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How Americans Feel About Religion's Influence in Government and Public Life

There are sharp partisan divides on whether religion's influence is good or bad and how far that influence should go

BY *Chip Rotolo and Gregory A. Smith*

FOR MEDIA OR OTHER INQUIRIES:

Chip Rotolo, Research Associate

Gregory A. Smith, Senior Associate Director,
Research

Hannah Taber, Communications Manager

202.419.4372

www.pewresearch.org

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About this research

This Pew Research Center report examines the views of U.S. adults on religion's role in public life, including questions about religion's influence in society, Christian nationalism and the relationship of church and state.

Why did we do this?

Pew Research 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](#) and our [religion research](#).

How did we do this?

This analysis includes findings from a survey of 3,592 U.S. adults who are part of the Center's [American Trends Panel \(ATP\)](#). The survey was conducted April 6-12, 2026, and has an overall margin of error of plus or minus 1.9 percentage points.

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

How Americans Feel About Religion's Influence in Government and Public Life

There are sharp partisan divides on whether religion's influence is good or bad and how far that influence should go

Ahead of what the White House is calling a “large-scale revival” meeting on the National Mall devoted to “[rededicating our country as One Nation under God](#),” a new Pew Research Center survey shows that a growing minority of U.S. adults say religion is gaining influence in American life. And more than half say religion plays a positive role in society.

At the same time, most people want churches and other houses of worship to stay out of day-to-day politics and not endorse candidates.

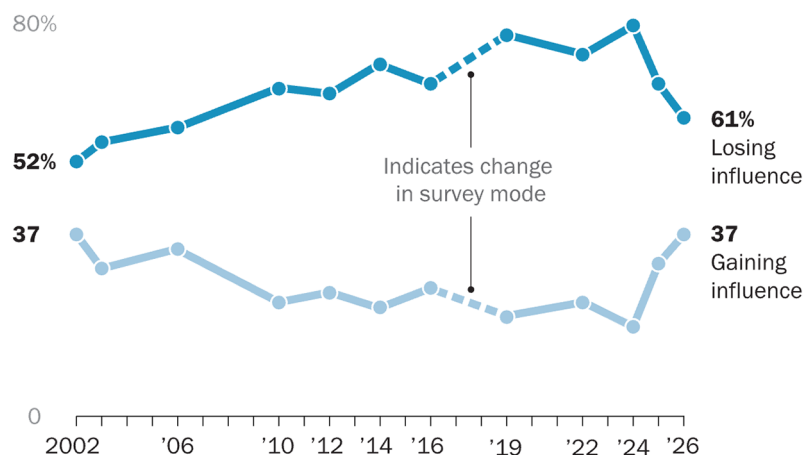
The new survey also finds growing familiarity with the term “Christian nationalism.” Most Americans surveyed now say they have heard at least a little about it.

Support for ideas that are sometimes associated with Christian nationalism is mostly unchanged in recent years. For example, there has been no growth in the shares of Americans who want the government to stop enforcing separation of church and state or who believe that God favors the United States over all countries.

There has, however, been a small uptick in the share of U.S. adults who say the federal government should declare Christianity the nation's official religion: 17% now say this, up from 13% in 2024.

37% of U.S. adults now say religion is gaining influence, the highest share since 2002

% 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 April 6-12, 2026.

“How Americans Feel About Religion's Influence in Government and Public Life”

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On many of these issues, there are sharp partisan divides. For example, Republicans are considerably more likely than Democrats to say religion has a positive influence on American life and to support religion having a prominent role in government and lawmaking.

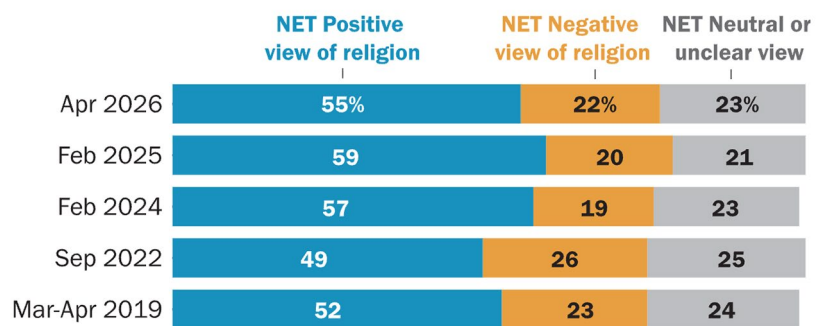
Views on religion's influence in society

Today, 61% of U.S. adults say religion is losing influence in American life, while 37% say it is gaining influence. The share saying religion is gaining influence has risen 19 percentage points in the last two years and is now as high as it has been in Center surveys going back to 2002.

