

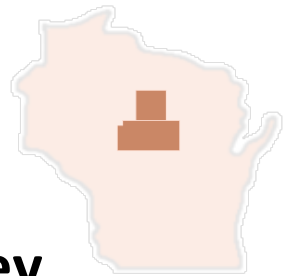
WIPPS RESEARCH PARTNERS

WISCONSIN INSTITUTE *for* PUBLIC POLICY *and* SERVICE



Lincoln and Marathon Counties:

Diversity, Inclusion, and Community Welcomeness Survey



FINAL REPORT

January 16, 2023



David Sparkman, Ph.D.

Eric Giordano, Ph.D.

April Bleske-Rechek, Ph.D.

Michael Klemp-North, Ph.D.

Ernest Wayde, Ph.D.

Parker Lay

Sponsored by

CM **CARES**
CHURCH MUTUAL INSURANCE COMPANY FOUNDATION

**Church
Mutual**
INSURANCE

 **B.A. & ESTHER
GREENHECK**
FOUNDATION

TABLE OF CONTENTS

1. Survey Overview	3
A. Background and Goals	
B. Survey Design and Data Collection	
2. Key Findings.....	4
A. Community Welcomeness	
B. Community Belonging	
C. Beliefs About Racial/Ethnic Diversity	
D. Contact, Trust, and Comfort with Groups	
3. Sample Characteristics	9
4. Overall Findings for Marathon and Lincoln Counties (Combined)	13
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
5. Findings by Area (Rural – Urban)	17
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
6. Findings by Gender Identity.....	23
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	

7. Findings by Sexual Orientation	30
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
8. Findings by Race/Ethnicity.....	36
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
9. Findings by Political Affiliation	42
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
10. Findings by Age	49
A. Perceptions of Community Welcomeness	
B. Community Belonging	
C. Attitudes Toward Race and Ethnicity	
D. Contact with Other Groups	
E. Trust Toward Other Groups	
F. Comfort with Other Groups	
11. Frequently Asked Questions	56
12. Appendix: Community Survey Instrument.....	58

1. SURVEY OVERVIEW

A. Background and Goals

In 2021, Church Mutual Insurance commissioned the Wisconsin Institute for Public Policy and Service (WIPPS), a unit of the University of Wisconsin System, to collect information from the people of Marathon and Lincoln counties. Additional funding was generously provided by the B.A. & Esther Greenheck Foundation, with additional support coming from key community partner coalitions: Mosaic (Marathon County) and Aware and Active Citizens (Lincoln County).

The purpose of the survey was to collect information from the people of Marathon and Lincoln counties about their thoughts and beliefs related to community belonging, welcomeness, and different types of diversity, including gender, sexual orientation, race/ethnicity, political affiliation, and others. This report contains key findings from the survey, which are presented in both quantitative and qualitative formats.

B. Survey Design and Data Collection

The survey was designed by a research team from WIPPS Research Partners, with significant input from two resident groups organized by county, known as the Lincoln and Marathon County Community Advisory Groups (CAGs). The CAGs consisted of about a dozen residents in each county (or approximately 25 total individuals) from urban and rural parts of both counties. Multiple drafts of the survey were reviewed for validity, clarity, and scope, with a final draft approved by both the research team and the CAGs. The survey was divided into five sections:

- 1) Community Welcomeness
- 2) Community Belonging
- 3) Attitudes Toward Race and Ethnicity
- 4) Contact, Trust, and Comfort Toward Different Groups
- 5) Demographic Characteristics

The survey was distributed in both online and paper versions during May and June of 2022. The online version of the survey was administered on a survey platform called Qualtrics. Information about the availability of the online survey was distributed by WIPPS and by many community partners via direct communication, social media, radio advertisements, newsletters, news advertisements, online and community postings, and other communications. Respondents had the choice to complete the online survey in English, Spanish, or Hmong.

In early May, ten thousand (10,000) English copies of the paper version of the survey were randomly distributed via USPS mail to households across Marathon and Lincoln counties.

These approaches were designed to encourage participation from a wide range of residents. In total, 1,580 individuals across both counties submitted a survey either online or by paper. To be included in analyses, individuals had to (1) live in either Lincoln or Marathon County, and (2) be at least 18 years of age. Of the 1,580 individuals who submitted a survey, 1,551 (38% paper, 62% online) met criteria for inclusion in the reported findings. Respondents were not forced to answer any question and therefore the sample size for any specific question may be lower than the 1,551 total surveys included. The median survey completion time was 12 minutes. This report summarizes the survey findings reflecting the combined responses of Lincoln and Marathon counties.

2. KEY FINDINGS



Community Welcomeness

Our goal in measuring perceptions of community welcomeness was to better understand two main things: (1) to provide an overall picture of how much, on average, residents perceive their community is a welcoming place toward people of all characteristics and backgrounds (e.g., age, gender, sexual orientation, race/ethnicity, social class, political affiliation, etc.); (2) to provide a more nuanced picture of whether residents perceive that their community is equally welcoming toward everyone regardless of background, or whether their community is more or less welcoming toward people of certain backgrounds than others.

- a** Respondents were asked to rate their personal perceptions of how welcoming their community is toward each of 25 different groups of people of varying characteristics and backgrounds, including age, gender, sexual orientation, race/ethnicity, social class, and political affiliation. When averaging these ratings together for an overall picture of the degree of community welcomeness, respondents report their community is between “neutral” and “somewhat welcoming” (4.67 on a 1–7 scale; see Figure 11).

Very Unwelcoming 1	Unwelcoming 2	Somewhat Unwelcoming 3	Neutral 4	Somewhat Welcoming 5	Welcoming 6	Very Welcoming 7
--------------------------	------------------	------------------------------	--------------	----------------------------	----------------	------------------------

- b** Overall, respondents report that their community is most welcoming toward White residents, men, people from higher socioeconomic backgrounds, and those who identify as Christians (see Figure 11).
- c** Overall, respondents report that their community is least welcoming toward people with non-heterosexual orientations (e.g., lesbian, gay, bisexual); people with non-traditional gender identities (e.g., transgender, non-binary, gender fluid); refugees, including those from Afghanistan and other war-torn countries; and undocumented immigrants (see Figure 11).
- d** Both rural and urban respondents report that their community is more welcoming toward people from rural areas. Both groups rate their community between “somewhat welcoming” and “welcoming” for people from rural areas (see Figures 18 and 19).
- e** Men report that their community is equally welcoming toward men and women. However, women report that their community is more welcoming toward men than women (see Figures 27 and 28).

- f** **Respondents who identify as LGB+ generally feel less welcome in their communities compared to non-LGB+ respondents.** Lesbian, gay, or bisexual respondents report that their community is between “somewhat unwelcoming” and “neutral” toward LGB+ people, and they report feeling less welcome in their communities than heterosexual respondents. Respondents identifying as non-binary/other report that their community is between “neutral” and “somewhat welcoming” toward trans, non-binary, and gender-fluid people (see Figures 29, 36 and 37).
- g** **White respondents and respondents of color both report that their community is more welcoming toward White residents than residents of color.** On average, White respondents and respondents of color rate their community as “welcoming” toward White respondents, whereas both rate their community as between “neutral” and “somewhat welcoming” toward people of color (see Figure 44).
- h** **Regardless of political affiliation, all respondents report that their community is most welcoming toward Republicans, followed by Independents, and lastly Democrats.** The biggest gaps were among respondents affiliated with the Democratic Party who report that their community is substantially less welcoming toward Democrats (rated between “somewhat unwelcoming” and “neutral”) than toward Independents and Republicans (see Figures 55, 56 and 57).
- i** **Younger respondents tend to think that their community is *less* welcoming toward younger adults, whereas older respondents tend to think that their community is *more* welcoming toward younger adults** (see Figures 64 and 65).



Community Belonging

Regardless of culture or background, belonging is a basic need for all human beings. This “need to belong” drives our desire to feel accepted, valued, and connected to other people. Our goal in measuring belonging was to better understand two main things: (1) to provide an overall picture of how much, on average, residents feel like they belong in their community; (2) to provide a more nuanced picture of whether all residents feel like they belong (regardless of background), or whether residents from some backgrounds feel like they belong more than others.

- a** **On average, almost half (47%) of all respondents either “agree” or “strongly agree” that they belong in their community, with 20% of respondents reporting that they “somewhat agree.”** Overall, this suggests that a majority of respondents (67%) feel at least some sense of belonging in their community (see Figure 12).

- b** A higher percentage of Republicans (64%), men (54%), White respondents (50%), and heterosexual respondents (49%) report that they either “agree” or “strongly agree” that they belong in their community compared to those in the other response categories (see Figures 30, 38, 46 and 58).
- c** A lower percentage of Democrats (39%); respondents affiliated with neither major political party (40%); women (43%); respondents of color (26%); respondents identifying as non-binary/other (22%); and lesbian, gay, or bisexual respondents (24%) report that they either “agree” or “strongly agree” they belong in their community (see Figures 30, 38, 46 and 58).
- d** While respondents from some backgrounds feel like they belong less than others, this does not apply to rural and urban respondents. Rural and urban respondents report a similar sense of belonging in their communities (see Figure 20).
- e** Younger respondents tend to feel a weaker sense of belonging in their community, whereas older respondents tend to feel a stronger sense of belonging (see Figure 66).



Beliefs About Racial/Ethnic Diversity

As our country becomes increasingly diverse, communities are having conversations about how to eliminate discrimination and constructively address issues of race and ethnicity. Our goal in measuring respondents’ beliefs about racial/ethnic diversity was to better understand two main things: (1) to provide an overall picture of how much, on average, residents agree with different beliefs about racial/ethnic diversity; (2) to provide a more nuanced picture of whether residents from some backgrounds agree with certain beliefs about racial/ethnic diversity more than others.

Researchers often study four types of beliefs related to race/ethnicity. First, some people think we focus too much on racial/ethnic diversity, and that this preoccupation creates more problems than it solves. Instead, we should focus on how we are all the same, and how the race/ethnicity of others is not as important as recognizing the individual person. A second way people think about it is that we do not focus enough on racial/ethnic diversity. Instead, we should emphasize how we are all unique, and recognize and appreciate the racial/ethnic background of others. A third way people think about racial/ethnic diversity focuses on how we should encourage all racial/ethnic groups to adopt the same American culture. Through this process, some believe that we can create a truly peaceful society. Finally, some people might think that each racial/ethnic group is too different to live together in the same place, and that the only way for these groups to live peacefully is to be separated from one another. Given the complexity of this topic, it is important to keep in mind that people can think about racial/ethnic diversity in multiple ways. In other words, it is possible for a person to agree with more than one of these beliefs at the same time.

