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# Evangelicals Rally to Trump, Religious ‘Nones’ Back Clinton

*Declining share of U.S. public says it is important for president to have strong religious beliefs*

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# Evangelicals Rally to Trump, Religious 'Nones' Back Clinton

*Declining share of U.S. public says it is important for president to have strong religious beliefs*

Evangelical voters are rallying strongly in favor of Republican presidential candidate Donald Trump. Indeed, the latest Pew Research Center survey finds that despite the professed wariness toward Trump among many high-profile evangelical Christian leaders, evangelicals as a whole are, if anything, even more strongly supportive of Trump than they were of Mitt Romney at a similar point in the 2012 campaign. At that time, nearly three-quarters of white evangelical Protestant registered voters said they planned to vote for Romney, including one-quarter who “strongly” supported him.<sup>1</sup> Now, fully 78% of white evangelical voters say they would vote for Trump if the election were held today, including about a third who “strongly” back his campaign.

Meanwhile, religiously unaffiliated voters – those who describe their religion as “atheist,” “agnostic” or “nothing in particular” – are lining up behind Hillary Clinton over Trump, much as they supported Barack Obama over Romney in 2012. Two-thirds of religiously unaffiliated registered voters say they would vote for Clinton if the election were held today, just as two-thirds intended to vote for Obama at a similar point in the 2012 campaign.<sup>2</sup> Religious “nones” are, however, somewhat less enthusiastic about Clinton’s candidacy (26% now strongly support her) than they were about Obama in June 2012 (37%).

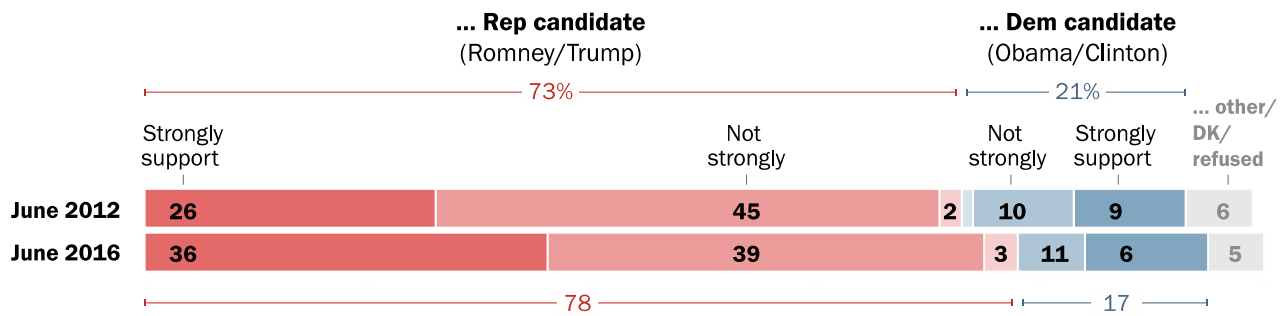
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<sup>1</sup> On Election Day, exit polls conducted by the National Election Pool found that 79% of white evangelical Protestants voted for Romney over Obama. For more details, see the Pew Research Center’s report “[How the Faithful Voted: 2012 Preliminary Analysis.](#)”

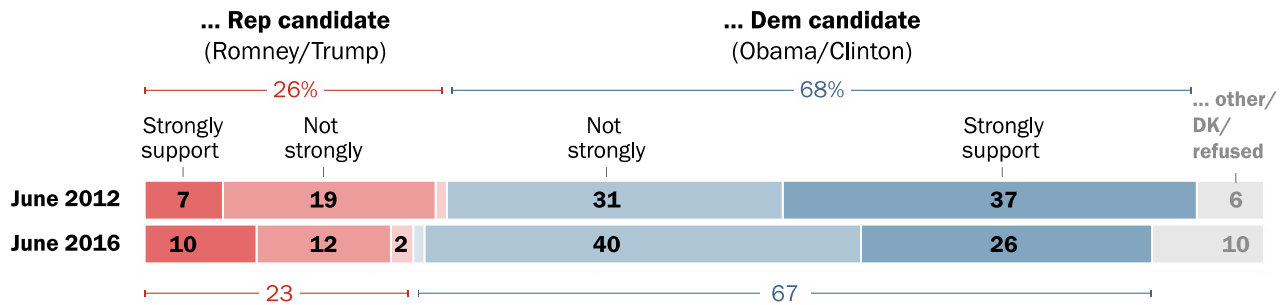
<sup>2</sup> On Election Day, exit polls conducted by the National Election Pool found that 70% of religious “nones” voted for Obama over Romney. For more details, see the Pew Research Center’s report “[How the Faithful Voted: 2012 Preliminary Analysis.](#)”

## Trump support among white evangelical voters on par with Romney in 2012; Clinton support among religious ‘nones’ on par with Obama

Among registered voters who are **white evangelical Protestants**, % who would vote for ...



Among registered voters who are **religiously unaffiliated**, % who would vote for ...



Note: Support includes those who “lean” toward a candidate. Figures may not add to 100% due to rounding.

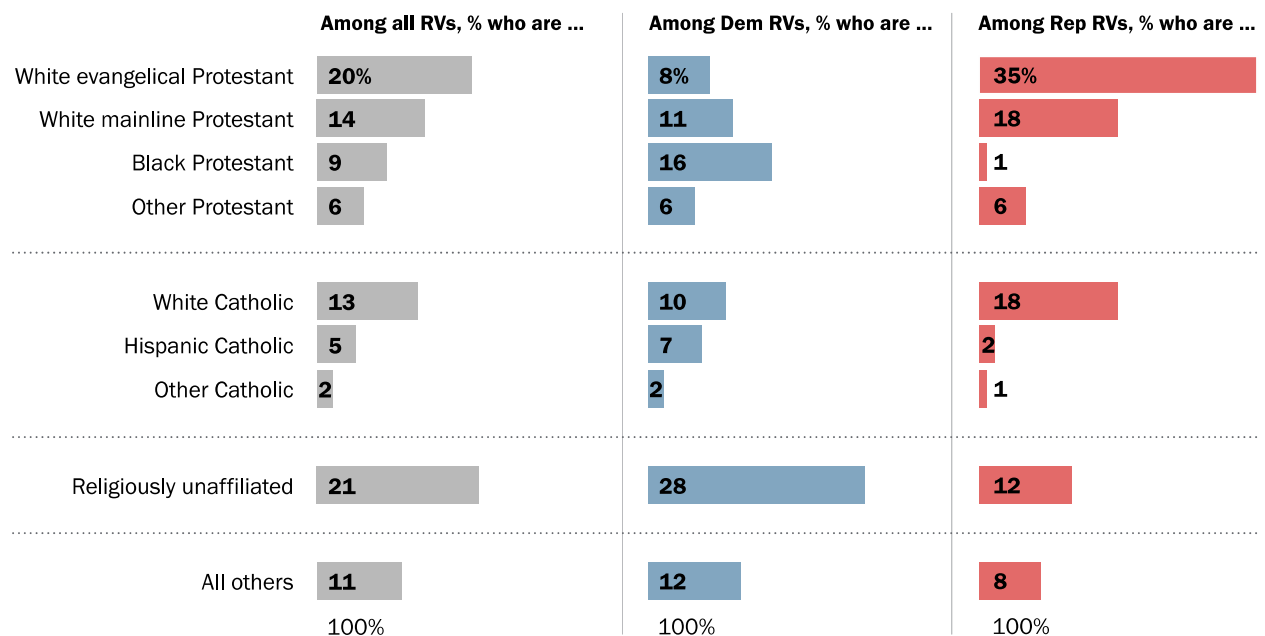
Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Considering both groups are quite large, the votes of white evangelical Protestants and religious “nones” could be important to the outcome of the 2016 election. White evangelical Protestants make up one-fifth of all registered voters in the U.S. and roughly one-third of all voters who say they identify with or lean toward the Republican Party. Religious “nones,” who have been [growing rapidly](#) as a share of the U.S. population, now constitute one-fifth of all registered voters and more than a quarter of Democratic and Democratic-leaning registered voters.<sup>3</sup>

## One-third of GOP voters are white evangelicals; more than a quarter of Democratic voters are religious ‘nones’

### Religious profile of registered voters



Note: Based on U.S. registered voters. “Dem” includes Democratic and Democratic-leaning registered voters and “Rep” includes Republican and Republican-leaning voters. The “Other Protestant” category includes other minority Protestants as well as Protestants who declined to provide their race and a few white Protestants who were not asked the evangelical/born-again question. The “Other Catholic” category includes other minority Catholics as well as Catholics who declined to provide their race. The “All others” category includes Mormons, Orthodox Christians, Jews, Muslims, Buddhists, Hindus, members of other faiths, and those who decline to provide their religion; individually, each of these groups accounts for 2% or less of all registered voters.

