
Religious education	6.5	7.3	10.3	16.6	10.9	11.1
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	4.5	4.3	5.0	5.4	6.0	7.9
Child rearing	3.5	1.8	6.3	5.7	7.5	5.0
Financial assistance	2.5	1.2	3.5	2.9	4.3	6.6
Organisation of leisure time	1.5	1.2	2.0	3.7	5.4	4.1
Vocational guidance and training	1.0	1.2	1.8	1.7	3.2	1.1
Other	0.0	0.0	0.3	0.0	1.1	0.9
None	72.9	70.1	59.5	54.7	54.9	53.6
Hard to say	6.0	6.1	7.8	10.3	6.9	8.0
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
Psychological assistance	22.2	29.5	12.3	19.1	19.9	4.5
Religious education	10.8	16.4	4.8	28.1	11.6	3.2
Protection of vulnerable populations (victims of violence, homeless people, displaced persons, etc.)	5.3	14.3	3.8	5.1	4.1	3.4
Child rearing	5.9	6.6	1.5	10.7	9.9	2.1
Financial assistance	4.3	8.6	3.0	3.4	3.5	1.3
Organisation of leisure time	3.1	5.7	0.5	6.7	8.7	0.5
Vocational guidance and training	1.8	2.5	0.8	0.0	5.2	1.3
Other	0.4	1.6	0.5	0.0	0.6	0.0
None	56.6	38.9	71.5	38.5	53.8	78.1
Hard to say	4.7	7.0	8.3	10.1	11.1	10.3

\* Respondents were asked to choose all relevant options.

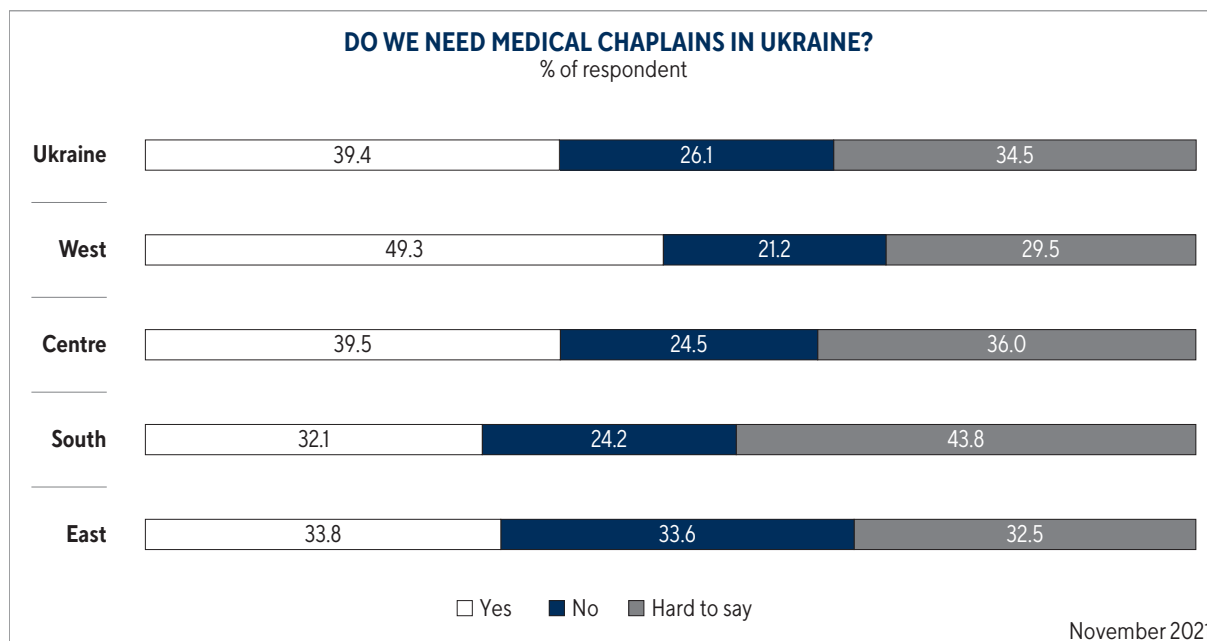


<b>WHAT IS THE PLACE OF SOCIAL SERVICE IN THE ACTIVITIES OF...?</b>					
% of respondent					
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>					
It plays a leading role	17.2	24.5	18.1	17.8	8.9
It plays an important role	25.8	28.3	30.5	21.6	18.7
It plays a minor role	11.8	11.4	13.2	7.5	12.1
It is almost absent	6.8	1.9	6.9	5.8	11.5
I know nothing about it / Hard to say	38.4	33.9	31.3	47.3	48.8
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>					
It plays a leading role	9.8	9.5	8.2	10.0	12.1
It plays an important role	18.9	16.0	21.6	21.6	16.3
It plays a minor role	13.0	11.4	16.9	8.3	11.2
It is almost absent	13.4	13.9	15.8	7.9	12.1
I know nothing about it / Hard to say	44.9	49.2	37.4	52.3	48.4
<b>Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)</b>					
It plays a leading role	8.4	11.0	8.1	11.3	5.3
It plays an important role	22.2	21.6	26.2	22.9	16.6
It plays a minor role	12.3	11.4	15.9	7.9	9.6
It is almost absent	7.5	3.5	7.2	7.1	11.9
I know nothing about it / Hard to say	49.7	52.5	42.7	50.8	56.5
<b>Ukrainian Greek Catholic Church</b>					
It plays a leading role	8.7	21.2	6.3	3.3	3.4
It plays an important role	20.7	33.6	18.9	19.7	11.9
It plays a minor role	11.7	10.2	16.3	7.1	8.5
It is almost absent	8.9	3.3	10.3	8.4	12.1
I know nothing about it / Hard to say	50.0	31.7	48.3	61.5	64.0
<b>Roman Catholic Church in Ukraine</b>					
It plays a leading role	4.2	7.3	3.8	1.3	3.4
It plays an important role	16.7	24.9	16.5	14.6	10.6
It plays a minor role	11.6	8.7	16.5	9.6	7.9
It is almost absent	10.2	7.1	10.8	10.9	11.9
I know nothing about it / Hard to say	57.2	52.1	52.3	63.6	66.2

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<b>WHAT IS THE PLACE OF SOCIAL SERVICE IN THE ACTIVITIES OF...?</b>						
% of respondent						
<i>(continued)</i>						
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>	
<b>Protestant churches in Ukraine</b>						
It plays a leading role	2.9	3.5	3.3	0.0	2.8	
It plays an important role	10.5	6.9	12.9	8.3	11.5	
It plays a minor role	11.1	6.9	16.7	11.2	6.8	
It is almost absent	13.0	12.5	13.3	12.0	13.6	
I know nothing about it / Hard to say	62.5	70.3	53.9	68.5	65.2	
<b>Muslim communities in Ukraine</b>						
It plays a leading role	2.0	2.3	1.3	2.1	2.6	
It plays an important role	8.0	2.3	7.8	14.2	10.8	
It plays a minor role	9.7	4.0	15.5	8.8	6.6	
It is almost absent	14.2	12.7	16.8	11.3	13.0	
I know nothing about it / Hard to say	66.1	78.8	58.5	63.8	66.9	
<b>CONFESSIONAL-CHURCH IDENTITY</b>						
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>						
It plays a leading role	34.9	13.6	12.8	9.6	12.1	4.2
It plays an important role	38.0	34.6	23.8	27.7	22.5	10.8
It plays a minor role	7.6	15.6	8.8	22.0	11.6	11.6
It is almost absent	3.1	6.6	6.3	1.1	11.0	12.9
I know nothing about it / Hard to say	16.5	29.6	48.5	39.5	42.8	60.4
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>						
It plays a leading role	6.1	41.4	6.8	3.4	5.2	2.6
It plays an important role	18.3	37.7	22.3	5.6	19.2	8.7
It plays a minor role	20.0	5.7	9.5	12.3	18.6	9.7
It is almost absent	18.1	2.5	8.3	20.7	12.2	16.3
I know nothing about it / Hard to say	37.5	12.7	53.3	58.1	44.8	62.6

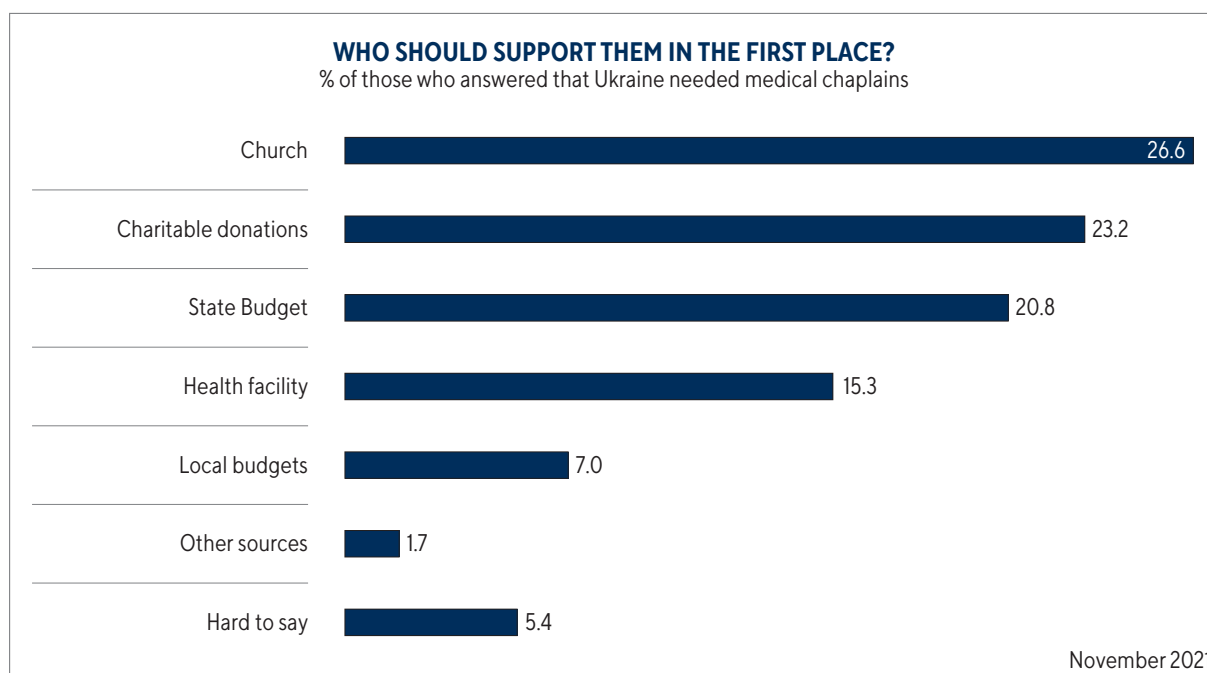
<b>WHAT IS THE PLACE OF SOCIAL SERVICE IN THE ACTIVITIES OF...?</b>						
% of respondent						
<i>(continued)</i>						
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)</b>						
It plays a leading role	11.4	11.9	6.5	6.7	4.7	1.8
It plays an important role	27.4	32.4	23.4	20.7	22.2	8.7
It plays a minor role	12.6	14.8	8.0	16.8	16.4	9.2
It is almost absent	4.7	7.4	6.5	1.7	10.5	15.3
I know nothing about it / Hard to say	43.9	33.6	55.5	54.2	46.2	64.9
<b>Ukrainian Greek Catholic Church</b>						
It plays a leading role	7.9	6.6	4.0	40.4	5.3	2.1
It plays an important role	29.9	21.7	14.5	43.8	18.7	5.5
It plays a minor role	11.2	16.8	10.5	5.1	12.9	10.5
It is almost absent	6.1	7.8	7.3	0.0	10.5	17.1
I know nothing about it / Hard to say	44.9	47.1	63.7	10.7	52.6	64.7
<b>Roman Catholic Church in Ukraine</b>						
It plays a leading role	6.1	3.3	2.5	9.5	0.0	1.1
It plays an important role	23.8	17.6	12.5	36.9	7.6	5.0
It plays a minor role	11.4	14.8	10.5	8.9	16.9	9.8
It is almost absent	6.7	9.4	8.5	1.7	13.4	17.4
I know nothing about it / Hard to say	51.9	54.9	65.9	43.0	62.2	66.8
<b>Protestant churches in Ukraine</b>						
It plays a leading role	3.5	2.9	2.5	2.8	0.0	0.8
It plays an important role	14.4	13.1	12.3	8.4	7.1	3.2
It plays a minor role	11.8	10.2	10.0	9.5	14.1	9.8
It is almost absent	9.1	15.6	10.3	12.3	12.9	19.0
I know nothing about it / Hard to say	61.2	58.2	65.0	67.0	65.9	67.3
<b>Muslim communities in Ukraine</b>						
It plays a leading role	1.8	3.7	2.0	1.1	0.6	0.3
It plays an important role	8.6	15.2	10.0	1.7	5.8	2.9
It plays a minor role	11.8	8.2	7.5	6.7	11.6	9.8
It is almost absent	11.6	16.0	10.3	11.8	13.4	18.7
I know nothing about it / Hard to say	66.2	56.8	70.2	78.7	68.6	68.3



	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Yes	32.8	27.9	38.9	41.1	40.8	43.6
No	23.2	37.0	26.6	28.4	25.6	22.5
Hard to say	43.9	35.2	34.4	30.5	33.6	33.9