- a** On average, respondents report much agreement—and at similar levels—with two of the most common beliefs about racial/ethnic diversity. Overall, respondents agree most with 1) the belief that we should focus on our similarities with others, regardless of race/ethnicity; and 2) the belief that it is also important to recognize or appreciate the race of others (see Figure 13).
- b** Compared to beliefs about 1) focusing on the similarities of others, regardless of race/ethnicity and 2) recognizing the race of others, respondents overall agree much less with the belief that all racial/ethnic groups should adopt the same culture (rated as “neutral” in agreement), and substantially less with the belief that people from different racial/ethnic groups should live separately from one another (rated as “somewhat disagree”) (see Figure 13).
- c** When comparing how much White respondents and respondents of color agree with beliefs about racial/ethnic diversity, it turns out these groups do not substantially differ from one another. Both White respondents and respondents of color agree most with 1) the belief that we should focus on our similarities with others, regardless of race/ethnicity, and with 2) the belief that it is important to recognize or appreciate the race of others. Moreover, White respondents and respondents of color both agree much less with the belief that all racial/ethnic groups should adopt the same culture, and substantially less with the belief that people from different racial/ethnic groups should live separately from one another. Any differences between White respondents and respondents of color are quite small (Figures 47 and 48).
- d** When looking at beliefs about racial/ethnic diversity, results show that some groups of respondents agree more than other groups that all racial/ethnic groups should adopt the same culture. Men more than women agree with this belief; rural respondents more than urban respondents agree with it; and Republicans agree with it more than Democrats and those who are unaffiliated with either major party. Finally, older respondents tend to agree more strongly with this belief, whereas younger respondents tend to agree less strongly with this belief (see Figures 21, 22, 31, 59 and 67).
- e** Considering all the different backgrounds of respondents in this survey (e.g., age, gender, sexual orientation race/ethnicity, rural/urban), the one background that shows the greatest amount of disagreement around beliefs about racial/ethnic diversity is political affiliation. Compared to Democrats and those unaffiliated with either party, Republicans agree *less* with the belief that it is important to recognize or appreciate the race of others, and they agree *more* with the belief that all racial/ethnic groups should adopt the same culture. However, respondents, regardless of political affiliation, all agree (and at similar levels) that we should focus on our similarities with others. Moreover, all respondents, regardless of political affiliation, agree least in the belief that people from different racial/ethnic groups should live separately from one another. (For more on this topic, see Figure 59.)



Contact, Trust, and Comfort with Groups

Communities across the United States are becoming more diverse, and this increasing diversity could have an impact on the experiences and relationships between different groups of people living together in a community. Our goal in measuring respondents' amount of contact, trust, and comfort with people of different groups was to better understand two main things: (1) to provide an overall picture of how much, on average, residents are interacting with, trusting, and feeling comfortable around people from different backgrounds; (2) to provide a more nuanced picture of whether residents from some backgrounds are interacting with, trusting, and feeling comfortable around people who are different from themselves. Although there are many different backgrounds and characteristics to focus on, our survey looked at respondents' contact, trust, and comfort with people of other political views, other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities (e.g., transgender, non-binary, and gender fluid).

- a** Overall, respondents on average report interacting most frequently, and for the longest amount of time, with people having different political views than them. Although respondents interact most with this group, respondents also report the *least* amount of trust in and comfort around people who have political views that are different from their own (See Figures 14, 15, 16 and 17).
- b** Respondents from rural and urban areas do not substantially differ in how much they trust or feel comfortable around people of other groups. Rural and urban respondents “agree” that they can trust, and feel “very” comfortable around, people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. However, rural and urban respondents still report the least amount of trust in and comfort around people with other political views (See Figures 25 and 26).
- c** When looking at whether respondents from certain backgrounds are reporting different amounts of trust toward or comfort around others, results show a complex pattern for White respondents and respondents of color. Compared to White respondents, respondents of color report substantially less trust toward people with other political views, other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. At the same time, both White respondents and respondents of color do not differ much in how *comfortable* they feel around people with other political views, other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities (See Figures 53 and 54).
- d** Younger respondents tend to feel more trust toward and comfort around people with other racial/ethnic backgrounds, sexual orientations, and non-traditional gender identities, whereas older respondents tend to feel less trust toward and comfort around these groups. This is not surprising given that younger respondents report interacting with people from diverse backgrounds more frequently and for longer periods of time than older respondents do (See Figures 70 and 71).

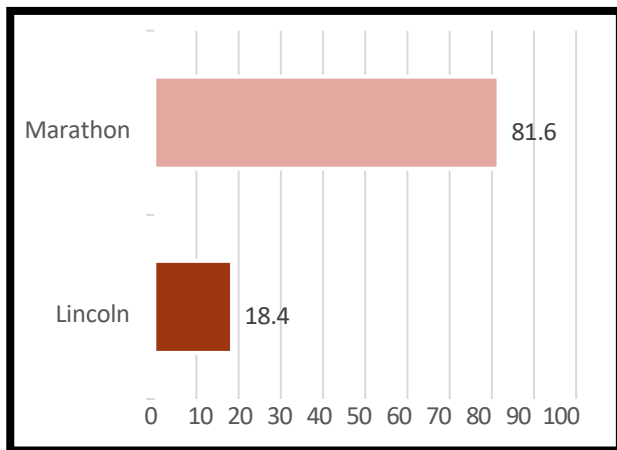
3. SAMPLE CHARACTERISTICS

One of the goals of the research project was to hear a range of voices and perspectives about issues related to community welcomeness, belonging, and diversity. However, the tradeoff of opening the survey to *all* residents of Lincoln and Marathon County (for those aged 18 or older) meant that we could not control for non-response bias or guarantee a statistically representative sample.

Even highly controlled distribution methods cannot eliminate participation bias in social surveys, and researchers have emphasized a declining participation in surveys by rural residents. In rural Midwestern studies, for example, survey response rates have decreased almost 20% between 2007 and 2017 (Coon et.al, 2020). We attempted to adjust for this known bias by increasing the number of paper surveys distributed to rural areas of Lincoln and Marathon Counties. Research also shows it is harder to obtain responses from individuals who have one or more of the following demographic characteristics: men, younger people, people with less education, and racial/ethnic minorities (see, for example, Massey and Tourangeau, 2013; Witt and Best, 2008).

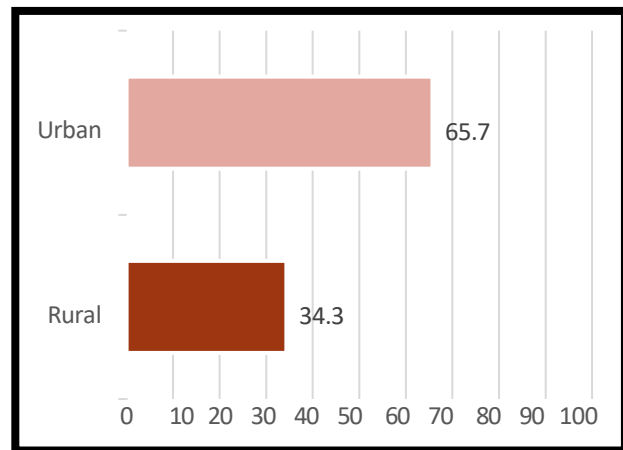
The research team attempted to engage community organizations and use diverse citizen advisory groups to encourage participation in the survey. We also engaged in a robust marketing campaign with messaging in three languages (English, Hmong, and Spanish). However, lower response rates from rural residents, men, people with less education, younger people aged 18-35, and Republicans led to underrepresentation in our sample. This is highlighted in Table 1 on page 12.

Figure 1. Percentage of respondents by county.



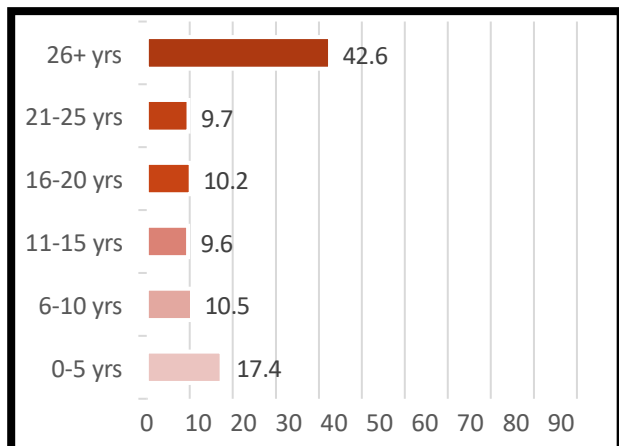
(N = 1366)

Figure 2. Percentage of urban/rural respondents.

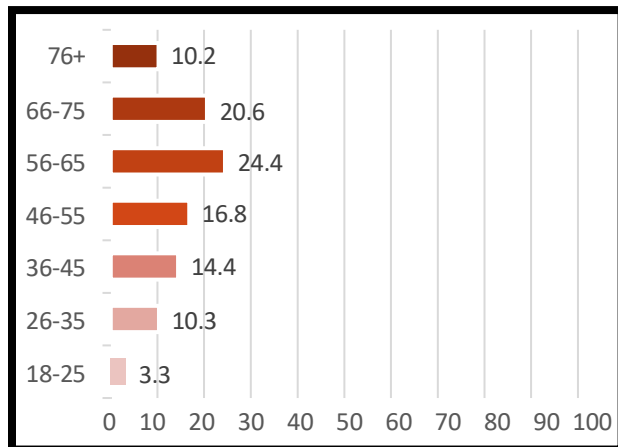


(N = 1354)

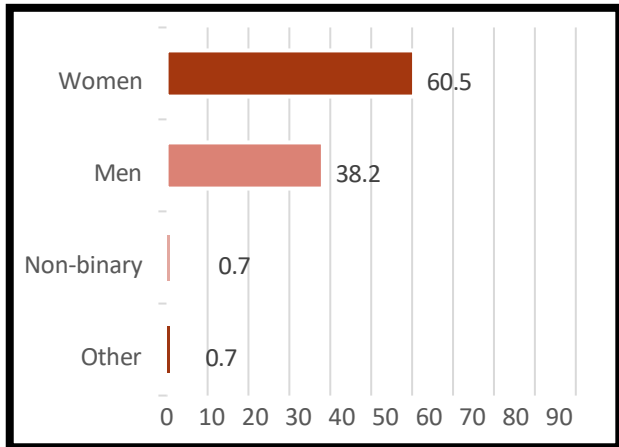
Interpretation: Respondents were primarily from Marathon County, with most living in an urban area. Consistent with the US Census Bureau, “urban” is defined as an area of 50,000 or more residents. Areas considered urban in this study include Kronenwetter, Maine, Mosinee, Rib Mountain, Rothschild, Schofield, Stettin, Wausau, and Weston. All other cities, villages, or towns in either county are considered rural. [NOTE: this report does not disaggregate the data by county. However, readers can find a breakdown of data by County by visiting: <https://wipps.org/lmdiversitystudy/>.]

