

# **Executive Summary**

A Pre-Election Survey of Self-Identified Christians Who Regularly Attend Church Services, Examining Attitudes and Behaviors Related to the 2024 Election and Church Engagement in the Election Process

**Conducted September 2024**

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## **Introduction**

The study was designed, fielded, tabulated, and analyzed by the Cultural Research Center of Arizona Christian University, under the direction of George Barna.

The survey was administered to a national sample of adults who self-identified as Christians and attended church services at least once a month. In total, 2,000 qualified adults were interviewed. The data were collected via a mixed-mode research approach, utilizing a combination of telephone and online interviews. The telephone surveys were conducted with the use of a national random-digit-dial sampling technique to maximize the inclusive and representative nature of respondents. The online interviews were conducted with a systematic sampling of members of a national research panel. To best approximate the national profile of the churched Christian audience, minor statistical weighting was applied to the final database in regard to age and race. (The benchmark profile of the audience was based on data from the American Worldview Inventory, an annual, nationwide survey conducted by the Cultural Research Center.) For data based upon the aggregate sample of respondents, the estimated sampling error is a maximum of plus/minus 3 percentage points, based on the 95% confidence interval.

The survey interviewing process began two days after the completion of the Democrat National Convention (August 26) and were completed by September 6, 2024. The average interview lasted 17 minutes.

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**Section 1: Attitudes Toward the Candidates and Other Leaders**

- Among the churched Christians interviewed, Donald Trump generated, by far, the highest favorable rating of the seven leaders tested. Overall, seven out of 10 (69%) had a very or somewhat favorable score for Trump. No other leader topped 50%. The closest were Robert F. Kennedy, Jr. (48%) and VP running mate, Sen. J.D. Vance (46%). Former President Obama received a favorable score from 37%. Lower ratings were awarded to Kamala Harris (28%), Timothy Walz (22%) and Joe Biden (20%).
- The highest “unfavorable” rating was generated by Joe Biden (70%), closely followed by his Vice President and current Democrat candidate Kamala Harris (64%). No other leaders evaluated received a negative rating by a majority of churched Christians. Donald Trump had a negative score from one-quarter of the respondents (25%).
- Considering the relationship between positive and negative scores assigned to the leaders evaluated, the most favorable ratio was awarded to President Trump (2.8:1). The other positive ratios were assigned to Mr. Kennedy (2.5:1) and Sen. Vance (2.1:1). All of the Democrats had scores that were “under water”, i.e., scores reflecting higher negatives than positives. Those were President Biden (0.3:1), Vice President Harris (0.4:1), Sen. Walz (0.6:1), and former President Obama (0.8:1).
- The people most likely to have an extreme positive opinion of President Trump (i.e., very favorable) were whites, rural residents, downscale households, 18-21-year-olds, conservatives, Republicans, SAGE Cons, white born-again Christians, people whose voting has been most influenced by their faith or church, and the people who are most attentive to political news.

Person	--- Favorable ---			- Unfavorable --		Don't Know
	Very	Somewhat	In-Between	Somewhat	Very	
Donald Trump.....	51%	18%	5%	7%	18%	1%
Kamala Harris.....	18%	10%	6%	9%	55%	2%
Timothy Walz.....	11%	11%	18%	11%	28%	22%
J.D. Vance.....	25%	21%	17%	10%	12%	16%
Robert F. Kennedy, Jr...	19%	29%	23%	9%	10%	10%
Barack Obama.....	21%	16%	14%	13%	35%	2%
Joe Biden.....	11%	9%	8%	14%	56%	2%

## Section 2: Voting Inclinations and Choices

- The data analysis includes the creation of a new variable describing each respondent’s likelihood of voting in the 2024 General Election. That variable is based on combining six questions in the survey to create a scale of likely voting behavior. That effort revealed 59% of respondents fit the “likely voter” category, another 26% fell in the “possible voter” segment, and the remaining 10% are described by the “unlikely voter” group.
- Among likely voters, Donald Trump has a 3.5:1 favorable rating (76% favorable, 22% unfavorable), and he outpolls Kamala Harris 77% to 22% in the horse race. Among the one-quarter of churched Christians who are possible (but not “very likely”) voters, Trump has a 59%-31% favorability rating, and would outgun Harris 62%-27% in the vote. Among the 10% who are deemed unlikely to vote based on the composite likely-to-vote variable, Trump has a 57%-27% favorability score, and would outpull Harris 51%-11% at the ballot box.
- Among all of the survey respondents, 76% proclaimed they will “definitely vote” and another 9% said they will probably vote. Comparing the 76% who claim they will definitely vote with the likely vote variable developed, the data found that based on the past voting records and interest in the race, just 74% of the group are very likely to cast a boot. Among the 9% who self-described as probable voters, the multi-factor likely to vote variable revealed that just one out of every five of them (20%) is very likely to vote.
- Donald Trump is the clear and overwhelming voting choice of virtually every survey segment studied. Among all respondents, Trump beat Harris 69%-22%.