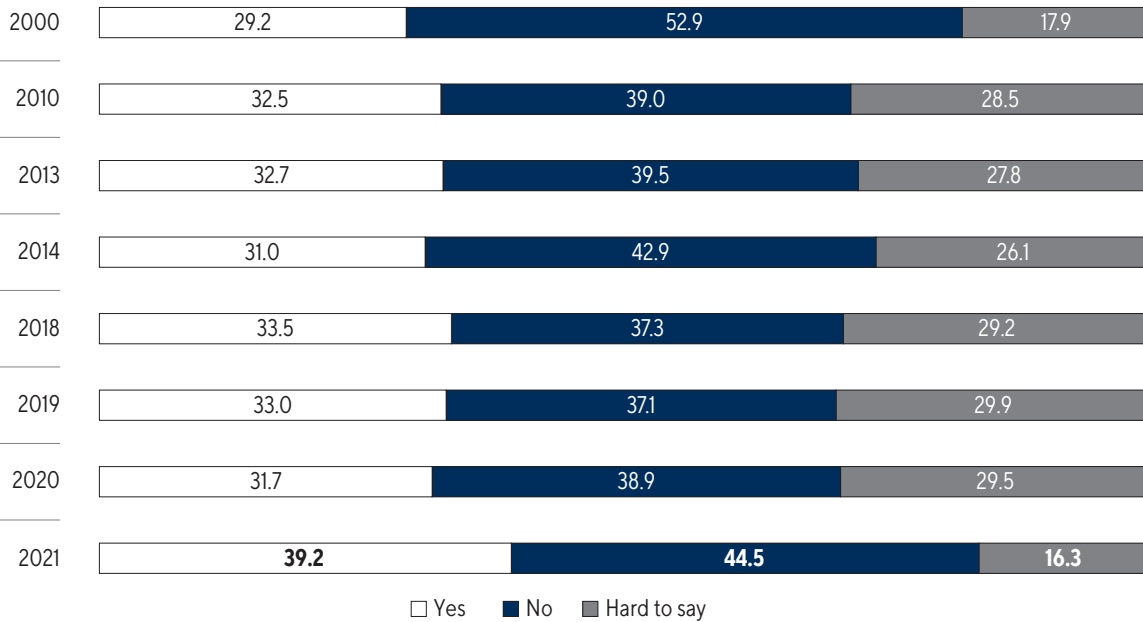
  

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Yes	54.1	51.2	32.8	66.3	26.2	11.6
No	19.7	19.7	21.6	5.6	35.5	47.9
Hard to say	26.2	29.1	45.6	28.1	38.4	40.5



### SHOULD THE CHURCH, RELIGION BE NATIONALLY ORIENTED?

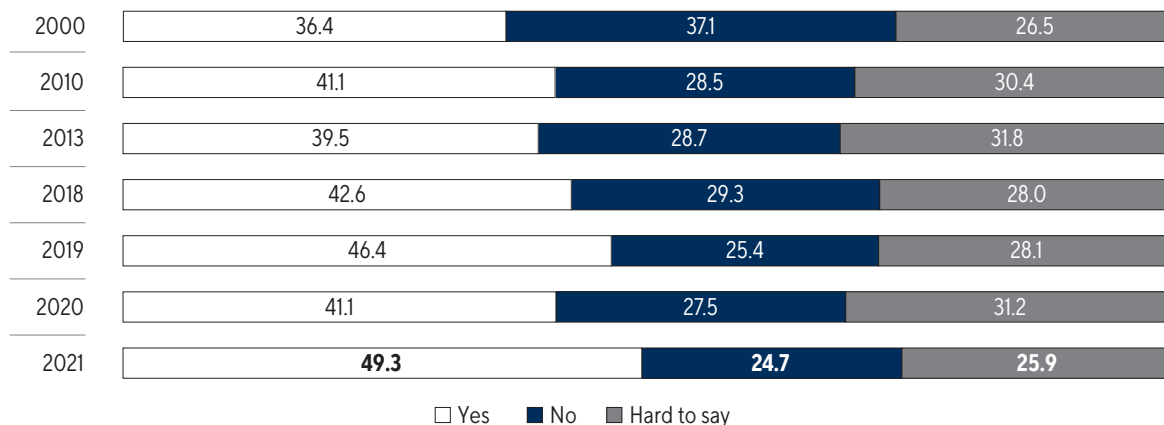
% of respondent



	REGION											
	West		Centre		South		East					
	2020	2021	2020	2021	2020	2021	2020	2021				
Yes	54.3	<b>53.0</b>	32.8	<b>41.3</b>	25.7	<b>24.1</b>	12.4	<b>30.4</b>				
No	20.5	<b>31.8</b>	34.9	<b>38.2</b>	40.2	<b>60.6</b>	60.6	<b>58.0</b>				
Hard to say	25.3	<b>15.2</b>	32.4	<b>20.6</b>	34.0	<b>15.4</b>	26.9	<b>11.5</b>				
	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Yes	48.0	<b>54.9</b>	25.5	<b>43.3</b>	22.4	<b>28.6</b>	66.3	<b>54.5</b>	24.6	<b>33.9</b>	18.0	<b>20.3</b>
No	26.4	<b>31.9</b>	48.9	<b>45.3</b>	46.4	<b>50.6</b>	14.5	<b>35.4</b>	49.7	<b>48.0</b>	43.1	<b>57.3</b>
Hard to say	25.6	<b>13.2</b>	25.5	<b>11.4</b>	31.2	<b>20.8</b>	19.2	<b>10.1</b>	25.7	<b>18.1</b>	38.9	<b>22.4</b>
	AGE (November 2021)											
	18-24 years		25-29 years		30-39 years		40-49 years		50-59 years		60+ years	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Yes	29.5		34.8		38.2		41.4		40.2		42.6	
No	44.5		45.7		47.7		46.0		44.3		41.0	
Hard to say	26.0		19.5		14.1		12.6		15.5		16.4	

**DO YOU AGREE THAT THE SEPARATION OF CHURCH FROM STATE AND SCHOOL FROM CHURCH IS A NECESSARY PREREQUISITE FOR DEMOCRACY AND ENSURING THE HUMAN RIGHT TO FREEDOM OF CONSCIENCE?**

% of respondent



□ Yes ■ No ■ Hard to say

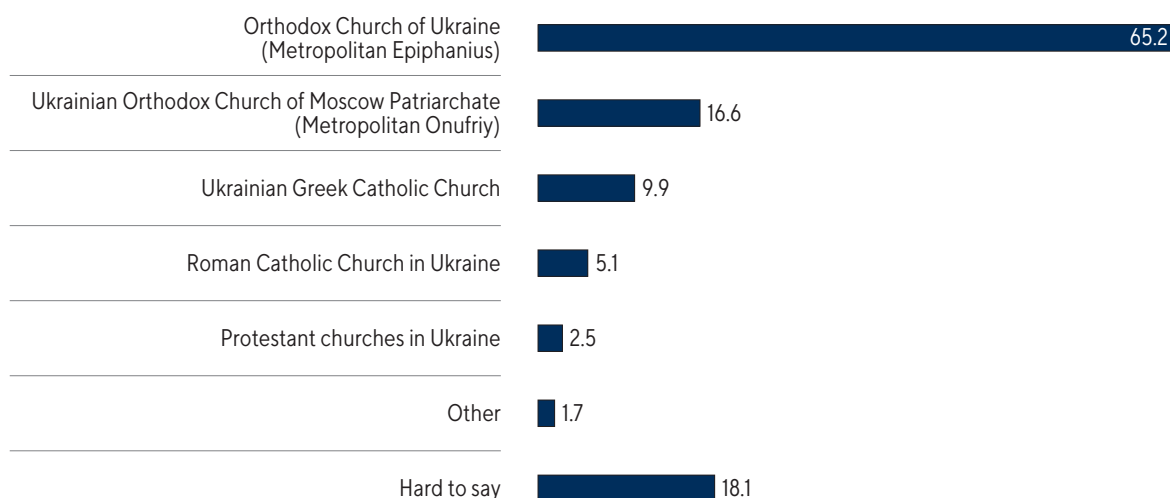
	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
Yes	39.4	<b>39.5</b>	44.1	<b>56.5</b>	45.2	<b>55.0</b>	37.5	<b>45.3</b>
No	35.2	<b>32.2</b>	27.6	<b>20.3</b>	20.3	<b>17.9</b>	23.7	<b>27.7</b>
Hard to say	25.4	<b>28.3</b>	28.3	<b>23.2</b>	34.4	<b>27.1</b>	38.8	<b>27.1</b>

	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Yes	39.7	<b>53.5</b>	46.4	<b>47.5</b>	42.2	<b>52.8</b>	33.7	<b>34.3</b>	32.4	<b>40.7</b>	45.8	<b>52.2</b>
No	32.3	<b>24.2</b>	26.6	<b>29.5</b>	27.2	<b>18.8</b>	44.0	<b>38.8</b>	24.0	<b>24.4</b>	17.3	<b>23.2</b>
Hard to say	28.0	<b>22.4</b>	27.0	<b>23.0</b>	30.6	<b>28.5</b>	22.3	<b>27.0</b>	43.6	<b>34.9</b>	36.9	<b>24.5</b>

**WHICH CHURCHES DOES THE GOVERNMENT TREAT BETTER THAN OTHERS OR ELEVATE OVER OTHERS? \***

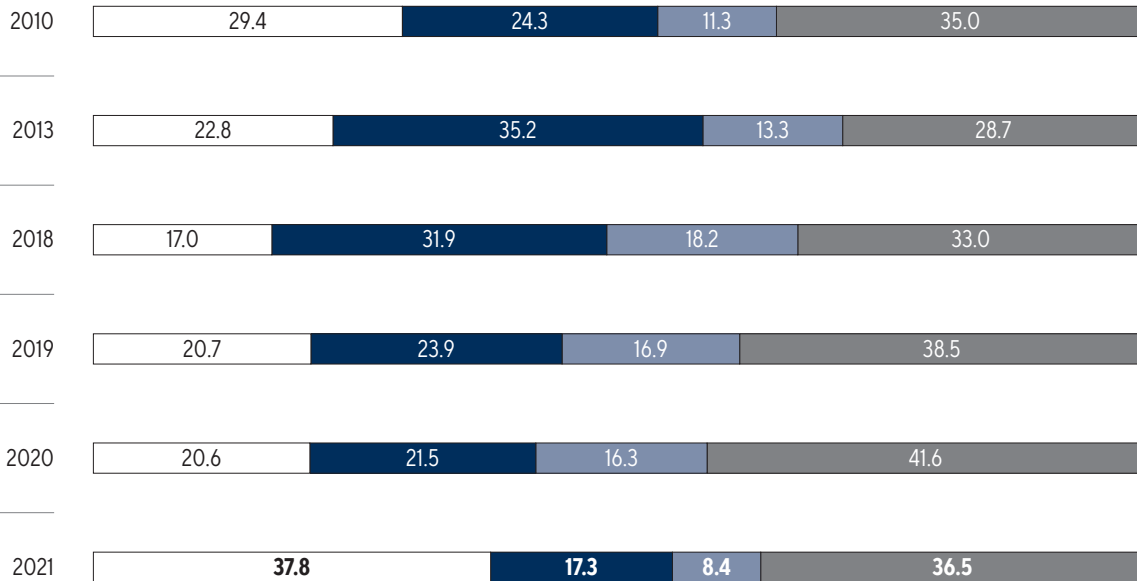
% of those who believe that there are churches that are treated better than others, or that the government elevates one church over others



\* Respondents were asked to choose all relevant options.

### WHICH ASSESSMENT OF THE GOVERNMENT'S TREATMENT OF CHURCHES IN UKRAINE WOULD YOU RATHER AGREE WITH?

% of respondent



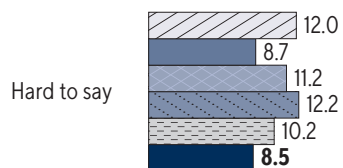
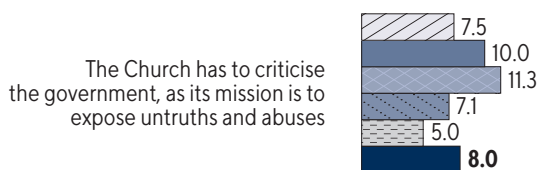
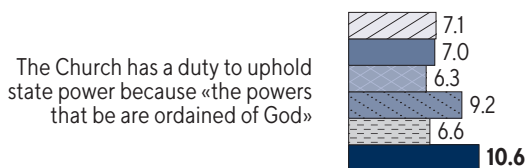
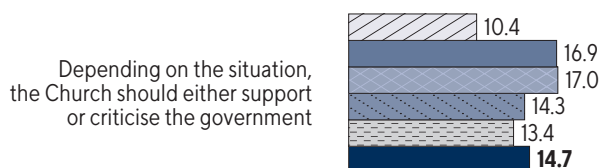
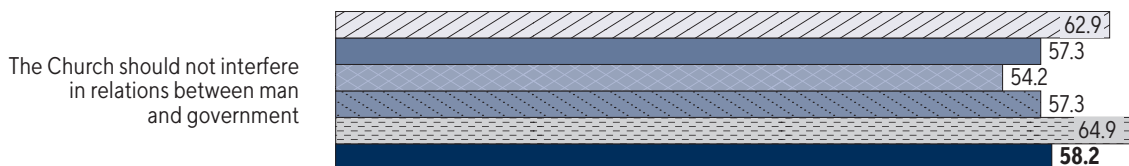
- The government treats all religious organisations in Ukraine equally
- There are churches that are treated better by the government than others
- The government elevates one church over others
- Hard to say