Figure 3. Respondent community word cloud.**Figure 4. Percentage of respondents living in their city, village, or town based on years.**

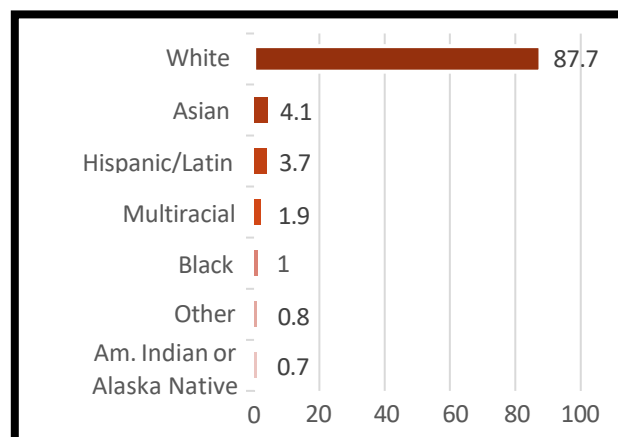
(N = 1343)

Figure 5. Percentage of respondents by age.

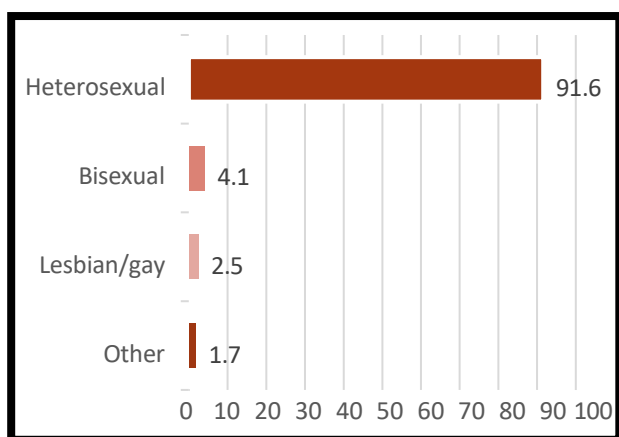
(N = 1273)

Figure 6. Percentage of respondents by gender.

(N = 1344)

Figure 7. Percentage of respondents by race/ethnicity.

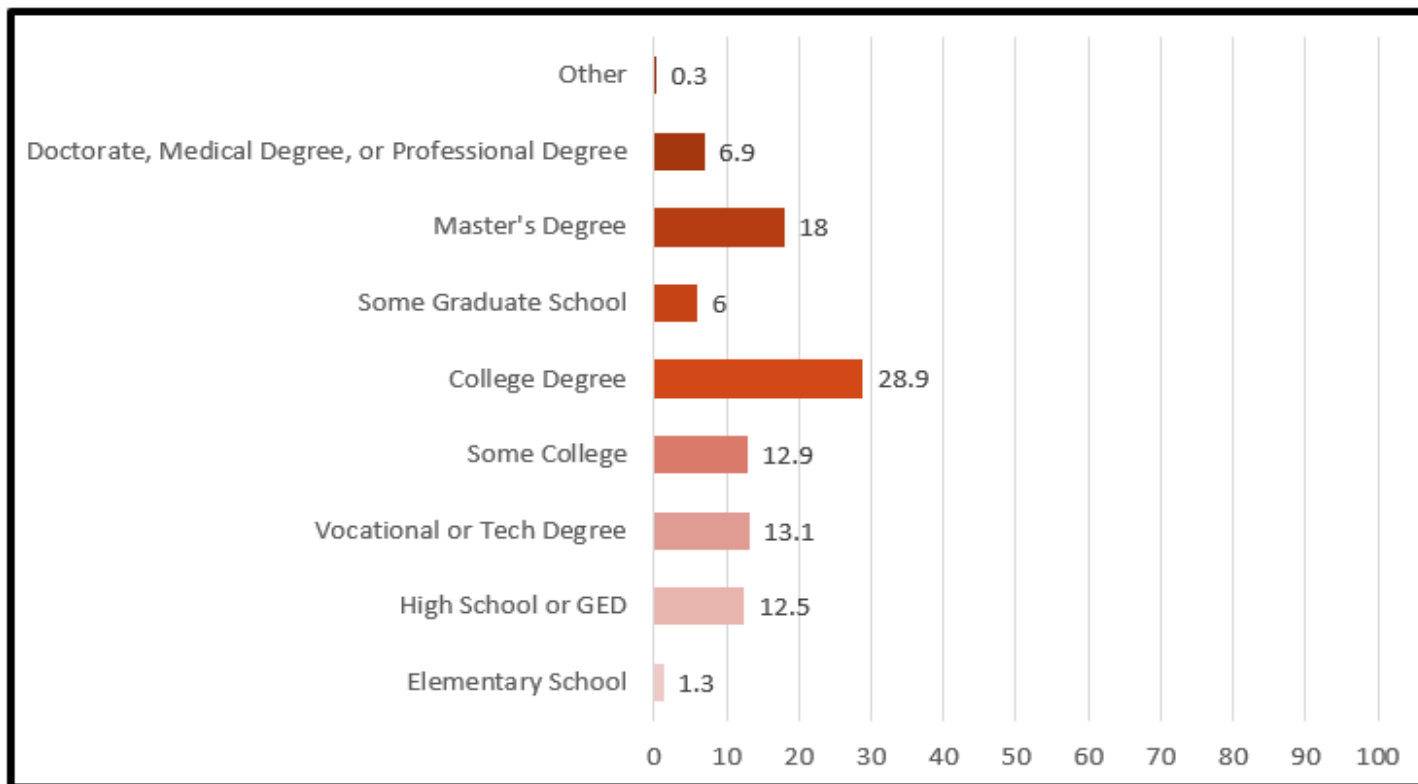
(N = 1340)

Figure 8. Percentage of respondents from different sexual orientations.

(N = 1326)

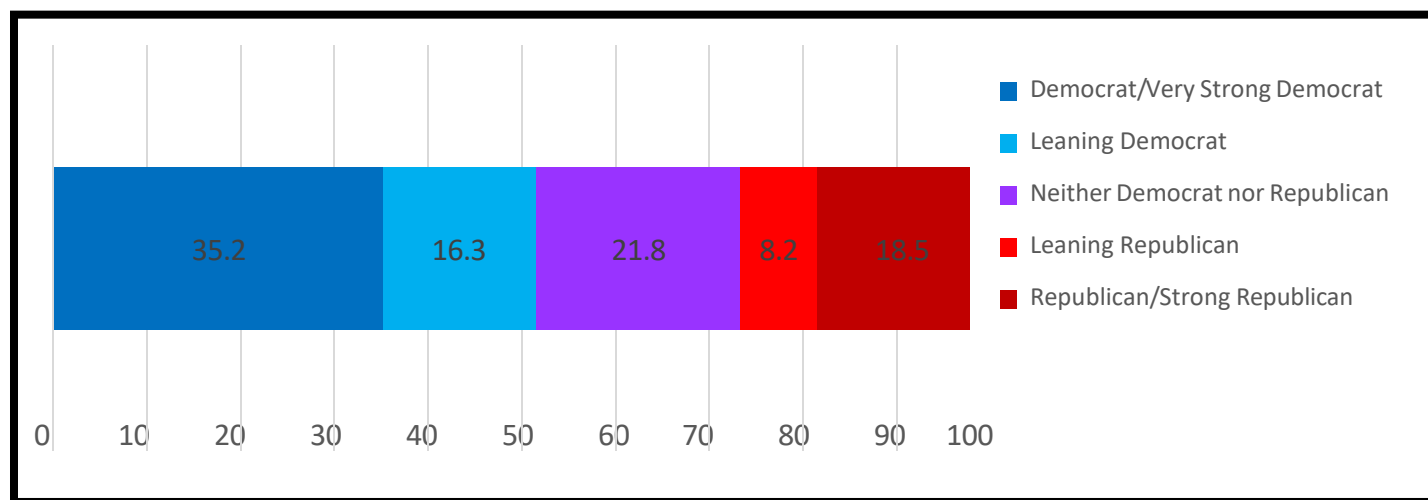
Interpretation: The largest proportion of respondents is from the city of Wausau, and the majority of respondents have lived in their community for more than 15 years. Women were overrepresented in the sample, with 3 of 5 respondents being women. The vast majority of respondents are over the age of 45, White, and heterosexual.

Figure 9. Percentage of respondents from different education levels.



(N = 1334)

Figure 10. Percentage of respondents selecting different political affiliations.



(N = 1323)

Interpretation: Respondents report varying levels of education, with less than a third having more than a college degree, less than a third having a college degree, and more than a third without a college degree. About half of respondents identify as Democrats, about a quarter identify as Republicans, and less than a quarter (about 2 of every 5) identify with neither major political party.