Most people who think religion's influence is growing see this as a good thing. Overall, 55% of U.S. adults express a positive view of religion's role in American life – saying either that religion's influence is growing and this is a good thing (21%) or that its influence is declining and this is a bad thing (34%).

Slightly more than half of U.S. adults have a positive view of religion's influence

U.S. adults' views toward religion's influence on American life



Note: Estimates are based on responses to two questions: whether religion is gaining or losing influence in American life and whether its growing/declining influence is a good or bad thing. The "NET Positive view of religion" figures include those who said religion's influence is growing and this is a good thing, or that it 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 it 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 or did not answer at least one of these questions. Source: Survey of U.S. adults conducted April 6-12, 2026.

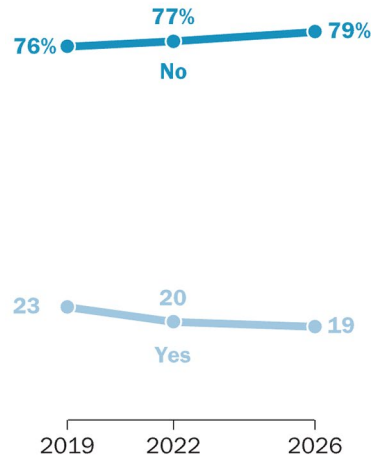
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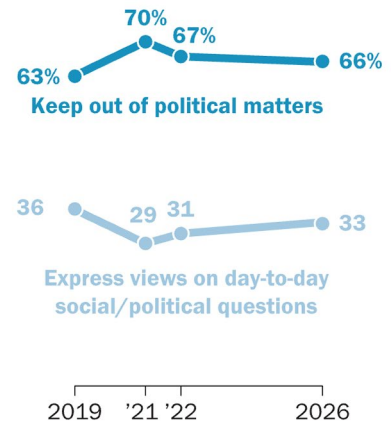
Although views of religion's influence lean positive, most Americans are uneasy with the idea of churches getting directly involved with politics. The vast majority (79%) say churches and other houses of worship should not support candidates in elections. And two-thirds say churches and other houses of worship should keep out of political matters rather than expressing views on day-to-day social and political questions. The public's views on these questions have not changed very much in recent years.

Most Americans think churches should not endorse political candidates

During elections, should churches and other houses of worship come out in favor of one candidate over another?



Should churches and other houses of worship ...



Note: Those who did not answer are not shown.

Source: Survey of U.S. adults conducted April 6-12, 2026.

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Familiarity with ‘Christian nationalism’

The new survey also finds that the public’s familiarity with the term “Christian nationalism” is growing. Since we last asked about it roughly two years ago, there has been a 14 percentage point

Rising share of Americans have heard of or read about ‘Christian nationalism’

% of U.S. adults who they have heard or read ___ about Christian nationalism

	NET At least a little	A great deal	Quite a bit	Some	A little	Nothing at all	No answer
Apr 2026	59%	9%	12%	23%	15%	40%	<1%
Feb 2024	45	6	9	16	14	54	1
Sep 2022	45	5	9	17	14	54	1

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

Source: Survey of U.S. adults conducted April 6-12, 2026.

“How Americans Feel About Religion’s Influence in Government and Public Life”

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increase in the share of U.S. adults who say they have heard or read at least a little about Christian nationalism, from 45% to 59%.

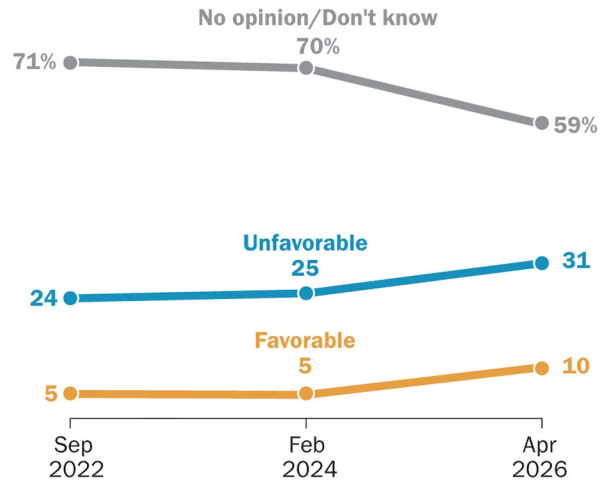
As familiarity with the term has grown, so have both positive *and* negative views of Christian nationalism.

On balance, sentiment toward Christian nationalism remains more negative than positive. Today, 31% of U.S. adults say they have an unfavorable view of Christian nationalism (up 6 percentage points since 2024), while 10% view it favorably (up 5 points).

