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Among U.S. Latinos, Catholicism Continues to Decline but Is Still the Largest Faith

Share of Latinos who are religiously unaffiliated continues to grow

BY *Jens Manuel Krogstad, Joshua Alvarado and Besheer Mohamed*

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How we did this

For this analysis, we surveyed 7,647 U.S. adults, including 3,029 Hispanics, from Aug. 1-14, 2022. This includes 1,407 Hispanic adults on Pew Research Center's American Trends Panel (ATP) and 1,622 Hispanic adults on Ipsos' KnowledgePanel. Respondents on both panels are recruited through national, random sampling of residential addresses. Recruiting panelists by phone or mail ensures that nearly all U.S. adults have a chance of selection. This gives us confidence that any sample can represent the whole population, or in this case the whole U.S. Hispanic population. (Refer to our ["Methods 101" explainer](#) on random sampling for more details.)

To further ensure the survey reflects a balanced cross-section of the nation's Hispanic adults, the data is weighted to match the U.S. Hispanic adult population by age, gender, education, nativity, Hispanic origin group and other demographic categories, based on the U.S. Census Bureau's 2019 American Community Survey. The data is also weighted to match the Hispanic adult population by religious affiliation, party affiliation, and frequency of internet use, based on Pew Research Center's 2021 National Public Opinion Reference Survey.

Terminology

“**Hispanic**” and “**Latino**” are used interchangeably in this report.

The term “**U.S. born**” refers to people who are U.S. citizens at birth, including people born in the 50 U.S. states, the District of Columbia, Puerto Rico or other U.S. territories, as well as those born elsewhere to at least one parent who is a U.S. citizen.

“**Foreign born**” refers to persons born outside of the United States to parents who were not U.S. citizens. The terms “foreign born” and “**immigrant**” are used interchangeably in this report.

Language dominance is a composite measure based on self-described assessments of speaking and reading abilities. **Spanish-dominant** people are more proficient in Spanish than in English (i.e., they speak and read Spanish “very well” or “pretty well” but rate their English-speaking and reading ability lower). **Bilingual** refers to people who are proficient in both English and Spanish. **English-dominant** people are more proficient in English than in Spanish.

“**Democrats and Democratic leaners**” refers to respondents who identify politically with the Democratic Party or who identify politically as independent or with some other party but lean toward the Democratic Party. “**Republicans and Republican leaners**” refers to respondents who identify politically with the Republican Party or who identify politically as independent or with some other party but lean toward the Republican Party.

Evangelical Protestant refers to respondents who identify as Protestant or as Jehovah’s Witnesses and say they consider themselves born-again or evangelical Christians. **Non-evangelical Protestant** refers to Protestants or Jehovah’s Witnesses who say they are *not* born-again or evangelical Christians, or who decline to answer the question about born-again or evangelical status. The small number of Protestants who were not asked if they consider themselves born-again or evangelical Christians are not included in either group.

Among U.S. Latinos, Catholicism Continues to Decline but Is Still the Largest Faith

Share of Latinos who are religiously unaffiliated continues to grow

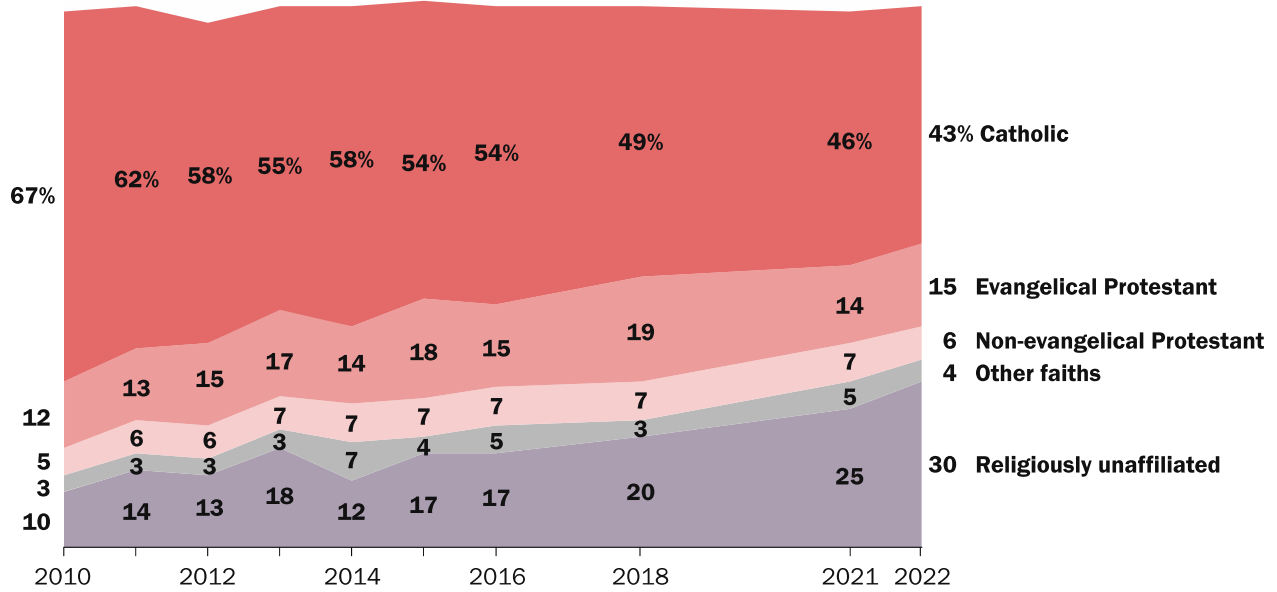
By Jens Manuel Krogstad, Joshua Alvarado and Besheer Mohamed