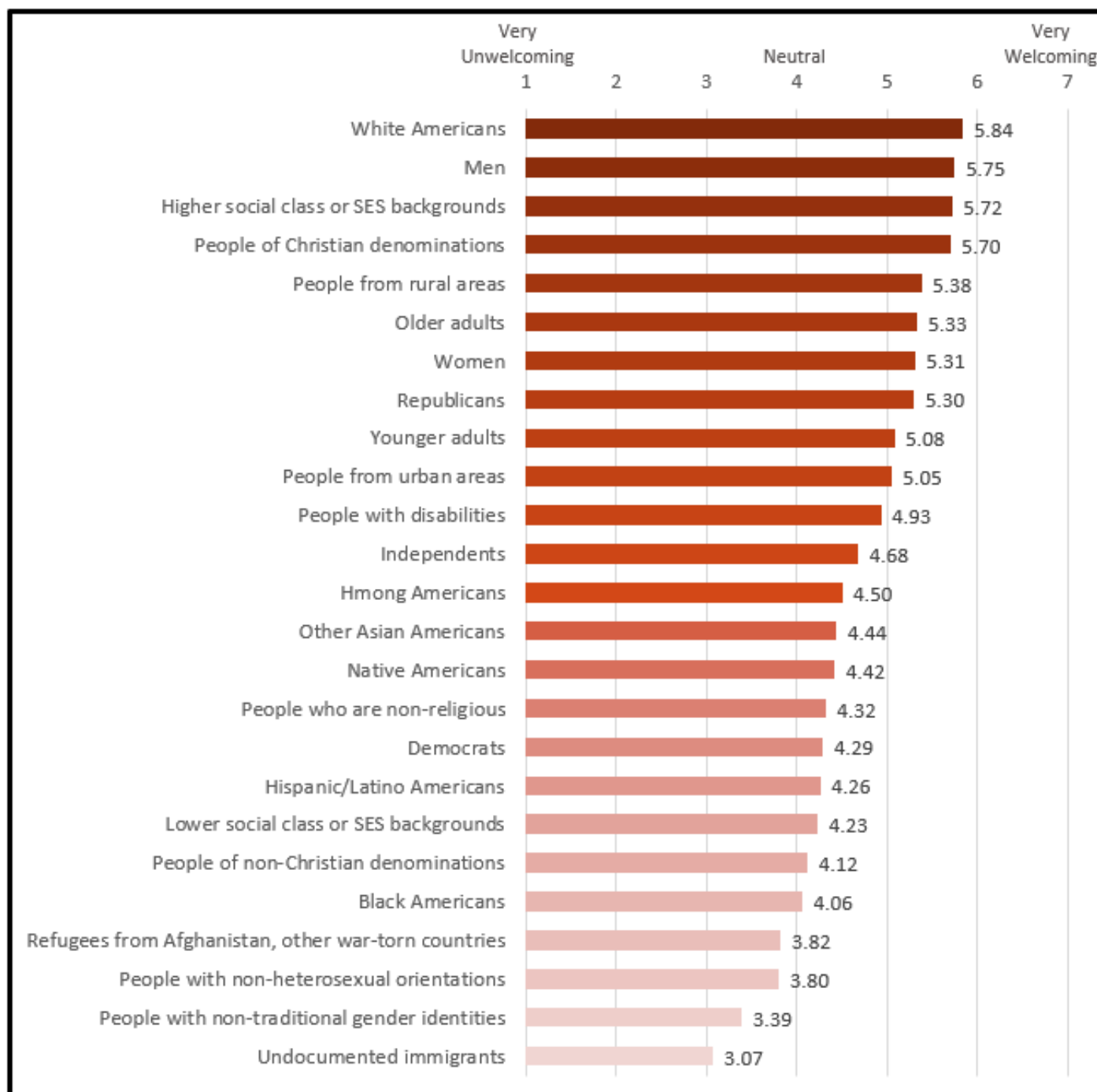
Table 1. Comparison of sample demographics to US Census population data.

Demographics	Marathon County Sample	Marathon County Population	Lincoln County Sample	Lincoln County Population	Both Counties Sample	Both Counties Population
Age						
18-25	4%	10%	2%	9%	3%	10%
26-35	10%	15%	11%	12%	10%	15%
36-45	15%	16%	11%	14%	14%	16%
46-55	17%	17%	16%	17%	16%	17%
56-65	23%	19%	31%	22%	24%	19%
66-75	20%	13%	21%	15%	20%	13%
76+	10%	10%	9%	11%	10%	10%
Gender						
Women	61%	50%	58%	50%	61%	50%
Men	37%	50%	41%	50%	38%	50%
Non-Binary	1%	NA	1%	NA	1%	NA
Other	1%	NA	0	NA	1%	NA
Rural/Urban						
Rural	20%	43%	99%	54%	33%	45%
Urban	80%	57%	1%	46%	67%	55%
Race/Ethnicity						
White	85%	87.5%	90%	94.8%	86%	89%
Asian	6%	5.5%	0.5%	0.3%	5%	4.5%
Hispanic/Latino	4%	2.9%	4%	1.9%	4%	2.7%
Multiracial	2%	3.2%	2%	2.1%	2%	3.2%
Black	1%	0.5%	1%	0.7%	1%	0.5%
Other	1%	0.2%	0.5%	0.2%	1%	0.2%
American Indian /Alaska Native	1%	0.2%	2%	0%	1%	0.2%
Education Level						
Professional/ Graduate Degree	26%	7%	19%	5%	25%	7%
Bachelor's Degree	35%	18%	33%	12%	35%	17%
Some College	13%	20%	14%	23%	13%	20%
Associate/Tech Degree	12%	13%	16%	12%	13%	13%
HS Grad/ GED	12%	35%	16%	39%	15%	36%
Less than HS Degree	2%	8%	2%	8%	2%	8%
Political Affiliation						
Democrat	67%	32.8%	59%	36.27%	65%	33.45%
Republican	33%	66.45%	41%	62.99%	35%	65.75%

Interpretation: Underrepresented groups in the sample include rural residents, men, less educated individuals, younger people aged 18-35, and those who identify as Republican.

4. FINDINGS – MARATHON & LINCOLN COUNTIES

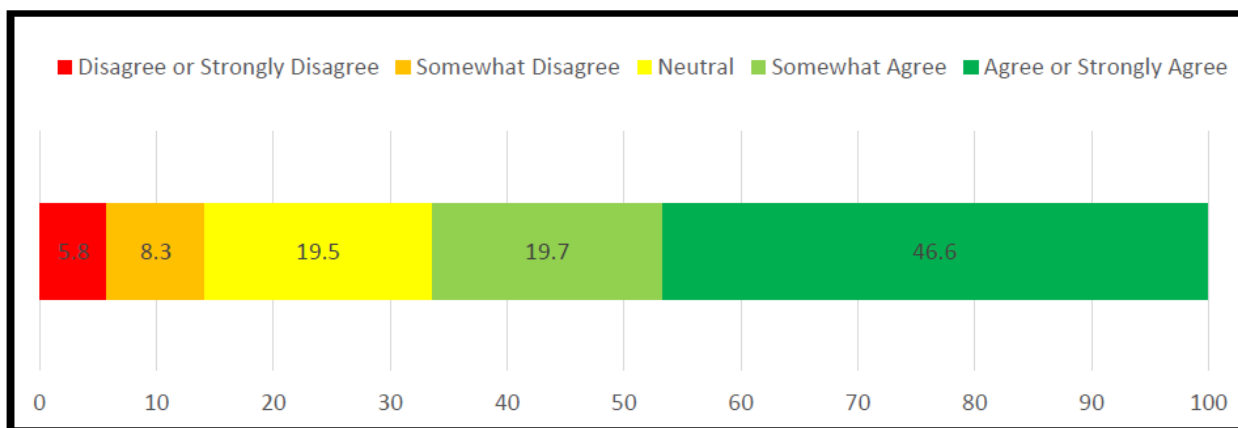
Figure 11. Perceptions of respondents that their community is WELCOMING toward different groups.



(Each value represents an average *N* between 1418 and 1492)

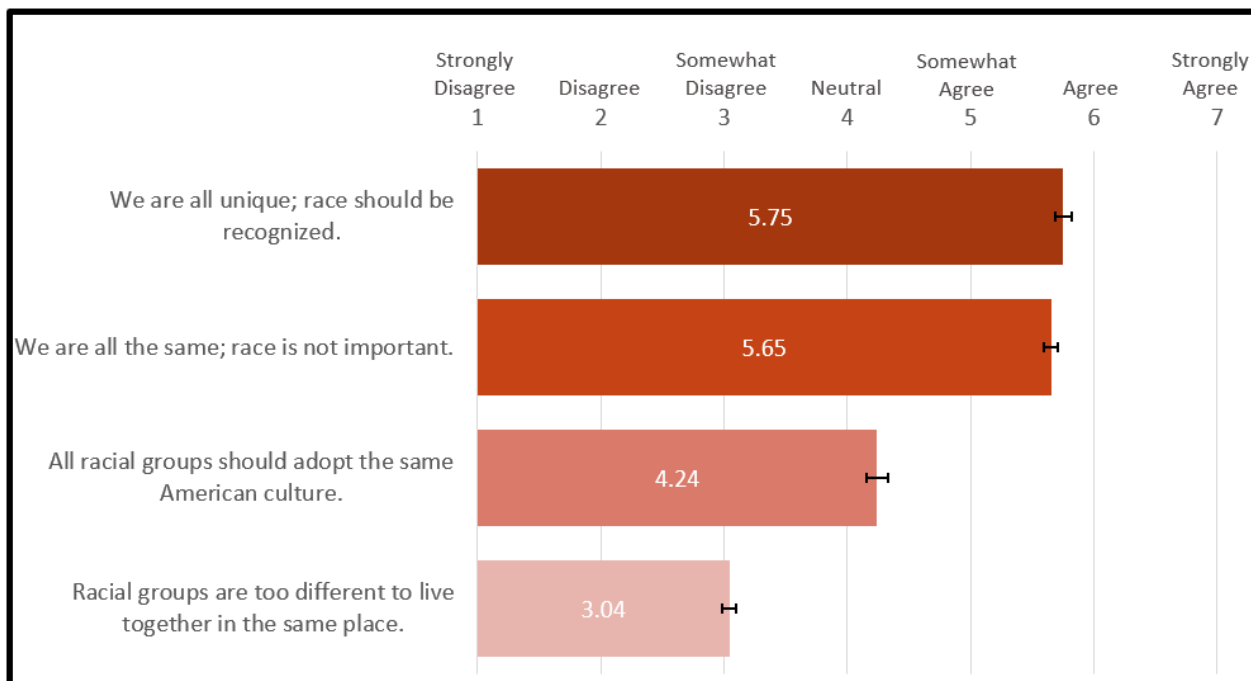
Interpretation: Respondents feel that their community is the most welcoming toward White people, men, people of a higher social class, and Christians. Respondents feel their community is less than “neutral” in welcomeness toward refugees from Afghanistan and other countries, people with non-heterosexual orientations, and people with non-traditional gender identities. Undocumented immigrants are seen as “somewhat unwelcomed.”

Figure 12. Percent who AGREE they “BELONG TO” and are “INCLUDED BY” their community.



