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Growing Share of U.S. Adults Say Religion Is Gaining Influence in American Life

More Americans also express a positive view of religion's role in society

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About this research

This Pew Research Center report examines Americans' views on religion's role in public life, including questions about religion's influence in society, conflict between religious beliefs and mainstream culture, the importance of loving one's country as part of one's religious identity, and whether multiple religions may be true.

Why did we do this?

The Center conducts high-quality research to inform the public, journalists and leaders. Studying Americans' views about religion's role in public life is a key part of the Center's long-standing research.

[Learn more about Pew Research Center.](#)

How did we do this?

This report includes findings from a survey of 9,544 U.S. adults who are part of the Center's [American Trends Panel \(ATP\)](#). The survey was conducted from Feb. 3 to 9, 2025, and has an overall margin of error of plus or minus 1.3 percentage points.

This report also includes findings from a separate ATP survey of 8,937 U.S. adults conducted from May 5 to 11, 2025. The May survey has an overall margin of error of plus or minus 1.4 percentage points.

Here are the [questions used for this report](#), along with the [topline](#) and [survey methodology](#) for the February 2025 survey. Here are the [questions](#), [topline](#) and [survey methodology](#) for the May 2025 survey.

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Growing Share of U.S. Adults Say Religion Is Gaining Influence in American Life

More Americans also express a positive view of religion's role in society

Americans' views about religion in public life are shifting. From February 2024 to February 2025, there was a sharp rise in the share of U.S. adults who say religion is gaining influence in American life.

While this remains a minority view, it is increasingly held by adults across several demographic groups – with gains of at least 10 percentage points among Democrats and Republicans, adults in every age category and in most large religious groups.

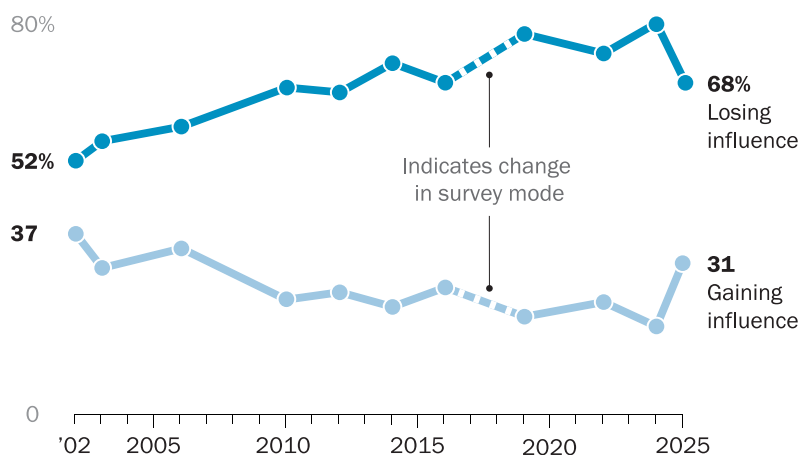
The new survey also finds that in recent years, a growing share of the public takes a positive view of religion's role in society.

In a [February 2024 Pew Research Center poll](#), 18% of U.S. adults said religion was gaining influence in American life. That was the lowest level we had seen in more than two decades.

A year later, in a February 2025 survey, 31% of U.S. adults said religion was gaining influence in American life – the *highest* figure we've seen in 15 years.

Between 2024 and 2025, sharp rise in share of Americans who say religion is gaining influence

% of U.S. adults who say religion is ___ in American life



Note: Dotted line indicates a change in survey mode between 2016 and 2019. Data from 2019 and after comes from Pew Research Center's American Trends Panel (ATP); 2016 and earlier used telephone surveys. The wording of the question on the telephone surveys was slightly different than on the ATP. Refer to the topline for details.

Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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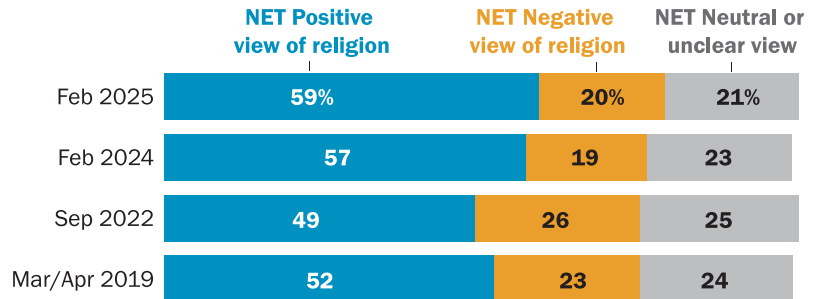
To be sure, most Americans continue to say that religion's role in society is declining. But the share who take this position fell sharply from 80% in 2024 to 68% in 2025.

After answering the question about whether religion is gaining or losing influence, respondents were asked to evaluate the change they identified – for example, those who said that religion's influence is declining were asked whether that decline is a good thing or a bad thing.