	REGION											
	West		Centre		South		East					
	2020	2021	2020	2021	2020	2021	2020	2021				
The government treats all religious organisations in Ukraine equally	25.1	<b>63.5</b>	22.5	<b>35.7</b>	18.8	<b>27.1</b>	14.3	<b>22.3</b>				
There are churches that are treated better by the government than others	29.4	<b>10.0</b>	24.3	<b>24.3</b>	12.5	<b>13.3</b>	14.7	<b>15.7</b>				
The government elevates one church over others	6.7	<b>1.0</b>	18.2	<b>7.7</b>	17.1	<b>10.0</b>	21.8	<b>15.1</b>				
Hard to say	38.8	<b>25.5</b>	35.0	<b>32.3</b>	51.7	<b>49.6</b>	49.2	<b>46.9</b>				
	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
The government treats all religious organisations in Ukraine equally	26.9	<b>47.0</b>	23.1	<b>39.8</b>	17.8	<b>33.1</b>	17.7	<b>64.6</b>	20.2	<b>26.7</b>	12.1	<b>19.5</b>
There are churches that are treated better by the government than others	24.3	<b>17.3</b>	27.8	<b>24.2</b>	18.7	<b>17.0</b>	35.9	<b>11.2</b>	18.5	<b>22.1</b>	10.8	<b>13.5</b>
The government elevates one church over others	11.7	<b>5.1</b>	21.2	<b>11.5</b>	19.3	<b>8.5</b>	6.3	<b>0.0</b>	12.9	<b>9.9</b>	23.3	<b>14.0</b>
Hard to say	37.1	<b>30.7</b>	27.8	<b>24.6</b>	44.2	<b>41.4</b>	40.1	<b>24.2</b>	48.3	<b>41.3</b>	53.8	<b>53.0</b>

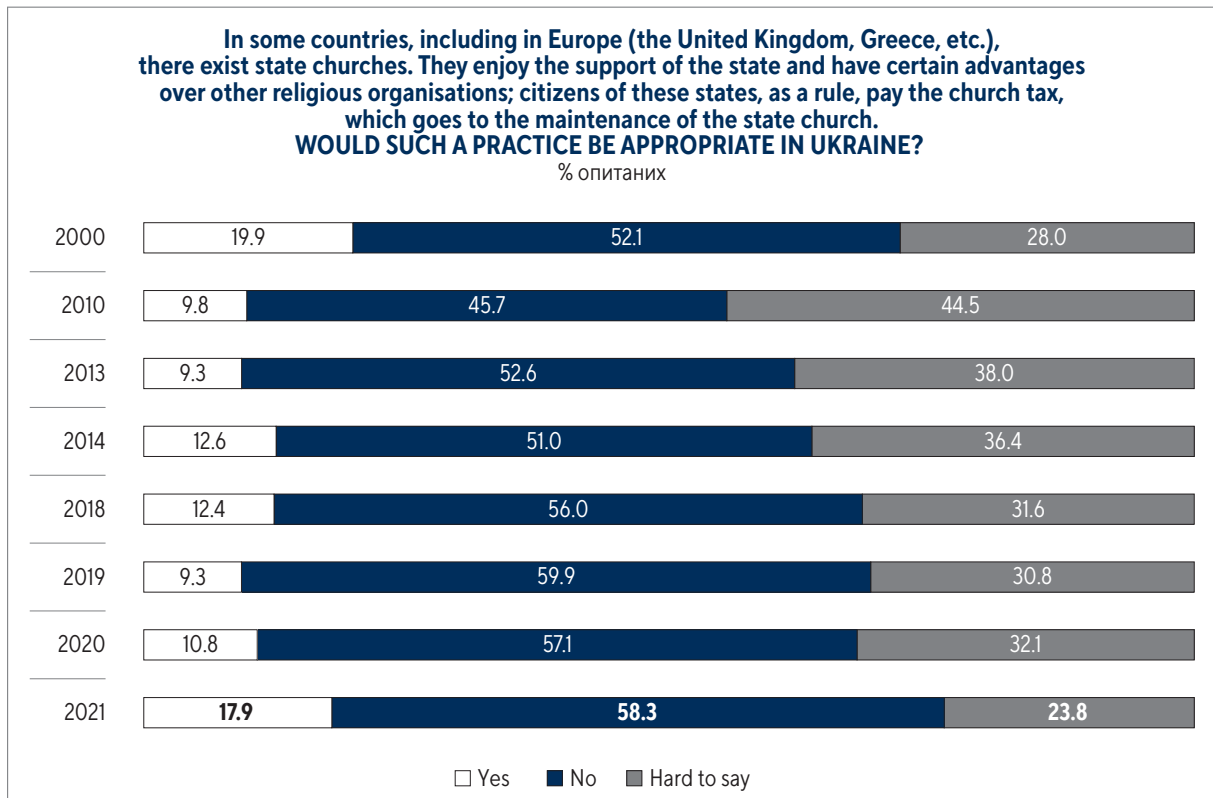


**WHICH STATEMENT DO YOU AGREE WITH THE MOST?**

% of respondent



<b>WHICH STATEMENT DO YOU AGREE WITH THE MOST?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>REGION (November 2021)</b>					
	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>		
The Church should not interfere in relations between man and government	59.0	58.5	56.3	58.0		
Depending on the situation, the Church should either support or criticise the government	15.6	13.2	16.3	15.3		
The Church has a duty to uphold state power because «the powers that be are ordained of God»	7.1	14.5	11.7	7.8		
The Church has to criticise the government, as its mission is to expose untruths and abuses	8.5	6.4	9.2	9.5		
Hard to say	9.8	7.6	6.7	9.5		
	<b>CONFESSIONAL-CHURCH IDENTITY (November 2021)</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
The Church should not interfere in relations between man and government	55.3	58.2	65.3	57.3	60.2	60.2
Depending on the situation, the Church should either support or criticise the government	12.6	16.4	14.0	22.5	15.8	13.5
The Church has a duty to uphold state power because «the powers that be are ordained of God»	15.0	13.1	5.5	6.2	9.9	7.7
The Church has to criticise the government, as its mission is to expose untruths and abuses	10.4	6.6	7.5	5.6	9.9	6.1
Hard to say	6.7	5.7	7.8	8.4	4.1	12.7



**In some countries, including in Europe (the United Kingdom, Greece, etc.), there exist state churches. They enjoy the support of the state and have certain advantages over other religious organisations; citizens of these states, as a rule, pay the church tax, which goes to the maintenance of the state church.**

**WOULD SUCH A PRACTICE BE APPROPRIATE IN UKRAINE?**

% of respondent

(continued)

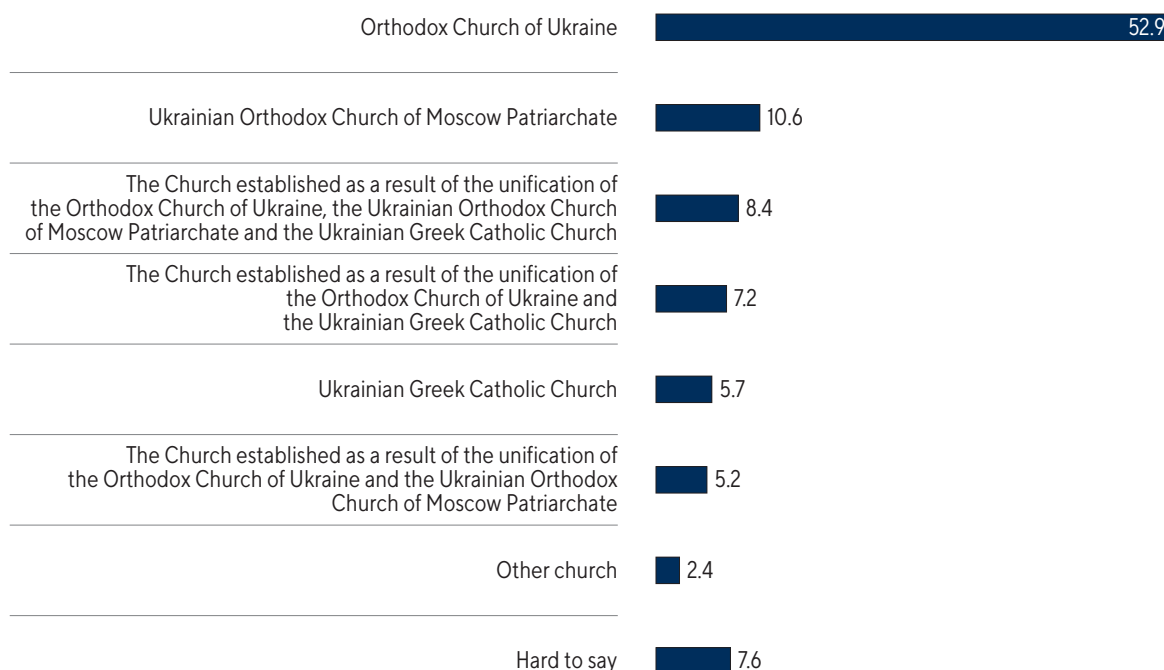
	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
Yes	21.7	<b>17.4</b>	11.3	<b>19.8</b>	5.0	<b>15.4</b>	3.0	<b>16.8</b>
No	52.7	<b>59.1</b>	52.7	<b>50.4</b>	54.6	<b>55.4</b>	68.4	<b>70.1</b>
Hard to say	25.6	<b>23.4</b>	36.0	<b>29.8</b>	40.4	<b>29.2</b>	28.6	<b>13.0</b>

	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020p.	2021p.	2020p.	2021p.	2020p.	2021p.	2020p.	2021p.	2020p.	2021p.	2020p.	2021p.
Yes	21.0	<b>29.1</b>	12.8	<b>25.4</b>	4.8	<b>11.3</b>	20.2	<b>20.1</b>	5.0	<b>6.4</b>	4.9	<b>8.7</b>
No	46.8	<b>48.6</b>	63.1	<b>53.3</b>	63.9	<b>60.4</b>	51.8	<b>58.7</b>	54.7	<b>58.7</b>	59.7	<b>71.0</b>
Hard to say	32.2	<b>22.4</b>	24.1	<b>21.3</b>	31.4	<b>28.3</b>	28.0	<b>21.2</b>	40.2	<b>34.9</b>	35.4	<b>20.3</b>

**IF YOU AGREE WITH THE EXPEDIENCY OF A STATE CHURCH IN UKRAINE, WHICH CHURCH SHOULD RECEIVE SUCH STATUS?**

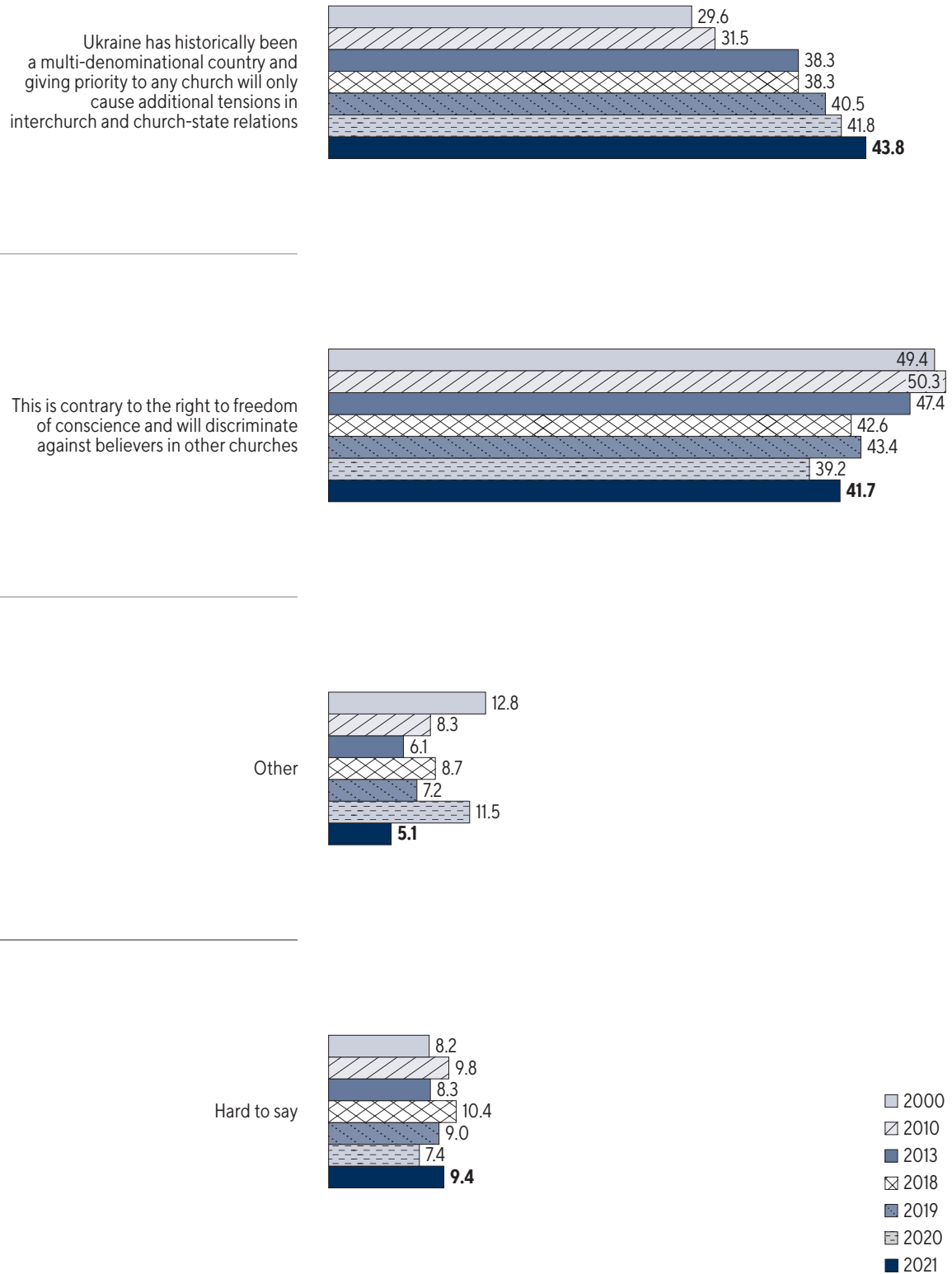
% of those who consider it appropriate to establish the institution of the state church in Ukraine