Source: Aggregated Pew Research Center surveys conducted January-June 2016.

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<sup>3</sup> While religious “nones” have been growing rapidly as a share of the *overall population*, their growth in the *electorate* has been much more modest. In the 2012 National Election Pool exit poll conducted among voters, 12% described their religion as “none,” which was unchanged since 2008. For more details, see the Pew Research Center’s report “[How the Faithful Voted: 2012 Preliminary Analysis.](#)”

Both groups, furthermore, have leaned firmly toward one side or the other in recent elections. Nearly eight-in-ten white evangelical voters ultimately cast ballots for Romney over Obama in 2012, [according to exit polls](#), despite some [questions about whether Romney's Mormon identity](#) would raise concerns among evangelicals. Seven-in-ten religious “nones” voted for Obama.

During the current campaign, however, there has been ample reason to wonder whether white evangelicals' strong support for Republicans and the affinity for Democrats among religious “nones” might waver. Many evangelical leaders, for instance, [have suggested](#) that supporting Trump for president is incompatible with evangelical principles and beliefs (though [some have since reconsidered](#) and are now supporting Trump). And in the current survey, 55% of white evangelical voters say they are dissatisfied with the choice of presidential candidates.

The survey also confirms that white evangelical Republicans who supported someone other than Trump during the primaries are much less strongly supportive of him in the general election than are evangelical Republicans who wanted to see Trump get their party's nomination. But big majorities of both groups – including 93% of Republican and Republican-leaning white evangelical Protestant voters who wanted someone other than Trump to get the GOP nomination – say that if they had to choose today, they would vote for Trump over Clinton.

On the Democratic side, religious “nones” were among the strongest supporters of Bernie Sanders [during the primaries](#), and some [observers have wondered](#) whether Sanders' supporters would support Clinton during the general election. But here again, even among religious “nones” who supported Sanders over Clinton, nearly nine-in-ten (87%) say they would prefer Clinton over Trump if they had to make that choice today.

While many evangelical voters say they “strongly” support Trump over Clinton, this does not necessarily mean Trump is their ideal choice for president or that they are convinced he shares their religious convictions. In the current survey, 42% of white evangelicals say it will be difficult to choose between Trump and Clinton because *neither one* would make a good president. And a [January Pew Research Center poll](#) found that 44% of white evangelical Republicans view Trump as “not too” or “not at all” religious.

### Among GOP evangelicals and Democratic ‘nones,’ big enthusiasm gap between those who supported their party’s nominee in primaries and others

Among Rep/lean Rep white evangelical RVs who wanted ...

	Trump nominated %	Other candidate %
<b>Would vote Trump over Clinton</b>	<b>97</b>	<b>93</b>
Strongly support Trump	75	27
Not strongly	20	61
Don't know how strongly	2	5
<b>Would vote Clinton over Trump</b>	<b>1</b>	<b>2</b>
Strongly support Clinton	0	0
Not strongly	1	2
Don't know how strongly	0	0
<b>Other/don't know/refused</b>	<b>2</b>	<b>5</b>
	<b>100</b>	<b>100</b>
Sample size	98	146

Among Dem/lean Dem religiously unaffiliated RVs who wanted ...

	Clinton nominated %	Sanders nominated %
<b>Would vote Trump over Clinton</b>	<b>1</b>	<b>7</b>
Strongly support Trump	1	2
Not strongly	0	4
Don't know how strongly	0	1
<b>Would vote Clinton over Trump</b>	<b>99</b>	<b>87</b>
Strongly support Clinton	75	12
Not strongly	23	75
Don't know how strongly	1	1
<b>Other/don't know/refused</b>	<b>0</b>	<b>6</b>
	<b>100</b>	<b>100</b>
Sample size	97	118

Note: Based on registered voters.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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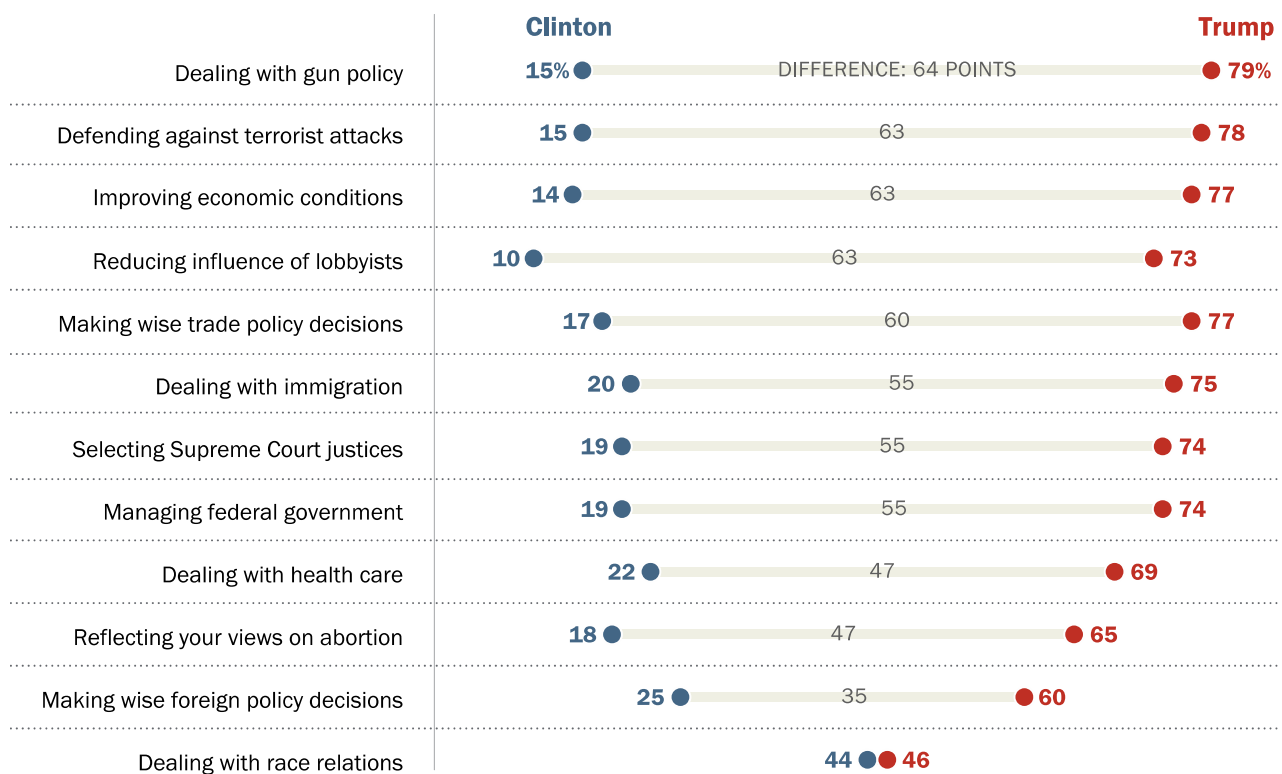


But even if many evangelicals do not think he shares their religious commitment, most *do* think that Trump understands the needs of people like them. Indeed, fully six-in-ten white evangelical voters (61%) say they think Trump understands their needs “very” or “fairly” well, while just 24% say this about Clinton.