We combined these questions to estimate how many Americans have a positive view of religion's influence in society and how many have a negative view.

Since 2019, U.S. adults have grown more positive about religion's role in American life

U.S. adults' views toward religion, based on combined responses about whether religion's influence is growing or declining and whether this is a good or bad thing



Note: The "NET Positive view of religion" figures include those who said religion's influence is growing and this is a good thing, or that religion's influence is declining and this is a bad thing. The "NET Negative view of religion" figures include those who said religion's influence is growing and this is a bad thing, or that religion's influence is declining and this is a good thing. The "NET Neutral or unclear view" figures include those who said religion's growing/declining influence doesn't make a difference, who didn't answer the question about whether religion is gaining or losing influence, or who did not answer the question about whether religion's growing/declining influence is good or bad.

Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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- Overall, 59% of U.S. adults express a positive view of religion's influence on American life. Either they say that religion's influence is growing and this is good, or they say that religion's influence is declining and this is bad.
- 20% express a negative view. Either they say that religion's influence is growing and this is bad, or they say that religion's influence is declining and this is good.
- 21% express neutral or unclear views. They say the changing influence of religion "doesn't make a difference" in American life, or they declined to answer the questions.

The shares of Americans expressing positive views of religion in 2024 and 2025 are up significantly from 2022 and 2019, **indicating an overall shift toward more positive views about religion's role in American life over the past five years or so.**

In addition to larger shares of U.S. adults who say religion is gaining influence and who express positive views about religion, growing percentages say they feel at odds with mainstream American culture because of their religious beliefs.

In 2025, 58% of U.S. adults say there is *a great deal* or *some* conflict between their religious beliefs and mainstream culture, up 10 percentage points from 2024 and 16 points from 2020.

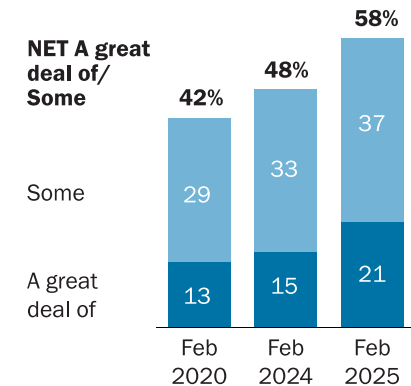
Feeling at least somewhat in conflict with American culture because of personal religious beliefs is now a majority view.

These evolving attitudes on religion in public life appear to be shared widely, rather than confined to specific groups. In recent years, Americans across a variety of religious groups, in both political parties and in all age groups have become more likely to say religion is gaining influence, to express positive views about religion, and to feel that their religious beliefs are at least somewhat in conflict with the mainstream.

These are among the key findings about views of religion in public life from a nationally representative Pew Research Center survey conducted Feb. 3-9, 2025, among 9,544 U.S. adults.

Most Americans feel their religious views are at odds with mainstream culture

% of U.S. adults who say there is ___ conflict between their religious beliefs and mainstream American culture



Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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We also asked a few new questions about religion in public life in a separate survey conducted May 5-11, 2025, among 8,937 U.S. adults. Key findings include:

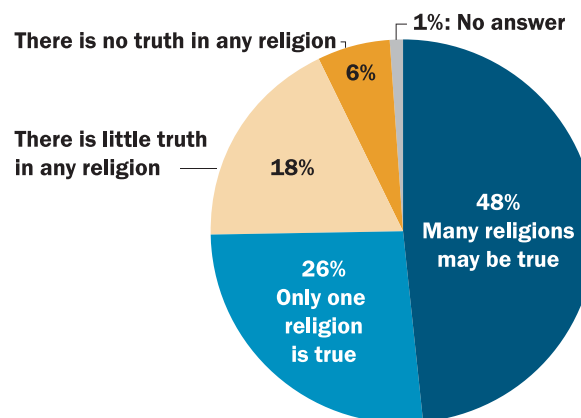
- 29% of Christians say *loving your country* is essential to what being Christian means to them, while 47% say it is important but not essential and 24% say it isn't important.
- 48% of Americans say many religions may be true. About a quarter (26%) say only one religion is true, and an additional quarter say there is little truth (18%) or no truth (6%) in any religion.

The rest of this report explores the following questions in detail:

- [Is religion gaining or losing influence in American life?](#)
- [Is religion's changing trajectory good or bad?](#)
- [Do Americans feel their religious beliefs conflict with mainstream culture?](#)
- [How important is 'loving your country' to religious identity?](#)
- [Is truth found in one religion, many religions or none?](#)

26% of Americans say that only one religion is true

% of U.S. adults who say ...



Source: Survey of U.S. adults conducted May 5-11, 2025.
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Is religion gaining or losing influence in American life?