Catholics remain the largest religious group among Latinos in the United States, even as their share among Latino adults has steadily declined over the past decade, according to a new analysis of Pew Research Center surveys. By contrast, the share of Latinos who identify as Protestants – including evangelical Protestants – has been relatively stable, while the percentage who are religiously unaffiliated has grown substantially over the same period.

As of 2022, 43% of Hispanic adults identify as Catholic, down from 67% in 2010. Even so, Latinos remain about twice as likely as [U.S. adults overall](#) to identify as Catholic, and considerably less likely to be Protestant. Meanwhile, the share of Latinos who are religiously unaffiliated (describing themselves as atheist, agnostic or “nothing in particular”) now stands at 30%, up from 10% in 2010 and from 18% a decade ago in 2013. The share of Latinos who are religiously unaffiliated is on par with U.S. adults overall.

Steady decline in share of U.S. Latinos who identify as Catholic

% of U.S. Latino adults who identify as ...



Note: Respondents who did not answer the question are not shown.

Source: Pew Research Center's National Survey of Latinos, 2010-2016, 2018, 2021-2022. The survey of Latino adults was conducted by telephone through 2018 and subsequently moved online to the American Trends Panel. Data for 2021 and 2022 are weighted to targets drawn from the previous year's National Public Opinion Reference Survey.

"Among U.S. Latinos, Catholicism Continues to Decline but Is Still the Largest Faith"

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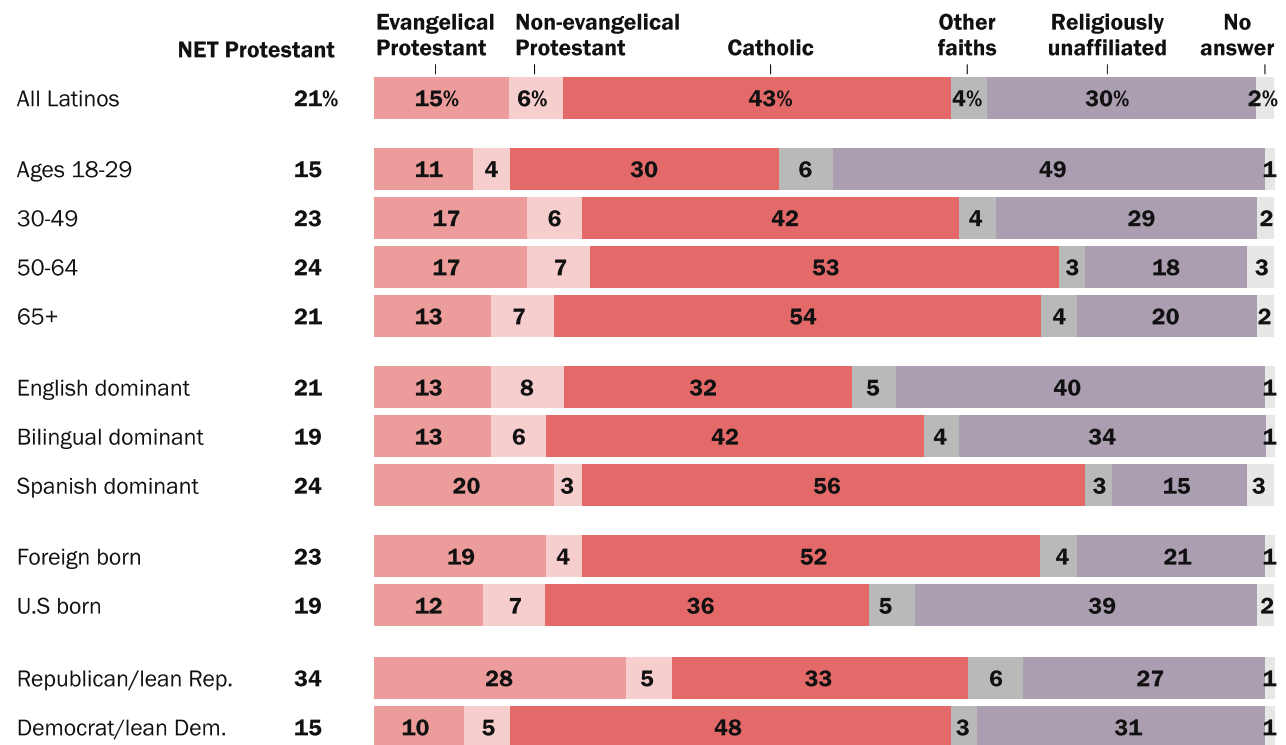
The demographic forces shaping the [nation's Latino population](#) also have impacted religious affiliation trends. Young people born in the U.S. – not immigrants – have [driven Latino population growth](#) since the 2000s. Among U.S. Latinos ages 18 to 29, 79% were born in the United States.¹ About half (49%) of Latinos in this age group now identify as religiously unaffiliated. By contrast, only about one-in-five Latinos ages 50 and older are unaffiliated; most of these older Latinos (56%) were born outside the U.S.² Overall, 52% of Latino immigrants identify as Catholic and 21% are unaffiliated. U.S.-born Latinos are less likely to be Catholic (36%) and more likely to be unaffiliated (39%), according to a 2022 Pew Research Center survey of Latino adults.

