

FOR RELEASE MARCH 15, 2023

Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics

Most are neutral toward several groups; evangelical Christians viewed negatively, on balance, by non-evangelical Americans

BY *Patricia Tevington*

FOR MEDIA OR OTHER INQUIRIES:

Patricia Tevington, Research Associate
Achsah Callahan, Communications Manager

202.419.4372

www.pewresearch.org

RECOMMENDED CITATION

Pew Research Center, March 2023, "Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

About Pew Research Center

Pew Research Center is a nonpartisan, nonadvocacy fact tank that informs the public about the issues, attitudes and trends shaping the world. It does not take policy positions. The Center conducts public opinion polling, demographic research, computational social science research and other data-driven research. It studies politics and policy; news habits and media; the internet and technology; religion; race and ethnicity; international affairs; social, demographic and economic trends; science; research methodology and data science; and immigration and migration. Pew Research Center is a subsidiary of The Pew Charitable Trusts, its primary funder.

© Pew Research Center 2023

Acknowledgments

This report is a collaborative effort based on the input and analysis of the following individuals. Find related reports online at pewresearch.org/religion.

Research Team

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

Patricia Tevington, *Research Associate*

Becka A. Alper, *Senior Researcher*

Michael Rotolo, *Research Associate*

Alan Cooperman, *Director, Religion Research*

Besheer Mohamed, *Senior Researcher*

Justin Nortey, *Research Analyst*

Methods Team

Courtney Kennedy, *Vice President, Methods and Innovation*

Andrew Mercer, *Senior Research Methodologist*

Scott Keeter, *Senior Survey Advisor*

Ashley Amaya, *Senior Survey Research Methodologist*

Dorene Asare-Marfo, *Panel Manager*

Dana Mildred Popky, *Associate Panel Manager*

Arnold Lau, *Research Methodologist*

Editorial and Graphic Design

Michael Lipka, *Editorial Manager*

David Kent, *Senior Copy Editor*

Rebecca Leppert, *Editorial Assistant*

Bill Webster, *Senior Information Graphics Designer*

Communications and Web Publishing

Stacy Rosenberg, *Associate Director, Digital*

Reem Nadeem, *Associate Digital Producer*

Anna Schiller, *Senior Communications Manager*

Achsah Callahan, *Communications Manager*

How we did this

Pew Research Center conducted this survey to explore Americans' attitudes toward a variety of religious groups as part of a broader effort to study tolerance, diversity and pluralism in American society. For this report, we surveyed 10,588 U.S. adults from Sept. 13-18, 2022. All respondents to the survey are part of Pew Research Center's American Trends Panel (ATP), an online survey panel that is recruited through national random sampling of residential addresses. This way nearly all U.S. adults have a chance of selection. The survey is weighted to be representative of the U.S. adult population by gender, race, ethnicity, partisan affiliation, education, religious affiliation and other categories. For more, read the [ATP's methodology](#) and the [methodology for this report](#).

Read the full [questions used in this report](#).

Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics

Most are neutral toward several groups; evangelical Christians viewed negatively, on balance, by non-evangelical Americans

Far more Americans express favorable than unfavorable views of Jews, mainline Protestants and Catholics, according to a recent Pew Research Center survey that measures U.S. adults' broad sentiments toward several religious groups.

At the other end of the spectrum, more Americans express negative than positive attitudes toward atheists, Muslims and Mormons (members of the Church of Jesus Christ of Latter-day Saints).

Some survey respondents may find it strange or difficult to be asked to rate an entire group of people. Indeed, most Americans give a neutral response – or choose not to answer the question – when asked about some religious groups. For example, about six-in-ten U.S. adults (59%) say they hold “neither favorable nor unfavorable” views of Muslims or “don’t know enough to say,” while 17% express very or somewhat favorable views of Muslims and 22% express very or somewhat unfavorable views of the group.

More Americans view Jews, mainline Protestants and Catholics favorably rather than unfavorably

% of U.S. adults who have a ___ view of each of the following groups

	Very/ somewhat favorable	Neither/ Don't know enough to say	Very/ somewhat unfavorable	Balance of opinion (favorable- unfavorable)
Jews	35%	58%	6%	+28 pts.
Mainline Protestants	30	59	10	+20
Catholics	34	47	18	+16
Evangelical Christians	28	44	27	+2
Atheists	20	55	24	-4
Muslims	17	59	22	-5
Mormons (Latter-day Saints)	15	59	25	-10

Note: Bold entries in the “balance” column indicate statistically significant differences. “Balance of opinion” is calculated before rounding and may not equal difference between figures shown. Those who did not answer are not shown.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

“Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics”

PEW RESEARCH CENTER

The patterns are affected in part by the size of the groups asked about, since people tend to rate their own religious group positively. This means that the largest groups – such as Catholics and evangelical Christians – get a lot of favorable ratings just from their own members. One way to adjust for this is to examine how people rate all religious groups *except their own*.

Looking at the data this way, it is clear that *non-Catholic* Americans have a net positive view of Catholics. But there is a big difference between the way that evangelical Christians are rated by the whole public (including roughly [one-quarter of U.S. adults](#) who describe themselves as born-again or evangelical Protestants) and the way they are rated by people who are *not* evangelicals.