(N = 1428)

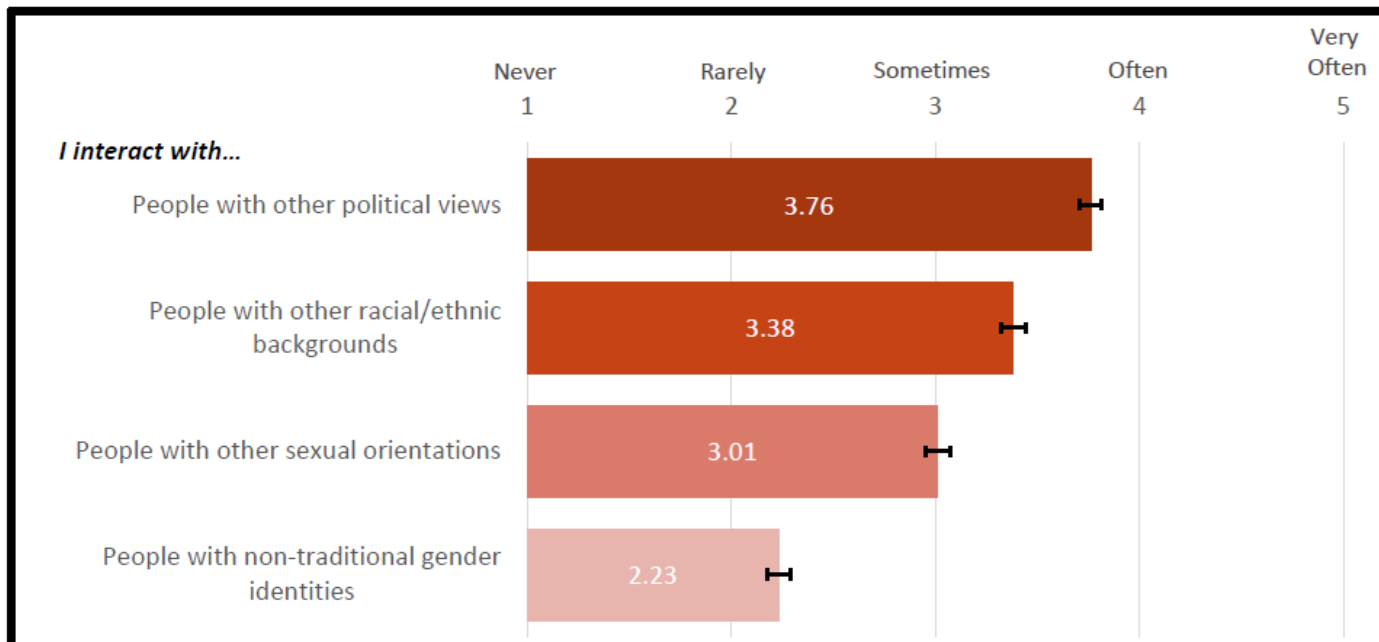
Figure 13. How much respondents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



(Each value represents an average N between 1393 and 1411)

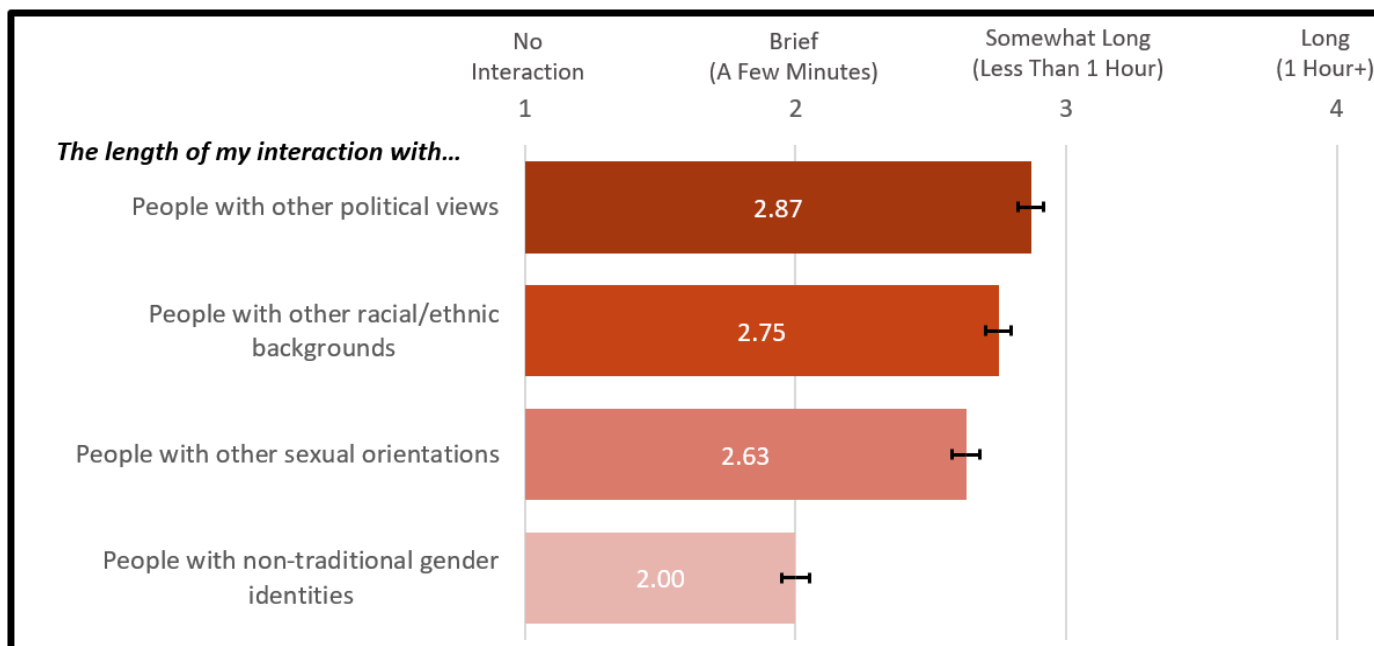
Interpretation: Almost half of respondents agree or strongly agree that they feel a sense of belonging in their community, with only a small proportion disagreeing or strongly disagreeing. Overall, respondents agree most with the belief that it is important to recognize the race of others, as well as the importance of focusing on our similarities with others. Respondents agree with these beliefs substantially more than the belief that all racial groups should adopt the same culture. Respondents agree least (rated as “somewhat disagree”) with the belief that people of different races must live separately from one another.

Figure 14. In a typical week, how OFTEN respondents INTERACT with people from groups different from their own.



(Each value represents an average of *N* between 1351 and 1396)

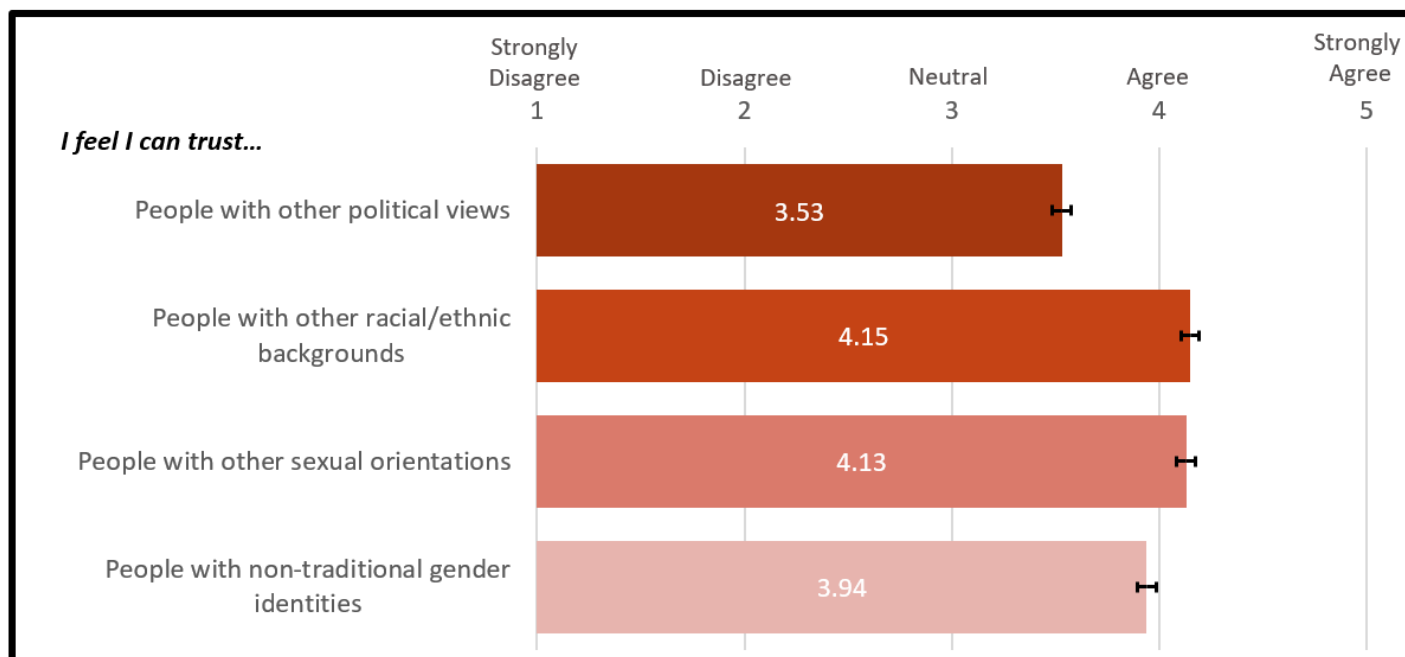
Figure 15. Average LENGTH of respondent interactions with groups different from their own.