¹ Among Latinos ages 18 to 29, 79% are U.S. born and 21% are foreign born, according to a Research Center analysis of 2021 American Community Survey.

² Among Latinos ages 50 and older, 44% are U.S. born and 56% are foreign born, according to a Research Center analysis of 2021 American Community Survey.

Young U.S. Hispanics are less Catholic and more likely to be religiously unaffiliated than older Hispanics

% of U.S. Latino adults who identify as ...



Note: Figures may not add to 100% due to rounding. Religious affiliation for Latinos is weighted to targets drawn from the 2021 National Public Opinion Reference Survey.

Source: National Survey of Latinos conducted Aug. 1-14, 2022.

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Protestants are the second-largest faith group after Catholics, accounting for 21% of Hispanic adults, a share that has been relatively stable since 2010. During this time, Hispanic Protestants consistently have been more likely to identify as evangelical or born again than to say they are not born again or evangelical.

As of 2022, 15% of Latinos are evangelical Protestants, a share that has remained relatively stable over the past decade. Latino evangelicals have received national attention recently due to the political activism of [some evangelical churches](#). The interest in Latino evangelicals comes as [White evangelicals](#) have become a bulwark of support for Republican candidates in U.S. presidential elections, and after elections in which a [rising share of Latino voters](#) have supported Republican candidates.

About three-in-ten Hispanic Republicans (28%) identify as evangelical Protestants, a far higher share than the 10% of Hispanic Democrats who say the same. Latino immigrants also are somewhat more likely than U.S.-born Latinos to be evangelical (19% vs. 12%). Evangelicalism is especially prevalent among Latinos with Central American origins, mirroring a [pattern seen in those countries](#). Roughly three-in-ten U.S. Latinos with Central American origins (31%) say they are evangelical Protestants, a higher share than among those with roots in Puerto Rico (15%) and Mexico (12%).

Looked at in the opposite direction, among evangelical Protestants who are Latino, half identify with the Republican Party or are independents who lean toward the GOP, and 44% are Democrats or Democratic-leaning independents. Among Latino Catholics, by contrast, fewer (21%) are Republicans, while 72% identify as Democrats. Religiously unaffiliated Latinos are also heavily Democratic (66% Democratic vs. 24% Republican).