If the 2024 election were held today and the candidates for President were Donald Trump, the Republican; Kamala Harris, the Democrat; and several other candidates (listed below), who would you vote for?

Donald Trump (Republican).....	69%
Kamala Harris (Democrat).....	22%
Cornel West (independent).....	1%
Chase Oliver (Libertarian).....	1%
Jill Stein (Green).....	*
Some other candidate.....	1%
Don’t know who you would vote for...	4%
Would not vote.....	1%
Don’t know if you would vote.....	1%
Would vote, but not for president.....	*

- The segments of churched Christians most likely to vote for Trump were: those who believe the Bible is myths used to control people (91%), Gen Z (88%), people who attend a Christian church with no Christian denominational ties (86%), those who reject abortion on-demand (83%), whites (80%), Asians (78%), and rural residents (78%).

- The segments of churched Christians most likely to vote for Harris were: blacks (43%), those who support abortion on-demand (39%), households earning more than \$250,000 (37%), Hispanics (35%), those with a graduate degree (34%), and people who attend a church affiliated with a traditionally-black denomination (30%).
- The horse race is essentially even among churched Christians who are black: 45% would vote for Trump, 43% for Harris. Among churched Christians who are Hispanic, Trump beats Harris 58%-35%.
- Overall, by a 3-to-1 margin churched Christians believe Trump will win the election (68% to 23%). The groups who are most likely to believe Trump will win include people who feel favorably toward Trump (85%), Republicans (84%), conservatives (79%), SAGE Cons (79%), Asians (78%), rural residents (77%), people who say immigration positions will greatly influence their vote (76%), residents of the Midwest (76%), and whites (76%). The people most likely to believe Harris will win are the churched Christians who are also Democrats (78% believe she will win), people who feel favorably toward Harris (59%), black born-again Christians (50%), blacks (42%), liberals (41%), Hispanics (39%), supporters of abortion on-demand (34%), and those who are “possible” voters (34%). Among independent voters, half believe Trump will win while one-third expect Harris to triumph (50%-32%).
- Most people who plan to vote for a candidate believe their chosen candidate will win. Among Trump voters, 89% expect him to win. Among Harris voters, 88% expect her to win.
- Most people (57%) believe the outcome of the November 2024 election will make a big difference in their life, while most of the rest (29) say it will make some difference.
- Respondents were given a list of seven factors that could influence their votes in November. Far and away the most significant influence were people’s everyday experiences. One-quarter (24%) said their personal experiences were their top voting influence, with an additional 39% describing that as having “a lot of influence” on their voting. Second most influential of the seven elements tested was the person’s religious faith. Overall, 15% said that was their top influence, with another 30% listing their faith as having “a lot” of influence. Lesser influences included friends and family (5% identified it as a top influence, 27% as having a lot of influence); television news and commentary (listed by 5% as a top influence, by 26% as having a lot of influence); their church or pastor (4%, 18%); social media apps (3%, 20%); and radio news and commentary (1%, 20%).