Overall, similar shares of the whole public say they view evangelical Christians favorably (28%) and unfavorably (27%). But among Americans who are *not themselves* born-again or evangelical Protestants, the balance of opinion is much more negative (32% unfavorable vs. 18% favorable). Some of this sentiment is tied up with politics: Democrats who are not born-again or evangelical Protestants are far more likely than non-evangelical Republicans to view evangelicals negatively (47% vs. 14%, respectively).

On the whole, 35% of Americans express very or somewhat favorable attitudes toward Jews, while 6% express unfavorable attitudes. (Jews make up such a [small portion of the U.S. population](#) – about 2% – that excluding their own views makes little difference in overall public opinion toward Jews.) The positive public attitude toward Jews may not tell the whole story, however: A 2020 survey of Jewish Americans found [perceptions of rising antisemitism in the United States](#), and other organizations have [reported an increase in antisemitic incidents](#).

Americans overall also express more favorable than unfavorable attitudes toward mainline Protestants (30% favorable vs. 10% unfavorable) and Catholics (34% favorable vs. 18% unfavorable).

On the other hand, the balance of opinion is negative in the case of Mormons. A quarter of Americans say they hold very or somewhat unfavorable views of Mormons, while 15% express favorable opinions. Views toward atheists and Muslims also are slightly negative, on balance, with more reporting unfavorable than favorable opinions of each group.

More than half of Americans say they either feel neutral about, or do not know enough to rate, mainline Protestants (59%), Muslims (59%), Mormons (59%), Jews (58%) and atheists (55%). Smaller shares – although still pluralities – do not register favorable or unfavorable opinions of Catholics (47%) and evangelical Christians (44%).

These are among the key findings of a new Pew Research Center analysis based on a survey conducted Sept. 13-18, 2022. This is not the first time the Center has measured views of religious groups. Previous studies in [2014](#), [2017](#) and [2019](#) used a “feeling thermometer” to rate feelings on a scale from 0 to 100. The new survey uses a different approach, asking respondents whether their views toward various religious groups are very favorable, somewhat favorable, neither favorable

nor unfavorable, somewhat unfavorable, or very unfavorable; respondents also had the option of saying they “don’t know enough to say.” Although the results of the new survey are not directly comparable with the previous studies, the broad patterns are similar. Both approaches show relatively warm (i.e., positive) public attitudes toward Jews, Catholics and mainline Protestants, and cooler (i.e., more negative) opinions toward Mormons, Muslims and atheists.

The remainder of this report looks at the results of the new study in more detail.

Americans tend to rate their own religious group positively

The groups examined all rate themselves favorably, on balance. For instance, about eight-in-ten U.S. Jews (81%) rate Jews very or somewhat favorably, versus just 2% who express unfavorable views. Similarly, 80% of members of the Church of Jesus Christ of Latter-day Saints view Mormons favorably, while just 3% hold an unfavorable opinion – a difference of 78 percentage points. Majorities of atheists (72%) and Catholics (66%) also hold favorable views of their own religious groups.

The picture is a little less clear with respect to views of

“evangelical Christians” and “mainline Protestants.” Most of the groups asked about in the survey correspond directly to the way respondents describe themselves in a question about their religious identity. Specifically, respondents are asked “What is your present religion, if any?” and the options they can choose from include “Catholic,” “Mormon,” “Jewish,” “Muslim,” and “atheist,” among others. Thus, the survey provides a direct estimate of how members of these groups rate their own group.

However, there is no single survey question in which respondents can identify themselves as “evangelical Christians” or as “mainline Protestants.” Rather, in response to the question about their present religion, respondents have the option of choosing “Protestant.” They are then asked a yes-no question: “Would you describe yourself as a born-again or evangelical Christian?” This question can help provide a rough (but far from perfect) proxy for how these groups view themselves.

Jews, Mormons, atheists and Catholics in the U.S. mostly hold positive views of their own group

% U.S. adults in each group who have a ___ view of their own group

	Very/ somewhat favorable	Neither / Don't know / enough to say	Very/ somewhat unfavorable	Balance of opinion (favorable – unfavorable)
	%	%	%	
Jews*	81	14	2	+79 pts.
Mormons (Latter-day Saints)**	80	17	3	+78
Atheists	72	25	2	+70
Catholics	66	29	4	+62

* The survey included 230 interviews with Jewish respondents, with an effective sample size of 97 and a 95% confidence level margin of error of plus or minus 10.0 percentage points. This margin of error conservatively assumes a reported percentage of 50.

** The survey included 190 interviews with Latter-day Saint respondents, with an effective sample size of 79 and a 95% confidence level margin of error of plus or minus 11.0 percentage points. This margin of error conservatively assumes a reported percentage of 50. Note: Bold entries in the “balance” column indicate statistically significant differences.