But the majority of Americans (59%) still say they've never heard of Christian nationalism (40%), don't know enough to express an opinion (11%), or have neither a favorable nor an unfavorable view (8%).

10% of U.S. adults now express a favorable view of Christian nationalism, 31% unfavorable

% of U.S. adults who say they have ___ views of Christian nationalism



Note: Figures may not add to 100% due to rounding. The “No opinion/Don't know” figures include people who say they have neither a favorable nor unfavorable view of Christian nationalism, who say they don't know how they feel about Christian nationalism, who say they have never heard or read about Christian nationalism, or who didn't answer the questions about whether they have heard of Christian nationalism or whether they view it favorably or unfavorably. Refer to topline and detailed tables for more information.

Source: Survey of U.S. adults conducted April 6-12, 2026.

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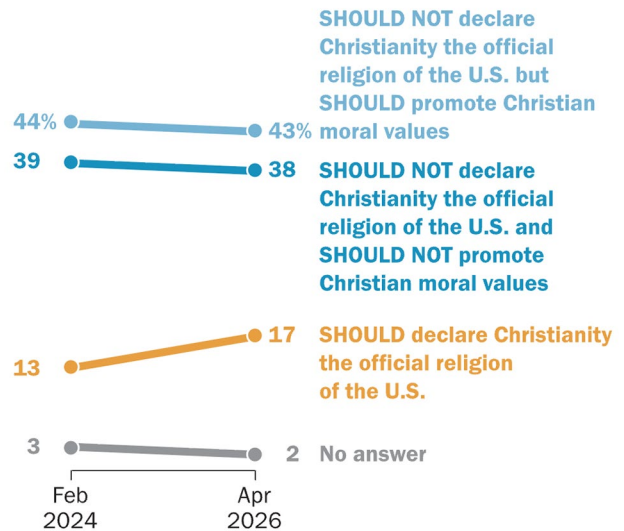
Views on church-state issues

The survey also finds a small increase in the percentage of Americans who say they want the government to declare Christianity the nation's official religion. Overall, 17% of U.S. adults now express this view, up from 13% in 2024. Among Republicans and independents who lean toward the GOP, 27% now favor making Christianity the official religion of the U.S., up 6 points in roughly two years.

Yet most Americans continue to reject the idea that Christianity should be the nation's official religion. Instead, they say either that the government should promote Christian moral values without making Christianity the official religion (43%) or that the government should neither establish an official religion nor promote Christian values (38%).

17% of U.S. adults now say they want Christianity to be the official religion of the U.S.

% of U.S. adults who say the federal government ...



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

Source: Survey of U.S. adults conducted April 6-12, 2026.

"How Americans Feel About Religion's Influence in Government and Public Life"

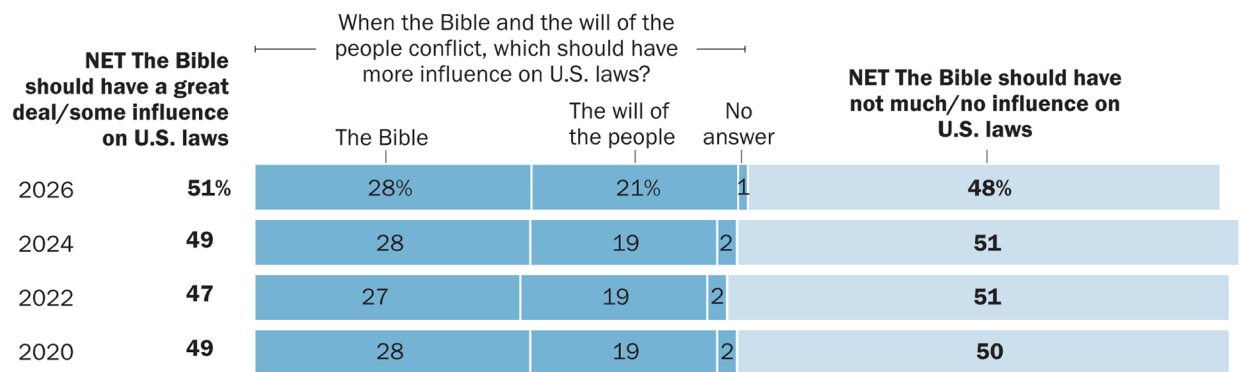
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On other questions about ideas sometimes associated with Christian nationalism, we see minimal movement in public opinion.

The share of Americans who say they want the Bible to influence U.S. laws and that the Bible should take priority over the will of the people is the same now as when we first asked about this in 2020.