### Section 3: Significance of Issues

- Candidate positions on key issues will influence have influence on the candidate that voters support. Only 1% of the respondents said issues will not determine who they vote for.
- Far and away the biggest issue to voters will be the economy. On the list of issues, economic matters were identified as an important vote influence in relation to inflation and cost of living (listed by 67%); the economy, in general (64%); unemployment and jobs (38%); and the federal deficit and debt (33%). A related, but less direct issue with economic overtones, was addressing poverty and homelessness, named by 43%.
- There were four issues listed by a majority of voters as being an important influence on who they vote for in November. Those were inflation and cost of living (listed by 67%); the economy, in general (64%); immigration and border control (60%); and crime, law and order (59%).
- Moral decline was identified by less than one-quarter of the churched Christians (23%) as a defining issue in this election. The groups most likely to include moral decline among their most influential issues were churched Christians who are 65 or older (selected by 46%); upscale (43%); white born-again (37%); SAGE Cons (33%); attenders of non-denominational churches (33%); conservatives (32%); and residents of small towns or rural areas (32%). The churched Christians who were least likely to view moral decline as a personally influential issue were born-again Hispanics (5%); 18-to-29-year-olds (7%); liberals (8%); those who attend a traditionally-black church (11%); LGBTQs(12%); and non-whites (12%).
- Poor leadership or government mismanagement was chosen as a key issue by 42% of respondents.
- Abortion, the issue of choice, so to speak, for Kamala Harris and Democrats, was the seventh-ranked issue, identified by 41% of churched Christians. It generated above-average interest among charismatics (57%), evangelicals (50%), and born-again Christians (48%), but average or less interest among all other religious segments. Unexpectedly, it was a lesser-ranked issue among Catholics (listed by just 32%). Abortion policy was not even an above-average issue for those people who support abortion on-demand (38%)! Harris voters were more likely than Trump voters to include the issue near the top of their list (50% versus 39%). While there was no correlation between ideology and naming abortion as a highly influential issue, there was a correlation with party preference: 54% of Democrats, 42% of Republicans, and just 38% of independents included abortion on their “most influential” list.
- When asked which of the two major-party candidates would do a better job handling a particular issue, churched Christians indicated Donald Trump was a superior choice to Kamala Harris in all eight of the issue areas evaluated. Trump was considered the better option to manage immigration (73% chose Trump as the better option for that issue, 16% chose Harris); to upgrade national security (73%-16%); to strengthen the economy (73% - 19%); to reduce crime and restore law and order (68%-21%); to improve the quality of government performance (65%-20%); to improve citizens’ quality of life (64%-22%); to reduce political corruption (58%-22%); and to handle abortion (54%-27%).

- A startlingly high proportion of churched Christians supports abortion on demand. When respondents were asked if they “support allowing women to choose to have an abortion under any circumstance,” 42% said they did! The segments most supportive of unlimited abortion included Democrats (78%); Harris voters (75%); liberals (70%); those who prefer socialism (64%); blacks (60%); born-again blacks (58%); those who never read the Bible (56%); and urban residents (56%). Interestingly, 47% of churched Christians under the age of 50 support abortion on demand compared to 36% among those 50 or older. Among the segments least support of unlimited abortion were SAGE Cons (15%); conservatives (26%); rural residents (29%); Trump voters (31%); Republicans (31%); and born-again Christians (34%).

Inflation, cost of living.....	67%
Economy (in general).....	64%
Immigration, border control.....	60%
Crime, law and order.....	59%
Poverty, homelessness.....	43%
Poor leadership, government mismanagement.	42%
Abortion.....	41%
Quality of life.....	40%
Gun ownership and laws.....	39%
Terrorism, national security.....	38%
Unemployment, jobs.....	38%
Political corruption.....	37%
Federal deficit/debt.....	33%
Justice, court system.....	29%
Public school education.....	29%
Moral decline.....	23%
Racial conflict and discrimination.....	22%
Unity, overcoming national division.....	20%
None of these.....	1%
Issues will not determine who you vote for.....	1%



#### Section 4: Reasons for Choosing to Not Vote

- Churched Christians who said they will not vote for a presidential candidate in November represented 10% of the aggregate survey sample. They were asked to explain their reason for abstaining from voting. They were given eight reasons that research has shown to be among the most common excuses and asked how significant each of those is for them.
- The most common reason for abstaining from voting was the belief that the election will be rigged. That view was given as a significant reason by half of the non-voting respondents (52%). The same number (52%) explained that none of the candidates reflect the most important views of the respondent. Slightly fewer (46%) identified their lack of interest in politics and elections as the deterrent. The same number (46%) claimed the election has become too controversial. A similar proportion (43%) said their one vote would not make a difference. Four out of 10 churched Christians (40%) justified their abstinence by saying their dislike all of the major candidates. One-third of the group attributed their voting reticence to the fact that their favorite candidate cannot win the election (33%) or to their ignorance about the candidates (34%).