Nearly seven-in-ten U.S. adults say religion is losing influence in American life, and about three-in-ten say religion is gaining influence.

The view that religion is *losing* influence in American life is a majority position across most large religious groups, political parties and age groups, and it has been for many years.

Jewish Americans are the only group in this analysis without a clear majority saying religion is losing influence: 55% say religion is losing influence, which is not significantly greater than half once the survey's margins of error are taken into account.

Nevertheless, between 2024 and 2025, nearly all large U.S. religious groups have become more likely to say religion is

gaining influence. This shift can be seen – to varying degrees – among religiously affiliated and unaffiliated Americans, Republicans and Democrats, and younger and older Americans.

(Religiously unaffiliated adults – sometimes referred to as “nones” – are those who identify, religiously, as atheist, agnostic or “nothing in particular.”)

31% of U.S. adults say religion is gaining influence in American life

% who say religion is ___ in American life

	Feb 2024		Feb 2025		Change in 'gaining influence' +13 pct. pts.
	Losing influence	Gaining influence	Losing influence	Gaining influence	
All U.S. adults	80%	18%	68%	31%	
White evang. Prot.	82	16	64	36	+20
White Prot., not evang.	85	12	69	31	+19
Black Protestant	76	22	74	26	+4
Catholic	82	15	73	27	+12
Jewish	76	21	55	44	+23
Religiously unaffiliated	79	19	68	31	+12
Atheist	78	20	61	38	+18
Agnostic	82	18	66	33	+15
Nothing in particular	78	20	72	27	+7
Rep/lean Rep	84	15	67	32	+17
Dem/lean Dem	78	20	69	30	+10
Ages 18-29	79	19	63	37	+18
30-49	80	18	69	30	+12
50-64	80	18	71	28	+10
65+	82	15	68	31	+16

Note: Those who did not answer are not shown. Statistically significant changes are in bold.
Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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Is religion's changing trajectory good or bad?

After asking respondents whether they think religion is gaining or losing influence in American life, we posed a follow-up question: Is this changing influence a good thing or a bad thing?

We combined these sets of questions to estimate the share of Americans who have a positive view of religion's influence in society and the share who have a negative view.

About six-in-ten U.S. adults express a positive view of religion by saying either that religion's influence is declining and this is bad (42%) or its influence is growing and this is good (17%).

One-in-five express a negative view of religion by saying either that its influence is declining and this is good (10%) or by saying its influence is growing and this is bad (10%). One-in-five (21%) say that it doesn't make much difference whether religion's influence on American life is growing or declining, or did not answer.

About 6 in 10 Americans have a positive view of religion's influence in American life

U.S. adults' views toward religion, based on combined responses about whether religion's influence is growing or declining and whether this is a good or bad thing

NET Positive view of religion	59%
Religion's influence is growing; this is good	17
Religion's influence is declining; this is bad	42
NET Negative view of religion	20
Religion's influence is growing; this is bad	10
Religion's influence is declining; this is good	10
NET Neutral or unclear view	21
Religion's influence is growing; this doesn't make a difference	4
Religion's influence is declining; this doesn't make a difference	16
No answer	1

Note: The "NET Neutral or unclear view" figure includes those who said religion's growing/declining influence doesn't make a difference, who didn't answer the question about whether religion is gaining or losing influence, or who did not answer the question about whether religion's growing/declining influence is good or bad.

Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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Views among religious, demographic groups

While most Americans express a positive view of religion's influence in public life, there are sizable differences across demographic groups.

About nine-in-ten White evangelical Protestants (92%) have a positive view of religion's role in public life. Majorities of Black Protestants (75%), Catholics (71%) and White nonevangelical Protestants (67%) also express positive views of religion.

By contrast, relatively few agnostics (11%) and atheists (6%) have positive views of religion. Most express negative views of religion's influence in American society.

Jews and people who describe their religion as "nothing in particular" are almost equally split between those who have a positive view of religion and those who have a negative view. A sizable share in each group have a neutral or unclear view.

Republicans and Republican-leaning independents are about twice as likely as Democrats and Democratic leaners to have a positive view of religion (78% vs. 40%).

On average, older Americans are more likely than young Americans to express a positive view of religion's influence in public life. For example, 71% of adults ages 65 and older express a positive view of religion, compared with 46% of 18- to 29-year-olds.