“Balance of opinion” is calculated before rounding and may not equal difference between figures shown. Muslims’ views not shown due to insufficient sample size; those who did not answer not shown. Shares show how members of each religious group rated their own group. Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

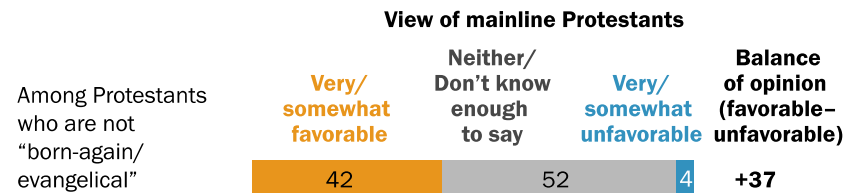
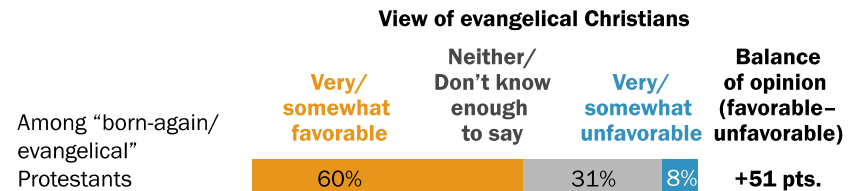
“Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics”

PEW RESEARCH CENTER

Most Protestants who describe themselves as “born-again or evangelical Christians” (60%) say they have a favorable view of evangelical Christians.

Among Protestants who are *not* born-again or evangelical, 42% express a favorable view of mainline Protestants. This group’s rating of mainline Protestants is less favorable than the ratings other religious groups assign to themselves. Still, Protestants who are not born-again or evangelical are far more positive than negative: Just 4% rate mainline Protestants unfavorably.

60% of born-again or evangelical Protestants say they have a favorable view of ‘evangelical Christians’ in U.S.



Note: Those who did not answer are not shown. Bold entries in the “balance” column indicate statistically significant differences. “Balance of opinion” is calculated before rounding and may not equal difference between figures shown.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

“Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics”

PEW RESEARCH CENTER

When members of religious groups are excluded from rating themselves, favorability ratings for some groups are lower. For instance, about a quarter of non-Catholics (26%) hold positive views of Catholics, while 34% of U.S. adults overall (including Catholics) report very or somewhat favorable attitudes toward Catholics.

Still, non-Catholics are more likely to have a favorable (26%) than unfavorable (21%) view of Catholics. The same is true for Jews, but with an even bigger gap: About one-third of non-Jews (34%) express favorable views toward Jews, compared with just 7% of non-Jews who voice unfavorable views.

In contrast, Mormons, atheists and Muslims are viewed unfavorably, on balance, by Americans both overall and outside of each of these groups. For example, about a quarter of U.S. adults who are not members of the Church of Jesus Christ of Latter-day Saints (26%) report negative views of Mormons, compared with 14% who hold positive views.

Among non-Jews, views toward Jews are much more positive than negative in the U.S.

% of U.S. adults who have a ___ view of each of the following groups, EXCLUDING members of the group in question (e.g., excluding Catholics' views of Catholics)

Ratings of ...	Very/ somewhat favorable	Neither/ Don't know enough to say	Very/ somewhat unfavorable	Balance of opinion (favorable- unfavorable)
Jews	34%	58%	7%	+27 pts.
Catholics	26	52	21	+5
Muslims	17	59	22	-5
Atheists	17	57	25	-9
Mormons (Latter-day Saints)	14	59	26	-12

Note: Those who did not answer are not shown. Bold entries in the "balance" column indicate statistically significant differences. "Balance of opinion" is calculated before rounding and may not equal difference between figures shown. Ratings exclude each group's views on itself.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

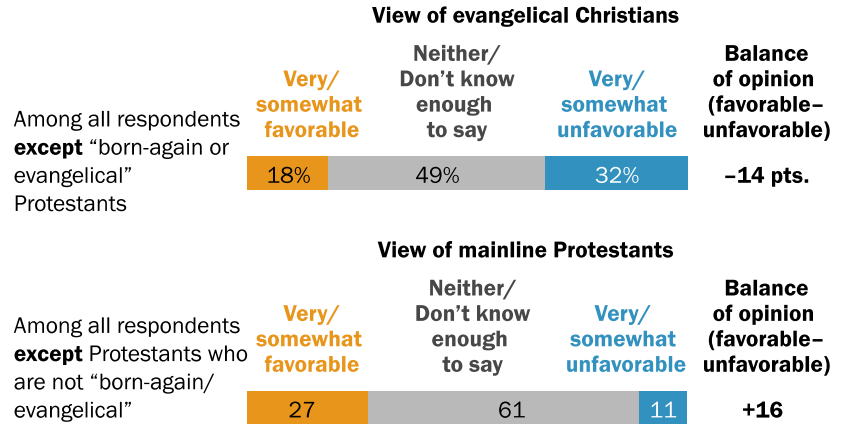
"Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

PEW RESEARCH CENTER

Among respondents who are not born-again or evangelical Protestants, views of evangelical Christians are far more negative than positive. About a third in this group (32%) rate evangelicals negatively, compared with 18% who rate them positively, making evangelical Christians among the most negatively rated religious groups by people who are not members of the group.

By contrast, mainline Protestants are viewed far more positively than negatively by people who do not fit the rough approximation of mainline Protestant identity (i.e., all respondents except those who identify as Protestant but do not select the “born-again/evangelical” label when asked in a follow-up survey question).

Outside of self-described ‘born-again or evangelical’ Protestants, views of evangelical Christians are more negative than positive in the U.S.