	<u>---- How significant this reason is for you ---</u>			
	<u>Major</u>	<u>Significant</u>	<u>Minor</u>	<u>Not a reason</u>
The election will be rigged	26%	26%	15%	32%
You're not interested in politics and elections	21	25	22	33
Your one vote will not make a difference	21	22	24	33
You dislike all of the major candidates	18	22	32	29
None of them reflect your most important views	15	37	20	29
The election has become too controversial	15	31	23	32
The candidate you favor cannot win	14	19	16	51
You don't know enough about the candidates to choose	10	24	24	40

## Section 5: Local Church Engagement in the Election

- The survey examined some of the possible political or election-related activity by the respondent’s church undertaken during the past two years.
- The most common actions were providing sermons or teaching about the Bible’s stand on specific issues, which 61% of regularly-churched Christians asserted described their church; and encouraging people to vote, without recommending specific candidates, alleged by 56%. Those were the only two of the seven actions evaluated that a majority was true of their church. However, nearly half (48%) also said that their church had provided written information about the Bible’s stand on specific issues.
- Less common church activities included registering new voters (recalled by 26%); inviting or hosting candidates to speak at the church (26%); providing voter’s guides (24%); and recommending that people vote for specific candidates (24%).

	<u>Yes</u>	<u>No</u>	<u>Don’t Know</u>
Provided sermons or teaching about the Bible’s stand on specific issues	61%	32%	7%
Encouraged people to vote, without recommending specific candidates	56	36	8
Provided written information about the Bible’s stand on specific issues	48	44	8
Invited/hosted candidates to speak at the church	26	65	9
Registered new voters	26	60	15
Recommended voting for specific candidates	24	68	9
Provided voter’s guides	24	64	11

- When the data are analyzed by the type of church attended by the respondent, a somewhat different portrait of church-based political engagement emerges.
  - Catholic churches, according to the respondents who attend them, were comparatively less likely than other churches to engage in most political activities: registering new voters, providing written information about biblical stands on issues, providing voter’s guides, offering biblical teaching about the Bible’s views on specific issues, hosting candidates to speak at the church, or recommending candidates. Catholic churches were average, compared to other Christian churches, when it came to recommending that people vote. There were no areas of election-related activity for which Catholic churches were more likely than the average church to engage.
  - Among the evangelical churches represented by survey respondents, those churches were comparatively more likely to provide both written information and sermons or teaching about biblical perspectives related to specific issues. They were also somewhat more likely to recommend specific candidates to the congregation. A normative proportion of evangelical churches participated in the other four activities measured.

- The level of political or election-related activity of Pentecostal churches was indistinguishable from that of all other Christian churches with one exception: they were slightly more likely to invite candidates to speak to the congregation.
  - Mainline Protestant churches were the typical Christian church in relation to all seven political activities; they were neither more likely nor less likely than other Christian churches to engage in any of the seven forms of political activity evaluated.
  - Churches aligned with traditionally-black denominations were noteworthy for unusually high levels of registering new voters, providing voter's guides, and providing written information about biblical teaching related to various sociopolitical issues. These types of churches were typical in regard to activity levels for other forms of engagement.
  - Non-denominational and independent Christian churches were the least likely to provide voter's guides and to encourage congregants to vote. These types of churches operated at normative levels regarding the other five political activities assessed.
- When asked if they would prefer that their church be more involved or less involved in the 2024 election than it had been in other recent elections, the churchgoing public was split. A plurality (42%) opted for the status quo, preferring the same level of involvement as in the past. The other half of the respondents were evenly divided between saying they prefer their church to be more involved (25%) or less involved (27%).
  - Respondents were given a scenario in which their church "registered voters, provided information about issues and candidates, encouraged people to vote (without endorsing anyone), and taught what the Bible says about current social issues." They were then asked their opinion of such activity by their church. A comfortable majority (59%) said they felt the activities described meant their church would be helping their community. Only one out of every 10 churchgoing Christians (11%) felt the description reflected a church that was harming the community. One-fifth (20%) said the activity would not make any difference, and the remaining 10% were not sure.
  - The same scenario was repeated: their church "registered voters, provided information about issues and candidates, encouraged people to vote (without endorsing anyone), and taught what the Bible says about current social issues." They were then asked if they felt their church, in so doing, would be carrying out its biblical responsibility or doing activities that are not a biblical responsibility. Overall, half (51%) said the church would be carrying out its biblical responsibility while one-third (33%) said it would be doing activities that are not a biblical responsibility. The other one in six people (16%) said they were not sure.