No sign of increase in share of public who want the Bible to guide U.S. laws

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



Note: Those who did not answer the question about how much influence the Bible should have on U.S. laws are not shown.

Source: Survey of U.S. adults conducted April 6-12, 2026.

"How Americans Feel About Religion's Influence in Government and Public Life"

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Similarly, the share who say God favors the U.S. over all other countries has not changed since 2021.

There has been a decline (from 19% in 2021 to 13% in 2026) in the share of Americans who want the government to *stop* enforcing separation of church and state, with a corresponding rise in the share expressing a neutral view or no opinion on this question. But the percentage of Americans who say the government *should* enforce separation of church and state has remained essentially flat and now stands at 54%.

The new survey finds that 52% of U.S. adults think

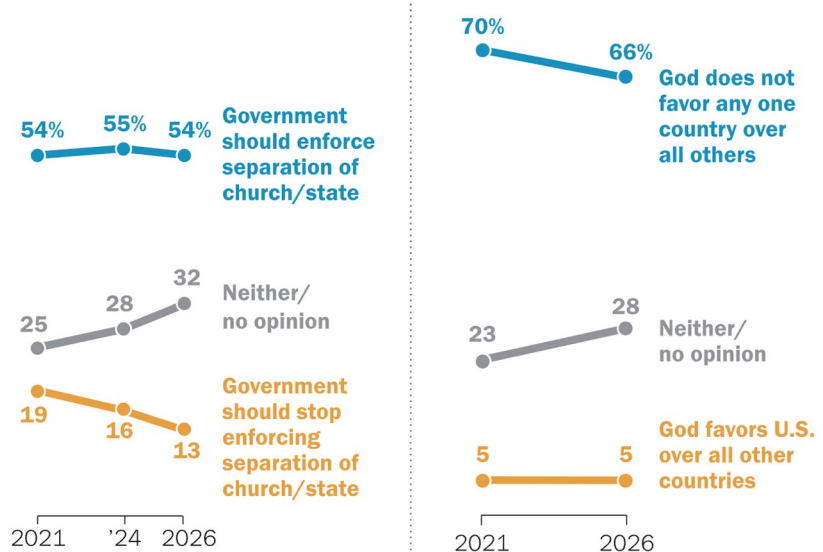
“conservative Christians have gone too far in trying to push their religious values in the government and public schools.”

In response to a separate question, 48% say “liberals who are not religious have gone too far in trying to keep religious values out of the government and public schools.” Nearly one-in-five Americans (18%) agree with both assertions, saying that *both* conservative Christians *and* secular liberals have gone too far pushing their respective points of view.

These are among the key findings on views of religion in public life from a nationally representative Pew Research Center survey conducted April 6-12, 2026, among 3,592 U.S. adults. The survey is part of [a long line](#) of Center analyses exploring the intersection of religion, politics and society. Additional details about how religious groups answered the questions we asked and estimates for the full set of response categories are in the [detailed tables](#).

13% of Americans now say the government should stop enforcing separation of church and state

% of U.S. adults who say



Note: Those who did not answer are not shown.

Source: Survey of U.S. adults conducted April 6-12, 2026.

“How Americans Feel About Religion’s Influence in Government and Public Life”

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How Republicans and Democrats view religion's influence

Rising shares of both Republicans and Democrats think religion is gaining influence in American life: 43% of Republicans now say this (up 28 percentage points since 2024) along with 34% of Democrats (up 14 points).

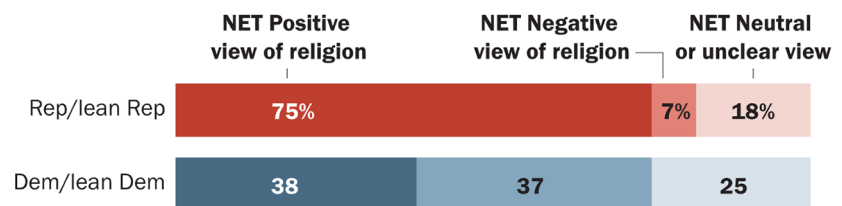
But the survey also reveals deep partisan gaps about whether religion's growing influence is a good or bad thing and about how far religion should extend into government and politics.

Views on whether religion's role is positive or negative

When we combine responses about whether religion is gaining or losing influence and whether that's a good or bad thing, we see that 75% of Republicans and independents who lean toward the GOP express a positive view of religion's influence in American life. This is nearly double the share of Democrats and Democratic leaners who do so (38%). Today, Democrats are about as likely to express a negative view of religion's role in society (37%) as to express a positive view (38%).