(Each value represents an average of *N* between 1339 and 1382)

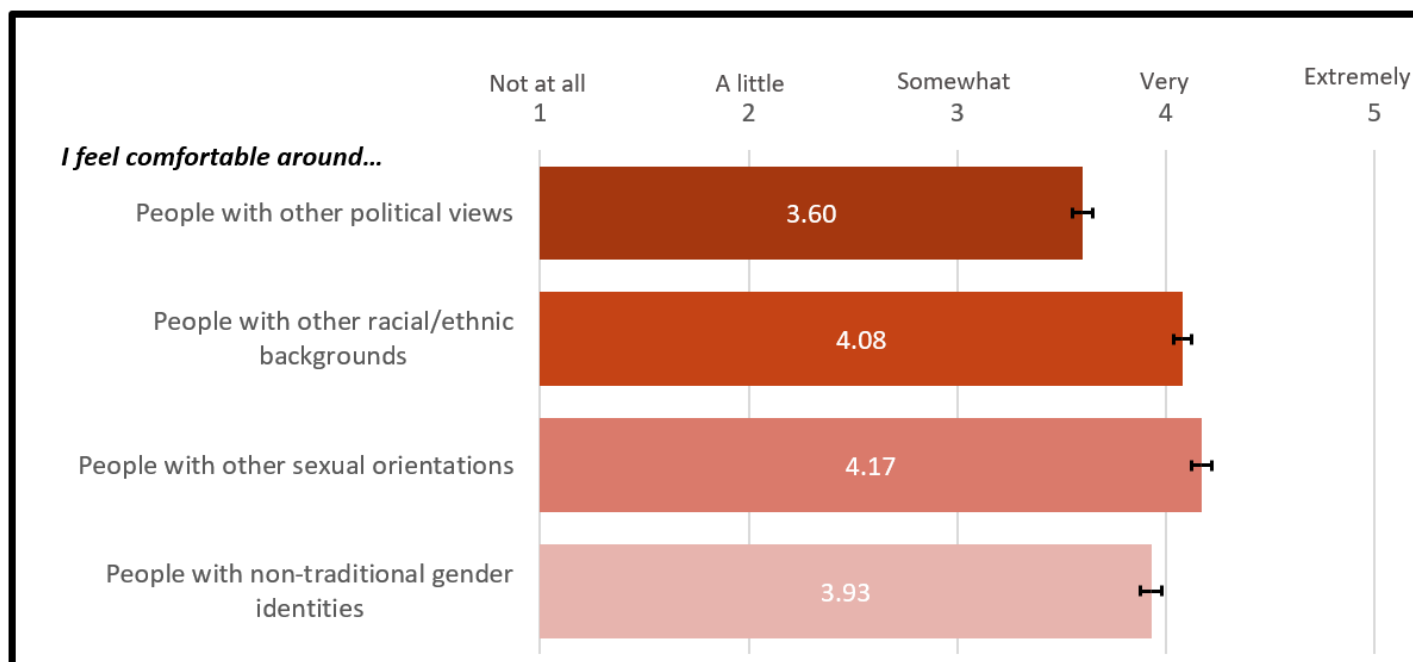
Interpretation: Overall, respondents report the most interaction with people with other political views. Respondents report less frequent interactions with people with other political views, other racial/ethnic backgrounds, and other sexual orientations (rated between “sometimes” and “often”), and the length of their interactions with these groups tend to be less than “somewhat long.” In contrast, respondents interact with people having non-traditional gender identities substantially less, with the typical interaction being “rarely” and “brief” in length.

Figure 16. How much respondents AGREE they can TRUST people from groups different from their own.



(Each value represents an average of *N* between 1350 and 1392)

Figure 17. How COMFORTABLE respondents feel interacting with people from groups different from their own.



(Each value represents an average of *N* between 1349 and 1391)

Interpretation: Overall, compared to every other group, respondents feel least trusting of, and least comfortable around, people with other political views. Respondents' ratings of people with other political views were above "neutral" in trust, and between "somewhat" and "very" comfortable. In contrast, respondents were more trusting of, and felt more comfortable around, people with other racial/ethnic backgrounds, other sexual orientations, and other non-traditional gender identities. Respondents generally "agree" that they could trust these groups and felt "very" comfortable around them.

5. FINDINGS BY AREA (RURAL– URBAN)

Figure 18. Perception of RURAL respondents that their community is WELCOMING toward people from rural and urban areas.

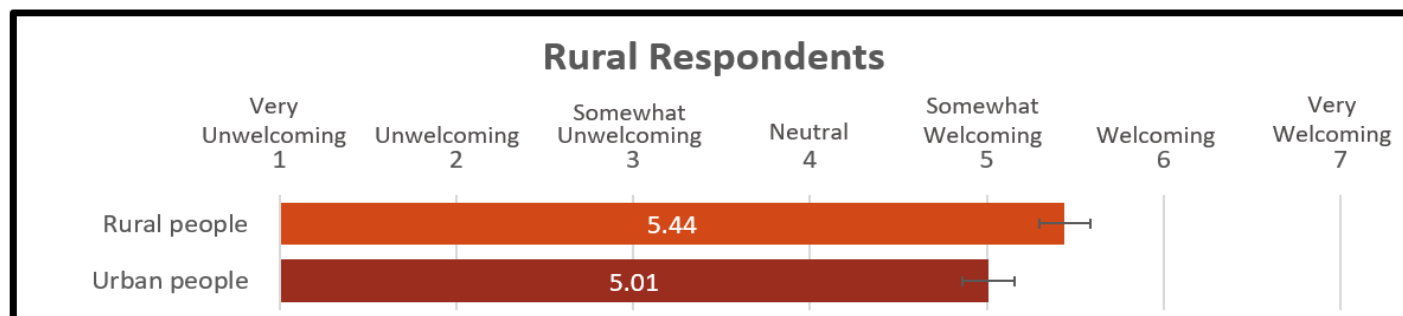


Figure 19. Perception of URBAN respondents that their community is WELCOMING toward people from rural and urban areas.

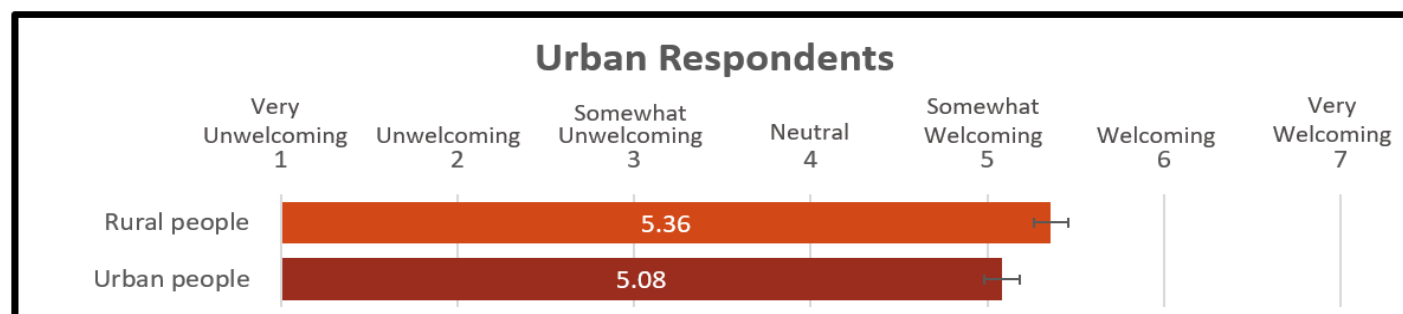
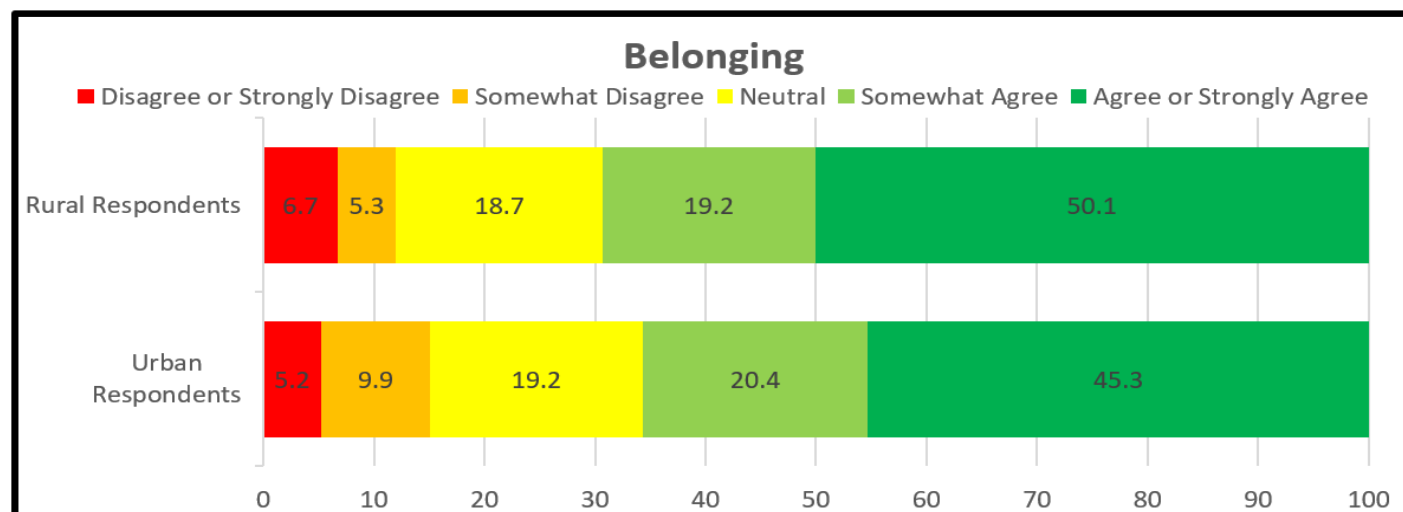
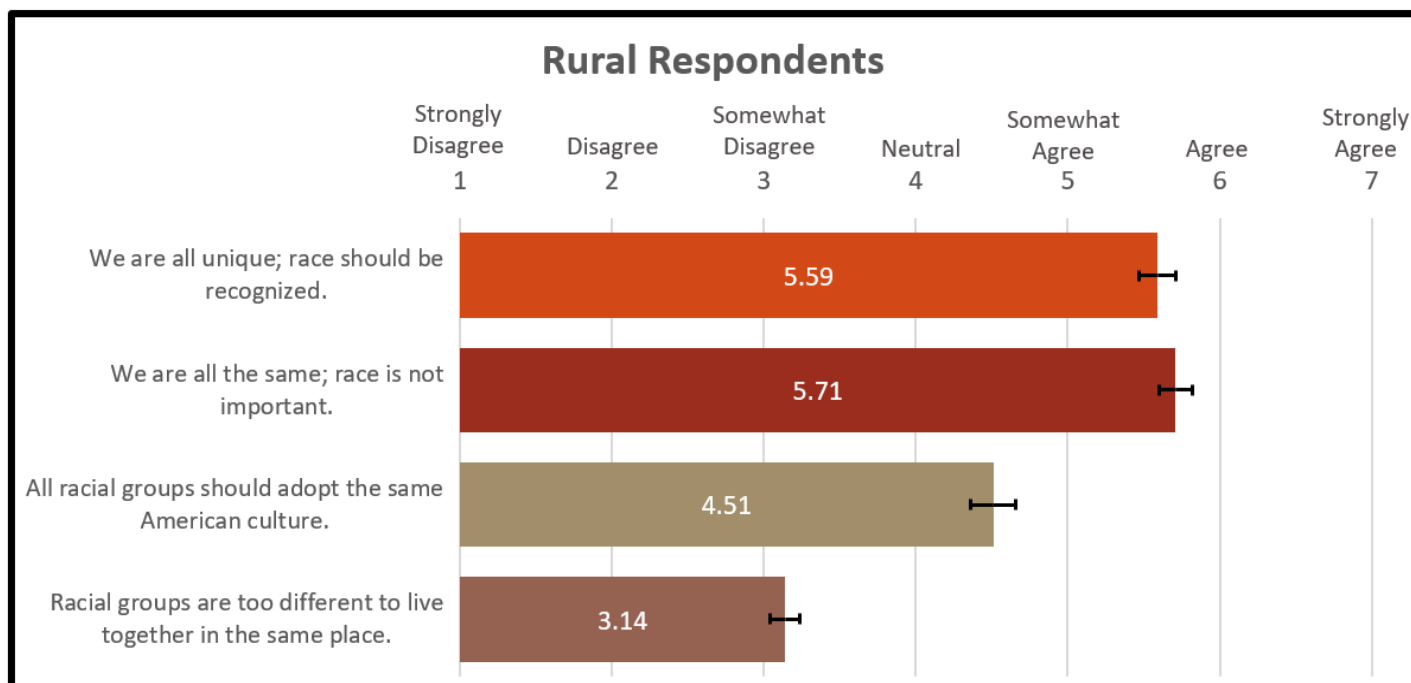
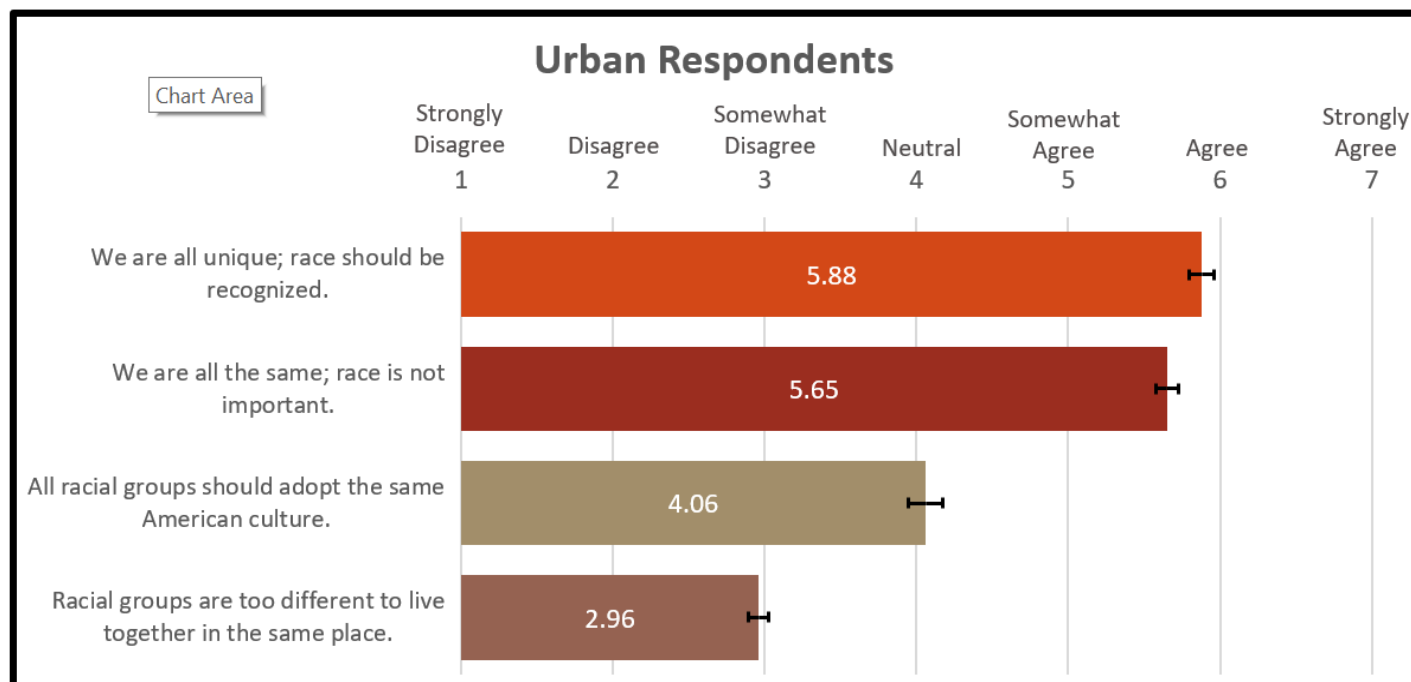