More Republicans than Democrats view religion's role in U.S. life positively

Views toward religion, based on combined responses about whether religion's influence is growing or declining and whether this is a good or bad thing

	NET Positive view of religion	NET Negative view of religion	NET Neutral or unclear view
All U.S. adults	59%	20%	21%
White evang. Prot.	92	3	5
White Prot., not evang.	67	12	21
Black Protestant	75	7	18
Catholic	71	10	19
Jewish	36	38	26
Religiously unaffiliated	22	47	31
Atheist	6	79	15
Agnostic	11	59	30
Nothing in particular	33	29	38
Rep/lean Rep	78	6	16
Dem/lean Dem	40	35	24
Ages 18-29	46	29	25
30-49	52	25	23
50-64	68	15	17
65+	71	12	17

Note: The "NET Positive view of religion" figures include those who said religion's influence is growing and this is a good thing, or that religion's influence is declining and this is a bad thing. The "NET Negative view of religion" figures include those who said religion's influence is growing and this is a bad thing, or that religion's influence is declining and this is a good thing. The "NET Neutral or unclear view" figures include those who said religion's growing/declining influence doesn't make a difference, who didn't answer the question about whether religion is gaining or losing influence, or who did not answer the question about whether religion's growing/declining influence is good or bad.

Source: Survey of U.S. adults conducted Feb. 3-9, 2025. "Growing Share of U.S. Adults Say Religion Is Gaining Influence in American Life"

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However, compared with 2019, the share of Americans who have a positive view of religion in 2025 is up at least somewhat across all age groups and among people who identify with, or lean toward, both political parties.

Views of Christianity's influence on American life

The May 2025 survey also asked a question specifically about *Christianity's* influence on American life:

- 48% of Americans say Christianity's influence on American life is decreasing.
- 27% say Christianity's influence is increasing.
- 24% say Christianity's influence is not changing very much.

Results on this question are not comparable to the question about religion's changing influence. The question about Christianity's influence gave respondents the option of saying its influence is increasing, decreasing or "not changing very much." By contrast, the broader question about religion's influence asked people to choose between just two options ("gaining" or "losing").

Nevertheless, general patterns on these two questions are similar. Like the results on the question about religion's changing influence, a larger share of Americans now say Christianity's influence on American life is increasing (27%) than said this in 2020 (19%). But it is still a minority view.

Do Americans feel their religious beliefs conflict with mainstream culture?

Pew Research Center has asked Americans several times in recent years how much conflict – if any – they feel between their religious beliefs and mainstream culture.

For the first time since we began asking this question in 2020, a majority of U.S. adults (58%) say they feel at least some conflict.

That's up 10 percentage points from February 2024 and up 16 points from February 2020.

This view is held by roughly half or more of Americans in both political parties and all age groups – and in every religious group analyzed, with the exception of those who say their religion is “nothing in particular.”

Among religious groups large enough to be analyzed, White evangelicals (80%) are by far the most likely to say there is at least some conflict between their religious beliefs and the mainstream.

Meanwhile, 62% of Republicans and 55% of Democrats say there is at least some conflict between their religious beliefs and the mainstream. Compared with the February 2024 survey, the share who feel at least some conflict between their religious beliefs and the mainstream is up 7 points among Republicans and 11 points among Democrats.

One-fifth of Americans feel a great deal of conflict between their religious beliefs and the mainstream

% who say there is ___ conflict between their own religious beliefs and mainstream American culture

	NET A great deal of/Some	A great deal of	Some	NET Not much/ None
Feb 2025	58%	21%	37%	42%
Feb 2024	48	15	33	49
Feb 2020	42	13	29	57
White evang. Prot.	80	36	44	20
White Prot., not evang.	52	13	39	47
Black Protestant	58	22	36	41
Catholic	55	13	42	45
Jewish	62	19	42	38
Religiously unaffiliated	45	16	28	54
Atheist	61	27	34	39
Agnostic	48	15	34	51
Nothing in particular	37	13	24	62
Rep/lean Rep	62	23	38	38
Dem/lean Dem	55	18	37	45
Ages 18-29	59	23	37	40
30-49	57	20	36	43
50-64	59	21	38	41
65+	57	18	38	42

Note: Those who did not answer are not shown.

Source: Survey of U.S. adults conducted Feb. 3-9, 2025.

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How important is ‘loving your country’ to religious identity?

As part of our exploration of views about religion in public life, we also wanted to know to what extent people see **loving your country** as an important part of their religious identity.

In the May 2025 survey, we offered people a list of traits – including “loving your country” – and asked them how essential these traits are to “being Christian” or “being Jewish” (or in the case of religiously unaffiliated respondents – to being a “good person”).

Other items on the list included traits like “being honest,” “helping those in need,” “being part of a community” and “believing in God.”

29% of Christians say ‘loving your country’ is essential to being Christian; an additional 47% say it is important but not essential

% of U.S. Christians who say each of the following is ___ to what being Christian means to them

	Essential	Important, but not essential	Not important
Being honest	86%	12%	1%
Treating people with kindness	85	14	1
Believing in God	85	13	2
Having a personal relationship with Jesus Christ	76	18	5
Helping those in need	66	31	2
Being part of a community	33	56	10
Continuing family traditions	29	53	17
Loving your country	29	47	24
Attending religious services regularly	28	52	20

Note: For this analysis, Christians include respondents who told us they were Protestant, Roman Catholic, Latter-day Saint (Mormon) or Orthodox Christian in a February 2025 survey and confirmed this identity in the May 2025 survey that asked about the above items. Those who did not answer are not shown.