Large political party differences on whether religion's influence in American life is positive or negative

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: Estimates are based on responses to two questions: whether religion is gaining or losing influence in American life and whether its growing/declining influence is a good or bad thing. The "NET Positive view of religion" figures include those who said religion's influence is growing and this is a good thing, or that it 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 it 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 or did not answer at least one of these questions. Source: Survey of U.S. adults conducted April 6-12, 2026.

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Views on Christianity in government and national politics

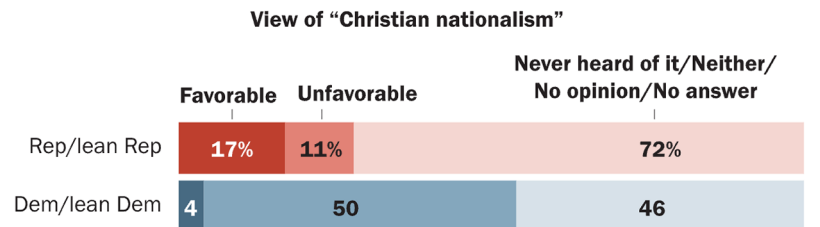
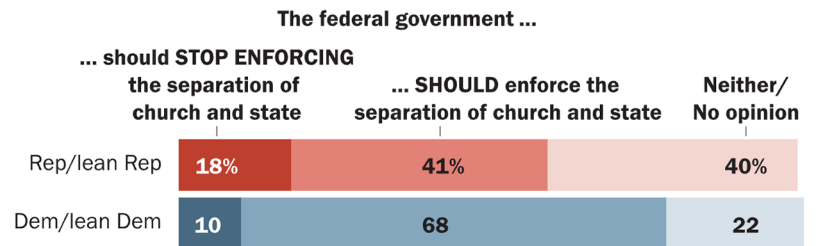
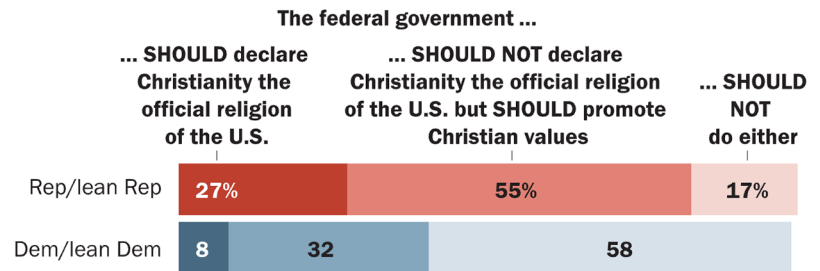
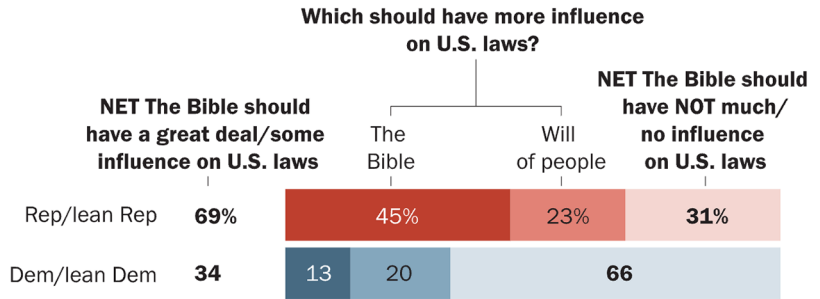
Republicans and Democrats also differ over how much the government should embrace Christianity. For example, most Republicans say the Bible should have at least *some* influence on U.S. laws, including 45% who say that when the Bible conflicts with the will of the people, the Bible should have more influence. By contrast, two-thirds of Democrats say the Bible should have little or no influence on U.S. laws.

Republicans are also more likely than Democrats to say that Christianity should be the nation’s official religion, or that the government should *not* declare Christianity the official religion but *should* promote Christian moral values. Most Democrats say the government shouldn’t do either of these things.

Additionally, most Democrats (68%) say the federal government should enforce the separation of church and state. Republicans aren’t so sure: 41% say the government should

Big partisan differences on how much the government should embrace Christianity

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



Note: Those who did not answer are not shown. Figures may not add to subtotals indicated due to rounding.

Source: Survey of U.S. adults conducted April 6-12, 2026.

“How Americans Feel About Religion’s Influence in Government and Public Life”

PEW RESEARCH CENTER

enforce the separation of church and state, but 18% say the government should *stop* enforcing the separation of church and state and 40% express no opinion or choose neither option.

Democrats are also far more likely than Republicans to express an unfavorable view of Christian nationalism. Republicans, by contrast, are more likely than Democrats to say they view Christian nationalism favorably and far more likely to say they have never heard of it or to express no opinion.