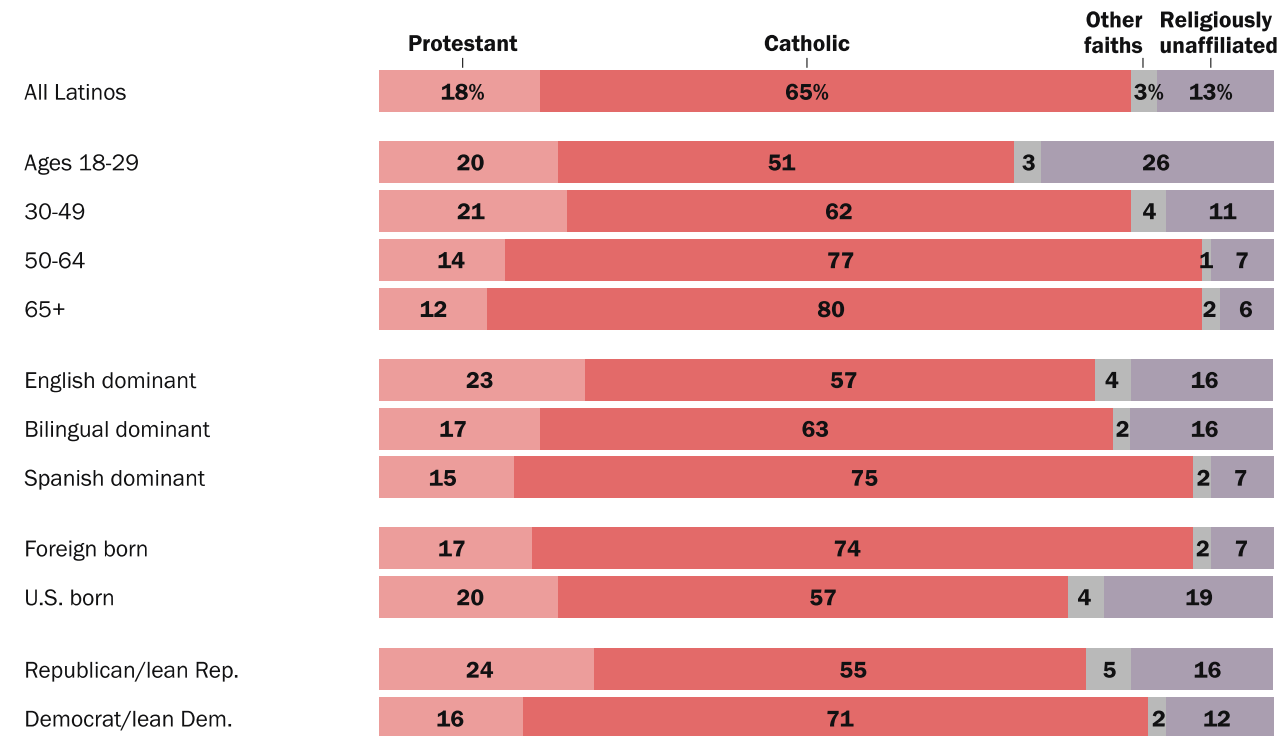
Childhood religion and religious switching among Latinos

Another way of measuring religious change is to ask respondents how they were raised, religiously, and see how that compares with their current religious identity.

Most U.S. Latinos (65%) say they were raised Catholic, while far fewer say they were raised Protestant (18%), religiously unaffiliated (13%) or in some other religion (3%). Older Latinos and those who were born outside the U.S. are especially likely to say they were raised Catholic.

Three-quarters of foreign-born U.S. Latinos were raised Catholic

% of U.S. Latino adults who were raised ...



Note: Those who did not answer are not shown. Protestant respondents are not further divided into evangelical and non-evangelical, because respondents were not asked to report childhood evangelical/born-again status.

Source: National Survey of Latinos conducted Aug. 1-14, 2022.

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But like Americans overall, many Latinos switch away from their childhood religion. As of 2022, one-third of Latino adults indicate that their current religion is different from their childhood religion.

Catholicism has seen the greatest losses due to religious switching among Hispanics. Nearly a quarter of all U.S. Hispanics are former Catholics: While about two-thirds of Hispanic adults (65%) say they were raised Catholic, 43% say they are *currently* Catholic, according to the 2022 survey. And for every 23 Latinos who have left the Catholic Church, only one has converted to Catholicism.

By contrast, the religiously unaffiliated have experienced the biggest gains. Fewer Latinos say they were raised with no religious affiliation (13%) than currently identify as unaffiliated (30%). For every Latino raised without a religious affiliation who has joined a religion in adulthood (totaling 3% of all Latino adults), about seven Latinos have left their childhood religion and become unaffiliated (20%).

Protestantism has seen more modest growth due to religious switching among Latinos. For every two Latinos who were raised as Protestants before converting to another faith or becoming unaffiliated, about three have converted to Protestantism in adulthood. In all, 18% of U.S. Latinos say they were raised Protestant, while 21% say they are currently Protestant.

Catholicism has seen similarly large losses among both U.S.-born and foreign-born Hispanics. About one-in-five U.S.-born Hispanics (22%) were raised Catholic and no longer identify as Catholic; this is the case for 23% of foreign-born Hispanics. Disaffiliation from religion is somewhat more common among U.S.-born Hispanics: About a quarter of U.S.-born Hispanics (23%) say they were raised in a faith but are now religiously unaffiliated, compared with 16% of foreign-born Hispanics.