Evangelicals also overwhelmingly prefer Trump to Clinton when it comes to handling a wide variety of specific issues, from gun policy to the economy, terrorism, immigration and abortion.

### White evangelical voters prefer Trump to Clinton on almost every issue

*Which candidate would do a better job of ...*



Note: Based on white evangelical Protestant registered voters.  
 Source: Survey conducted June 15-26, 2016, among U.S. adults.  
 “Evangelicals Rally to Trump, Religious ‘Nones’ Back Clinton”

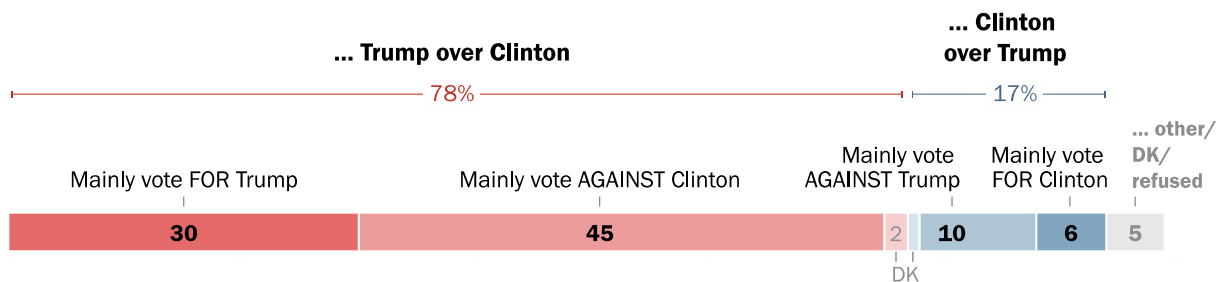
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At the same time, the survey also shows that evangelicals' support for Trump is driven at least as much by opposition to Clinton as it is by confidence in Trump. Indeed, white evangelicals who say they would choose Trump mainly as a vote *against* Clinton outnumber those who say their choice is mainly one *for* Trump by a 45% to 30% margin.

This is not the first time evangelicals have rallied to a Republican candidate's side mainly as a matter of opposition to the Democratic candidate rather than as a vote of confidence for the GOP nominee. In June 2012, for instance, 44% of white evangelical voters said they would vote for Romney mainly as a vote *against* Obama, while just 23% said they would support the GOP candidate mainly as a vote *for* Romney.

### Evangelicals' election choices driven more by opposition to Clinton than support for Trump

Among registered voters who are *white evangelical Protestants*, % who would vote for ...



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

Source: Survey conducted June 15-26, 2016, among U.S. adults.  
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The strong support for Trump seen among white evangelical voters and the weaker support (relative to 2012) for Clinton among religious “nones” reflect broader trends among Republicans and Democrats. On balance, Republican voters as a whole support Trump somewhat more strongly than they did Romney at a similar point in the 2012 campaign, while Democrats’ support for Clinton is more lukewarm than it was for Obama in 2012. Despite these shifts, however, among registered voters overall, the survey finds that in a two-way contest between Clinton and Trump, Clinton leads by a 51% to 42% margin.

### On balance, Republicans more strongly supportive of Trump than Romney, Democrats less strongly supportive of Clinton than Obama

	Among Rep/lean Rep registered voters		Among Dem/lean Dem registered voters	
	June 2012	June 2016	June 2012	June 2016
	%	%	%	%
<b>Would vote GOP candidate (Romney/Trump)</b>	<b>88</b>	<b>85</b>	<b>8</b>	<b>5</b>
Strongly support	37	41	1	1
Not strongly	50	42	6	3
Don't know how strongly	2	2	<1	<1
<b>Would vote Dem candidate (Obama/Clinton)</b>	<b>9</b>	<b>8</b>	<b>90</b>	<b>91</b>
Strongly support	2	1	58	45
Not strongly	6	6	31	45
Don't know how strongly	0	<1	1	2
<b>Other/don't know/refused</b>	<b>3</b>	<b>6</b>	<b>2</b>	<b>4</b>
	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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The survey also shows that large numbers of both Clinton and Trump supporters view their choice as more of a vote *against* the opposition candidate rather than an expression of support *for* their candidate. Furthermore, overall satisfaction with the choice of candidates is at its lowest point since 1992, with roughly four-in-ten voters (41%) saying the choice between Clinton and Trump is a tough one because neither would make a good president.

The latest survey by the Pew Research Center was conducted on cellphones and landlines from June 15-26 among 2,245 adults, including 1,655 registered voters. The survey’s overall findings about the state of the 2016 presidential race were previously released in the Pew Research Center’s July 7 report “[2016 Campaign: Strong Interest, Widespread Dissatisfaction.](#)” This new report provides a detailed look at the *religious dynamics* of the 2016 campaign, and it also includes new data on views about religion’s role in American public life.

With 1,655 interviews among registered voters, the new survey makes it possible to examine the current political preferences of members of the nation's largest religious groups.<sup>4</sup> It shows that like religious "nones," black Protestants are firmly in Clinton's corner. Catholics also lean toward Clinton, though they are sharply divided along racial and ethnic lines; Hispanic Catholics overwhelmingly favor Clinton over Trump, while white Catholics are evenly divided between those who prefer Trump and those who favor Clinton. Half of white mainline Protestants prefer Trump (50%), while about four-in-ten (39%) favor Clinton.

Support for Clinton among black Protestants and Hispanic Catholics mirror the preference for the Democratic candidate [among blacks and Hispanics overall](#).

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### Like religious 'nones,' black Protestants strongly favor Clinton

*% of registered voters in each group who say they would vote for or lean toward \_\_\_\_\_ if the 2016 presidential election were held today*

	Trump %	Clinton %	Other / don't know %
Protestant	55	38	7=100
White evangelical	78	17	5
White mainline	50	39	11
Black Protestant	8	89	4
Catholic	39	56	5
White Catholic	50	46	4
Hispanic Catholic	16	77	6
Religiously unaffiliated	23	67	10

Note: Based on registered voters.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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<sup>4</sup> The survey included fewer than 100 interviews with registered voters who identify with religions other than Protestantism or Catholicism (e.g., Mormons, Jews, Muslims, Buddhists, Hindus and others), which prevents analysis of these groups' political preferences.

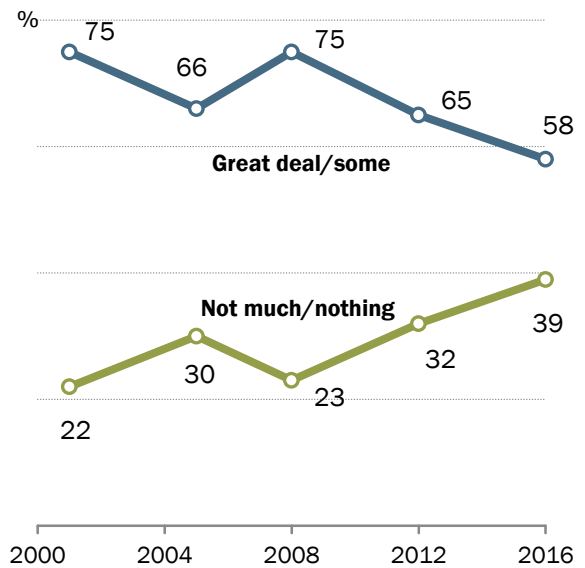
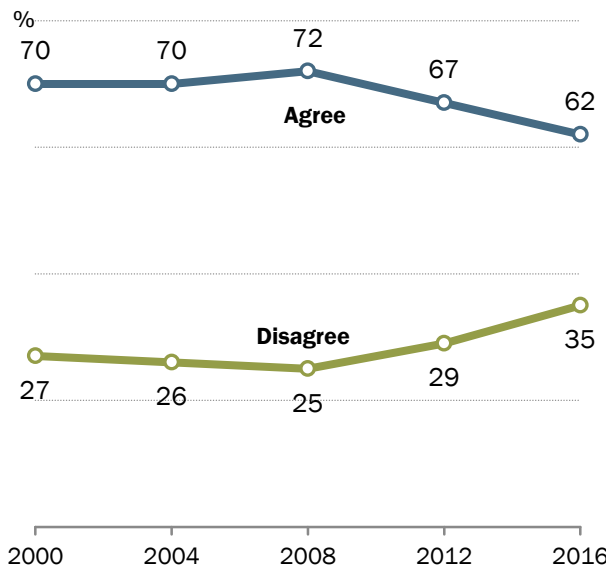
The survey also shows that a declining share of Americans say they want a president with firm religious convictions. Today, just 62% of U.S. adults say it is important to them that the president have strong religious beliefs, down from 67% in 2012 and 72% in 2008. This change may partly reflect a coming to terms on the part of Republicans who have nominated a presidential candidate who is widely viewed as not particularly religious. Indeed, the share of Republicans who say it is important to have a president who has strong religious beliefs has ticked down 4 percentage points since the 2012 campaign.