Views on how churches and other houses of worship engage with politics

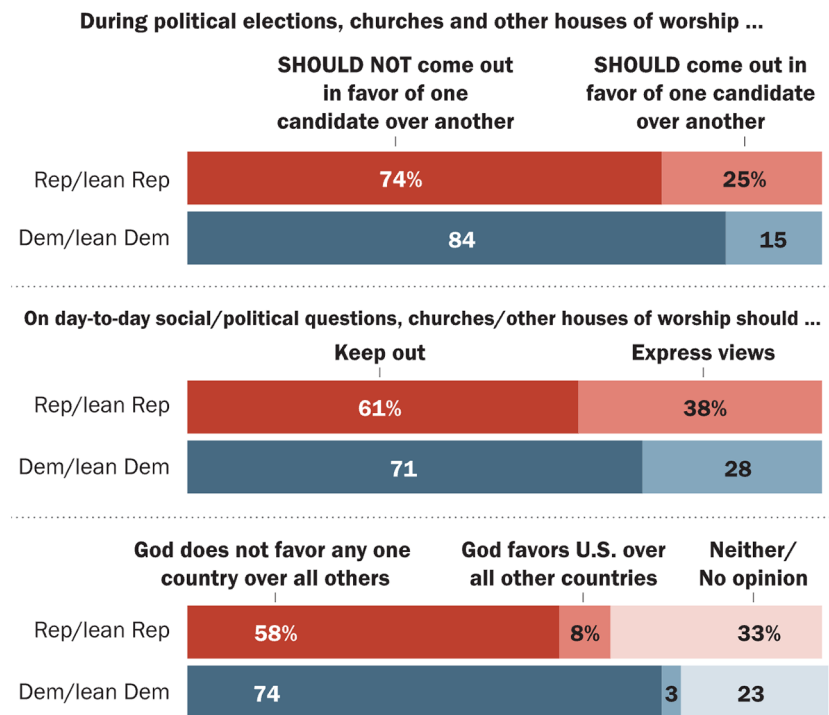
Despite these partisan differences in views about religion’s role in public life, there is substantial agreement in both parties about how churches and other houses of worship should engage – or not engage – with politics.

Large majorities of both Republicans and Democrats say churches and other houses of worship should not endorse candidates in elections. And most people in both parties say churches and other houses of worship should keep out of political matters in general.

Meanwhile, relatively few Republicans (8%) and Democrats (3%) think God favors the U.S. over all other countries. Majorities in both parties say God does not favor any one country over all others.

Most Republicans and Democrats agree that churches should not endorse political candidates

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



Source: Survey of U.S. adults conducted April 6-12, 2026. "How Americans Feel About Religion’s Influence in Government and Public Life"

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How religious groups think about religion's influence

On many of the survey's questions, White evangelical Protestants stand out as the religious group most likely to express positive views of religion's role in society; to say the Bible should play a prominent role in U.S. lawmaking; to support declaring Christianity the nation's official religion; and to express a favorable view of Christian nationalism.

But White evangelicals aren't alone in taking a positive view of religion's role in society. Most Catholics, White nonevangelical Protestants and Black Protestants say the same.

How large U.S. religious groups view religion's influence in American life, 'Christian nationalism'

% of U.S. adults who have ...

	NET Positive view of religion	NET Negative view of religion	NET Neutral or unclear view
White evangelical Protestant	87%	3%	9%
Black Protestant	69	12	19
White Prot., not evang.	65	13	22
Catholic	65	12	22
Religiously unaffiliated	21	46	33
	Favorable view of "Christian nationalism"	Unfavorable view of "Christian nationalism"	Never heard of it/No opinion/Unclear
White evangelical Protestant	20%	18%	62%
Black Protestant	8	19	73
White Prot., not evang.	5	28	67
Catholic	10	20	70
Religiously unaffiliated	5	48	47

Note: Figures may not add to 100% due to rounding. Estimates of positive/negative views of religion are based on responses to two questions: whether religion is gaining or losing influence in American life and whether its growing/declining influence is a good or bad thing. The "NET Positive view of religion" figures include those who said religion's influence is growing and this is a good thing, or that it 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 it 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 or did not answer at least one of these questions.

Source: Survey of U.S. adults conducted April 6-12, 2026.

"How Americans Feel About Religion's Influence in Government and Public Life"

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The survey also shows that nearly half of Black Protestants and a quarter of Catholics and White nonevangelical Protestants say the Bible should take precedence if it conflicts with the will of the people. And roughly half or more in all the Christian categories we can analyze say the government should at least promote Christian moral values, even if they do not think the government should declare the U.S. a Christian nation.