Source: Survey of U.S. adults conducted May 5-11, 2025.

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Large majorities of Christians say that being honest (86%), treating people with kindness (85%), believing in God (85%), having a personal relationship with Jesus Christ (76%) and helping those in need (66%) are essential to what being Christian means to them.

By contrast, loving your country ranks near the bottom of the list for Christians (29%), alongside attending religious services regularly and continuing family traditions.

Although most Christians do not think loving your country is essential to being Christian, 47% say it is important, even if not essential. About a quarter of Christians (24%) say loving your country is *not important* to being Christian.

Protestants and Catholics have similar views about whether loving your country is essential to what it means to be a Christian.

Republican Christians are somewhat more likely than Democratic Christians to say loving your country is essential to being Christian (33% vs. 23%). Still, far fewer than half of Christians in both parties say loving their country is core to their religion.

Among U.S. Jews, 22% say loving your country is essential to Jewish identity, while 32% say it is important but not essential. And 46% say loving your country is not important to being Jewish.

Among religiously unaffiliated Americans, 16% say loving your country is essential to being a *good person*. An additional 43% say it is important, though not essential. Four-in-ten religiously unaffiliated Americans say loving your country is not important to being a good person.

The survey included respondents of many other religious backgrounds, including members of the Church of Jesus Christ of Latter-day Saints (widely known as Mormons), Muslims, Hindus and Buddhists. But there are not enough respondents from these smaller groups to report on their answers separately.

Protestants and Catholics equally likely to say ‘loving your country’ is essential to being Christian

% of U.S. Christians who say loving your country is essential to what being Christian means to them

Protestant	28%
White evangelical Protestant	30
White nonevangelical Protestant	25
Black Protestant	28
Catholic	30
Rep/lean Rep	33
Dem/lean Dem	23

Note: For this analysis, Christians include respondents who told us they were Protestant, Roman Catholic, Latter-day Saint (Mormon) or Orthodox Christian in a February 2025 survey and confirmed this identity in the May 2025 survey that asked about the essentials of being Christian. Those who did not answer are not shown.

Source: Survey of U.S. adults conducted May 5-11, 2025.

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Is truth found in one religion, many religions or none?

The May 2025 survey also asked U.S. adults whether they believe one religion is true, many religions may be true, or there is little to no truth in any religion.

About a quarter of U.S. adults (26%) believe only one religion is true. Nearly half of Americans (48%) say “many religions may be true.” Another 18% say “there is little truth in any religion.” And 6% say “there is no truth in any religion.”

Clear majorities of White nonevangelical Protestants (69%) and Catholics (65%) say many religions may be true.

By contrast, most White evangelicals (62%) say only one religion is true. White evangelicals are the only religious group large enough to be analyzed in which a majority take this view.

Most atheists and agnostics say there is little or no truth in any religion, and very few say that only one religion is true. But 38% of agnostics say many religions may be true, as do 12% of atheists.

The most common view among both Republicans and Democrats is that many religions may be true (45% and 51% say this, respectively). But Republicans are considerably more likely than Democrats to say only one religion is true (38% vs. 15%), while Democrats are more likely than Republicans to say there is little to no truth in any religion.

48% of U.S. adults say many religions may be true

% who say the following

	Many religions may be true	Only one religion is true	There is little truth in any religion	There is no truth in any religion
All U.S. adults	48%	26%	18%	6%
White evang. Prot.	34	62	3	<1
White Prot., not evang.	69	18	12	1
Black Protestant	49	40	8	1
Catholic	65	19	13	2
Jewish	53	17	23	4
Religiously unaffiliated	38	4	37	19
Atheist	12	<1	43	44
Agnostic	38	2	46	14
Nothing in particular	48	7	31	11
Rep/lean Rep	45	38	13	3
Dem/lean Dem	51	15	23	10
Ages 18-29	44	25	23	7
30-49	42	26	22	9
50-64	49	28	15	5
65+	58	26	11	3

Note: Those who did not answer are not shown.

Source: Survey of U.S. adults conducted May 5-11, 2025.

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Older Americans (ages 50 and older) are more likely than younger Americans to say that many religions may be true. Young adults are somewhat more likely to say there is little or no truth in any religion. ([Older Americans are more religious](#), on average, than younger Americans.)

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Methodology

This report is based on two waves of Pew Research Center's American Trends Panel: ATP Wave 162 conducted Feb. 3-9, 2025, and ATP Wave 170 conducted May 5-11, 2025.