Note: Those who did not answer are not shown. Bold entries in the “balance” column indicate statistically significant differences. “Balance of opinion” is calculated before rounding and may not equal difference between figures shown. Respondents who are categorized as born-again or evangelical Protestants are excluded from ratings of evangelical Christians; those categorized as Protestants who are not born-again or evangelical are excluded from ratings of mainline Protestants.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

“Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics”

PEW RESEARCH CENTER

U.S. adults who know someone from a religious group are more likely to report favorable views of that group

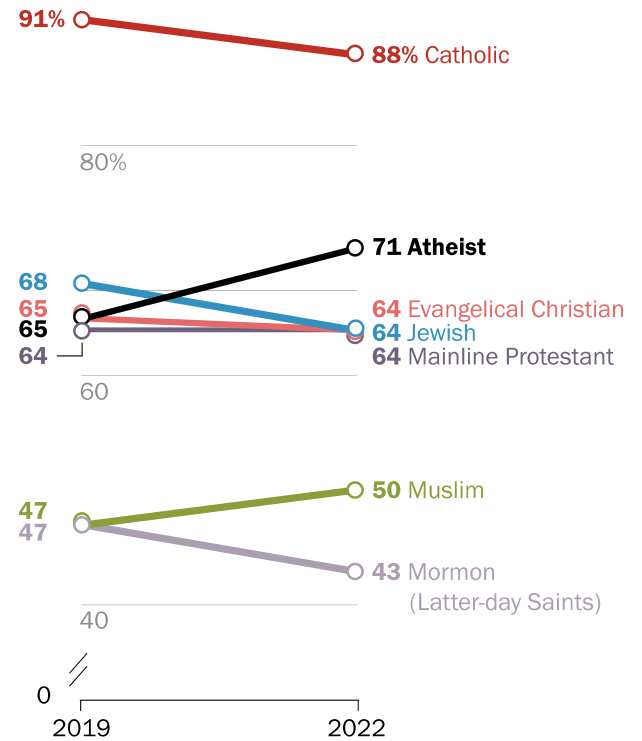
With some exceptions, most Americans are personally acquainted with members of the religious groups that the survey examined. For instance, nearly nine-in-ten Americans (88%) know someone who is Catholic.

A rising share of Americans also personally know an atheist. In 2019, 65% of Americans reported that they knew an atheist; in the new survey, 71% say the same.

Nearly two-thirds of U.S. adults know someone who is evangelical Christian, Jewish or mainline Protestant (64% each). Americans are less likely to personally know a Muslim (50%) or a Mormon (43%).

Rising share of Americans know an atheist

% of U.S. adults who say they know someone who is ...



Source: Survey conducted Sept. 13-18, 2022, among U.S. adults. "Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

PEW RESEARCH CENTER

Across the board, those who know someone from a religious group (but are not members of that group themselves) are more likely than those who do not know someone in the group to offer an opinion of the group – and usually to express more positive feelings. For example, about four-in-ten non-Jews who know a Jewish person (42%) express positive views of Jews, double the share among non-Jews who do *not* personally know someone in this religious group (21%). However, the share of non-Jews who express a negative view toward Jews is similar regardless of whether they know someone who is Jewish or do not (6% and 7%, respectively).

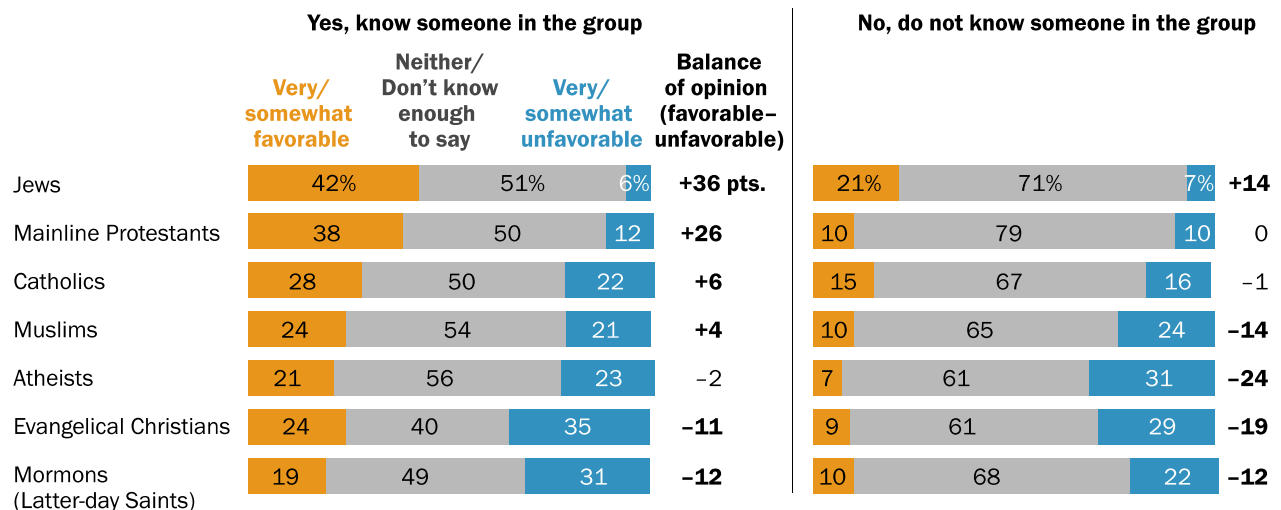
Americans who say they personally know a mainline Protestant are about three times as likely to rate mainline Protestants positively (38%) as negatively (12%). Among those who do *not* personally know a mainline Protestant, meanwhile, identical shares hold favorable and unfavorable views of the group (10% each); most (79%) do not offer an opinion.