November 2021

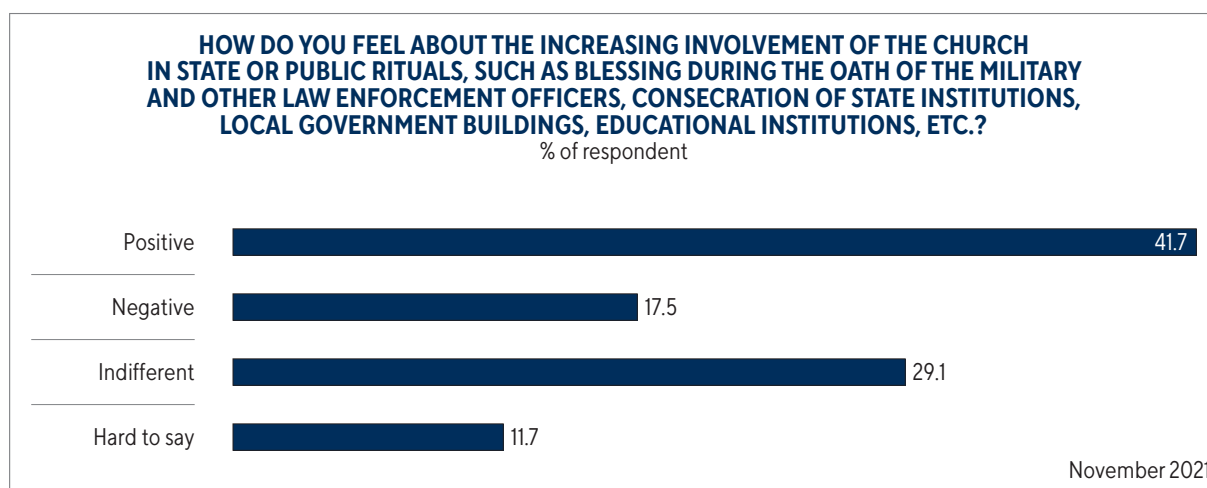
### IF YOU DISAGREE WITH THE INTRODUCTION OF THE STATE CHURCH IN UKRAINE, WHY SO?

% of those who consider it inappropriate to establish the institution of the state church in Ukraine



**IF YOU DISAGREE WITH THE INTRODUCTION OF THE STATE CHURCH IN UKRAINE, WHY SO?**  
% of those who consider it inappropriate to establish the institution of the state church in Ukraine (continued)

	REGION							
	West		Centre		South		East	
	2020	2021	2020	2021	2020	2021	2020	2021
Ukraine has historically been a multi-denominational country and giving priority to any church will only cause additional tensions in interchurch and church-state relations.	55.5	<b>57.7</b>	33.2	<b>46.8</b>	40.9	<b>41.0</b>	42.3	<b>31.0</b>
This is contrary to the right to freedom of conscience and will discriminate against believers in other churches	32.3	<b>34.9</b>	47.4	<b>37.5</b>	39.4	<b>42.5</b>	34.8	<b>50.9</b>
Other	5.9	<b>1.1</b>	8.8	<b>5.7</b>	15.2	<b>9.7</b>	17.1	<b>5.9</b>
Hard to say	6.3	<b>6.3</b>	10.6	<b>10.1</b>	4.5	<b>6.7</b>	5.8	<b>12.1</b>



	REGION			
	West	Centre	South	East
Positive	50.7	39.6	41.5	36.7
Negative	14.6	14.7	15.8	25.0
Indifferent	23.7	31.4	27.4	31.6
Hard to say	11.0	14.3	15.4	6.8

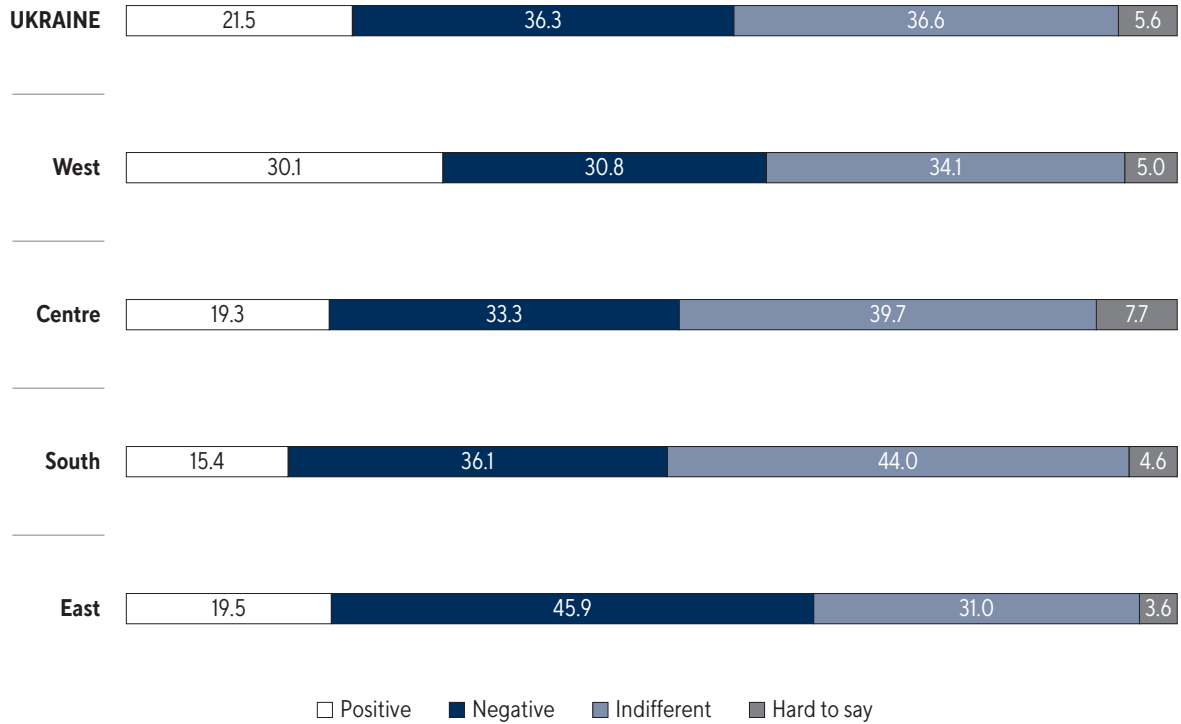
  

	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Positive	28.6	34.1	42.9	35.2	45.1	49.6
Negative	14.1	21.3	18.5	21.8	17.8	14.1
Indifferent	46.7	33.5	29.1	29.2	24.4	24.3
Hard to say	10.6	11.0	9.5	13.8	12.6	12.0

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Positive	59.1	54.3	34.6	67.4	27.3	11.9
Negative	11.4	13.1	21.1	5.6	25.0	25.6
Indifferent	20.5	18.0	34.6	19.1	32.0	48.8
Hard to say	8.9	14.7	9.8	7.9	15.7	13.7

**Some statesmen of Ukraine publicly, including in the presence of the media,  
demonstrate their religious behaviour.  
HOW DO YOU FEEL ABOUT THAT?**  
% of respondent

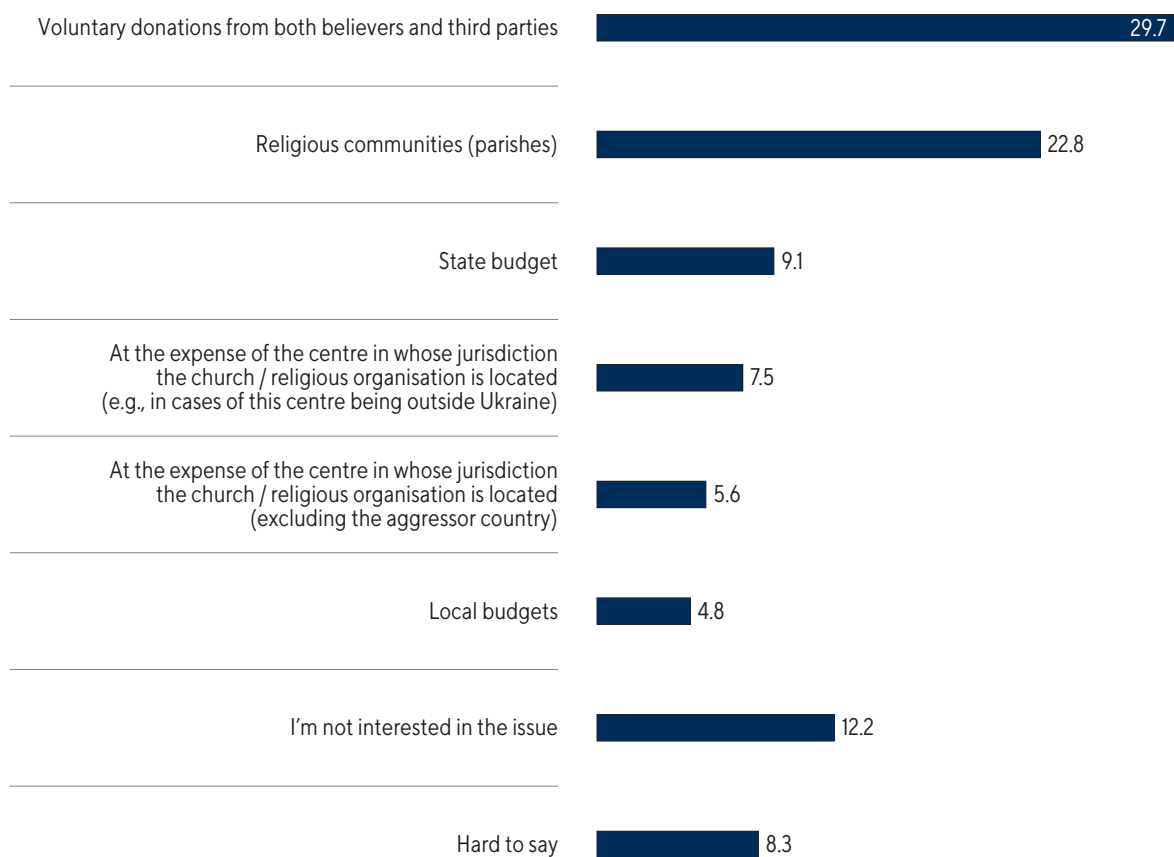


November 2021

	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Positive	14.1	13.9	22.9	21.8	20.9	25.4
Negative	33.7	34.5	35.3	39.4	36.1	36.6
Indifferent	49.2	46.1	37.0	32.8	34.7	32.9
Hard to say	3.0	5.5	4.8	6.0	8.3	5.2
	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Positive	30.1	36.5	16.8	26.8	12.8	4.5
Negative	32.8	28.3	37.1	34.1	48.3	40.6
Indifferent	33.2	27.5	42.6	35.8	33.7	46.7
Hard to say	3.9	7.8	3.5	3.4	5.2	8.2

**Currently, the church-religious network is being developed actively, including temples, chapels and the like.  
AT WHAT COST SHOULD SUCH A CONSTRUCTION TAKE PLACE?**

% of respondent



November 2021

	REGION			
	West	Centre	South	East
Voluntary donations from both believers and third parties	29.9	31.2	25.7	29.3
Religious communities (parishes)	29.0	23.2	12.4	21.4
State budget	8.9	8.3	7.9	11.0
At the expense of the centre in whose jurisdiction the church / religious organisation is located (e.g., in cases of this centre being outside Ukraine)	8.1	6.9	11.6	5.9
At the expense of the centre in whose jurisdiction the church / religious organisation is located (excluding the aggressor country)	4.8	5.9	9.5	4.0
Local budgets	5.8	4.0	2.5	6.2
I'm not interested in the issue	8.7	10.6	17.4	15.1
Hard to say	4.8	9.9	12.9	7.2



**Currently, the church-religious network is being developed actively, including temples, chapels and the like.  
AT WHAT COST SHOULD SUCH A CONSTRUCTION TAKE PLACE?**

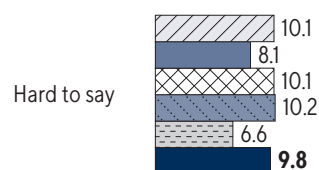
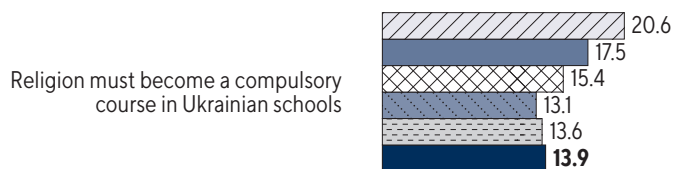
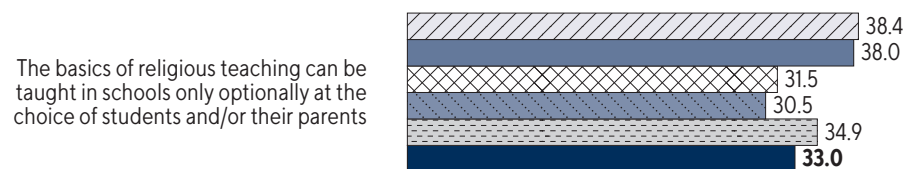
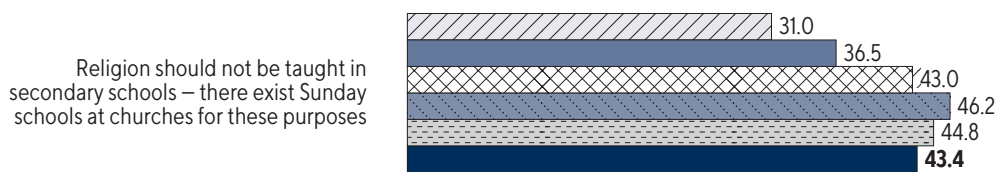
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(continued)