But this decline among Republicans predates the nomination of Trump, having dropped 8 percentage points since 2008. And it mirrors changes among Democrats as well; while a larger share of Republicans (74%) than Democrats (53%) say it is important that a president have strong religious beliefs, declining shares of both groups hold this view.

**Fewer say it is important for president to have strong religious beliefs, and shrinking majority says houses of worship contribute to solving social problems**

*Do you agree or disagree with this statement: It's important to me that a president have strong religious beliefs.*

*% of U.S. adults who say churches, synagogues and other houses of worship contribute \_\_\_\_ to solving important social problems*



Note: On the question about whether a president should have strong religious beliefs, data from September 2000 survey based on registered voters. All other years based on all respondents. Don't know/refused responses not shown.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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This shift also reflects changes in the religious composition of the country. Compared with those who identify with a religion, the religiously unaffiliated segment of the population is both less desirous of a pious president and growing very rapidly. The growth of the religious “nones” also has contributed to a decline in the share of Americans who say they think churches and other houses of worship contribute significantly to solving important social problems.

Far fewer “nones” (38%) than Protestants (65%) or Catholics (63%) say churches and other houses of worship contribute “a great deal” or “some” to solving important social problems. Nonetheless, all of these groups have seen declines in the shares who hold this view in recent years.

Other key findings from the survey include:

- White evangelical Protestants who say they attend religious services regularly are just as strongly supportive of Donald Trump as are evangelicals who attend religious services less often. Fully three-quarters of both groups say they would vote for Trump over Clinton if the election were today, and roughly a third in each group describe themselves as strong Trump supporters.
- Across a variety of religious groups, fewer people say they are satisfied with this year’s presidential candidates as compared with 2012. Interest in and engagement with the campaign, however, is up among many religious groups, with increased shares saying it “really matters” who wins the election and that they have been following news about the candidates. The growing dissatisfaction with the candidates and increased interest in the campaign among most major religious groups reflect trends observed among the public as a whole.

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### Similar levels of support for Trump among both evangelicals who attend church regularly and those who do not

*Among white evangelical Protestant registered voters who attend religious services...*

	<b>Weekly or more</b>	<b>Less often</b>
	<b>%</b>	<b>%</b>
<b>Would vote Trump</b>	<b>79</b>	<b>76</b>
Strongly support Trump	35	38
Not strongly	42	35
Don't know how strongly	3	3
<b>Would vote Clinton</b>	<b>16</b>	<b>19</b>
Strongly support Clinton	4	9
Not strongly	12	9
Don't know how strongly	0	1
<b>Other/don't know/refused</b>	<b>5</b>	<b>5</b>
	<b>100</b>	<b>100</b>
Sample size	208	106

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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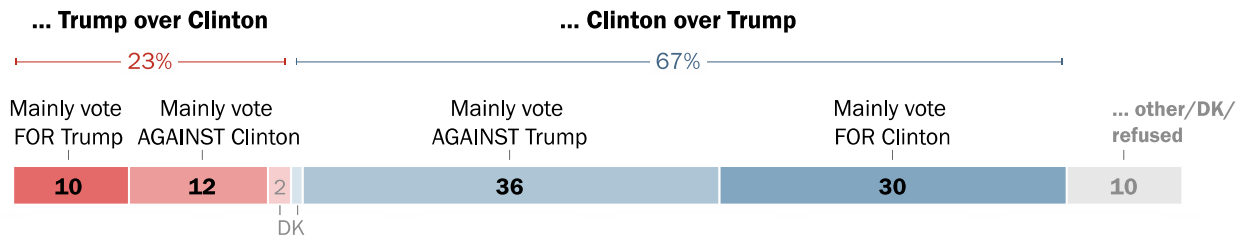
- About half of white evangelical Protestant voters (52%) say the issue of abortion will be “very important” in deciding who to vote for in the 2016 election, as do 46% of Catholics. By contrast, 37% of religious “nones” and 31% of white mainline Protestants say abortion will

factor prominently in their voting decision. But even among white evangelicals and Catholics, more consider issues like the economy, terrorism, foreign policy and immigration to be very important than say the same about abortion.

- About as many religious “nones” say they would support Clinton mainly as a choice for her (30%) as say they would choose Clinton mainly as a matter of opposition to Trump (36%). In 2012, by contrast, religious “nones” saw their votes much more as reflections of support for Obama (50%) than as opposition to Romney (13%).

### Religious ‘nones’ who favor Clinton divided between those who see their choice as mainly FOR Clinton, AGAINST Trump

Among *registered voters who are religious “nones,”* % who would vote for ...



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

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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- The public is divided over whether churches and other houses of worship should express their views on day-to-day social and political questions (47%) or keep out of political matters (49%). But there is a strong consensus that church endorsements of political candidates is crossing the line. Fully two-thirds of Americans say churches and other houses of worship should not come out in favor of one candidate over another during political elections, while 29% say churches should get directly involved in electoral politics in this way. Views on both of these questions have changed little in recent years.
- Nearly half of white evangelical Protestants (46%) say it has recently become more difficult to be an evangelical Christian in American society. And white evangelicals who say it has become harder to be an evangelical in the U.S. are somewhat more supportive of Trump than are evangelicals who do not think they have it tougher today than in the recent past (84% vs. 72%).

- Compared with evangelicals, fewer Catholics and religious “nones” say things have gotten tougher for them in recent years. About one-in-five Catholics (18%) say it has become more difficult to be a Catholic in the U.S., which is unchanged since 2014. And 7% of religious “nones” say it has gotten harder to be a person with no religion, also little changed in recent years.



# 1. Religion and the 2016 campaign

## Religious contours of 2016 campaign mostly match 2012

For the most part, the voting intentions of people in major religious groups closely resemble those seen in polling conducted at a similar point in the 2012 campaign. Roughly eight-in-ten white evangelical Protestant voters (78%) say they would support Trump if the election were held today, just as 73% indicated they would vote for Romney in June 2012. And Trump enjoys about the same level of support among white mainline Protestant voters as Romney did four years ago.

At the other end of the spectrum, roughly nine-in-ten black Protestants who are registered to vote say they would vote for Clinton if the election were held today (89%), as would two-thirds of those with no religious affiliation.

Currently, Clinton also holds a 17-point advantage among Catholic registered voters, driven largely by overwhelming support for Clinton among Latino Catholics. By contrast, at a similar point in the 2012 campaign, Catholics were closely divided between support for Obama (49%) and Romney (47%). [Exit polls](#) conducted on Election Day in 2012 found that Catholics ultimately split their votes between Obama (50%) and Romney (48%).