People who are not Muslim but know someone who is Muslim also are slightly more likely to express a favorable (24%) rather than unfavorable (21%) view of Muslims.

The balance of opinion toward evangelical Christians is negative both among those who know someone who is an evangelical Christian (-11 percentage points) and among those who do not (-19 points). While those who know an evangelical Christian are more likely than those who do not to express a positive view of the group (24% vs. 9%), they are also slightly more likely than those who do not personally know an evangelical Christian to express a *negative* view of evangelicals (35% vs. 29%). This same pattern applies to Mormons: Non-Mormons who know someone who is Mormon not only are more likely than those who don't to express a favorable view toward Mormons (19% vs. 10%), but also are more likely to express an *unfavorable* view (31% vs. 22%).

Balance of public opinion toward evangelicals, Mormons in the U.S. is negative regardless of personal familiarity

% of U.S. adults who have a ___ view of each of the following groups, EXCLUDING members of the group in question (e.g., excluding Catholics' views of Catholics), by personal familiarity with someone in each group



Note: Those who did not answer are not shown. Bold entries in the "balance" column indicate statistically significant differences. "Balance of opinion" is calculated before rounding and may not equal difference between figures shown. Ratings exclude each group's views on itself.

Respondents who are categorized as born-again or evangelical Protestants are excluded from ratings of evangelical Christians; those categorized as Protestants who are not born-again or evangelical are excluded from ratings of mainline Protestants.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

"Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

PEW RESEARCH CENTER

Atheists have negative feelings about Christian groups in the U.S., and the feeling tends to be mutual

Catholics and mainline Protestants tend to be viewed more positively than negatively by other Christian groups. For instance, born-again or evangelical Protestants are more likely to say they hold favorable (37%) than unfavorable (14%) views of Catholics.

The same is not true for views toward evangelical Christians and Mormons. On balance, Catholics and Protestants who are not born-again/evangelical are about as likely to express unfavorable views of evangelical Christians as they are to express favorable views.

And although 54% of Mormons feel positively toward evangelical Christians, the feelings are not reciprocal: 15% of born-again or evangelical Protestants feel positively toward Mormons, compared with 27% who express negative views.

Among all the religious groups asked about, only Jews universally receive net positive ratings from all other groups. While 81% of Jews rate their own group favorably, Christians across various subgroups also rate Jews much more favorably than unfavorably. For example, 45% of Protestants who describe themselves as born-again or evangelical view Jews favorably, compared with 6% who have an unfavorable view toward Jews. (The survey did not include enough interviews with Muslim Americans to accurately measure their views toward Jews or any other group. Read more about [how we report the views of smaller U.S. religious groups.](#))

Jews are the only religious group who receive a positive rating, on balance, from atheists (+13 percentage points), aside from atheists' ratings of their own group. Jews also are more likely to express positive than negative views toward atheists. By contrast, atheists feel overwhelmingly negative toward evangelical Christians (79% express unfavorable views, compared with 3% who express positive views). Atheists also are more negative than positive toward Catholics, mainline Protestants, Mormons and Muslims. The negative feelings are mutual when it comes to Protestants and Catholics, who give atheists net negative ratings.

Within most religious groups, similar shares view Muslims negatively and positively, although some groups (such as born-again or evangelical Protestants and atheists) view Muslims more negatively than positively. Mormons are the only group who express a net positive opinion toward Muslims, with 47% reporting favorable views and 11% reporting unfavorable views.

In fact, Mormons do not express a net negative opinion toward *any* group in the survey, and are strongly positive toward several.

Latter-day Saints (Mormons) feel positively toward other Christian groups in U.S., but the reverse is not true

Balance of opinion (% of U.S. adults who view the group favorably minus % who view the group unfavorably), EXCLUDING members of the group in question, on views toward ...

Ratings given by ...	Evangelical Christians	Mainline Protestants	Catholics	Mormons (Latter-day Saints)	Jews	Muslims	Atheists
Total	-14%	+16%	+5%	-12%	+27%	-5%	-9%
Protestants	--	--	+21	-8	+35	-13	-29
"Born-again or evangelical"	--	+37	+22	-12	+39	-20	-40
Not "born-again or evangelical"	+3	--	+20	-1	+28	-2	-15
Catholics	+4	+22	--	+2	+29	-1	-11
Mormons (Latter-day Saints)*	+43	+51	+53	--	+58	+37	+6
Jews**	-40	+15	+4	-13	--	-8	+19
Religiously unaffiliated	-38	-4	-20	-26	+16	-3	--
Atheists	-76	-24	-49	-55	+13	-17	--
Agnostics	-51	-3	-27	-30	+24	+4	+45
Nothing in particular	-23	+1	-9	-16	+14	-1	+13

* The survey included 190 interviews with members of the Church of Jesus Christ of Latter-day Saints, with an effective sample size of 79 and a 95% confidence level margin of error of plus or minus 11.0 percentage points. This margin of error conservatively assumes a reported percentage of 50.

** The survey included 230 interviews with Jewish respondents, with an effective sample size of 97 and a 95% confidence level margin of error of plus or minus 10.0 percentage points. This margin of error conservatively assumes a reported percentage of 50.