## Section 6: Teaching by Local Churches on Current Socio-political Issues

- Respondents were asked if they were aware of their church providing any sermons in the main worship services on what the Bible teaches about the topics listed below during the past year. About four out of every five Christian churches (83%) were reported to have taught about “basic morals, such as lying, stealing, cheating” and on “sin and its consequences.” (Yes, that means that according to the most frequent attenders, one out of every five Christian churches have not touched on such basic Christian tenets in the past year!) About two-thirds said their church had addressed the topics of religious freedom (67%) and poverty (63%). Roughly half recalled teaching concerning abortion (49%) as well as sermons on crime, law and order, and law enforcement (45%). About four out of 10 congregants recalled teaching related to same-sex marriage (42%). Only one-third cited teaching regarding the role and authority of government (34%) or the Israel-Palestine conflict (33%). One out of four had been exposed to a teaching about transgenderism (27%) and immigration and border security (25%). The least taught-on topic was artificial intelligence (18%).
- The churched Christians who said they were not aware of their church having taught on a specified topic were then asked if they wanted their church to offer such teaching.
  - The greatest percentage of Christians said they wanted their church to preach or teach about immigration and border security (31%), artificial intelligence (29%), the Israeli-Palestinian conflict (28%), the role and authority of government (28%), and issues related to crime, law enforcement, law and order (25%).
  - In churches where a specific issue had not been taught, a majority of the congregants expressed interest in learning about religious freedom and poverty.
  - In churches where the topic had not yet been addressed, a minority of congregants expressed interest in exposure to teaching from their church about

<u>Topic for church teaching:</u>	<u>Do you want church to teach this?</u>		
	<u>Already did</u>	<u>Yes, want it</u>	<u>No, don't want</u>
Abortion.....	49%	21%	29%
Same-sex marriage.....	42	18	39
Immigration, border security.....	25	31	42
Israel-Palestine conflict.....	33	28	38
Religious freedom.....	67	18	13
Role and authority of government.....	34	28	37
Basic morals, such as lying, stealing, cheating.....	83	9	8
Crime, law and order, and law enforcement.....	45	25	30
Transgenderism.....	27	23	49
AI, artificial intelligence.....	18	29	50
Addressing poverty.....	63	21	16
Sin and its consequences.....	83	9	7

- There were above-average levels of interest registered for certain topics with various respondent segments. The groups reflecting great-than-normal interest in the specified topics were as follows:
  - Abortion: under age 30, blacks, downscale adults, urban residents, depressed, lonely, attend a mainline Protestant church, prefer socialism
  - Same-sex marriage: 18-29 years old, residents of western states, household income above \$250,000, upscale
  - Immigration: 18-49 years old, kids under 13 in the home, downscale, blacks, SAGE Cons, attend Pentecostal church
  - Israeli-Palestinian conflict: Millennials, Hispanics
  - Religious freedom: Hispanics, downscale, Consistent Liberals, attend traditionally-black church
  - Government role and authority: 18-29 years old, Hispanics, blacks, kids under 13 in home, urban resident, attend a traditionally-black church
  - Crime, law and order: 18-29 years old, Hispanic, attend a Pentecostal church, Consistent Conservative
  - Transgenderism: Gen Z, LGBTQ, depressed, attend a mainline Protestant church
  - AI: 18-39 years old, Hispanic, kids under 13 in home, urban resident, attend a Pentecostal or a non-denominational church
  - Poverty: 18-49 years old, black, depressed, lonely, attend an evangelical or Pentecostal church