### Large advantage for Trump among white evangelical Protestant voters, for Clinton among black Protestants and Hispanic Catholics

*% of registered voters in each group who say they would vote for or lean toward \_\_\_\_\_ if the presidential election were being held today*

	June 2012			June 2016		
	Romney %	Obama %	Margin	Trump %	Clinton %	Margin
All voters	46	50	D+4	42	51	D+9
Protestant	52	43	R+9	55	38	R+17
White evangelical	73	21	R+52	78	17	R+61
White mainline	53	43	R+10	50	39	R+11
Black Protestant	1	95	D+94	8	89	D+81
Catholic	47	49	D+2	39	56	D+17
White Catholic	53	44	R+9	50	46	R+4
Hispanic Catholic	-	-	-	16	77	D+61
Unaffiliated	26	68	D+42	23	67	D+44

Note: Based on registered voters. Whites and blacks include only those who are not Hispanic. Hispanics are of any race. Don't know/other responses not shown.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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The survey finds a notable shift in the voting intentions of regular churchgoers.

Currently, voters who say they attend religious services at least once a week are split almost evenly; 49% say they would vote for Trump and 45% say they would vote for Clinton. At a similar point in the 2012 campaign, Romney held a 15-point advantage among weekly churchgoers. And [exit polls](#) conducted on Election Day showed that Romney ultimately beat Obama by 20 points among voters who attend religious services weekly.

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### Romney had sizable edge among weekly churchgoers, who are more evenly divided in 2016

*% of registered voters in each group who say they would vote for or lean toward \_\_\_\_\_ if the presidential election were being held today*

	June 2012			June 2016		
	Romney %	Obama %	Margin	Trump %	Clinton %	Margin
All voters	46	50	D+4	42	51	D+9
Attend weekly	55	40	R+15	49	45	R+4
White evangelical	79	15	R+64	79	16	R+63
Catholic	48	45	R+3	38	57	D+19
Attend less often	40	56	D+16	38	54	D+16
White evangelical	62	33	R+29	76	19	R+57
Catholic	47	51	D+4	40	56	D+16

Note: Based on registered voters. Don't know/other responses not shown.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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The shift in preferences among weekly churchgoers is driven largely by Catholics. Today, Clinton has a 19-point advantage among Catholic voters who say they attend Mass weekly, whereas Obama did not hold a lead at all among this group in June 2012.

White evangelicals who say they attend church at least weekly support Trump at about the same rate they supported Romney four years ago. (The survey included too few interviews with members of other religious groups to subdivide them by frequency of religious attendance.)

Clinton currently holds a 16-point edge among voters who say they attend religious services less than once a week, which is identical to the lead Obama held among this group at a similar point in 2012. But within this category, white evangelical voters appear to have swung even more strongly toward the GOP candidate since 2012 (76% now support Trump vs. 62% who supported Romney). Among Catholics who attend Mass less than once a week, 56% support Clinton today; 51% supported Obama in June 2012.

While the voting intentions of most religious groups resemble those seen in the last presidential campaign, there are some notable differences in the level of *enthusiasm* religious groups express

about the current crop of candidates. On the Republican side, white evangelical Protestant voters are, if anything, more strongly supportive of Trump than they were of Romney at a similar point in the 2012 campaign. Today, 36% of white evangelicals describe themselves as strong Trump supporters, whereas just 26% described themselves as strong Romney supporters in June 2012.

On the Democratic side, both black Protestants and religious “nones” are noticeably less enthusiastic about Clinton than they were about Obama in 2012. For instance, 55% of black Protestants describe themselves as strong Clinton supporters, compared with fully eight-in-ten (81%) who described themselves as strong Obama backers four years ago.

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### Evangelical voters more enthusiastic about Trump than they were about Romney; black Protestants and religious ‘nones’ less thrilled with Clinton than Obama

*% of registered voters who say they would vote for \_\_\_\_\_ and support that candidate strongly/not strongly*

	June 2012				June 2016			
	Romney, strongly	Romney, not strongly	Obama, strongly	Obama, not strongly	Trump, strongly	Trump, not strongly	Clinton, strongly	Clinton, not strongly
	%	%	%	%	%	%	%	%
All registered voters	17	27	30	20	19	22	23	27
Protestant	19	32	28	14	25	28	19	18
White evangelical	26	45	9	10	36	39	6	11
White mainline	20	32	25	18	22	28	19	20
Black Protestant	<1	<1	81	14	3	4	55	29
Catholic	20	26	26	23	19	20	26	30
White Catholic	24	28	22	21	25	25	18	27
Hispanic Catholic	-	-	-	-	9	8	40	36
Unaffiliated	7	19	37	31	10	12	26	40

Note: Based on registered voters. Those who don't know how strongly they support each candidate are not shown. Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## Across religious groups, many dissatisfied with candidates, but interest in campaign is up

Across the board, members of nearly all major religious groups express less satisfaction with this year's presidential candidates as compared with 2012. Fully two-thirds of religious "nones" say they are "not too" or "not at all" satisfied with the choice between Clinton and Trump, as do six-in-ten white mainline Protestants (61%) and white Catholics (59%). In 2012, by contrast, half or more of these groups said they were "very" or "fairly" satisfied with that year's presidential candidates.

### Satisfaction with candidates down among nearly all religious groups

*What is your opinion of the presidential candidates for this year?*

	June 2012		June 2016	
	Very / fairly satisfied	Not too / not at all satisfied	Very / fairly satisfied	Not too / not at all satisfied
	%	%	%	%
All registered voters	56	41	40	58
Protestant	56	41	44	53
<i>White evangelical</i>	49	47	42	55
<i>White mainline</i>	53	45	37	61
<i>Black Protestant</i>	76	21	60	36
Catholic	58	39	42	57
<i>White Catholic</i>	55	42	40	59
<i>Hispanic Catholic</i>	-	-	44	53
Unaffiliated	50	48	31	67

Note: Based on registered voters. Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

"Evangelicals Rally to Trump, Religious 'Nones' Back Clinton"

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Voter discontent with the 2016 presidential candidates is also evident in the large share of Americans who see their choice mainly as a vote *against* their opponent rather than in *support* of their favored candidate. Overall, roughly half of registered voters say they are voting mainly against a candidate (26% choose Clinton mainly as a vote against Trump, 23% choose Trump mainly as a vote against Clinton). At a similar point in 2012, only about a third saw their choice mainly as a vote against the opposing candidate.

### Voters motivated more by opposition to other party's candidate than by support for own party's nominee

% of registered voters who say they would vote for \_\_\_\_\_ and that their choice is mainly a vote for/against \_\_\_\_\_

	June 2012				June 2016			
	Romney supporters, choice is vote...		Obama supporters, choice is vote...		Trump supporters, choice is vote...		Clinton supporters, choice is vote...	
	FOR Romney	AGAINST Obama	FOR Obama	AGAINST Romney	FOR Trump	AGAINST Clinton	FOR Clinton	AGAINST Trump
	%	%	%	%	%	%	%	%
All registered voters	16	24	35	11	17	23	24	26
Protestant	16	30	30	10	23	31	19	18
White evangelical	23	44	13	5	30	45	6	10
White mainline	18	31	25	12	22	28	18	20
Black Protestant	0	2	76	12	4	4	52	34
Catholic	19	21	35	11	17	21	28	28
White Catholic	23	26	27	11	23	27	19	27
Hispanic Catholic	-	-	-	-	6	9	45	32
Unaffiliated	9	16	50	13	10	12	30	36

Note: Based on registered voters. Those who don't know how strongly they support each candidate are not shown. Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Even as satisfaction with the choice of candidates has declined, engagement with the campaign has spiked significantly across many religious groups. Roughly three-quarters of all religious groups now say it “really matters” who wins the election, compared with about two-thirds or fewer who expressed this view in 2012. The share who say they have thought about the election “quite a lot” is up 10 points or more across many religious groups. And eight-in-ten or more in nearly every religious group say they have followed news about the candidates at least “fairly” closely; the only exception is Hispanic Catholics, among whom two-thirds say they have followed news about the candidates “very” or “fairly” closely.