3 in 10 White evangelicals say the government should declare Christianity the official national religion

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

	NET The Bible should have a great deal/some influence on U.S. laws	When Bible and the will of the people conflict with each other, which should have more influence?			NET The Bible should have not much/no influence on U.S. laws
		The Bible	Will of people	No answer	
White evang. Prot.	85%	62%	21%	2%	15%
Black Protestant	71	45	24	2	28
White Prot., not evang.	53	24	27	1	47
Catholic	55	24	30	1	43
Religiously unaffiliated	23	7	15	<1	77

	The federal government ...		
	SHOULD declare Christianity the official religion of the U.S.	SHOULD NOT declare Christianity the official religion of the U.S. but SHOULD promote Christian moral values	SHOULD NOT do either
White evang. Prot.	31%	57%	10%
Black Protestant	21	49	24
White Prot., not evang.	20	51	29
Catholic	15	52	32
Religiously unaffiliated	6	27	65

	The federal government ...		
	Should STOP ENFORCING separation of church and state	Should ENFORCE separation of church and state	Neither/No opinion
White evang. Prot.	24%	40%	36%
Black Protestant	18	39	41
White Prot., not evang.	11	54	34
Catholic	16	49	35
Religiously unaffiliated	6	69	25

Note: Figures may not add to subtotals indicated due to rounding. Those who did not answer are not shown. White and Black adults include those who report being only one race and are not Hispanic.

Source: Survey of U.S. adults conducted April 6-12, 2026.

“How Americans Feel About Religion’s Influence in Government and Public Life”

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Majorities of people in every religious category we can analyze say churches and other houses of worship should refrain from endorsing candidates.

More broadly, most people who are religiously unaffiliated – atheists, agnostics or people saying their religion is “nothing in particular” – as well as most Catholics and White nonevangelical Protestants also say churches and other houses of worship should keep out of day-to-day social and political issues. By comparison, White evangelicals and Black Protestants are more divided, with substantial shares in each group saying churches and other houses of worship should express their views on social and political matters.

The survey included respondents of many other religious backgrounds, including Jews, Muslims, members of the Church of

Jesus Christ of Latter-day Saints (widely known as Mormons), Hindus and Buddhists. But there are [not enough respondents from these smaller groups](#) to report on their answers separately.

Majorities in every religious group analyzed say churches should not endorse political candidates

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

	During political elections, churches and other houses of worship ...		
	SHOULD NOT come out in favor of one candidate over another	SHOULD come out in favor of one candidate over another	No answer
White evang. Prot.	66%	32%	2%
Black Protestant	65	32	3
White Prot., not evang.	87	13	<1
Catholic	84	15	1
Religiously unaffiliated	85	12	2
	On day-to-day social/political questions, churches/other houses of worship should ...		
	Keep out	Express views	No answer
White evang. Prot.	46%	53%	2%
Black Protestant	55	45	1
White Prot., not evang.	76	23	1
Catholic	67	32	1
Religiously unaffiliated	77	22	1
	God does not favor any one country over all others	God favors U.S. over all other countries	Neither/No opinion
White evang. Prot.	63%	7%	29%
Black Protestant	72	6	21
White Prot., not evang.	75	4	21
Catholic	72	5	22
Religiously unaffiliated	59	3	37

Note: Figures may not add to 100% due to rounding. Those who did not answer the question about whether God favors the U.S. are not shown. White and Black adults include those who report being only one race and are not Hispanic.

Source: Survey of U.S. adults conducted April 6-12, 2026.

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Primary researchers

Chip Rotolo, *Research Associate*

Gregory A. Smith, *Senior Associate Director, Research*

Research team

Alan Cooperman, *Director, Religion Research*

Besheer Mohamed, *Principal Researcher*

Becka A. Alper, *Senior Researcher*

Patricia Tevington, *Research Associate*

Asta Kallo, *Research Assistant*

Meghan Rustemeyer, *Research Assistant*

Methods team

Ashley Amaya, *Associate Director, Survey Methods*

Andrew Mercer, *Principal Methodologist*

Courtney Kennedy, *Vice President, Methods and Innovation*

Dorene Asare-Marfo, *Senior Panel Manager*

Dana Popky, *Associate Panel Manager*

Anna Brown, *Research Methodologist*

Arnold Lau, *Research Methodologist*

Editorial and graphic design

Jeff Diamant, *Senior Writer/Editor*

Peter Bell, *Associate Director, Design and UX*

Rebecca Leppert, *Writer/Editor*

David Kent, *Editorial Specialist*

Bill Webster, *Senior Information Graphics Designer*

Communications and web publishing

Justine Coleman, *Associate Digital Producer*

Hannah Taber, *Communications Manager*

Maya Pottiger, *Communications Associate*

Methodology

The American Trends Panel survey methodology

Overview

Data in this report comes from Wave 191 of the American Trends Panel (ATP), Pew Research Center’s nationally representative panel of randomly selected U.S. adults. The survey was conducted April 6-12, 2026. A total of 3,592 panelists responded out of 3,775 who were sampled, for a survey-level response rate of 95%.