U.S.-born Hispanics are about as likely to become Protestants as to leave Protestantism (7% vs. 8%). But among foreign-born Hispanics, 4% were raised Protestant but have since left the religion, compared with 11% who were raised in another tradition (or no religion) and have since become Protestants.

Nearly one-in-four U.S. Latinos are former Catholics

Religious switching among U.S. Latino adults

	Childhood religion	Current religion	Left religion	Joined religion
Protestant	18%	21%	6%	9%
Catholic	65	43	23	1
Other Christian	2	1	1	1
Other faiths	1	2	<1*	2
Religiously unaffiliated	13	30	3	20

* Does not include respondents who moved between non-Christian faiths.
 Note: Protestant respondents are not further divided into evangelical and non-evangelical, because respondents were not asked to report childhood evangelical/born-again status.
 Source: National Survey of Latinos conducted Aug. 1-14, 2022.
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Religious commitment among U.S. Latinos

Religious commitment among Latinos falls along a spectrum. Protestants are especially likely to say religion is important to them and to report that they frequently pray and attend religious services. At the other end of the spectrum are the unaffiliated, sometimes called religious “nones,” who are a relatively nonreligious group. Catholics fall somewhere in the middle.

Hispanic evangelical

Protestants express especially high levels of religious commitment; nearly three-quarters (73%) say religion is very important to them. Non-evangelical Protestant (56%) and Catholic (46%) Hispanics are somewhat less likely to say this. And about three-quarters of unaffiliated Hispanics say religion is not too or not at all important in their lives.

Four-in-ten Latinos say religion is very important

% of U.S. Latino adults who say religion is ___ important in their lives

	Very %	Somewhat %	Not too %	Not at all %	No answer %
All Latinos*	39	27	17	15	1=100
Protestant	69	24	5	2	<1
Evangelical	73	22	3	1	<1
Non-evangelical**	56	31	11	2	0
Catholic	46	36	14	2	1
Religiously unaffiliated	7	18	31	43	1

* Members of other faiths are included in the total but cannot be reported separately.

** The survey included 168 interviews with non-evangelical Hispanic Protestants, with an effective sample size of 75 and a 95% confidence level margin of error of plus or minus 11.3 percentage points. This margin of error conservatively assumes a reported percentage of 50.

Note: Figures may not add to 100% due to rounding.

Source: Survey of Latinos conducted Aug. 1-14, 2022.

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Similarly, nearly six-in-ten Latino evangelicals (58%) say they attend religious services weekly or more often, compared with 37% of non-evangelical Protestants and 22% of Catholics. (A similar share of [U.S. Catholics overall, 26%, say they attend Mass weekly.](#)) The vast majority of religiously unaffiliated Americans seldom or never attend services, including 86% of unaffiliated Latinos.

Latino Protestants attend religious services more regularly than Latino Catholics

% of U.S. Latino adults who say they attend religious services ...

	Weekly or more %	Once or twice a month %	A few times a year %	Seldom/never %	No answer %
All Latinos*	22	7	20	50	1=100
Protestant	53	7	15	24	1
Evangelical	58	8	13	20	1
Non-evangelical**	38	5	21	36	<1
Catholic	22	12	28	38	<1
Religiously unaffiliated	1	1	11	86	<1

* Members of other faiths are included in the total but cannot be reported separately.

** The survey included 168 interviews with non-evangelical Hispanic Protestants, with an effective sample size of 75 and a 95% confidence level margin of error of plus or minus 11.3 percentage points. This margin of error conservatively assumes a reported percentage of 50.

Note: Figures may not add to 100% due to rounding.

Source: Survey of Latinos conducted Aug. 1-14, 2022.

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Most Latino evangelicals also say they pray daily (72%), while non-evangelical Protestants are about as likely as Catholics to do this (55% and 52%, respectively). Most Latino “nones” seldom or never pray (61%), though a substantial minority (29%) say they pray at least weekly.

About seven-in-ten Latino evangelicals pray daily

% of U.S. Latino adults who say they pray ...

	Daily or more %	Weekly %	A few times a month %	Seldom/never %	No answer %
All Latinos*	44	16	10	29	1=100
Protestant	68	18	7	6	2
Evangelical	72	16	5	5	2
Non-evangelical**	55	22	13	9	1
Catholic	52	18	11	19	<1
Religiously unaffiliated	16	12	11	61	<1

* Members of other faiths are included in the total but cannot be reported separately.

** The survey included 168 interviews with non-evangelical Hispanic Protestants, with an effective sample size of 75 and a 95% confidence level margin of error of plus or minus 11.3 percentage points. This margin of error conservatively assumes a reported percentage of 50.

Note: Figures may not add to 100% due to rounding.

Source: Survey of Latinos conducted Aug. 1-14, 2022.