Note: Ratings given by Muslims not shown due to insufficient sample size. Bold entries in the "balance" column indicate statistically significant differences. Ratings exclude each group's views on itself. "Total" reflects ratings from non-members of each religious group. Respondents who are categorized as born-again or evangelical Protestants are excluded from ratings of evangelical Christians; those categorized as Protestants who are not born-again or evangelical are excluded from ratings of mainline Protestants.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

"Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

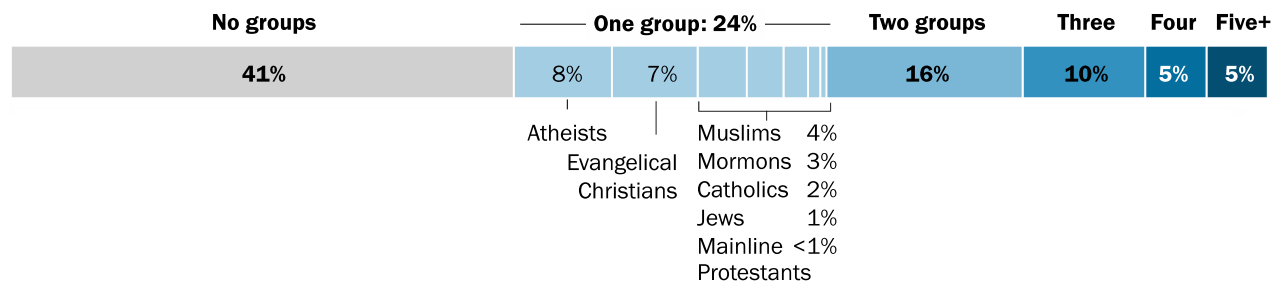
PEW RESEARCH CENTER

More than a third of Americans hold unfavorable views of multiple religious groups

Most U.S. adults do *not* express negative feelings toward multiple religious groups. In fact, about four-in-ten Americans (41%) do not express an unfavorable view toward any group mentioned in the survey. And roughly one-quarter express a negative view of just one group, with atheists and evangelical Christians the most likely to be singled out.

One-in-five Americans hold unfavorable views toward three or more religious groups

% of U.S. adults who hold an unfavorable view of ...



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

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

"Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics"

PEW RESEARCH CENTER

It is less common for people to have unfavorable views toward two (16%) or three (10%) groups. And even fewer express negative opinions of four groups (5%) or five or more (5%). Still, more than one-third of Americans have an unfavorable view of at least two religious groups, prompting the question: What are the most common patterns within this segment of the population?

To help answer this question, researchers used a statistical technique called factor analysis, which detects underlying patterns in how Americans rate all seven religious groups. This analysis identifies two relatively common patterns ("factors") behind the variation in responses.

The first is characterized by unfavorable views of multiple religious groups other than atheists. Overall, 9% of U.S. adults express an unfavorable view of two or more religious groups accompanied by a favorable view of atheists. This pattern is most common among atheists themselves, agnostics, and Democrats and independents who lean toward the Democratic Party.

The second factor is characterized by favorable views of evangelical Christians, together with unfavorable views of atheists and Muslims. Overall, 7% of U.S. adults express a favorable view of

evangelical Christians along with unfavorable views of both atheists and Muslims. This pattern is most common among Republicans and Republican leaners (13%) and White evangelical Protestants (25%).

Moreover, most Americans who hold an unfavorable view of Jews also hold an unfavorable view of Muslims, but most people who hold an unfavorable view of Muslims do *not* express negative views of Jews. Overall, 4% of U.S. adults hold a negative view of both groups. Just 2% hold an unfavorable view of Jews but not Muslims, while a far larger share holds an unfavorable view of Muslims but not Jews (18%).

Partisan differences in opinions on U.S. religious groups

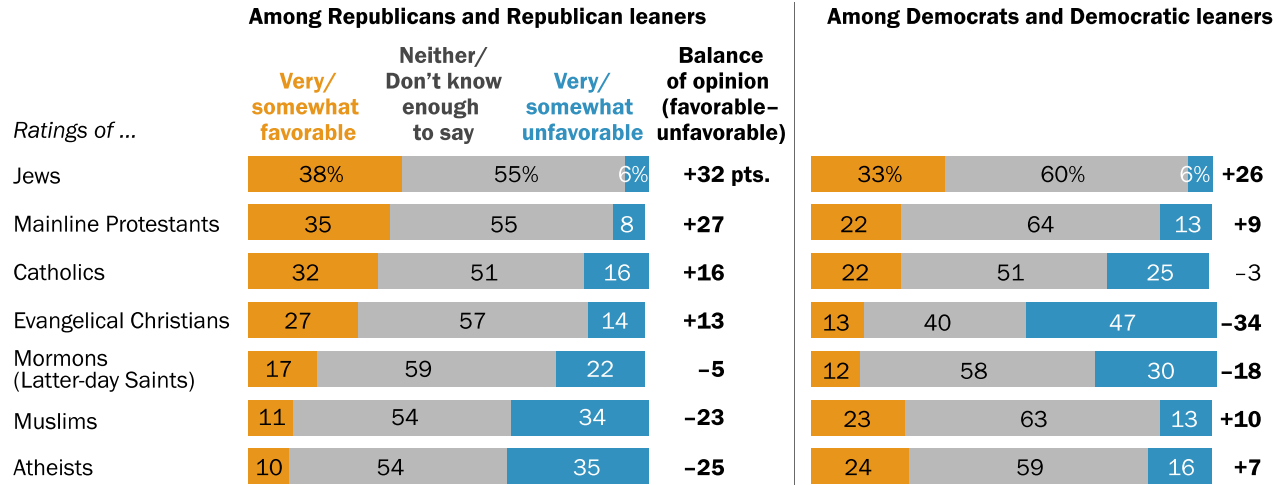
There are notable differences in attitudes toward religious groups when examined by political party affiliation. Republicans and GOP leaners hold, on balance, more favorable than unfavorable views of evangelical Christians and Catholics. (Again, this analysis only includes people who are not members of the group being rated; for example, Republicans' ratings of evangelical Christians only include Republicans who are not evangelical or born-again Protestants.) By contrast, Democrats and Democratic leaners view evangelicals much more negatively than positively and are as likely to view Catholics unfavorably as favorably. On balance, both Republicans and Democrats view Mormons negatively, although the margin is wider among Democrats (18 percentage points) than Republicans (5 points).