	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Voluntary donations from both believers and third parties	31.1	36.2	32.1	34.3	33.7	18.2
Religious communities (parishes)	30.1	14.4	16.8	38.2	18.6	20.3
State budget	9.6	12.8	10.5	2.2	11.6	6.6
At the expense of the centre in whose jurisdiction the church / religious organisation is located (e.g., in cases of this centre being outside Ukraine)	7.3	9.5	6.3	7.9	9.3	6.6
At the expense of the centre in whose jurisdiction the church / religious organisation is located (excluding the aggressor country)	6.3	2.1	6.5	5.6	9.9	3.9
Local budgets	5.3	8.6	3.8	6.2	1.7	3.4
I'm not interested in the issue	4.3	6.2	15.0	1.1	7.6	31.6
Hard to say	6.1	10.3	9.0	4.5	7.6	9.5

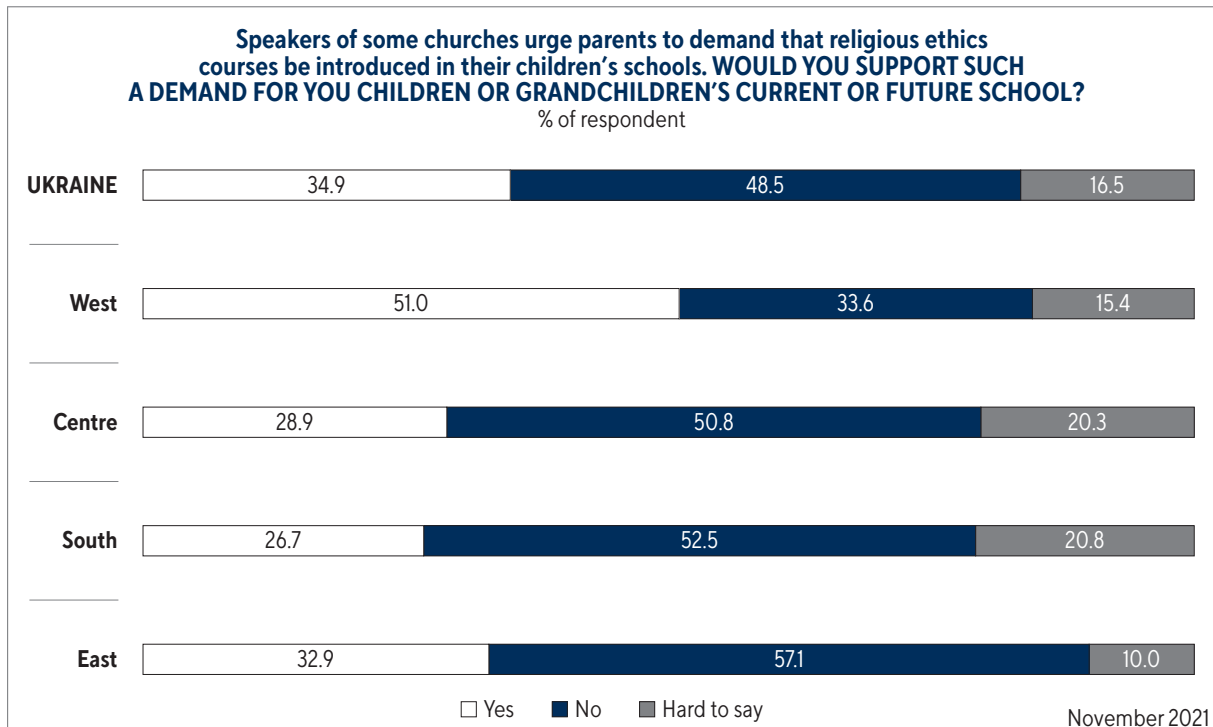
**WHICH OF THE FOLLOWING STATEMENTS DO YOU AGREE WITH THE MOST?**

% of respondent



▨ 2010  
 ■ 2013  
 ▩ 2018  
 ▤ 2019  
 ▦ 2020  
 ■ 2021

WHICH OF THE FOLLOWING STATEMENTS DO YOU AGREE WITH THE MOST?												
% of respondent <span style="float: right;">(continued)</span>												
	REGION											
	West		Centre		South		East					
	2020	2021	2020	2021	2020	2021	2020	2021				
Religion should not be taught in secondary schools – there exist Sunday schools at churches for these purposes	27.6	<b>27.8</b>	46.6	<b>46.2</b>	45.8	<b>46.7</b>	57.3	<b>51.8</b>				
The basics of religious teaching can be taught in schools only optionally at the choice of students and/or their parents	41.1	<b>39.6</b>	35.1	<b>32.6</b>	32.9	<b>40.4</b>	29.9	<b>24.2</b>				
Religion must become a compulsory course in Ukrainian schools	26.1	<b>23.2</b>	11.6	<b>9.6</b>	7.9	<b>7.9</b>	8.1	<b>14.4</b>				
Hard to say	5.2	<b>9.3</b>	6.8	<b>11.6</b>	13.3	<b>5.0</b>	4.7	<b>9.6</b>				
	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Religion should not be taught in secondary schools – there exist Sunday schools at churches for these purposes	26.9	<b>39.3</b>	37.2	<b>34.8</b>	57.4	<b>49.4</b>	20.7	<b>12.2</b>	50.3	<b>49.4</b>	65.9	<b>62.1</b>
The basics of religious teaching can be taught in schools only optionally at the choice of students and/or their parents	46.9	<b>36.9</b>	42.0	<b>38.9</b>	31.6	<b>32.1</b>	32.6	<b>47.2</b>	36.3	<b>32.6</b>	19.0	<b>18.2</b>
Religion must become a compulsory course in Ukrainian schools	20.5	<b>16.1</b>	17.5	<b>20.5</b>	5.0	<b>8.0</b>	40.4	<b>33.3</b>	6.1	<b>8.7</b>	2.3	<b>5.0</b>
Hard to say	5.6	<b>7.7</b>	3.3	<b>5.7</b>	6.1	<b>10.5</b>	6.2	<b>7.2</b>	7.3	<b>9.3</b>	12.8	<b>14.7</b>
	AGE (November 2021)											
	18-24 years		25-29 years		30-39 years		40-49 years		50-59 years		60+ years	
Religion should not be taught in secondary schools – there exist Sunday schools at churches for these purposes	55.3		40.9		46.1		41.7		43.3		38.9	
The basics of religious teaching can be taught in schools only optionally at the choice of students and/or their parents	32.2		35.4		35.3		33.0		31.5		31.8	
Religion must become a compulsory course in Ukrainian schools	4.5		12.8		10.8		13.8		16.0		18.2	
Hard to say	8.0		11.0		7.8		11.5		9.2		11.1	



	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
Yes	26.0	32.3	33.2	33.8	37.4	39.2
No	57.5	53.0	51.9	49.3	45.1	43.5
Hard to say	16.5	14.6	14.9	16.9	17.5	17.3
	CONFESSIONAL-CHURCH IDENTITY					
	OCU	UOC-MP	Simply Orthodox	UGCC	Simply Christian	I do not belong to any religion
Yes	43.1	46.7	29.3	58.4	30.4	10.8
No	41.9	39.3	53.8	25.3	49.1	72.1
Hard to say	15.0	13.9	17.0	16.3	20.5	17.1

**HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?**  
% of respondent

	UKRAINE	West	Centre	South	East
<b>Orthodoxy</b>					
Positive	73.6	80.5	77.5	73.9	61.4
Indifferent	12.2	11.0	14.1	10.0	11.9
Negative	1.4	0.6	1.0	1.2	2.5
Never thought about it	10.9	6.4	6.8	12.4	20.1
Never heard about such religion / movement	1.6	1.5	0.5	1.7	3.2
No answer	0.4	0.0	0.1	0.8	0.9

November 2021

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>					
% of respondent					
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>
<i>(continued)</i>					
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>					
Positive	55.4	70.5	55.7	50.6	43.3
Indifferent	21.8	16.2	25.7	20.3	22.1
Negative	4.0	1.2	6.0	2.5	4.5
Never thought about it	15.5	8.7	10.7	22.8	25.0
Never heard about such religion / movement	2.7	2.9	1.4	2.9	4.5
No answer	0.5	0.4	0.5	0.8	0.6
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>					
Positive	33.8	28.2	30.9	39.6	40.7
Indifferent	24.3	20.1	29.5	22.5	21.4
Negative	20.4	34.6	23.9	8.8	7.8
Never thought about it	18.0	13.3	13.8	25.8	25.0
Never heard about such religion / movement	3.1	3.7	1.7	2.9	4.5
No answer	0.3	0.0	0.3	0.4	0.6
<b>Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)</b>					
Positive	40.3	43.8	41.5	40.2	35.3
Indifferent	29.1	27.0	33.3	22.0	28.2
Negative	5.7	6.6	6.3	5.0	4.3
Never thought about it	20.2	17.0	16.1	27.8	25.5
Never heard about such religion / movement	4.3	5.6	2.3	4.6	5.9
No answer	0.4	0.0	0.4	0.4	0.8
<b>Greek Catholicism</b>					
Positive	37.3	64.1	36.8	23.8	19.8
Indifferent	31.7	16.2	36.8	37.5	35.9
Negative	3.4	1.9	4.2	1.7	4.5
Never thought about it	22.1	13.9	18.6	32.1	30.1
Never heard about such religion / movement	5.1	3.9	3.1	4.6	9.1
No answer	0.4	0.0	0.5	0.4	0.6
<b>Roman Catholicism</b>					
Positive	30.7	44.9	32.7	20.3	19.5
Indifferent	34.4	28.1	37.4	36.9	34.7
Negative	4.3	3.3	5.1	2.5	4.7
Never thought about it	24.0	18.5	20.4	34.0	29.7
Never heard about such religion / movement	6.3	5.2	4.2	5.8	10.6
No answer	0.4	0.0	0.3	0.4	0.8

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>	
<b>Protestantism</b>						
Positive	14.5	13.5	14.1	12.9	16.6	
Indifferent	34.2	26.6	39.3	35.7	33.3	
Negative	14.2	23.4	13.4	12.0	8.1	
Never thought about it	28.1	24.1	27.9	31.5	30.4	
Never heard about such religion / movement	8.6	12.4	5.1	7.1	11.0	
No answer	0.4	0.0	0.3	0.8	0.6	
<b>Islam</b>						
Positive	13.3	7.7	13.2	19.1	15.7	
Indifferent	32.9	26.2	37.1	31.5	33.7	
Negative	14.4	23.5	11.8	15.4	9.3	
Never thought about it	30.4	28.1	32.4	29.0	30.3	
Never heard about such religion / movement	8.8	14.6	5.3	4.6	10.4	
No answer	0.3	0.0	0.1	0.4	0.6	
<b>Judaism</b>						
Positive	11.9	7.7	11.1	14.1	15.7	
Indifferent	34.7	28.7	38.0	35.7	34.8	
Negative	12.3	18.5	11.5	11.2	8.3	
Never thought about it	30.2	27.7	31.6	32.4	29.7	
Never heard about such religion / movement	10.6	17.5	7.7	6.2	10.8	
No answer	0.3	0.0	0.1	0.4	0.8	
<b>AGE</b>						
	<b>18-24 years</b>	<b>25-29 years</b>	<b>30-39 years</b>	<b>40-49 years</b>	<b>50-59 years</b>	<b>60+ years</b>
<b>Orthodoxy</b>						
Positive	62.0	65.2	70.5	75.6	78.0	78.1
Indifferent	18.5	15.9	13.1	9.5	11.4	10.7
Negative	2.0	0.6	1.3	2.3	1.1	1.1
Never thought about it	15.5	15.2	13.4	11.5	7.7	7.7
Never heard about such religion / movement	2.0	2.4	1.8	1.1	1.7	1.2
No answer	0.0	0.6	0.0	0.0	0.0	1.2

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>						
Positive	44.7	51.5	52.5	57.1	58.9	59.3
Indifferent	27.1	21.8	22.9	19.0	21.6	21.3
Negative	2.0	4.2	3.5	6.1	4.0	3.8
Never thought about it	20.6	19.4	17.8	15.0	13.2	12.5
Never heard about such religion / movement	4.0	3.0	3.3	2.3	2.3	2.1
No answer	1.5	0.0	0.0	0.6	0.0	1.1
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>						
Positive	23.6	28.7	29.8	32.5	38.7	39.8
Indifferent	33.2	23.8	26.8	22.1	22.6	21.8
Negative	19.1	20.7	19.5	24.1	20.9	19.1
Never thought about it	19.6	23.2	20.3	18.7	14.3	16.3
Never heard about such religion / movement	4.0	3.7	3.5	2.6	3.4	2.1
No answer	0.5	0.0	0.0	0.0	0.0	0.9
<b>Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)</b>						
Positive	35.0	42.3	36.4	39.2	41.4	44.5
Indifferent	33.0	24.5	32.2	27.1	27.9	29.1
Negative	3.0	4.3	4.3	6.3	10.1	4.8
Never thought about it	23.0	23.3	22.1	23.3	16.4	17.5
Never heard about such religion / movement	6.0	4.9	5.0	3.7	4.3	3.0
No answer	0.0	0.6	0.0	0.3	0.0	1.1
<b>Greek Catholicism</b>						
Positive	28.8	35.4	39.3	38.6	39.4	37.4
Indifferent	38.4	28.0	30.5	28.5	32.2	32.8
Negative	4.0	1.8	1.8	4.3	2.3	4.8
Never thought about it	25.3	26.8	22.7	22.8	21.0	19.6
Never heard about such religion / movement	3.5	7.9	5.5	5.8	4.9	4.3
No answer	0.0	0.0	0.3	0.0	0.3	1.1
<b>Roman Catholicism</b>						
Positive	26.1	30.9	32.3	28.4	31.9	31.7
Indifferent	38.2	28.5	33.3	33.0	36.2	35.2
Negative	5.5	2.4	3.0	6.0	2.9	4.8
Never thought about it	22.6	29.1	24.7	25.6	23.6	22.0
Never heard about such religion / movement	7.0	9.1	6.3	6.9	5.5	5.4
No answer	0.5	0.0	0.3	0.0	0.0	0.9