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Many U.S. Latinos attend services where people pray in tongues

Pentecostalism and other forms of charismatic Christianity [have grown in influence](#) in Latin America. A distinguishing characteristic of Pentecostalism is its emphasis on spirit-filled forms of worship, such as speaking in tongues.

Nearly half of U.S. Hispanic Protestant churchgoers (45%) say their services include praying in tongues at least sometimes. The share is even higher among Hispanic Protestants who describe themselves as evangelical or born-again Christians (57%). Attending services where people pray in tongues is much less common among churchgoing U.S. Protestants overall (27%).³

Four-in-ten Mass-attending Latino Catholics also say their services at least sometimes involve praying in tongues, compared with about a quarter (24%) of U.S. Catholic churchgoers overall, [according to a previous analysis](#).

Praying in tongues is common at church for both Latino Protestants and Catholics

% of U.S. Latino churchgoers whose services include praying in tongues

	All/most of the time	Sometimes	Rarely	Never	No answer
Protestant	24%	21%	16%	38%	1%
Catholic	21	19	20	36	4

Note: Among Hispanic adults who attend services at least a few times a year.

Source: National Survey of Latinos conducted Aug. 1-14, 2022.

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³ Based on survey conducted Nov. 19, 2019-June 3, 2020

Methodology

The American Trends Panel survey methodology

Overview

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

Data in this report is drawn from the panel wave conducted from Aug. 1-14, 2022, and included oversamples of Hispanic, Asian and Black adults, as well as 18- to 29-year-old Republicans and Republican-leaning independents in order to provide more precise estimates of the opinions and experiences of these smaller demographic subgroups. These oversampled groups are weighted back to reflect their correct proportions in the population. A total of 7,647 panelists responded out of 13,221 who were sampled, for a response rate of 65%. This included 6,025 respondents from the ATP and an oversample of 1,622 Hispanic respondents from Ipsos' KnowledgePanel. The cumulative response rate accounting for nonresponse to the recruitment surveys and attrition is 3%. The break-off rate among panelists who logged on to the survey and completed at least one item is 2%. The margin of sampling error for the full sample of 7,647 respondents is plus or minus 1.7 percentage points.

Panel recruitment

The ATP was created in 2014, with the first cohort of panelists invited to join the panel at the end of a large, national, landline and cellphone random-digit-dial survey that was conducted in both English and Spanish. Two additional recruitments were conducted using the same method in 2015 and 2017,

American Trends Panel recruitment surveys

Recruitment dates	Mode	Invited	Joined	Active panelists remaining
Jan. 23 to March 16, 2014	Landline/ cell RDD	9,809	5,338	1,592
Aug. 27 to Oct. 4, 2015	Landline/ cell RDD	6,004	2,976	935
April 25 to June 4, 2017	Landline/ cell RDD	3,905	1,628	469
Aug. 8 to Oct. 31, 2018	ABS	9,396	8,778	4,418
Aug. 19 to Nov. 30, 2019	ABS	5,900	4,720	1,616
June 1 to July 19, 2020; Feb. 10 to March 31, 2021	ABS	3,197	2,812	1,690
May 29 to July 7, 2021 Sept. 16 to Nov. 1, 2021	ABS	1,329	1,162	931
	Total	39,540	27,414	11,651

Note: Approximately once per year, panelists who have not participated in multiple consecutive waves or who did not complete an annual profiling survey are removed from the panel. Panelists also become inactive if they ask to be removed from the panel.

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respectively. Across these three surveys, a total of 19,718 adults were invited to join the ATP, of whom 9,942 (50%) agreed to participate.

In August 2018, the ATP switched from telephone to address-based recruitment. Invitations were sent to a stratified, random sample of households selected from the U.S. Postal Service's Delivery Sequence File. Sampled households receive mailings asking a randomly selected adult to complete a survey online. A question at the end of the survey asks if the respondent is willing to join the ATP. Starting in 2020 another stage was added to the recruitment. Households that do not respond to the online survey are sent a paper version of the questionnaire, \$5 and a postage-paid return envelope. A subset of the adults returning the paper version of the survey are invited to join the ATP. This subset of adults receive a follow-up mailing with a \$10 pre-incentive and invitation to join the ATP.

Across the four address-based recruitments, a total of 19,822 adults were invited to join the ATP, of whom 17,472 agreed to join the panel and completed an initial profile survey. In each household, the adult with the next birthday was asked to go online to complete a survey, at the end of which they were invited to join the panel. Of the 27,414 individuals who have ever joined the ATP, 11,651 remained active panelists and continued to receive survey invitations at the time this survey was conducted.