### Among most religious groups, engagement in campaign up sharply

	% saying “really matters” who wins election		% thought about election “quite a lot”		% followed news about candidates very/fairly closely	
	June 2012	June 2016	June 2012	June 2016	June 2012	June 2016
	%	%	%	%	%	%
All registered voters	63	74	67	80	72	85
Protestant	65	75	67	81	71	86
<i>White evangelical</i>	69	76	70	85	70	88
<i>White mainline</i>	62	76	64	84	72	89
<i>Black Protestant</i>	66	76	70	69	73	81
Catholic	65	75	71	77	80	81
<i>White Catholic</i>	69	76	76	85	81	90
<i>Hispanic Catholic</i>	-	74	-	66	-	64
Unaffiliated	52	73	57	80	61	90

Note: Based on registered voters. Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## Religious groups agree: Economy, terrorism are key election concerns

There is broad consensus across major religious groups about which issues are “very important” in deciding who to vote for in the presidential election (even if they may disagree about which candidate is best suited to handle these issues). There are, however, a few modest differences in the political priorities of the country’s major religious groups. White evangelical voters, for instance, are more likely than white mainline Protestants and religious “nones” to say that immigration or abortion will be “very important” in deciding who to vote for in this year’s presidential election. The environment is of more concern to Catholics and religiously unaffiliated voters than it is to white evangelicals. And the treatment of racial and ethnic minorities is a higher priority for religious “nones” than it is for other groups.<sup>5</sup>

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### Economy, terrorism top election concerns

*% of registered voters saying each issue is “very important” in deciding who to vote for in the 2016 presidential election*

	All voters	Protestant	White evangelical	White mainline	Catholic	Unaffiliated
	%	%	%	%	%	%
Economy	84	87	87	85	84	78
Terrorism	80	86	89	81	81	66
Foreign policy	75	76	78	72	72	73
Health care	74	74	70	69	78	70
Gun policy	72	75	77	67	69	64
Immigration	70	73	78	64	75	63
Social Security	67	70	70	58	69	57
Education	66	64	59	53	68	63
Supreme Court appointments	65	67	70	61	66	58
How racial/ethnic minorities are treated	63	60	51	52	54	70
Trade policy	57	61	62	50	56	53
Environment	52	48	34	45	53	55
Abortion	45	46	52	31	46	37
Treatment of gay, lesbian, transgender people	40	34	29	34	42	50

Note: Based on registered voters. Many of the items in the priorities list were only asked of a random half of the sample, which prevents analysis of the views of black Protestants and the subdivision of Catholic responses by race/ethnicity.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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<sup>5</sup> The question about how important the treatment of racial and ethnic minorities would be in deciding who to vote for was asked only asked of a random half of respondents, which means there were too few black Protestants who were asked this question to analyze their views.

## 2. Religion in public life

### Declining share says it is important for president to have strong religious beliefs

The share of Americans who think it is important that a president have strong religious beliefs has been steadily declining over the past two election cycles and has reached a new low in Pew Research Center polling. In 2008, 72% said this was an important characteristic. That share dipped slightly in 2012 to 67%, and now 62% say that having strong religious beliefs is an important presidential trait. Meanwhile, the corresponding share of those who *disagree* that it is important for a president to have strong religious beliefs has been steadily growing and currently stands at 35%.

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#### Smaller majority says it is important that president have strong religious beliefs

*% of U.S. adults who agree or disagree with the statement "It's important to me that a president have strong religious beliefs"*

	Sep 2000 (RVs)	Aug 2004	Aug 2007	Aug 2008	July 2012	June 2016
	%	%	%	%	%	%
Agree	70	70	69	72	67	62
Disagree	27	26	27	25	29	35
Don't know	<u>3</u>	<u>4</u>	<u>4</u>	<u>3</u>	<u>4</u>	<u>3</u>
	100	100	100	100	100	100

Note: Data from September 2000 survey based on registered voters. All other years based on all respondents. Figures may not add to 100% due to rounding.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Republicans and those who lean toward the GOP remain more likely than Democrats and those who lean Democratic to say it is important for the president to have strong religious beliefs. But this view is waning among both groups. The data suggest, furthermore, that changing Republican views are not merely a response to their party's selection of a candidate who is widely viewed as not particularly religious. Nearly half of Republicans and those who lean toward the GOP described Trump as "not too" or "not at all" religious in a [January poll](#), but the share of Republicans who say the president should have strong religious beliefs had already begun to tick downward between 2008 and 2012.

Among religious groups, white evangelicals and black Protestants remain most committed to the idea that the president should have strong religious beliefs. At the other end of the spectrum, the growing segment of religious "nones" are, not surprisingly, least inclined to say they want a president who is strongly religious.

Fewer than half of young adults – those ages 18 to 29 – say they want a president who has strong religious beliefs, which is far less than the share of older adults who express this view. But they are not the only age group becoming less likely to desire a religious president over time. For example, in 2008, 72% of Americans ages 30-49 said it was important to have a religious president, compared with 60% among this age group today.

## Both Republicans and Democrats now less likely to say it is important that president be religious

*% of U.S. adults who agree with the statement, "It's important to me that a president have strong religious beliefs"*

	Aug 2008	July 2012	June 2016	Change '08-'16
	%	%	%	
Total	72	67	62	-10
Protestant	83	79	81	-2
White evangelical	90	88	89	-1
White mainline	76	68	66	-10
Black Protestant	80	78	84	+4
Catholic	76	73	70	-6
White Catholic	77	71	68	-9
Hispanic Catholic	75	79	73	-2
Unaffiliated	36	32	26	-10
<i>Attend religious services ...</i>				
Weekly or more	85	84	84	-1
Less often	63	57	50	-13
<i>Ages 18-29</i>				
30-49	72	65	60	-12
50-64	75	71	69	-6
65+	81	75	76	-5
Rep/lean Rep	82	78	74	-8
Dem/lean Dem	66	60	53	-13

Note: Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## Fewer now say houses of worship key in solving social problems

While most U.S. adults continue to say that churches, synagogues and other houses of worship contribute “a great deal” (19%) or “some” (38%) to solving important social problems, the share expressing this view has declined sharply in recent years, from 65% in 2012 and 75% as recently as 2008.

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### Shrinking majority say churches, synagogues contribute to solving important social problems

*% of U.S. adults who say churches, synagogues and other houses of worship contribute \_\_\_\_\_ to solving important social problems*

	<b>Mar 2001</b>	<b>July 2005</b>	<b>Aug 2008</b>	<b>July 2012</b>	<b>June 2016</b>
	%	%	%	%	%
Great deal/some	75	66	75	65	58
Not much/nothing	21	30	23	32	39
Don't know	<u>3</u>	<u>4</u>	<u>2</u>	<u>3</u>	<u>3</u>
	100	100	100	100	100

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

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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The decline in the view that churches and other houses of worship contribute to solving social problems is broad-based. White evangelicals remain among the most convinced that churches help solve social problems and religious “nones” remain least convinced this is the case. But both groups – and all other major religious groups – are less inclined to express this view today than in the recent past. Similarly, the survey shows that regular churchgoers and infrequent attenders, young adults and their older counterparts, and Republicans and Democrats have all become less convinced over the years that houses of worship play a major role in solving key social problems.

## Fewer Protestants and ‘nones’ say houses of worship contribute to solving social problems

*% who say churches, synagogues and other houses of worship contribute “a great deal” or “some” to solving important social problems*

	Aug 2008	July 2012	June 2016	Change '08-'16
	%	%	%	
Total	75	65	58	-17
Protestant	80	73	65	-15
White evangelical	86	77	70	-16
White mainline	77	70	62	-15
Black Protestant	75	72	61	-14
Catholic	79	63	63	-16
White Catholic	79	62	61	-18
Hispanic Catholic	81	63	69	-12
Unaffiliated	56	45	38	-18
<i>Attend religious services ...</i>				
Attend weekly or more	83	77	74	-9
Attend less often	70	58	49	-21
Ages 18-29	72	61	52	-20
30-49	78	65	56	-22
50-64	74	68	60	-14
65+	78	64	63	-15
Rep/lean Rep	80	72	63	-17
Dem/lean Dem	74	62	55	-19

Note: Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## Many want churches to express views on social/political matters, but most oppose explicit candidate endorsements

Nearly half of U.S. adults (47%) say churches and other houses of worship should express their views on social and political matters. But just 29% say churches should come out in favor of one candidate over another during elections. Views on both of these questions have been relatively stable in recent years.