<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	AGE					
	18-24 years	25-29 years	30-39 years	40-49 years	50-59 years	60+ years
<b>Protestantism</b>						
Positive	11.6	15.9	14.9	15.2	14.7	14.3
Indifferent	37.7	29.9	32.5	31.8	37.6	34.8
Negative	11.1	13.4	15.1	13.8	14.1	15.5
Never thought about it	31.2	31.7	28.7	30.4	25.0	25.8
Never heard about such religion / movement	8.5	9.1	8.6	8.9	8.6	8.6
No answer	0.0	0.0	0.3	0.0	0.0	1.1
<b>Islam</b>						
Positive	11.0	14.0	14.6	13.2	14.1	12.5
Indifferent	35.0	29.3	33.4	28.7	36.5	33.2
Negative	11.0	13.4	12.3	14.9	13.5	17.5
Never thought about it	36.0	32.9	31.2	32.8	26.7	28.2
Never heard about such religion / movement	7.0	10.4	8.5	10.3	9.2	7.8
No answer	0.0	0.0	0.0	0.0	0.0	0.9
<b>Judaism</b>						
Positive	10.5	12.8	12.3	12.4	11.8	11.4
Indifferent	36.0	31.1	34.5	30.2	39.7	35.1
Negative	9.5	11.6	11.8	12.9	9.8	15.0
Never thought about it	36.0	33.5	30.2	32.5	25.9	28.5
Never heard about such religion / movement	8.0	11.0	10.8	12.1	12.9	9.1
No answer	0.0	0.0	0.3	0.0	0.0	0.9
<b>CONFESSIONAL-CHURCH IDENTITY</b>						
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Orthodoxy</b>						
Positive	95.9	93.0	83.3	79.8	65.5	25.9
Indifferent	2.0	3.3	5.3	16.9	9.9	35.9
Negative	0.0	0.0	0.0	0.6	0.6	5.3
Never thought about it	1.8	2.5	9.0	2.8	21.6	28.0
Never heard about such religion / movement	0.2	0.8	2.3	0.0	2.3	4.0
No answer	0.0	0.4	0.3	0.0	0.0	1.1

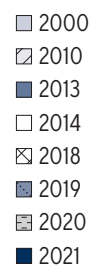
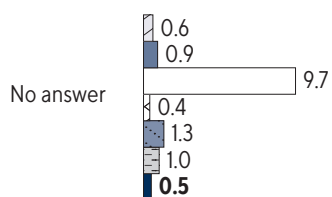
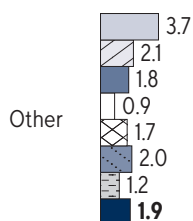
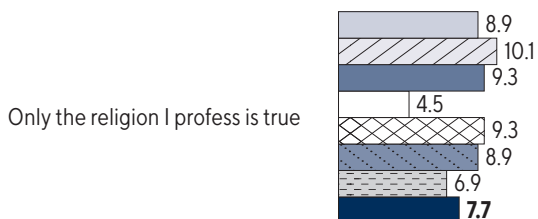
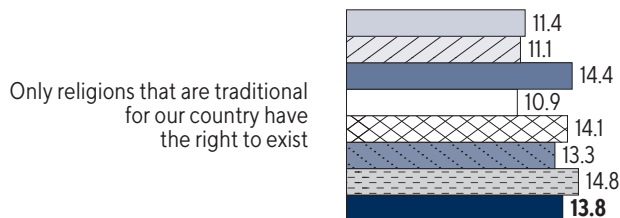
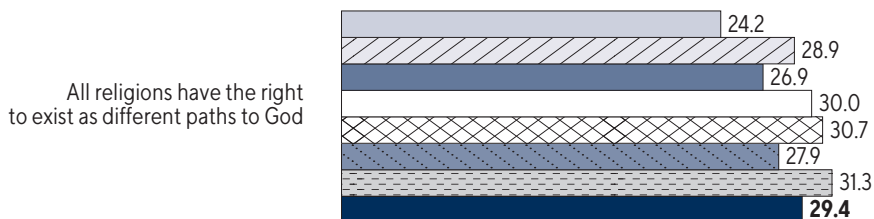
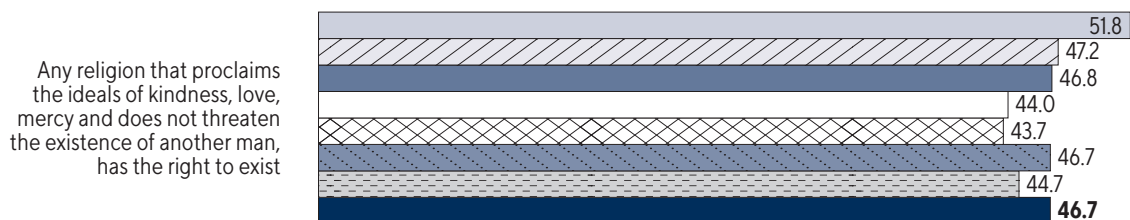
<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Orthodox Church of Ukraine (Metropolitan Epiphanius)</b>						
Positive	89.4	42.4	60.7	76.0	36.8	15.6
Indifferent	5.7	33.1	15.8	18.4	25.1	39.6
Negative	0.2	12.2	0.8	1.7	3.5	8.7
Never thought about it	3.3	9.4	17.3	3.9	29.8	31.7
Never heard about such religion / movement	0.4	2.9	5.0	0.0	4.7	4.0
No answer	1.0	0.0	0.5	0.0	0.0	0.5
<b>Ukrainian Orthodox Church of Moscow Patriarchate (Metropolitan Onufriy)</b>						
Positive	28.9	87.7	44.3	10.1	25.1	9.2
Indifferent	24.2	4.5	19.8	26.4	25.1	40.1
Negative	36.9	1.6	9.0	52.8	12.3	13.2
Never thought about it	9.0	5.3	21.0	10.1	32.7	31.1
Never heard about such religion / movement	0.8	0.8	5.8	0.6	4.7	5.8
No answer	0.2	0.0	0.3	0.0	0.0	0.5
<b>Ukrainian Orthodox Church of Kyiv Patriarchate (Metropolitan Filaret)</b>						
Positive	51.9	41.8	48.5	46.4	33.7	11.6
Indifferent	26.7	32.8	20.8	32.4	24.4	41.2
Negative	3.5	10.7	3.0	7.8	4.1	8.2
Never thought about it	14.7	11.5	21.3	12.8	31.4	31.9
Never heard about such religion / movement	2.9	2.9	6.3	0.6	6.4	6.6
No answer	0.4	0.4	0.3	0.0	0.0	0.5
<b>Greek Catholicism</b>						
Positive	46.4	29.9	32.0	98.9	21.8	12.2
Indifferent	32.4	41.0	35.3	0.6	23.5	40.5
Negative	4.7	2.9	2.3	0.0	5.3	4.2
Never thought about it	12.2	20.5	23.5	0.6	40.6	35.7
Never heard about such religion / movement	4.1	5.7	6.8	0.0	8.2	6.6
No answer	0.2	0.0	0.3	0.0	0.6	0.8



<b>HOW DO YOU FEEL ABOUT THE FOLLOWING RELIGIONS, RELIGIOUS MOVEMENTS AND CHURCHES?</b>						
% of respondent <span style="float: right;">(continued)</span>						
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
<b>Roman Catholicism</b>						
Positive	39.7	24.6	30.1	61.8	13.3	11.6
Indifferent	34.8	41.0	34.1	27.0	28.9	39.8
Negative	4.5	2.0	3.3	1.7	7.5	5.0
Never thought about it	15.3	25.0	24.1	9.0	43.4	34.3
Never heard about such religion / movement	5.5	7.4	8.3	0.6	6.9	8.4
No answer	0.2	0.0	0.3	0.0	0.0	0.8
<b>Protestantism</b>						
Positive	18.5	12.3	18.3	7.9	7.6	4.7
Indifferent	36.3	38.7	36.8	34.3	25.1	36.4
Negative	14.9	14.0	8.8	32.0	10.5	12.4
Never thought about it	22.2	26.3	27.0	18.5	45.6	35.6
Never heard about such religion / movement	7.9	8.6	8.8	7.3	11.1	10.3
No answer	0.2	0.0	0.5	0.0	0.0	0.5
<b>Islam</b>						
Positive	14.4	16.0	19.8	5.0	9.3	4.5
Indifferent	35.6	32.8	34.8	33.0	23.8	36.4
Negative	14.6	14.3	10.3	28.5	9.3	13.7
Never thought about it	26.0	29.1	26.8	25.1	46.5	34.8
Never heard about such religion / movement	9.3	7.8	8.0	8.4	11.0	10.0
No answer	0.0	0.0	0.3	0.0	0.0	0.5
<b>Judaism</b>						
Positive	14.2	11.1	19.5	4.5	7.0	4.5
Indifferent	35.6	38.1	35.1	38.2	23.4	38.5
Negative	13.6	13.1	8.3	17.4	7.6	11.1
Never thought about it	26.2	27.5	27.3	28.7	45.6	34.6
Never heard about such religion / movement	10.4	10.2	9.5	11.2	16.4	10.6
No answer	0.0	0.0	0.3	0.0	0.0	0.8