The American Trends Panel survey methodology, Wave 162

Overview

Most of the data in this report comes from Wave 162 of the American Trends Panel (ATP), Pew Research Center's nationally representative panel of randomly selected U.S. adults. The survey was conducted from Feb. 3 to 9, 2025. A total of 9,544 panelists responded out of 10,594 who were sampled, for a survey-level response rate of 90%.

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 1%. The margin of sampling error for the full sample of 9,544 respondents is plus or minus 1.3 percentage points.

SSRS conducted the survey for Pew Research Center via online (n=9,273) and live telephone (n=271) interviewing. Interviews were conducted in both English and Spanish.

To learn more about the ATP, read "[About the American Trends Panel](#)."

Panel recruitment

Since 2018, the ATP has used address-based sampling (ABS) for recruitment. A study cover letter and a pre-incentive are mailed to a stratified, random sample of households selected from the U.S. Postal Service's Computerized Delivery Sequence File. This Postal Service file has been estimated to cover 90% to 98% of the population.¹ Within each sampled household, the adult with the next birthday is selected to participate. Other details of the ABS recruitment protocol have changed over time but are available upon request.² Prior to 2018, the ATP was recruited using landline and cellphone random-digit-dial surveys administered in English and Spanish.

A national sample of U.S. adults has been recruited to the ATP approximately once per year since 2014. In some years, the recruitment has included additional efforts (known as an "oversample")

¹ AAPOR Task Force on Address-based Sampling. 2016. "[AAPOR Report: Address-based Sampling](#)."

² Email pewsurveys@pewresearch.org.

to improve the accuracy of data for underrepresented groups. For example, Hispanic adults, Black adults and Asian adults were oversampled in 2019, 2022 and 2023, respectively.

Sample design

The overall target population for this survey was noninstitutionalized persons ages 18 and older living in the United States. All active panel members were invited to participate in this wave.

Questionnaire development and testing

The questionnaire was developed by Pew Research Center in consultation with SSRS. The web program used for online respondents was rigorously tested on both PC and mobile devices by the SSRS project team and Pew Research Center researchers. The SSRS project 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 gift code to Amazon.com, Target.com or Walmart.com. 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.

Data collection protocol

The data collection field period for this survey was Feb. 3-9, 2025. Surveys were conducted via self-administered web survey or by live telephone interviewing.

For panelists who take surveys online: Postcard notifications were mailed to a subset on Feb. 3.³ Survey invitations were sent out in two separate launches: soft launch and full launch. Sixty panelists were included in the soft launch, which began with an initial invitation sent on Feb. 3. All remaining English- and Spanish-speaking sampled online panelists were included in the full launch and were sent an invitation on Feb. 4.

³ The American Trends Panel (ATP) does not use routers or chains in any part of its online data collection protocol, nor are they used to direct respondents to additional surveys. Postcard notifications for web panelists are sent to 1) panelists who were recruited within the last two years and 2) panelists recruited prior to the last two years who opt to continue receiving postcard notifications.

Invitation and reminder dates for web respondents, ATP Wave 162

	Soft launch	Full launch
Initial invitation	Feb. 3, 2025	Feb. 4, 2025
First reminder	Feb. 6, 2025	Feb. 6, 2025
Final reminder	Feb. 8, 2025	Feb. 8, 2025

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Panelists participating online were sent an email invitation and up to two email reminders if they did not respond to the survey. ATP panelists who consented to SMS messages were sent an SMS invitation with a link to the survey and up to two SMS reminders.

For panelists who take surveys over the phone with a live interviewer: Prenotification postcards were mailed on Jan. 31. Soft launch took place on Feb. 3 and involved dialing until a total of 15 interviews had been completed. All remaining English- and Spanish-speaking sampled phone panelists' numbers were dialed throughout the remaining field period. Panelists who take surveys via phone can receive up to six calls from trained SSRS interviewers.

Data quality checks

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

Weighting

The ATP data is weighted in a process that accounts for multiple stages of sampling and nonresponse that occur at different points in the panel survey process. First, each panelist begins with a base weight that reflects their probability of recruitment into the panel. These weights are then calibrated to align with the population benchmarks in the accompanying table to correct for nonresponse to recruitment surveys and panel attrition. If only a subsample of panelists was invited to participate in the wave, this weight is adjusted to account for any differential probabilities of selection.

Among the panelists who completed the survey, this weight is then calibrated again to align with the population benchmarks identified in the accompanying table and 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.

American Trends Panel weighting dimensions

Variable	Benchmark source
Age (detailed)	2023 American Community Survey (ACS)
Age x Gender	
Education x Gender	
Education x Age	
Race/Ethnicity x Education	
Race/Ethnicity x Gender	
Race/Ethnicity x Age	
Born inside vs. outside the U.S. among Hispanics and Asian Americans	
Years lived in the U.S.	
Census region x Metropolitan status	
Volunteerism	2023 CPS Volunteering & Civic Life Supplement
Voter registration	
Frequency of internet use	2024 National Public Opinion Reference Survey (NPORS)
Religious affiliation	
Party affiliation x Race/Ethnicity	
Party affiliation x Age	
Party affiliation among registered voters	

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

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The table below 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 Feb. 3-9, 2025, survey.