Figure 20. Percentage of rural and urban respondents who AGREE that they “BELONG TO” and are “INCLUDED BY” their community.

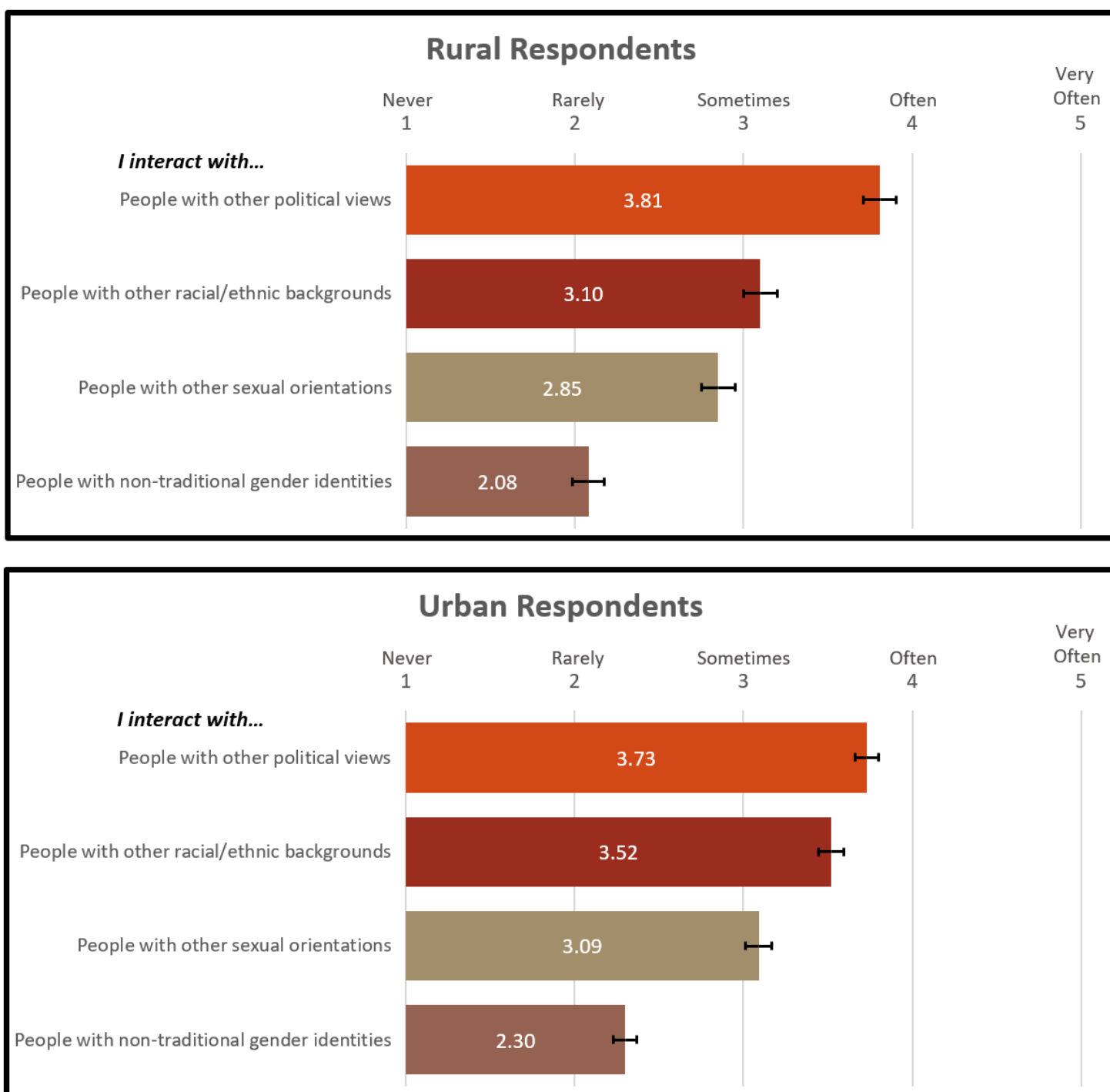


Interpretation: Rural and urban respondents feel, at similar levels, that their community is more welcoming toward rural people (rated between “somewhat welcoming” and “welcoming”) than urban people (rated as “somewhat welcoming”). Additionally, half of rural respondents, and slightly less than half of urban respondents, agree or strongly agree that they feel a sense of belonging in their community, with only a small proportion disagreeing or strongly disagreeing with this. Overall, rural and urban respondents do not reliably differ in how much they feel they belonged in their community.

Figure 21. How much rural/urban residents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.**Figure 22. How much rural/urban residents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.**