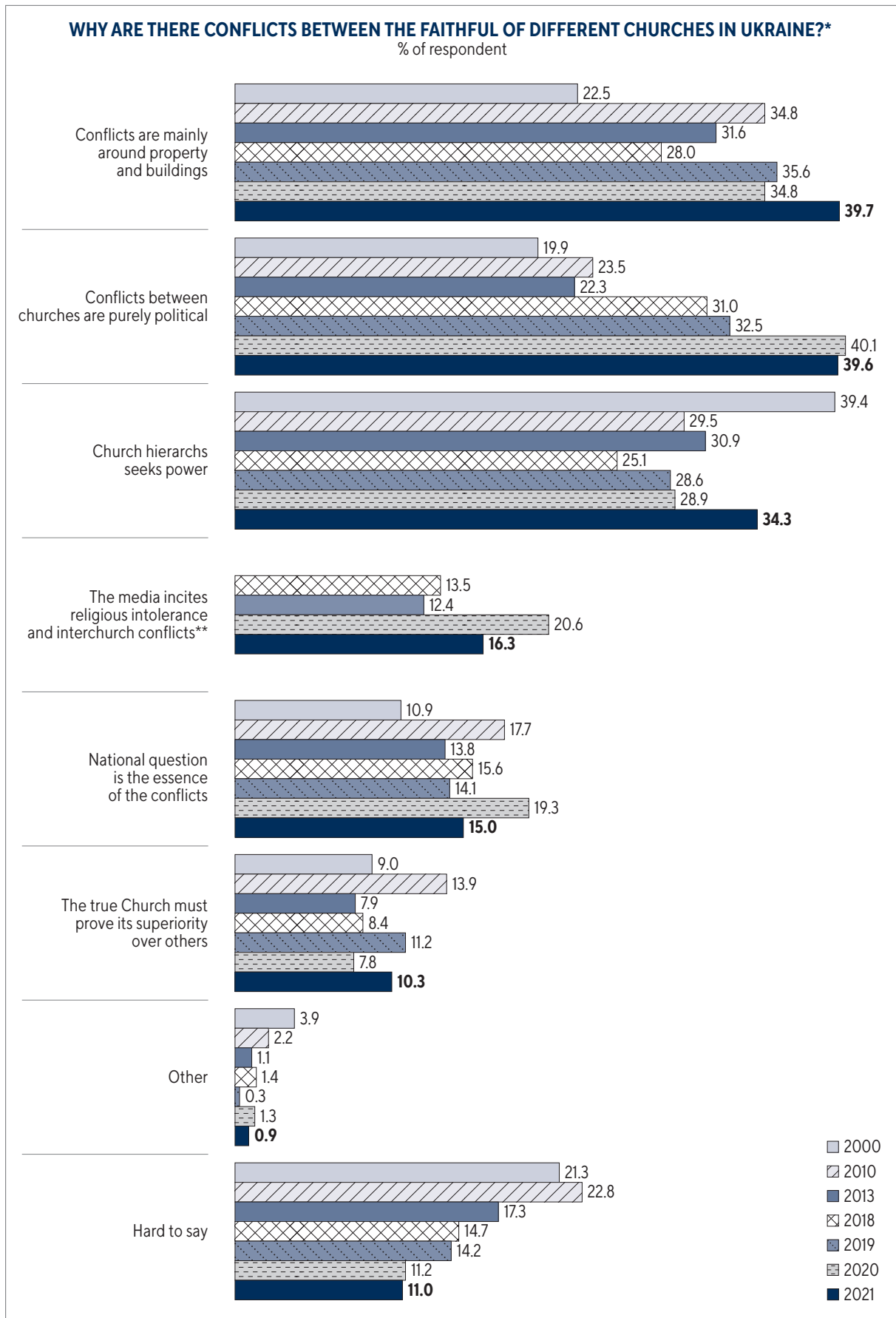
**WHICH OF THE FOLLOWING STATEMENTS BEST FITS YOUR BELIEFS?**

% of respondent



		<b>WHICH OF THE FOLLOWING STATEMENTS BEST FITS YOUR BELIEFS?</b>							
		% of respondent <span style="float: right;">(continued)</span>							
		<b>REGION</b>							
		2000	2010	2013	2014	2018	2019	2020	2021
Any religion that proclaims the ideals of kindness, love, mercy and does not threaten the existence of another man, has the right to exist	<b>West</b>	42.0	38.7	43.8	35.7	42.5	42.2	36.3	<b>39.1</b>
	<b>Centre</b>	50.0	53.0	40.1	46.1	43.0	49.7	44.3	<b>49.2</b>
	<b>South</b>	53.7	57.7	56.2	52.3	57.7	55.2	67.1	<b>63.3</b>
	<b>East</b>	58.4	41.6	50.9	44.2	39.5	42.7	42.7	<b>42.2</b>
All religions have the right to exist as different paths to God	<b>West</b>	29.2	36.2	24.9	36.5	27.9	24.6	35.0	<b>28.7</b>
	<b>Centre</b>	25.6	24.7	36.0	27.3	31.9	30.7	30.5	<b>27.7</b>
	<b>South</b>	26.1	24.3	18.3	21.5	23.7	29.0	21.3	<b>20.0</b>
	<b>East</b>	19.3	31.1	23.0	31.4	34.8	25.9	33.5	<b>36.7</b>
Only religions that are traditional for our country have the right to exist	<b>West</b>	16.3	13.6	21.1	14.4	16.7	19.5	19.0	<b>21.4</b>
	<b>Centre</b>	12.9	11.1	15.0	14.5	14.9	9.1	16.1	<b>13.4</b>
	<b>South</b>	6.6	6.6	13.4	7.5	10.4	6.2	8.3	<b>8.8</b>
	<b>East</b>	9.2	11.9	10.1	6.4	12.0	17.1	12.2	<b>10.0</b>
Only the religion I profess is true	<b>West</b>	10.4	9.5	8.4	5.5	11.0	8.7	8.8	<b>8.9</b>
	<b>Centre</b>	12.9	11.1	15.0	14.5	14.9	9.1	7.1	<b>8.3</b>
	<b>South</b>	5.2	9.8	9.5	2.8	6.6	8.3	2.9	<b>5.4</b>
	<b>East</b>	10.7	13.5	11.5	4.2	9.6	8.6	6.8	<b>6.6</b>
Other	<b>West</b>	2.1	1.7	1.3	0.7	1.9	0.2	1.0	<b>1.5</b>
	<b>Centre</b>	3.8	3.7	1.2	0.4	1.0	1.2	0.8	<b>1.3</b>
	<b>South</b>	5.2	9.8	9.5	2.8	6.6	8.3	0.4	<b>2.1</b>
	<b>East</b>	2.4	1.3	2.3	1.2	2.8	5.3	2.4	<b>3.0</b>
No answer	<b>West</b>	–	0.3	0.5	7.2	0.0	4.9	0.0	<b>0.4</b>
	<b>Centre</b>	–	0.6	0.2	7.0	0.0	0.1	1.2	<b>0.0</b>
	<b>South</b>	–	0.6	0.0	14.0	0.4	0.0	0.0	<b>0.4</b>
	<b>East</b>	–	0.6	2.1	12.7	1.3	0.4	2.3	<b>1.3</b>

WHICH OF THE FOLLOWING STATEMENTS BEST FITS YOUR BELIEFS?																		
% of respondent																		
<i>(continued)</i>																		
	CONFESSIONAL-CHURCH IDENTITY																	
	OCU			UOC-MP			Simply Orthodox			UGCC			Simply Christian			I do not belong to any religion		
	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021	2019	2020	2021
Any religion that proclaims the ideals of kindness, love, mercy and does not threaten the existence of another man, has the right to exist	42.3	39.9	<b>45.8</b>	35.4	32.2	<b>34.4</b>	53.6	47.2	<b>52.9</b>	45.3	40.4	<b>43.8</b>	57.8	55.1	<b>54.7</b>	50.4	57.2	<b>53.3</b>
All religions have the right to exist as different paths to God	28.3	32.2	<b>30.5</b>	30.7	28.9	<b>33.2</b>	28.6	36.3	<b>32.3</b>	22.9	28.0	<b>26.4</b>	29.8	28.1	<b>22.7</b>	23.8	24.5	<b>25.9</b>
Only religions that are traditional for our country have the right to exist	18.9	18.1	<b>13.6</b>	16.0	20.1	<b>15.6</b>	11.2	10.8	<b>9.8</b>	17.7	27.5	<b>23.6</b>	8.7	10.7	<b>15.7</b>	10.2	11.1	<b>9.8</b>
Only the religion I profess is true	8.7	9.0	<b>9.4</b>	17.0	17.6	<b>16.0</b>	6.1	4.0	<b>3.8</b>	13.5	3.6	<b>5.6</b>	3.1	2.8	<b>5.2</b>	2.7	0.7	<b>2.6</b>
Other	0.8	0.0	<b>0.4</b>	0.9	0.4	<b>0.8</b>	0.4	0.2	<b>0.5</b>	0.5	0.5	<b>0.6</b>	0.0	1.1	<b>1.2</b>	12.1	6.2	<b>7.1</b>
No answer	1.1	0.8	<b>0.2</b>	0.0	0.7	<b>0.0</b>	0.1	1.5	<b>0.8</b>	0.0	0.0	<b>0.0</b>	0.6	2.2	<b>0.6</b>	0.8	0.3	<b>1.3</b>
	AGE (November 2021)																	
	18-24 years			25-29 years			30-39 years			40-49 years			50-59 years			60+ years		
Any religion that proclaims the ideals of kindness, love, mercy and does not threaten the existence of another man, has the right to exist	47.2			52.1			47.0			47.7			48.6			42.6		
All religions have the right to exist as different paths to God	31.2			26.7			32.9			30.2			29.6			26.6		
Only religions that are traditional for our country have the right to exist	10.6			13.9			8.8			12.9			13.8			19.1		
Only the religion I profess is true	6.0			4.2			8.5			7.8			6.6			9.4		
Other	3.0			1.8			2.5			1.4			1.4			1.8		
No answer	2.0			1.2			0.3			0.0			0.0			0.5		



\* Respondents were asked to choose all relevant options.

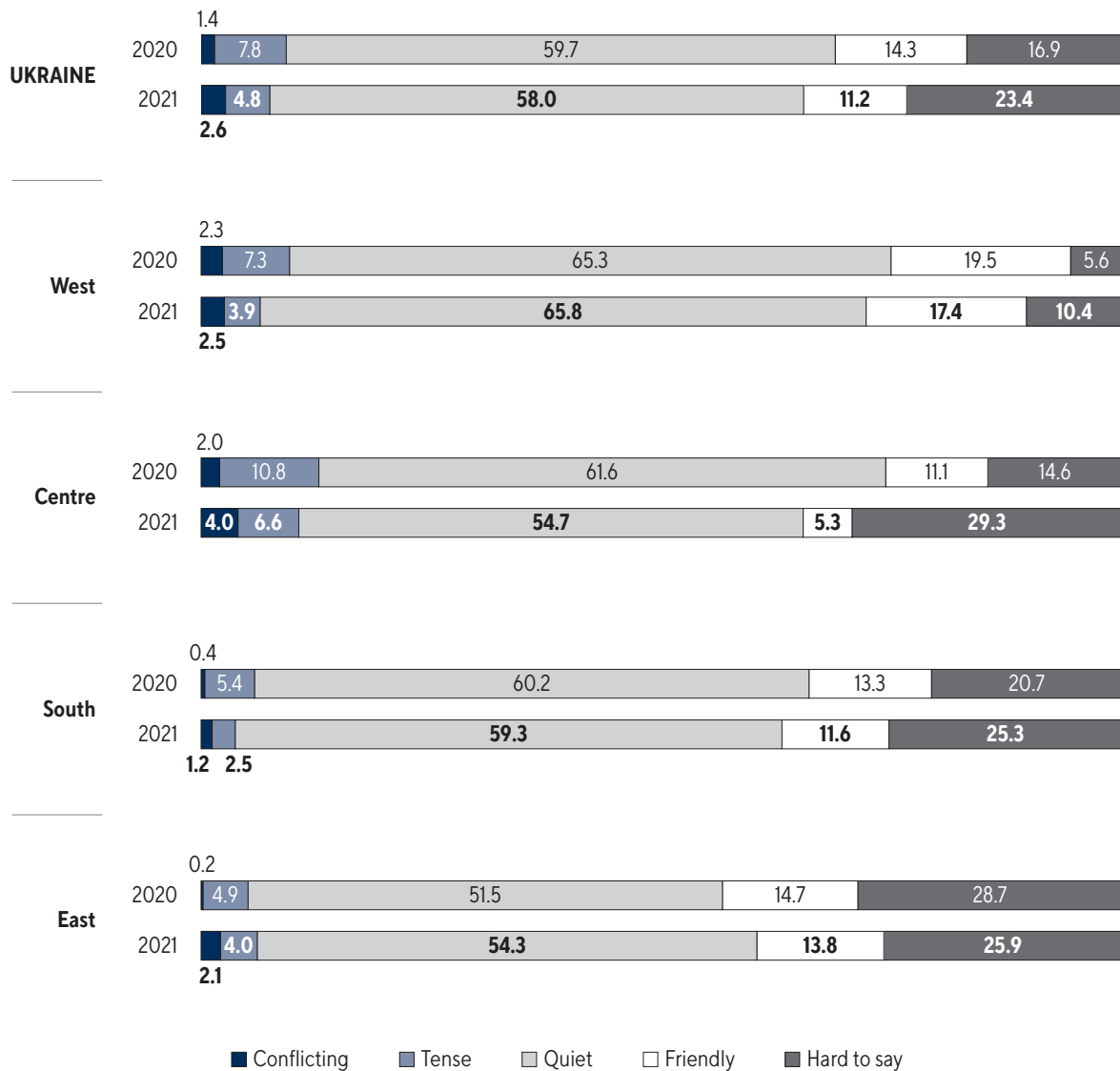
\*\* In questionnaires for years 2000, 2010, 2013 this option was not offered.

<b>WHY ARE THERE CONFLICTS BETWEEN THE FAITHFUL OF DIFFERENT CHURCHES IN UKRAINE?*</b> % of respondent <span style="float: right;">(continued)</span>												
	REGION											
	West		Centre		South		East					
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021		
Conflicts are mainly around property and buildings	40.1	<b>41.8</b>	33.0	<b>43.5</b>	32.8	<b>32.1</b>	33.7	<b>35.7</b>				
Conflicts between churches are purely political	36.9	<b>39.2</b>	39.7	<b>43.6</b>	43.3	<b>33.8</b>	42.2	<b>36.9</b>				
Church hierarchs seeks power	31.3	<b>33.9</b>	29.1	<b>38.2</b>	24.6	<b>42.9</b>	28.4	<b>25.1</b>				
The media incites religious intolerance and interchurch conflicts	22.5	<b>13.9</b>	21.1	<b>20.8</b>	22.4	<b>22.9</b>	17.3	<b>8.9</b>				
National question is the essence of the conflicts	21.3	<b>8.3</b>	18.5	<b>14.6</b>	35.8	<b>20.3</b>	11.3	<b>19.3</b>				
The true Church must prove its superiority over others	5.6	<b>13.9</b>	9.4	<b>7.3</b>	9.1	<b>8.3</b>	7.0	<b>12.1</b>				
Other	3.8	<b>0.2</b>	1.0	<b>0.9</b>	0.4	<b>3.3</b>	0.0	<b>0.2</b>				
Hard to say	10.8	<b>9.8</b>	9.2	<b>12.0</b>	15.4	<b>12.1</b>	12.5	<b>10.2</b>				
	CONFESSIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Conflicts are mainly around property and buildings	28.7	<b>40.2</b>	33.9	<b>36.5</b>	36.1	<b>39.6</b>	39.9	<b>38.5</b>	33.0	<b>46.5</b>	39.9	<b>41.2</b>
Conflicts between churches are purely political	38.0	<b>40.2</b>	48.4	<b>46.7</b>	43.1	<b>40.6</b>	38.9	<b>38.8</b>	36.9	<b>41.3</b>	37.3	<b>38.0</b>
Church hierarchs seeks power	24.3	<b>32.1</b>	27.7	<b>33.6</b>	31.0	<b>34.3</b>	22.8	<b>31.5</b>	26.3	<b>40.7</b>	36.6	<b>37.4</b>
The media incites religious intolerance and interchurch conflicts	14.4	<b>12.4</b>	26.3	<b>16.8</b>	21.8	<b>17.5</b>	21.8	<b>12.3</b>	19.6	<b>34.5</b>	17.3	<b>13.4</b>
National question is the essence of the conflicts	23.7	<b>18.3</b>	15.7	<b>18.9</b>	17.4	<b>15.5</b>	25.9	<b>6.7</b>	20.1	<b>15.1</b>	16.3	<b>13.4</b>
The true Church must prove its superiority over others	9.9	<b>10.8</b>	9.1	<b>10.2</b>	7.5	<b>7.8</b>	8.3	<b>15.6</b>	5.0	<b>14.0</b>	6.5	<b>6.1</b>
Other	1.1	<b>0.2</b>	0.7	<b>1.2</b>	0.0	<b>1.3</b>	8.3	<b>0.0</b>	1.1	<b>0.6</b>	0.7	<b>2.1</b>
Hard to say	13.3	<b>10.4</b>	7.3	<b>9.0</b>	9.9	<b>10.5</b>	5.7	<b>11.2</b>	10.1	<b>6.4</b>	17.0	<b>14.7</b>

\* Respondents were asked to choose all relevant options.