Both Republicans and Democrats tend to view Jews favorably. About four-in-ten Republicans say they see Jews positively (38%), as do one-third of Democrats (33%). Identical shares view them negatively (6% each).

But there are much bigger partisan gaps in views toward other non-Christians. Republicans are more likely to express negative than positive sentiments toward atheists and Muslims, while the reverse is true of Democrats, who are more favorable than unfavorable toward these groups. Both [atheists](#) and [Muslims](#) lean heavily Democratic, although the same is true of [Jews](#).

On balance, Democrats view Muslims and atheists positively, while Republicans view them negatively

% of U.S. adults who have a ___ view of each of the following groups, EXCLUDING members of the group in question (e.g., excluding Catholics' views of Catholics)



Note: Those who did not answer are not shown. Bold entries in the “balance” column indicate statistically significant differences. “Balance of opinion” is calculated before rounding and may not equal difference between figures shown. Ratings exclude each group’s views on itself. Respondents who are categorized as born-again or evangelical Protestants are excluded from ratings of evangelical Christians; those categorized as Protestants who are not born-again or evangelical are excluded from ratings of mainline Protestants.

Source: Survey conducted Sept. 13-18, 2022, among U.S. adults.

“Americans Feel More Positive Than Negative About Jews, Mainline Protestants, Catholics”

Methodology

The American Trends Panel survey methodology

Overview

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

Data in this report is drawn from the panel wave conducted Sept. 13-18, 2022. A total of 10,588 panelists responded out of 11,687 who were sampled, for a response rate of 91%. The cumulative response rate accounting for nonresponse to the recruitment surveys and attrition is 3%. The break-off rate among panelists who logged on to the survey and completed at least one item is 1%. The margin of sampling error for the full sample of 10,588 respondents is plus or minus 1.5 percentage points.

Panel recruitment

The ATP was created in 2014, with the first cohort of panelists invited to join the panel at the end of a large, national, landline and cellphone random-digit-dial survey that was conducted in both English and Spanish. Two additional recruitments were conducted using the same method in 2015 and 2017, respectively. Across these three surveys, a total of 19,718 adults were invited to join the ATP, of whom 9,942 (50%) agreed to participate.

American Trends Panel recruitment surveys

Recruitment dates	Mode	Invited	Joined	Active panelists remaining
Jan. 23 to March 16, 2014	Landline/ cell RDD	9,809	5,338	1,504
Aug. 27 to Oct. 4, 2015	Landline/ cell RDD	6,004	2,976	882
April 25 to June 4, 2017	Landline/ cell RDD	3,905	1,628	434
Aug. 8 to Oct. 31, 2018	ABS	9,396	8,778	4,121
Aug. 19 to Nov. 30, 2019	ABS	5,900	4,720	1,478
June 1 to July 19, 2020; Feb. 10 to March 31, 2021	ABS	3,197	2,812	1,543
May 29 to July 7, 2021				
Sept. 16 to Nov. 1, 2021	ABS	1,329	1,162	790
May 24 to July 6, 2022	ABS	2,724	2,324	1,390
	Total	42,264	29,738	12,142

Note: Approximately once per year, panelists who have not participated in multiple consecutive waves or who did not complete an annual profiling survey are removed from the panel. Panelists also become inactive if they ask to be removed from the panel. The 2022 recruitment survey was ongoing at the time W114 was conducted. The counts reflect completed recruitment interviews up through July 6, 2022.

PEW RESEARCH CENTER

In August 2018, the ATP switched from telephone to address-based recruitment. Invitations were sent to a stratified, random sample of households selected from the U.S. Postal Service's Delivery Sequence File. Sampled households receive mailings asking a randomly selected adult to complete a survey online. A question at the end of the survey asks if the respondent is willing to join the ATP. In 2020 and 2021 another stage was added to the recruitment. Households that did not respond to the online survey were sent a paper version of the questionnaire, \$5 and a postage-paid return envelope. A subset of the adults who returned the paper version of the survey were invited to join the ATP. This subset of adults received a follow-up mailing with a \$10 pre-incentive and invitation to join the ATP.

Across the five address-based recruitments, a total of 22,546 adults were invited to join the ATP, of whom 19,796 agreed to join the panel and completed an initial profile survey. In each household, one adult was selected and asked to go online to complete a survey, at the end of which they were invited to join the panel. Of the 29,738 individuals who have ever joined the ATP, 12,142 remained active panelists and continued to receive survey invitations at the time this survey was conducted.