Sample sizes and margins of error, ATP Wave 162

Group	Unweighted sample size	Plus or minus ...
Total sample	9,544	1.3 percentage points
White evang. Prot.	1,607	3.1 percentage points
White Prot., not evang.	1,200	3.5 percentage points
Black Protestant	658	5.0 percentage points
Catholic	1,787	3.1 percentage points
Jewish	390	7.7 percentage points
Religiously unaffiliated	2,583	2.6 percentage points
Atheist	609	5.2 percentage points
Agnostic	713	4.6 percentage points
Nothing in particular	1,261	3.7 percentage points
Rep/lean Rep	4,387	2.0 percentage points
Dem/lean Dem	4,958	1.8 percentage points
Ages 18-29	959	3.9 percentage points
30-49	3,078	2.2 percentage points
50-64	2,573	2.5 percentage points
65+	2,899	2.4 percentage points

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

Dispositions and response rates

Final dispositions, ATP Wave 162

	AAPOR code	Total
Completed interview	1.1	9,544
Logged in (web)/Contacted (CATI), but did not complete any items	2.11	207
Started survey; broke off before completion	2.12	67
Never logged on (web)/Never reached on phone (CATI)	2.20	773
Survey completed after close of the field period	2.27	0
Other non-interview	2.30	0
Completed interview but was removed for data quality	2.90	3
Total panelists sampled for the survey		10,594
Completed interviews	I	9,544
Partial interviews	P	0
Refusals	R	274
Non-contact	NC	773
Other	O	3
Unknown household	UH	0
Unknown other	UO	0
Not eligible	NE	0
Total		10,594
AAPOR RR1 = $I / (I+P+R+NC+O+UH+UO)$		90%

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Cumulative response rate, ATP Wave 162

	Total
Weighted response rate to recruitment surveys	11%
% of recruitment survey respondents who agreed to join the panel, among those invited	73%
% of those agreeing to join who were active panelists at start of Wave 162	35%
Response rate to Wave 162 survey	90%
Cumulative response rate	3%

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The American Trends Panel survey methodology, Wave 170

Overview

Data in this report also comes from Wave 170 of the American Trends Panel (ATP), Pew Research Center’s nationally representative panel of randomly selected U.S. adults. The survey was conducted from May 5 to 11, 2025. A total of 8,937 panelists responded out of 9,531 who were sampled, for a survey-level response rate of 94%.

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 less than 1%. The margin of sampling error for the full sample of 8,937 respondents is plus or minus 1.4 percentage points.

SSRS conducted the survey for the Center via online (n=8,720) and live telephone (n=217) interviewing. Interviews were conducted in both English and Spanish.

To learn more about the ATP, read “[About the American Trends Panel](#).”

Panel recruitment

Since 2018, the ATP has used address-based sampling (ABS) for recruitment. A study cover letter and a pre-incentive are mailed to a stratified, random sample of households selected from the U.S. Postal Service’s Computerized Delivery Sequence File. This Postal Service file has been estimated to cover 90% to 98% of the population.⁴ Within each sampled household, the adult with the next birthday is selected to participate. Other details of the ABS recruitment protocol have changed over time but are available upon request.⁵ Prior to 2018, the ATP was recruited using landline and cellphone random-digit-dial surveys administered in English and Spanish.

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

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

⁵ Email pewsurveys@pewresearch.org.

Sample design

The overall target population for this survey was noninstitutionalized persons ages 18 and older living in the United States. All active ATP members who previously completed ATP Wave 162 were invited to participate in this wave. Respondent weights are adjusted to account for differential probabilities of selection as described in the Weighting section below.

Questionnaire development and testing

The questionnaire was developed by Pew Research Center in consultation with SSRS. The web program used for online respondents was rigorously tested on both PC and mobile devices by the SSRS project team and Pew Research Center researchers. The SSRS project 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 gift code to Amazon.com, Target.com, or Walmart.com. 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.

Data collection protocol

The data collection field period for this survey was May 5-11, 2025. Surveys were conducted via self-administered web survey or by live telephone interviewing.

For panelists who take surveys online: Postcard notifications were mailed to a subset on May 5.⁶ Survey invitations were sent out in two separate launches: soft launch and full launch. Sixty panelists were included in the soft launch, which began with an initial invitation sent on May 5. All remaining English- and Spanish-speaking sampled online panelists were included in the full launch and were sent an invitation on May 6.

⁶ The ATP does not use routers or chains in any part of its online data collection protocol, nor are they used to direct respondents to additional surveys. Postcard notifications for web panelists are sent to 1) panelists who were recruited within the last two years and 2) panelists recruited prior to the last two years who opt to continue receiving postcard notifications.