**HOW CAN YOU DESCRIBE RELATIONS BETWEEN THE FAITHFUL OF DIFFERENT CHURCHES AND RELIGIONS IN YOUR AREA?**

% of respondent

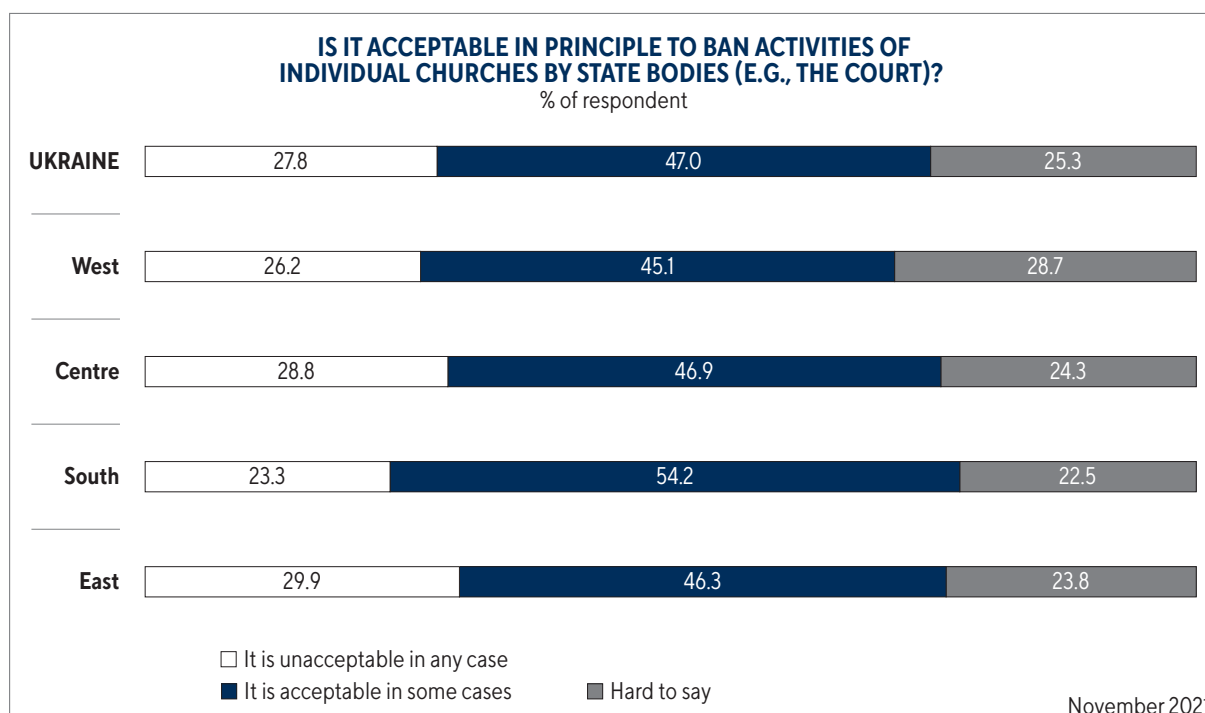


■ Conflicting ■ Tense ■ Quiet □ Friendly ■ Hard to say

	CONFESSATIONAL-CHURCH IDENTITY											
	OCU		UOC-MP		Simply Orthodox		UGCC		Simply Christian		I do not belong to any religion	
	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021	2020	2021
Conflicting	1.9	3.5	2.6	4.1	1.5	2.3	1.0	0.6	0.6	5.2	0.3	0.5
Tense	9.6	6.1	9.1	5.7	8.1	3.8	5.2	3.4	7.3	5.2	6.5	4.2
Quiet	67.3	68.8	66.8	68.0	59.0	59.8	64.8	64.0	59.2	47.1	41.2	40.3
Friendly	12.2	8.1	13.9	10.2	12.1	10.8	26.4	27.5	12.8	10.5	10.8	7.4
Hard to say	9.0	13.4	7.7	11.9	19.3	23.5	2.6	4.5	20.1	32.0	41.2	47.6

<b>WHICH CHURCHES (OR MEMBERS OF RELIGIONS) IN YOUR AREA HAVE CONFLICTING OR TENSE RELATIONS??</b>		
	<b>% of all respondents</b>	<b>% of those who believe that relations between the faithful of different churches and religions in their area are conflicting or tense</b>
UOC-MP and OCU	2.9	39.3
UOC-MP and UOC-KP	2.0	27.3
Orthodox and Protestants	0.3	4.0
Orthodox and Greek Catholics	0.3	4.7
OCU and UOC-KP	0.0	0.7
Orthodox and Jehovah's Witnesses	0.1	1.3
Orthodox and Muslims	0.1	2.0
Orthodox and Catholics	0.3	4.0
Seventh Day Adventists and UOC-MP	0.0	0.7
Greek Catholics and UOC-MP	0.0	0.7
Hard to say	1.3	17.3
Respondents did not specify churches and religious organisations, whose relations are conflicting or tense	0.5	6.4

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	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
It is unacceptable in any case	30.3	40.6	32.6	18.0	27.5	12.4
It is acceptable in some cases	50.8	44.7	44.9	55.6	39.8	51.2
Hard to say	18.9	14.8	22.6	26.4	32.7	36.4



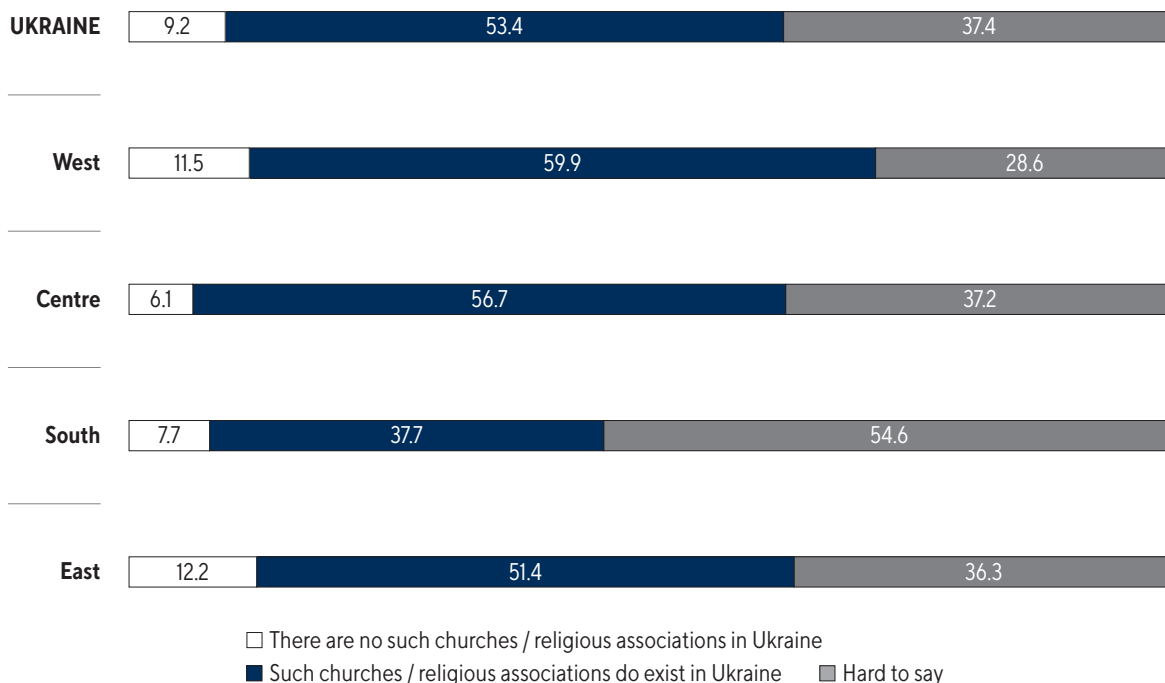
<b>IN WHAT CASES IS SUCH A BAN ACCEPTABLE?*</b>						
% of those who believe that it is acceptable in principle to ban activities of individual churches by state bodies						
	<b>UKRAINE</b>	<b>West</b>	<b>Centre</b>	<b>South</b>	<b>East</b>	
If this religious association is a totalitarian sect that fully controls, subjugates its believers and exerts dangerous psychological influence on them	66.8	60.4	66.4	69.5	71.4	
If this religious association practices violent religious rites, threatening the lives and health of citizens	65.3	51.6	70.6	66.9	69.0	
If this religious association preaches misanthropic ideas	58.7	55.3	61.9	62.3	54.7	
If this religious association calls for violence against members of other religions	50.2	47.0	47.9	68.5	46.9	
If this religious association publicly supports the aggressor country's policy	38.1	29.5	40.6	34.4	44.5	
If this religious association violates the laws of Ukraine	37.4	29.0	44.6	45.4	30.2	
If this religious association prohibits its followers to perform certain civic duties or exercise rights, such as serving in the military or voting in elections	30.4	20.7	33.9	29.2	34.7	
If this religious association promotes teaching, which is not traditional for the country's religions	14.5	5.5	12.2	8.4	29.4	
If this religious association operates without being officially registered in Ukraine	14.5	5.1	16.9	10.7	21.6	
Other	0.2	0.0	0.6	0.0	0.0	
Hard to say	0.8	0.0	1.1	1.5	0.8	
	<b>CONFESSIONAL-CHURCH IDENTITY</b>					
	<b>OCU</b>	<b>UOC-MP</b>	<b>Simply Orthodox</b>	<b>UGCC</b>	<b>Simply Christian</b>	<b>I do not belong to any religion</b>
If this religious association is a totalitarian sect that fully controls, subjugates its believers and exerts dangerous psychological influence on them	69.6	67.9	67.0	60.6	70.6	69.6
If this religious association practices violent religious rites, threatening the lives and health of citizens	73.2	64.2	63.1	67.7	69.1	57.2
If this religious association preaches misanthropic ideas	61.6	62.4	56.4	57.0	72.1	54.1
If this religious association calls for violence against members of other religions	47.2	45.0	53.1	58.0	61.8	50.0
If this religious association publicly supports the aggressor country's policy	51.4	14.7	31.3	45.5	26.5	41.2
If this religious association violates the laws of Ukraine	44.8	34.9	40.8	21.2	25.0	43.3
If this religious association prohibits its followers to perform certain civic duties or exercise rights, such as serving in the military or voting in elections	30.0	23.9	31.8	22.2	33.3	42.8
If this religious association promotes teaching, which is not traditional for the country's religions	14.8	14.7	7.3	3.0	14.7	26.8
If this religious association operates without being officially registered in Ukraine	20.8	13.8	8.9	2.0	14.5	20.1
Other	0.0	0.9	0.0	0.0	0.0	0.0
Hard to say	0.8	0.0	1.1	0.0	1.5	0.5

\* Respondents were asked to choose all relevant options.

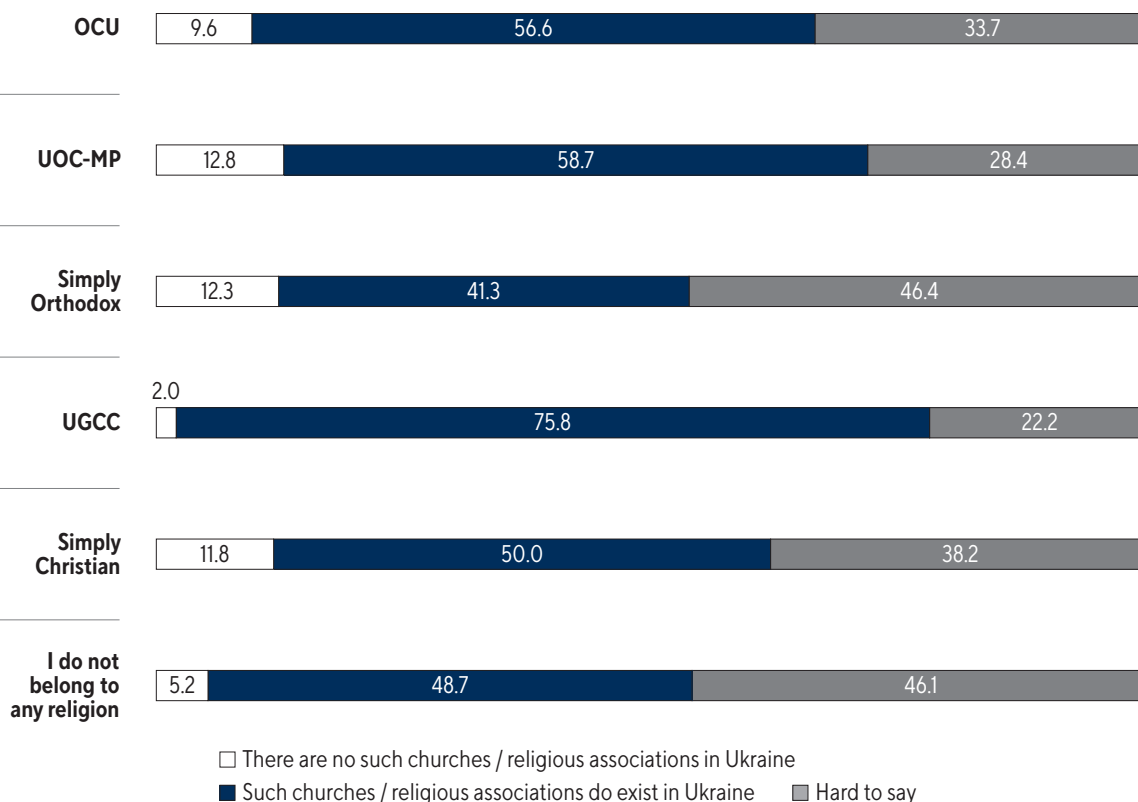
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### ARE THERE CHURCHES OR RELIGIOUS ASSOCIATIONS IN UKRAINE, WHOSE ACTIVITIES SHOULD BE BANNED?

% of those who believe that it is acceptable in principle to ban activities of individual churches by state bodies



### CONFESSIONAL-CHURCH IDENTITY



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