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 3,592 respondents is plus or minus 1.9 percentage points.

The survey includes [oversamples](#) of non-Hispanic Asian adults, White evangelical Protestants who attend church monthly, White nonevangelical Protestants who attend church monthly, Black Protestants who attend church monthly and Catholics who attend church monthly 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.

SSRS conducted the survey for Pew Research Center via online (n=3,491) and live telephone (n=101) 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

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

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”) 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. It featured a stratified random sample from the ATP from which the following groups were oversampled: non-Hispanic Asian adults, White evangelical Protestants who attend church monthly, White nonevangelical Protestants who attend church monthly, Black Protestants who attend church monthly and Catholics who attend church monthly.

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.

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 \$15 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.

² Email pewsurveys@pewresearch.org.

Data collection protocol

The data collection field period for this survey was April 6-12. Surveys were conducted via self-administered web survey or by live telephone interviewing.

For panelists who take surveys online:³ Postcard notifications were mailed to a subset on April 6.⁴ 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 April 6. All remaining English- and Spanish-speaking sampled online panelists were included in the full launch and were sent an invitation on April 7.

Invitation and reminder dates for web respondents, ATP Wave 191

	Soft launch	Full launch
Initial invitation	April 6, 2026	April 7, 2026
First reminder	April 9, 2026	April 9, 2026
Final reminder	April 11, 2026	April 11, 2026

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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 April 3. Soft launch took place on April 6 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

³ 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.

⁴ 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.

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)	2024 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
Frequency of internet use	2025 National Public Opinion Reference Survey (NPORS)
Religious affiliation	
Party affiliation x Race/Ethnicity	
Party affiliation x Age	
Validated 2024 presidential election turnout and vote choice	Candidate vote share is based on official results from the Federal Election Commission. Turnout is based on estimates from the Election Lab at the University of Florida. The size of the voting-eligible population is based on the 2023 ACS.

Note: Estimates from the ACS are based on noninstitutionalized adults. For weighting to the 2024 presidential election results, panelists are considered validated voters if their self-report of having voted was confirmed after matching to a national voter registry.

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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 191

Group	Unweighted sample size	Plus or minus ...
Total sample	3,592	1.9 percentage points
Protestant	1,636	2.9 percentage points
White evangelical	486	5.1 percentage points
White, not evangelical	500	5.2 percentage points
Black Protestant	377	6.8 percentage points
Catholic	681	4.5 percentage points
White Catholic	376	5.9 percentage points
Hispanic Catholic	194	8.1 percentage points
Religiously unaffiliated	893	3.7 percentage points
Atheist	177	8.2 percentage points
Agnostic	201	7.6 percentage points
Nothing in particular	515	4.9 percentage points
Rep/lean Rep	1,572	2.9 percentage points
Dem/lean Dem	1,874	2.7 percentage points

Note: This survey includes oversamples of non-Hispanic Asian adults, White evangelical Protestants who attend church monthly, White nonevangelical Protestants who attend church monthly, Black Protestants who attend church monthly and Catholics who attend church monthly. Unweighted sample sizes do not account for the sample design or weighting and do not describe a group's contribution to weighted estimates. Refer to the Sample design and Weighting sections above for details.

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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 191

	AAPOR code	Total
Completed interview	1.1	3,592
Logged in (web) / Contacted (CATI), but did not complete any items	2.11	36
Started survey; broke off before completion	2.12	14
Never logged on (web) / Never reached on phone (CATI)	2.20	130
Survey completed after close of the field period	2.27	0
Other noninterview	2.30	0
Completed interview but was removed for data quality	2.90	3
Total panelists sampled for the survey		3,775
Completed interviews	I	3,592
Partial interviews	P	0
Refusals	R	50
Noncontact	NC	130
Other	O	3
Unknown household	UH	0
Unknown other	UO	0
Not eligible	NE	0
Total		3,775
$AAPOR\ RR1 = I / (I+P+R+NC+O+UH+UO)$		95%

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Cumulative response rate, ATP Wave 191

	Total
Weighted response rate to recruitment surveys	12%
% of recruitment survey respondents who agreed to join the panel, among those invited	74%
% of those agreeing to join who were active panelists at start of Wave 191	40%
Response rate to Wave 191 survey	95%
Cumulative response rate	3%

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