### Nearly half say churches should express views on politics, but far fewer want candidate endorsements

<i>Should churches/other houses of worship keep out of political matters or express their views on day-to-day social and political questions?</i>	<b>Aug 2008</b>	<b>Aug 2010</b>	<b>Mar 2012</b>	<b>Sep 2014</b>	<b>June 2016</b>
	%	%	%	%	%
Keep out	52	52	54	48	49
Express their views	45	43	40	49	47
Don't know	<u>3</u>	<u>5</u>	<u>6</u>	<u>3</u>	<u>4</u>
	100	100	100	100	100

<i>During political elections, should churches and other houses of worship come out in favor of one candidate over another?</i>	<b>Aug 2008</b>	<b>Aug 2010</b>	<b>Jul 2012</b>	<b>Sep 2014</b>	<b>June 2016</b>
	%	%	%	%	%
Should	29	24	27	32	29
Should not	66	70	66	63	66
Don't know/refused	<u>5</u>	<u>6</u>	<u>7</u>	<u>5</u>	<u>5</u>
	100	100	100	100	100

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

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Roughly two-thirds of white evangelicals and black Protestants say churches should express their views on social and political matters, but just one-third of religious “nones” agree.

There is also a significant gap between regular churchgoers and others on this question. Six-in-ten Americans who attend religious services at least weekly think houses of worship should express their views on social and political topics, but just four-in-ten of those who attend religious services less often express this view. The data also show that Republicans and those who lean toward the GOP are more likely than Democrats to favor churches speaking out about politics.

There is also variation among religious and political groups in attitudes about whether churches should explicitly endorse political candidates. But the balance of opinion in nearly all major religious groups and in both political parties leans in the same direction on this question – against church endorsements of candidates.

### Most black Protestants, white evangelicals say churches should express views on social/political matters, but fewer want direct endorsement of candidates

	On social/political matters, churches should express views	During elections, churches should endorse candidates
	%	%
Total	47	29
Protestant	57	33
<i>White evangelical</i>	63	37
<i>White mainline</i>	42	21
<i>Black Protestant</i>	67	45
Catholic	45	28
<i>White Catholic</i>	43	23
<i>Hispanic Catholic</i>	48	31
Unaffiliated	34	26
<i>Attend religious services ...</i>		
Attend weekly or more	62	36
Attend less often	39	25
Rep/lean Rep	53	33
Dem/lean Dem	43	26

Note: Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## About four-in-ten evangelicals say it has become more difficult to be an evangelical Christian in recent years

Roughly four-in-ten Protestants who describe themselves as born-again or evangelical Christians say it has become more difficult in recent years to be an evangelical Christian in the U.S. (41%), up from a third (34%) who held this view in 2014. This perspective is more common among white evangelicals (46%) than among non-white evangelical Protestants (31%), though the share of non-white evangelicals who say it has gotten tougher to be an evangelical has ticked up 9 percentage points since 2014.

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### Increasing share of evangelicals say it is becoming harder to be evangelical Christian in the U.S.

*In recent years, has it become more difficult to be an evangelical Christian in the U.S., has it become easier, or hasn't it changed very much?*

	Sept 2014			June 2016		
	More difficult	Easier	Hasn't changed very much	More difficult	Easier	Hasn't changed very much
	%	%	%	%	%	%
All born-again/evangelical Protestants	34	8	53	41	10	47
White	42	5	48	46	5	46
Non-white	22	12	62	31	17	47

Note: Based on Protestants who identify as born-again or evangelical Christians. Don't know/refused responses not shown.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Compared with evangelicals, far fewer Catholics (18%) and religious “nones” (7%) believe things have become more difficult for their own groups in U.S. society. Indeed, among religious “nones,” there are about four times as many people who say it has become *easier* to be a nonreligious person in the U.S. (29%) as there are who say it has become more difficult (7%).

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### ‘Nones’ who say it has become easier to be nonreligious in U.S. outnumber those who say it has become harder

*In recent years, has it become more difficult to be \_\_\_\_\_ in the U.S., has it become easier, or hasn’t it changed very much?*

	<b>Sept 2014</b>	<b>June 2016</b>	<b>Change</b>
<b>A Catholic</b>	%	%	
Has become more difficult	18	18	--
Has become easier	8	9	+1
Hasn’t changed very much	73	68	-5
Don’t know	<u>1</u>	<u>4</u>	+3
	100	100	
<b>A person with no religion</b>			
Has become more difficult	8	7	-1
Has become easier	31	29	-2
Hasn’t changed very much	60	60	--
Don’t know	<u>2</u>	<u>4</u>	+2
	100	100	

Note: Self-identified Catholics were asked whether it is becoming more difficult to be a Catholic in the U.S.; atheists, agnostics and those whose religion is “nothing in particular” were asked whether it is becoming more difficult to be a person with no religion.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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Overall, about one-in-five U.S. adults (19%) consider themselves to be a minority because of their religious beliefs, little changed from the 21% of Americans who said the same in 2014.

White evangelicals are more likely than most other major Christian groups to believe they are a minority because of their religious beliefs, with roughly a quarter (27%) expressing this view. Fewer black Protestants (18%), Catholics (16%) and mainline Protestants (10%) say the same. Hispanic Catholics are more likely than white Catholics to say this is the case (22% vs. 9%).

Only 13% of religious “nones” say they think of themselves as a minority based on their religious beliefs.

There were not enough interviews with Jews, Muslims, Buddhists, Hindus and members of other religious groups to analyze their responses separately.

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### **Roughly one-in-five U.S. adults think of themselves as a minority because of their religious beliefs**

*% of U.S. adults who say they think of themselves as a member of a minority because of their religious beliefs*

	<b>Sept 2014</b>	<b>June 2016</b>	<b>Change</b>
	%	%	
Total	21	19	-2
Protestant	22	21	-1
<i>White evangelical</i>	30	27	-3
<i>White mainline</i>	10	10	–
<i>Black Protestant</i>	26	18	-8
Catholic	13	16	+3
<i>White Catholic</i>	8	9	+1
<i>Hispanic Catholic</i>	23	22	–
Unaffiliated	17	13	-4

Note: Whites and blacks include only those who are not Hispanic. Hispanics are of any race.

Source: Survey conducted June 15-26, 2016, among U.S. adults.

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## Methodology

The analysis in this report is based on telephone interviews conducted June 15-26, 2016, among a national sample of 2,245 adults, 18 years of age or older, living in all 50 U.S. states and the District of Columbia (559 respondents were interviewed on a landline telephone and 1,686 were interviewed on a cellphone, including 1,067 who had no landline telephone). The survey was conducted under the direction of Abt SRBI. Interviews were conducted in English and Spanish. For detailed information about our survey methodology, see <http://www.pewresearch.org/methodology/u-s-survey-research/>.

A combination of landline and cellphone random-digit dial samples were used; samples were provided by Survey Sampling International.

The first sample was a random-digit dial (RDD) landline sample; a total of 500 interviews were completed using this RDD landline sample. The second sample was a RDD cell sample; a total of 1,500 interviews were completed using this RDD cell sample. Respondents in the landline sample were selected by randomly asking for the youngest adult male or female who is now at home. Interviews in the cell sample were conducted with the person who answered the phone, if that person was an adult 18 years of age or older.

Additional samples from both the landline and cellular RDD frames were drawn to achieve an oversample of Hispanics. The selection of these oversamples was similar to the other RDD samples, with the exception that respondents were screened to determine if they were of Hispanic, Latino or Spanish origin; if not, then the interview was terminated. Hispanic respondents in the landline sample were selected by randomly asking for the youngest Hispanic adult male or female now at home. A total of 543 Hispanic respondents were interviewed, 245 in the oversample (59 were interviewed on a landline telephone, and 186 were interviewed on a cellphone), and 298 in the main RDD sample (45 were interviewed on a landline telephone and 253 were interviewed on a cellphone).