The U.S. Postal Service's Delivery Sequence File has been estimated to cover as much as 98% of the population, although some studies suggest that the coverage could be in the low 90% range.¹ The ATP never uses breakout routers or chains that direct respondents to additional surveys.

Sample design

The overall target population for this survey was non-institutionalized persons ages 18 and older, living in the U.S., including Alaska and Hawaii. It featured a stratified random sample from the ATP in which 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 Ipsos. The web program was rigorously tested on both PC and mobile devices by the Ipsos project management team and Center researchers. The Ipsos project management team also populated test data that was analyzed in SPSS to ensure the logic and randomizations were working as intended before launching the survey.

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

Incentives

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

Data collection protocol

The data collection field period for this survey was Sept. 13-18, 2022. Postcard notifications were mailed to all ATP panelists with a known residential address on Sept. 12.

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 Sept. 13. The ATP panelists chosen for the initial Soft Launch were known responders who had completed previous ATP surveys within one day of receiving their invitation. All remaining English- and Spanish-speaking panelists were included in the Full Launch and were also sent an invitation on Sept. 13.

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

Invitation and reminder dates

	Soft Launch	Full Launch
Initial invitation	Sept. 13, 2022	Sept. 13, 2022
First reminder	Sept. 15, 2022	Sept. 15, 2022
Final reminder	Sept. 17, 2022	Sept. 17, 2022

Data quality checks

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

Weighting

The ATP data is weighted in a multistep process that accounts for multiple stages of sampling and nonresponse that occur at different points in the survey process. First, each panelist begins with a base weight that reflects their probability of selection for their initial recruitment survey. These weights are then rescaled and adjusted to account for changes in the design of ATP recruitment surveys from year to year. Finally, the weights are 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.

Weighting dimensions

Variable	Benchmark source	
Age (detailed)	2019 American Community Survey (ACS)	
Age x Gender		
Education x Gender		
Education x Age		
Race/Ethnicity x Education		
Born inside vs. outside the U.S. among Hispanics and Asian Americans		
Years lived in the U.S.		
Census region x Metro/Non-metro		2020 CPS March Supplement
Volunteerism		2021 American Trends Panel Annual Profile Survey/2019 CPS Volunteering & Civic Life Supplement
Voter registration	2018 CPS Voting and Registration Supplement	
Party affiliation	2021 National Public Opinion Reference Survey (NPORS)	
Frequency of internet use		
Religious affiliation		
<i>Additional weighting dimensions applied within Black adults</i>		
Age	2019 American Community Survey (ACS)	
Gender		
Education		
Hispanic ethnicity		
Voter registration	2018 CPS Voting and Registration Supplement	
Party affiliation	2021 National Public Opinion Reference Survey (NPORS)	
Religious affiliation		

Note: Estimates from the ACS are based on non-institutionalized adults. Voter registration is calculated using procedures from Hur, Achen (2013) and rescaled to include the total U.S. adult population. Volunteerism is estimated using a model to account for potential changes in volunteering behavior due to the coronavirus outbreak that began in February 2020.

PEW RESEARCH CENTER

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.

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

Group	Unweighted sample size	Plus or minus ...
All U.S. adults	10,588	1.5 percentage points
Protestant	4,441	2.2 percentage points
<i>"Born-again or evangelical"</i>	2,626	2.8 percentage points
<i>Not "born-again or evangelical"</i>	1,803	3.5 percentage points
Catholic	2,085	3.4 percentage points
Mormon (Latter-day Saints)	190	11.0 percentage points
Jewish	230	10.0 percentage points
Religiously unaffiliated	3,086	2.8 percentage points
<i>Atheist</i>	634	6.1 percentage points
<i>Agnostic</i>	642	6.1 percentage points
<i>Nothing in particular</i>	1,810	3.7 percentage points
U.S. adults, excluding Protestants who are "born-again or evangelical"	7,962	1.7 percentage points
U.S. adults, excluding Protestants who are NOT "born-again or evangelical"	8,773	1.6 percentage points
U.S. adults, excluding Catholics	8,503	1.6 percentage points
U.S. adults, excluding Mormons (Latter-day Saints)	10,398	1.5 percentage points
U.S. adults, excluding Jews	10,358	1.5 percentage points
U.S. adults, excluding atheists	9,954	1.5 percentage points
U.S. adults, excluding Muslims	10,534	1.5 percentage points

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

Dispositions and response rates

Final dispositions	AAPOR code	Total
Completed interview	1.1	10,588
Logged on to survey; broke off	2.12	128
Logged on to survey; did not complete any items	2.1121	62
Never logged on (implicit refusal)	2.11	901
Survey completed after close of the field period	2.27	3
Completed interview but was removed for data quality		5
Screened out		0
Total panelists in the survey		11,687
Completed interviews	I	10,588
Partial interviews	P	0
Refusals	R	1,096
Non-contact	NC	3
Other	O	0
Unknown household	UH	0
Unknown other	UO	0
Not eligible	NE	0
Total		11,687
AAPOR RR1 = $I / (I+P+R+NC+O+UH+UO)$		91%

Cumulative response rate	Total
Weighted response rate to recruitment surveys	10%
% of recruitment survey respondents who agreed to join the panel, among those invited	70%
% of those agreeing to join who were active panelists at start of Wave 114	41%
Response rate to Wave 114 survey	91%
Cumulative response rate	3%

© Pew Research Center 2023