The U.S. Postal Service's Delivery Sequence File has been estimated to cover as much as 98% of the population, although some studies suggest that the coverage could be in the low 90% range.⁴ The American Trends Panel never uses breakout routers or chains that direct respondents to additional surveys.

Sample design

The overall target population for this survey was noninstitutionalized persons ages 18 and older living in the U.S., including Alaska and Hawaii. It featured a stratified random sample from the ATP in which Hispanic, Asian and Black adults, as well as 18- to 29-year-old Republicans and Republican-leaning independents were selected with certainty. The remaining panelists were sampled at rates designed to ensure that the share of respondents in each stratum is proportional to its share of the U.S. adult population to the greatest extent possible. Respondent weights are adjusted to account for differential probabilities of selection as described in the Weighting section below.

⁴ AAPOR Task Force on Address-based Sampling. 2016. "[AAPOR Report: Address-based Sampling.](#)"

The ATP was supplemented with an oversample of self-identified Hispanic respondents from the KnowledgePanel who were of Mexican origin, Central American ancestry or who had no more than a high school education.

Questionnaire development and testing

The questionnaire was developed by Pew Research Center in consultation with Ipsos. The web program was rigorously tested on both PC and mobile devices by the Ipsos project management team and Pew Research Center researchers. The Ipsos project management team also populated test data that was analyzed in SPSS to ensure the logic and randomizations were working as intended before launching the survey.

Incentives

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

Ipsos operates an ongoing modest incentive program for KnowledgePanel to encourage participation and create member loyalty. The incentive program includes special raffles and sweepstakes with both cash rewards and other prizes to be won. Typically, panel members are assigned no more than one survey per week. On average, panel members complete two to three surveys per month with durations of 10 to 15 minutes per survey. An additional incentive is usually provided for longer surveys. For this survey, during the last few days of data collection, KnowledgePanel members were offered 10,000 points (equivalent to \$10) in addition to the regular incentive program in an attempt to boost the number of responses from panel members of Central American ancestry.

Data collection protocol

The data collection field period for this survey was Aug. 1-14, 2022. Postcard notifications were mailed to all ATP panelists with a known residential address on Aug. 1, 2022.

Invitations were sent out in two separate launches: Soft Launch and Full Launch. Sixty ATP panelists and 909 KnowledgePanel (KP) panelists were included in the Soft Launch, which began with an initial invitation sent on Aug. 1, 2022. The ATP panelists chosen for the initial Soft Launch were known responders who had completed previous ATP surveys within one day of receiving

their invitation. All remaining English- and Spanish-speaking panelists were included in the Full Launch and were sent an invitation on Aug. 3, 2022.

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

Invitation and reminder dates

	Soft Launch	Full Launch
Initial invitation	August 1, 2022	August 3, 2022
First reminder	August 6, 2022	August 6, 2022
Second reminder	August 8, 2022	August 8, 2022
Third reminder	August 10, 2022	August 10, 2022
Final reminder	August 12, 2022	August 12, 2022

Data quality checks

To ensure high-quality data, the Center’s researchers performed data quality checks to identify any respondents showing clear patterns of satisficing. This includes checking for very high rates of leaving questions blank, as well as always selecting the first or last answer presented. As a result of this checking, 12 ATP and seven KP respondents were removed from the survey dataset prior to weighting and analysis.

Weighting

The data was weighted in a multistep process that accounts for multiple stages of sampling and nonresponse that occur at different points in the survey process. First, each panelist began with a base weight that reflects their probability of selection for their initial recruitment survey. These weights were then adjusted to account for each panelist’s probability of being sampled to participate in this wave.

Next, respondents were placed into one of five sample groups: 1) Hispanic adults of Mexican origin; 2) Hispanic adults of Central American origin; 3) other Hispanic adults with no more than a high school education; 4) other Hispanic adults with more than a high school education; and 5) non-Hispanic adults. Separately within each group, the weights for ATP and KnowledgePanel respondents were scaled to be proportional to their effective sample size within that group. The ATP and KnowledgePanel respondents were then recombined and the weights were poststratified

so that the weighted proportion of adults in each of the five groups matched its estimated share of the U.S. adult population.

The weights were then calibrated to align with the population benchmarks identified in the accompanying table. These include a set of weighting parameters for the total U.S. adult population as well as an additional set of parameters specifically for Hispanic adults. Separately for each sample group, the weights were then trimmed at the 1st and 99th percentiles to reduce the loss in precision stemming from variance in the weights. Sampling errors and tests of statistical significance take into account the effect of weighting.