## Section 7: Religious Profile of the Respondents

- The survey was conducted among adults (18 or older) who self-identified as “Christian” and who said they typically attend a church service at least once a month. Nationally, the incidence of adults claiming to be Christian is 66%. The national incidence of adults who say they typically attend Christian church services at least once a month is 36%. The joint incidence (self-identified Christians and attend church at least monthly) is 31%. All of the data in this report refers to such churching, self-described Christians.
- Among the churching, self-described Christians, the most commonly attended types of churches were evangelical (25%); mainline Protestant (19%); independent or non-denominational Christian (18%); Roman Catholic (15%); Pentecostal or charismatic (9%); traditionally black or African-American (4%); Mormon (3%); or no particular Christian tradition (5%).
- Five aspects of religious activity were measured. The most common of those were prayer (78% pray daily, plus 15% who pray at least weekly), and taking time to thank, praise or worship God (73% daily, 19% weekly). Most of the respondents also commit themselves to knowing and doing God’s will for their life (65% daily, 22% weekly), and acknowledging their sins and asking God to forgive them (63% do so daily, 23% follow suit at least weekly). The least common of the five practices was reading or studying the Bible (undertaken by 33% every day, and by 34% at least weekly).
- Among the religious beliefs explored, the survey revealed that slightly more than half of the churching self-identified Christians (56%) might be considered to be born-again by virtue of claiming their will live with God in heaven after they die only because they confessed their sins and accepted Jesus Christ as their savior. Other popular views among these churching adults are the universalist perspective (God loves everyone, all people go to Heaven – embraced by 14%), and the works view (working hard to be good enough justifies a person – 12%). About one out of 10 respondents (9%) said they will spend time in a place of purification before entering Heaven – a traditional Catholic idea, but one that only two out of 10 Catholics (and three out of 10 adults who have no particular tradition – likely buoyed by numerous lapsed Catholics) embraced. Of the entire sample, 6% said after they die, they will be reincarnated.
- Another belief examined related to their perception of the Bible. Seven out of ten (70%) accepted the Bible as either “the actual, true word of God that should be taken literally, word for word “ or as “the inspired word of God that has no errors, although some verses are meant to be symbolic rather than literal.” An additional one out of every eight (13%) described the Bible as “the inspired word of God but with some factual or historical errors.” The remaining one in five people called the Bible an unreliable religious book.
- A cornerstone of Christianity is acknowledging that absolute moral truth exists, and that it is conveyed through the scriptures. Perhaps shockingly, however, even among regularly-churching Christians, a majority reject such truth! In fact, 56% said they believe that “identifying moral truth is up to each individual; there are no moral absolutes that apply to everyone, all the time.”
- A final perspective studied related to abortion. Again, an appallingly high proportion of the churching Christians – in fact, close to half of them (42%) – said they “support allowing women to choose to have an abortion under any circumstances.” The pro-murder ethic is directly opposed to biblical

teaching, yet characterizes the belief of more than four out of every 10 regular churchgoers. The subgroups with notably higher support for abortion at any time and under any circumstances included blacks (60%); adults who had been homeschooled (56%); urban residents (56%); political moderates (55%); Asians (53%); LGBTQ's (53%); independents (49%); frequent users of social media (49%); and people from households making more than \$250,000 annually (49%).

## Section 8: Political Background of the Respondents

- Overall, about half of the churched Christians (52%) self-identify as conservatives; only one out of 10 (11%) claims to be liberal or progressive; and nearly one-third are in the middle, describing themselves as moderates. There is surprisingly limited ideological intensity among the churched: only half (50) say they are consistent in their ideological leanings.
- Two-thirds of churched Christians (66%) say they pay “a lot” or “quite a bit” of attention to news about government and politics. Compared to our surveys of the population at-large, that’s a much broader political attentiveness: just 40% of the aggregate adult population focuses on political news as much.
- The church-going sample is much more likely than Americans overall to align with the Republican Party. Almost two-thirds of the churched Christians (63%) said they lean Republican, compared to just 14% who claimed to be Democrats, and 19% who claimed to be independent of a party affiliation.
- About six out of every 10 said they vote in every election. Three out of every 10 said they vote but inconsistently. Fewer than one out of every 10 said they are not registered or that their voting pattern varies according to the importance of the election or how convenient it is to vote in that cycle.
- Unrealistically high numbers of churched Christians claimed to have voted in 2016 (76%) and in 2020 (88%).
- Putting together a variety of factors to attempt to estimate how many of the respondents are likely to vote – and which of them will do so – our estimate at this stage of the election is that perhaps xx% will actually turn out to vote. (This is based on a proprietary algorithm using five voting related questions as part of a blended estimate of turnout.)
- Overall, three-fifths of these people (61%) contend that the federal government today has too much power; 9% say it has too little power; and 30% claim it has about the right amount of power. These views are divided along ideological lines: liberals are the group most likely to say the feds have either the right amount (46%) or too little (12%) power; conservatives are the most likely to believe the feds have too much power (71%); and moderates lean toward the conservative view, with half saying the government has too much power (52%) and most of the rest saying it’s just the right amount (39%).
- Oddly, three out of 10 churched Christians (29%) say they prefer socialism to capitalism. The profile of those people shows they tend to be pretty much who you would expect, even from within the churched community: Millennials, single parents, black or Hispanic, downscale, and urban. In spite of this leaning toward socialism – which, one suspects, they may not understand well, even the pro-socialists in the sample said they would vote Trump over Harris by a 2:1 margin (61%-29%).

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