Invitation and reminder dates for web respondents, ATP Wave 170

	Soft launch	Full launch
Initial invitation	May 5, 2025	May 6, 2025
First reminder	May 8, 2025	May 8, 2025
Final reminder	May 10, 2025	May 10, 2025

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Panelists participating online were sent an email invitation and up to two email reminders if they did not respond to the survey. ATP panelists who consented to SMS messages were sent an SMS invitation with a link to the survey and up to two SMS reminders.

For panelists who take surveys over the phone with a live interviewer: Prenotification postcards were mailed on May 2. Soft launch took place on May 5 and involved dialing until a total of five interviews had been completed. All remaining English- and Spanish-speaking sampled phone panelists' numbers were dialed throughout the remaining field period. Panelists who take surveys via phone can receive up to six calls from trained SSRS interviewers.

Data quality checks

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

Weighting

The ATP data is weighted in a process that accounts for multiple stages of sampling and nonresponse that occur at different points in the panel survey process. First, each panelist begins with a base weight that reflects their probability of recruitment into the panel. These weights are then calibrated to align with the population benchmarks in the accompanying table to correct for nonresponse to recruitment surveys and panel attrition. If only a subsample of panelists was invited to participate in the wave, this weight is adjusted to account for any differential probabilities of selection.

Among the panelists who completed the survey, this weight is then calibrated again to align with the population benchmarks identified in the accompanying table and 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.

American Trends Panel weighting dimensions

Variable	Benchmark source
Age (detailed)	2023 American Community Survey (ACS)
Age x Gender	
Education x Gender	
Education x Age	
Race/Ethnicity x Education	
Race/Ethnicity x Gender	
Race/Ethnicity x Age	
Born inside vs. outside the U.S. among Hispanics and Asian Americans	
Years lived in the U.S.	
Census region x Metropolitan status	
Volunteerism	2023 CPS Volunteering & Civic Life Supplement
Voter registration	
Frequency of internet use	2024 National Public Opinion Reference Survey (NPORS)
Religious affiliation	
Party affiliation x Race/Ethnicity	
Party affiliation x Age	
Party affiliation among registered voters	

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

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

Sample sizes and margins of error, ATP Wave 170

Group	Unweighted sample size	Plus or minus ...
Total sample	8,937	1.4 percentage points
White evang. Prot.	1,497	3.2 percentage points
White Prot., not evang.	1,130	3.7 percentage points
Black Protestant	617	5.3 percentage points
Catholic	1,666	3.2 percentage points
Jewish	374	8.3 percentage points
Religiously unaffiliated	2,432	2.7 percentage points
Atheist	584	5.4 percentage points
Agnostic	665	4.8 percentage points
Nothing in particular	1,183	3.9 percentage points
Rep/lean Rep	4,050	2.1 percentage points
Dem/lean Dem	4,644	1.9 percentage points
Ages 18-29	865	4.1 percentage points
30-49	2,868	2.3 percentage points
50-64	2,427	2.6 percentage points
65+	2,745	2.5 percentage points

Subgroups for ESSENT battery about what is essential to religious identity

Christian	5,313	1.8 percentage points
White evang. Prot.	1,448	3.3 percentage points
White Prot., not evang.	1,077	3.8 percentage points
Black Protestant	544	5.6 percentage points
Catholic	1,634	3.2 percentage points
Rep/lean Rep Christian	3,028	2.3 percentage points
Dem/lean Rep Christian	2,181	2.7 percentage points
Jewish	369	8.4 percentage points
Religiously unaffiliated	2,432	2.7 percentage points

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

Dispositions and response rates

Final dispositions, ATP Wave 170

	AAPOR code	Total
Completed interview	1.1	8,937
Logged in (web)/Contacted (CATI), but did not complete any items	2.11	107
Started survey; broke off before completion	2.12	44
Never logged on (web)/Never reached on phone (CATI)	2.20	441
Survey completed after close of the field period	2.27	0
Other non-interview	2.30	0
Completed interview but was removed for data quality	2.90	2
Total panelists sampled for the survey		9,531
Completed interviews	I	8,937
Partial interviews	P	0
Refusals	R	151
Non-contact	NC	441
Other	O	2
Unknown household	UH	0
Unknown other	UO	0
Not eligible	NE	0
Total		9,531
AAPOR RR1 = $I / (I+P+R+NC+O+UH+UO)$		94%

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Cumulative response rate, ATP Wave 170

	Total
Weighted response rate to recruitment surveys	11%
% of recruitment survey respondents who agreed to join the panel, among those invited	73%
% of those agreeing to join who were active panelists at start of Wave 170	35%
Response rate to Wave 170 survey	94%
Cumulative response rate	3%

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