Some of the population benchmarks used for weighting come from surveys conducted prior to the coronavirus outbreak that began in February 2020. However, the weighting variables for most ATP members were measured in 2022. A small number of panelists for which 2022 measures were not available use profile variables measured

Weighting dimensions

Variable	Benchmark source	
Age x Gender	2019 American Community Survey (ACS)	
Education x Gender		
Education x Age		
Race/Ethnicity x Education		
Born inside vs. outside the U.S. among Hispanics and Asian Americans		
Years lived in the U.S.		
Census region x Metro/Non-metro	2020 CPS March Supplement	
Volunteerism	2021 American Trends Panel Annual Profile Survey	
Voter registration	2018 CPS Voting and Registration Supplement	
Party affiliation	2021 National Public Opinion Reference Survey (NPORS)	
Frequency of internet use		
Religious affiliation		
<i>Additional weighting dimensions applied within Hispanic adults</i>		
Age by Gender	2019 American Community Survey (ACS)	
Education by Gender		
Education by Age		
Hispanic origin or ancestry		
Hispanic origin by U.S. citizenship		
Hispanic origin by education		
Birth country		
Years lived in the U.S.		
Census region		2020 CPS March Supplement
Metro/Non-metro		
Party affiliation	2021 National Public Opinion Reference Survey (NPORS)	
Frequency of internet use		
Religious affiliation		
Volunteerism	2021 American Trends Panel Annual Profile Survey	
Voter registration x Mexican origin	2018 CPS Voting and Registration Supplement	
Note: Estimates from the ACS are based on noninstitutionalized adults. Voter registration is calculated using procedures from Hur, Achen (2013) and rescaled to include the total U.S. adult population.		

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in 2021. For KnowledgePanel respondents, many of the weighting variables were measured on this wave.

This does not pose a problem for most of the variables used in the weighting, which are quite stable at both the population and individual levels. However, volunteerism may have changed over the intervening period in ways that made these more recent measurements incompatible with the available (pre-pandemic) benchmarks. To address this, volunteerism is weighted to an estimated benchmark that attempts to account for possible changes in behavior.

The weighting parameter is estimated using the volunteerism profile variable that was measured on the full American Trends Panel in 2021 but weighted using the profile variable that was measured in 2020. For all other weighting dimensions, the more recent panelist measurements were used. For American Trends panelists recruited in 2021, the 2020 volunteerism measure was imputed using data from existing panelists with similar characteristics. This ensures that any patterns of change that were observed in the existing panelists were also reflected in the new recruits when the weighting was performed.

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

Group	Unweighted sample size	Plus or minus ...
Total Hispanic respondents	3,029	2.8 percentage points
Total Hispanic respondents in 2021 NPORS (for religious affiliation)*	507	6.4 percentage points

* Because religious affiliation on this survey was weighted to align with the 2021 National Public Opinion Reference Survey (NPORS), the margin of sampling error for estimates of Hispanic religious affiliation is not based on the sample size of this survey but that of NPORS.

Note: This survey includes an [oversample](#) of Hispanic, Asian and Black adults, as well as 18- to 29-year-old Republican respondents. Unweighted sample sizes do not account for the sample design or weighting and do not describe a group's contribution to weighted estimates. Refer to the [Sample design](#) and [Weighting](#) sections above for details.

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

Dispositions and response rates

Final dispositions	AAPOR code	ATP	KP	Total
Completed interview	1.1	6,025	1,622	7,647
Logged on to survey; broke-off	2.12	56	126	182
Logged on to survey; did not complete any items	2.1121	28	95	123
Never logged on (implicit refusal)	2.11	682	3,519	4,201
Survey completed after close of the field period	2.27	1	0	1
Completed interview but was removed for data quality	2.3	12	7	19
Screened out	4.7	0	1,048	1,048
Total panelists in the survey		6,804	6,417	13,221
Completed interviews	I	6,025	1,622	7,647
Partial interviews	P	0	0	0
Refusals	R	778	133	911
Non-contact	NC	1	0	1
Other	O	0	0	0
Unknown household	UH	0	0	0
Unknown other	UO	0	3,614	3,614
Not eligible	NE	0	0	0
Screen out	SO	0	1,048	1,048
Total		6,804	6,417	13,221
Est. eligibility rate among unscreened: $e = (I+R)/(I+R+SO)$		100%	63%	89%
AAPOR RR1 = $I / (I+P+R+NC+O+UH+UO)$		89%	30%	63%
AAPOR RR3 = $I / (I+R+[e*UO])$		89%	40%	65%
Cumulative response rate	ATP	KP	Total	
Weighted response rate to recruitment surveys	12%	8%	10%	
% of recruitment survey respondents who agreed to join the panel, among those invited	69%	49%	59%	
% of those agreeing to join who were active panelists at start of Wave 113	43%	53%	48%	
Response rate to Wave 113 survey	89%	40%	65%	
Cumulative response rate	3%	1%	2%	

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