The combined landline and cellphone samples are weighted using an iterative technique that matches gender, age, education, race, Hispanic origin and nativity and region to parameters from the 2014 Census Bureau's American Community Survey and population density to parameters from the Decennial Census. The weighting procedure accounts for the additional interviews with Hispanic respondents. The sample also is weighted to match current patterns of telephone status (landline only, cellphone only, or both landline and cellphone), based on extrapolations from the 2015 National Health Interview Survey. The weighting procedure also accounts for the fact that respondents with both landline and cellphones have a greater probability of being included in the

combined sample and adjusts for household size among respondents interviewed on a landline phone (Hispanic household size among the Hispanic oversample landline respondents). The margins of error reported and statistical tests of significance are adjusted to account for the survey's design effect, a measure of how much efficiency is lost from the weighting procedures.

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:

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*Survey conducted June 15-26, 2016*

<b>Group</b>	<b>Unweighted sample size</b>	<b>Plus or minus ...</b>
Total sample	2,245	2.4 percentage points
Protestant	970	3.6 percentage points
White evangelical	357	5.9 percentage points
White mainline	271	6.8 percentage points
Black Protestant	138	9.5 percentage points
Catholic	527	4.9 percentage points
White Catholic	240	7.2 percentage points
Hispanic Catholic	250	7.1 percentage points
Unaffiliated	476	5.1 percentage points
<i>Among registered voters ...</i>		
Total registered voters	1,655	2.7 percentage points
Protestant	779	4.0 percentage points
White evangelical	314	6.3 percentage points
White mainline	236	7.3 percentage points
Black Protestant	110	10.6 percentage points
Catholic	348	6.0 percentage points
White Catholic	201	7.9 percentage points
Hispanic Catholic	124	10.0 percentage points
Unaffiliated	328	6.2 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.

Pew Research Center undertakes all polling activity, including calls to mobile telephone numbers, in compliance with the Telephone Consumer Protection Act and other applicable laws.

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**PEW RESEARCH CENTER  
JUNE 2016 VOTER ATTITUDES SURVEY  
FINAL TOPLINE  
June 15-26, 2016  
N=2,245**

**QUESTIONS**

**NO QUESTIONS 3-4, 6-8, 13-19, 21-22, 26-29, 31-32, 36-39, 43-44, 46-47, 51-54, 61-70, 73-77**

**ALL OTHER PRIOR QUESTIONS PREVIOUSLY RELEASED****ASK ALL:**

On a different subject ...

Q.78 These days, how much do you think churches, synagogues and other houses of worship contribute to solving important social problems...a great deal, some, not much, or nothing at all?

Jun 15-26 <u>2016</u>		Jun 28-Jul 9 <u>2012</u>	Aug <u>2008</u>	Jul <u>2005</u>	Mar <u>2001</u>	Sept <u>2000</u> <sup>1</sup>
19	A great deal	26	24	20	23	28
38	Some	40	51	46	52	44
26	Not much	22	16	23	18	21
14	Nothing at all	10	7	7	4	4
3	Don't know/Refused <b>(VOL.)</b>	3	2	4	3	3

**ASK ALL:**

Q.79 In your opinion, should churches and other houses of worship **[RANDOMIZE: keep out of political matters; express their views on day-to-day social and political questions]** – or should they **[INSERT OTHER OPTION]?**

	Should <u>keep out</u>	Should <u>express views</u>	<b>(VOL.)</b> <u>DK/Ref</u>
Jun 15-26, 2016	49	47	4
Sep 2-9, 2014	48	49	3
Mar 7-11, 2012	54	40	6
Jul 21-Aug 5, 2010	52	43	5
August, 2008	52	45	3
July, 2006	46	51	3
July, 2005	44	51	5
August, 2004	44	51	5
Mid-July, 2003	44	52	4
March, 2001	43	51	6
September, 2000 (RVs) <sup>2</sup>	45	51	4
June, 1996	43	54	3
Gallup: February, 1968	53	40	7
Gallup: March, 1957	44	48	8

<sup>1</sup> Based on registered voters. Question was worded: "These days, how much do you think churches, synagogues and mosques contribute to solving important social problems... a great deal, some, not much, nothing at all?"

<sup>2</sup> In 2000 and earlier, the question did not include "and other houses of worship."

**ASK ALL:**

Q.80 During political elections, should churches and other houses of worship come out in favor of one candidate over another, or shouldn't they do this?

	Should come out in favor of <u>candidates</u>	Should not come out in favor of <u>candidates</u>	<b>(VOL.)</b> <u>DK/Ref</u>
Jun 15-26, 2016	29	66	5
Sep 2-9, 2014	32	63	5
Jun 28-Jul 9, 2012	27	66	7
Jul 21-Aug 5, 2010	24	70	6
August, 2008	29	66	5
August, 2007	28	63	9
August, 2004	25	65	10
March, 2002	22	70	8

**ASK ALL:**

Q.81 How do you feel about this statement: It's important to me that a president have strong religious beliefs. Do you completely agree, mostly agree, mostly DISagree, or completely DISagree with it?

Jun 15-26 <u>2016</u>		Jun 28-Jul 9 <u>2012</u>	Aug <u>2008</u>	Aug <u>2007</u>	Aug <u>2004</u>	Sept <u>2000 (RVs)</u>
25	Completely agree	30	32	30	29	35
37	Mostly agree	37	40	39	41	35
19	Mostly disagree	17	14	16	15	17
16	Completely disagree	12	11	11	11	10
3	Don't know/Refused <b>(VOL.)</b>	4	3	4	4	3

**ASK ALL:**

Q.82 Do you think of yourself as a member of a minority because of your religious beliefs, or not?

Jun 15-26 <u>2016</u>		Sep 2-9 <u>2014</u>	Aug 11-17 <u>2009</u>	Mar <u>2001</u>
19	Yes	21	19	19
79	No	78	78	78
2	Don't know/Refused <b>(VOL.)</b>	1	3	3

**ASK IF EVANGELICAL CHRISTIAN AND NOT CATHOLIC (BORN=1 AND (RELIG=1,3,4,13 OR CHR=1)):**

Q.83 In recent years, has it become more difficult to be an evangelical Christian in the U.S., has it become easier, or hasn't it changed very much?

**BASED ON EVANGELICAL CHRISTIANS [N=603]:**

Jun 15-26 <u>2016</u>		Sep 2-9 <u>2014</u>
41	Has become more difficult	34
10	Has become easier	8
46	Hasn't changed very much	53
3	Don't know/Refused <b>(VOL.)</b>	5

**ASK IF CATHOLIC (RELIG=2):**

Q.84 In recent years, has it become more difficult to be a Catholic in the US, has it become easier, or hasn't it changed very much?

**BASED ON CATHOLICS [N=527]:**

Jun 15-26 <u>2016</u>		Sep 2-9 <u>2014</u>
18	Has become more difficult	18
9	Has become easier	8
68	Hasn't changed very much	73
4	Don't know/Refused <b>(VOL.)</b> <sup>3</sup>	1

**ASK IF UNAFFILIATED (RELIG=9,10,12):**

Q.85 In recent years, has it become more difficult to be a person with no religion in the US, has it become easier, or hasn't it changed very much?

**BASED ON UNAFFILIATED [N=476]:**

Jun 15-26 <u>2016</u>		Sep 2-9 <u>2014</u>
7	Has become more difficult	8
29	Has become easier	31
60	Hasn't changed very much	60
4	Don't know/Refused <b>(VOL.)</b>	2

**QUESTIONS 86 AND 87 PREVIOUSLY RELEASED**


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<sup>3</sup> The "don't know/refused" category in June 2016 includes five Catholic respondents who did not receive the question because it was filtered on a previous question subject to backcoding.