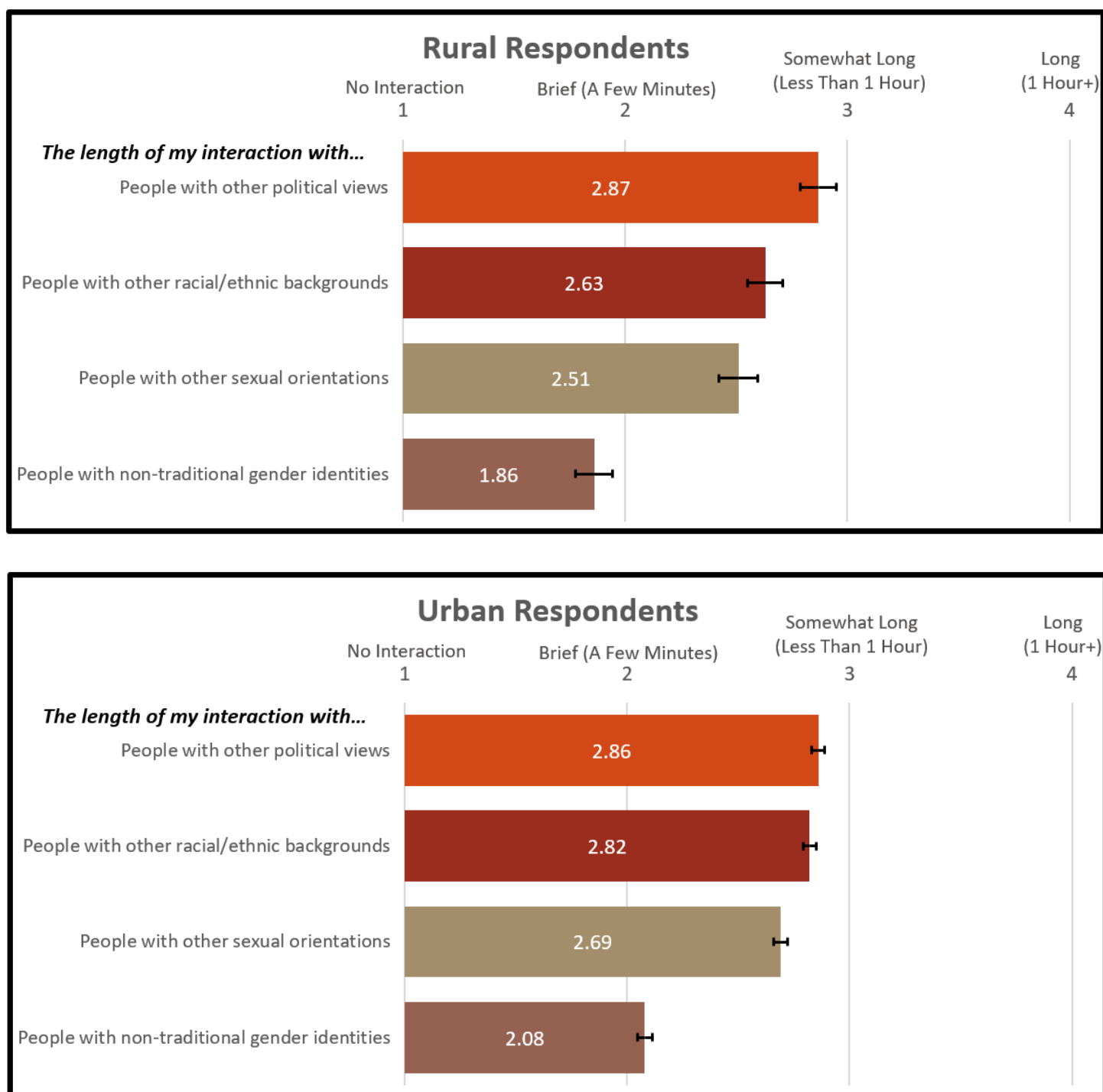
Interpretation: Rural and urban respondents agree most with beliefs in recognizing the race of others and focusing on similarities with others (rated between “somewhat agree” and “agree”), followed by substantially weaker beliefs that all racial groups should adopt the same culture (rated between “neutral” and “somewhat agree”). Moreover, rural and urban respondents agree least with the belief that people of different races must live separately from one another (rated as “somewhat disagree”). However, urban respondents agree with recognizing others’ race more than rural respondents, and rural respondents agree that all racial groups should adopt the same culture more than urban respondents.

Figure 23. In a typical week, how OFTEN rural and urban respondents INTERACT with people from groups different from their own.



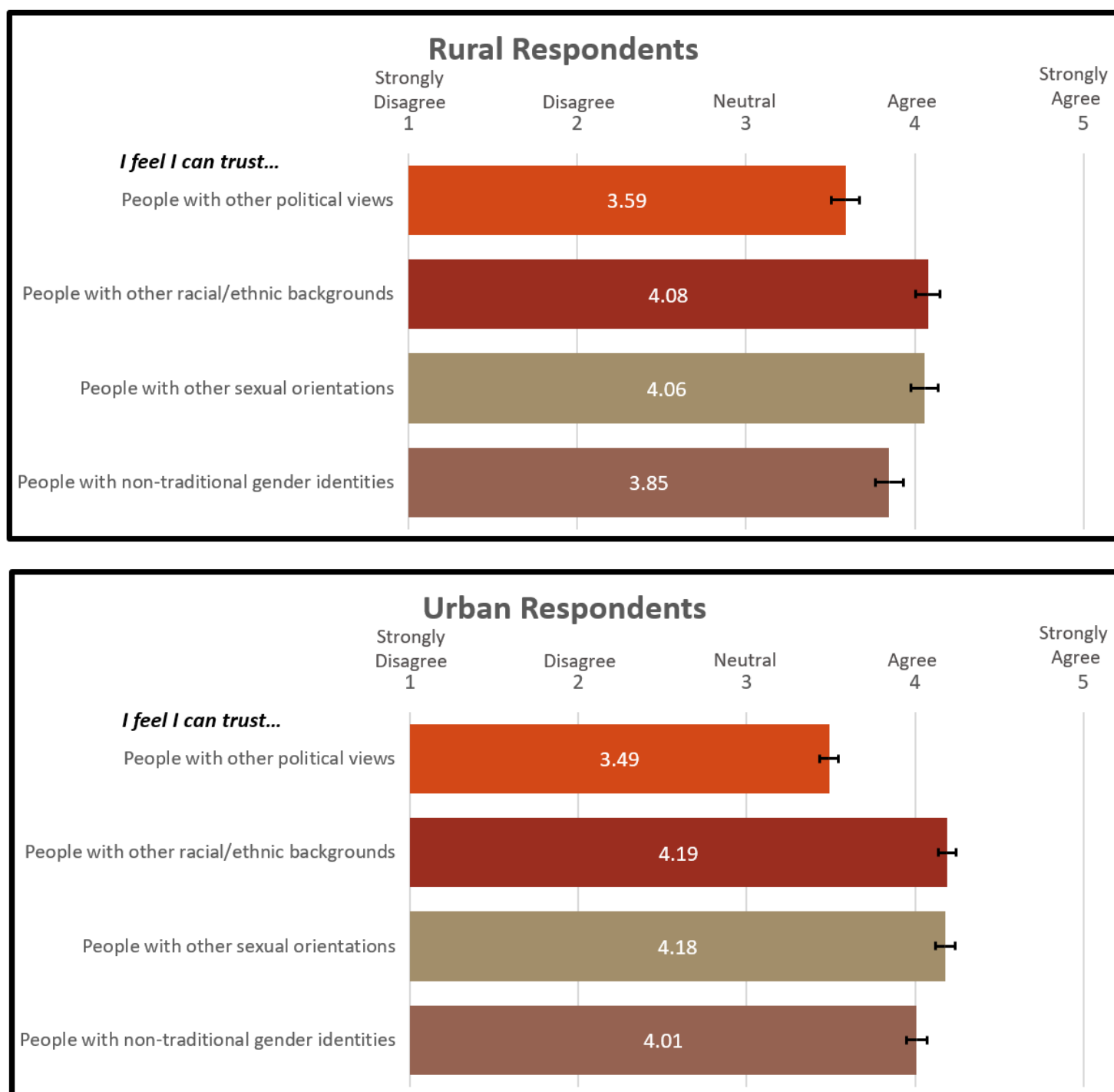
Interpretation: Rural and urban respondents interact most with people with other political views (rated as less than “often”), followed by people with other racial/ethnic backgrounds (rated between “sometimes” and “often”), and people with other sexual orientations (generally rated as “sometimes”). Although rural and urban respondents generally do not differ much in their interactions with people with other political views and sexual orientations, urban respondents say they interact with other racial/ethnic backgrounds much more than levels reported by rural respondents. Both rural and urban respondents interact the least with people with non-traditional gender identities (rated as “rarely” or more).

Figure 24. Average LENGTH of the interaction when rural and urban respondents interact with people from groups different from their own.



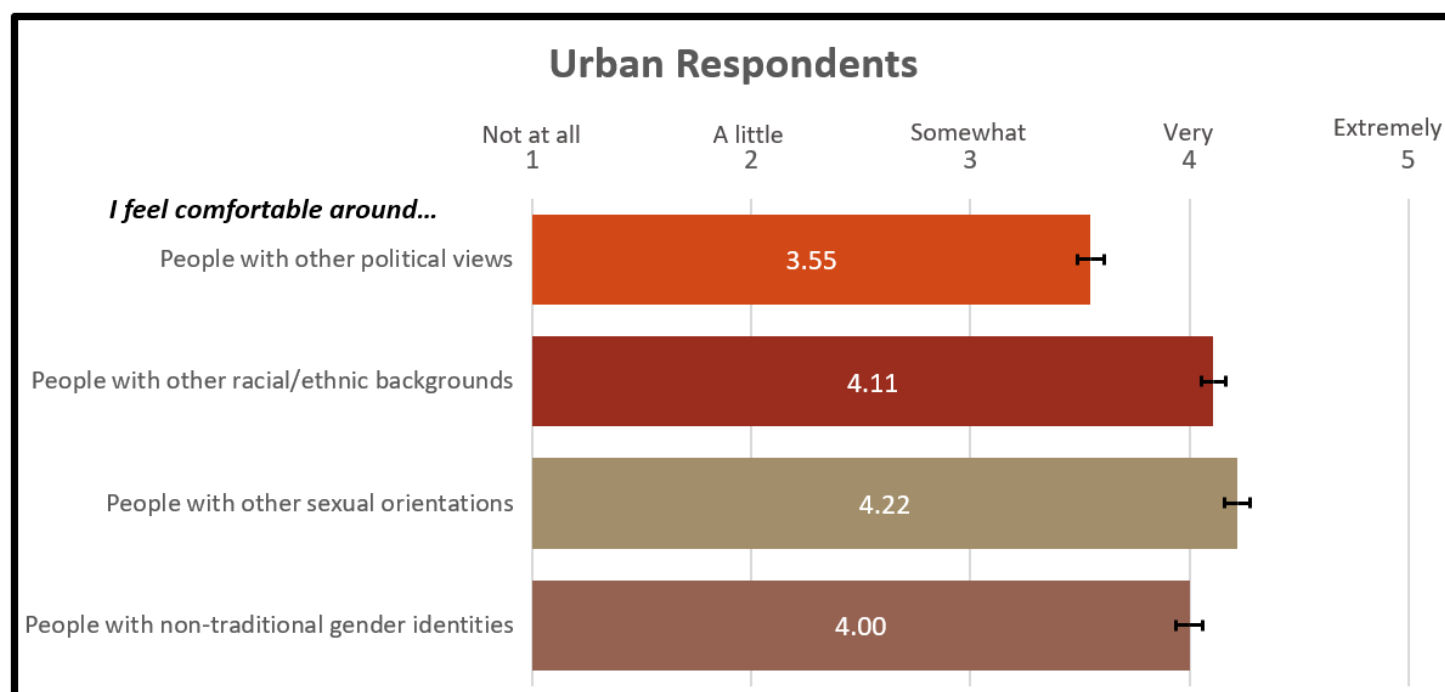
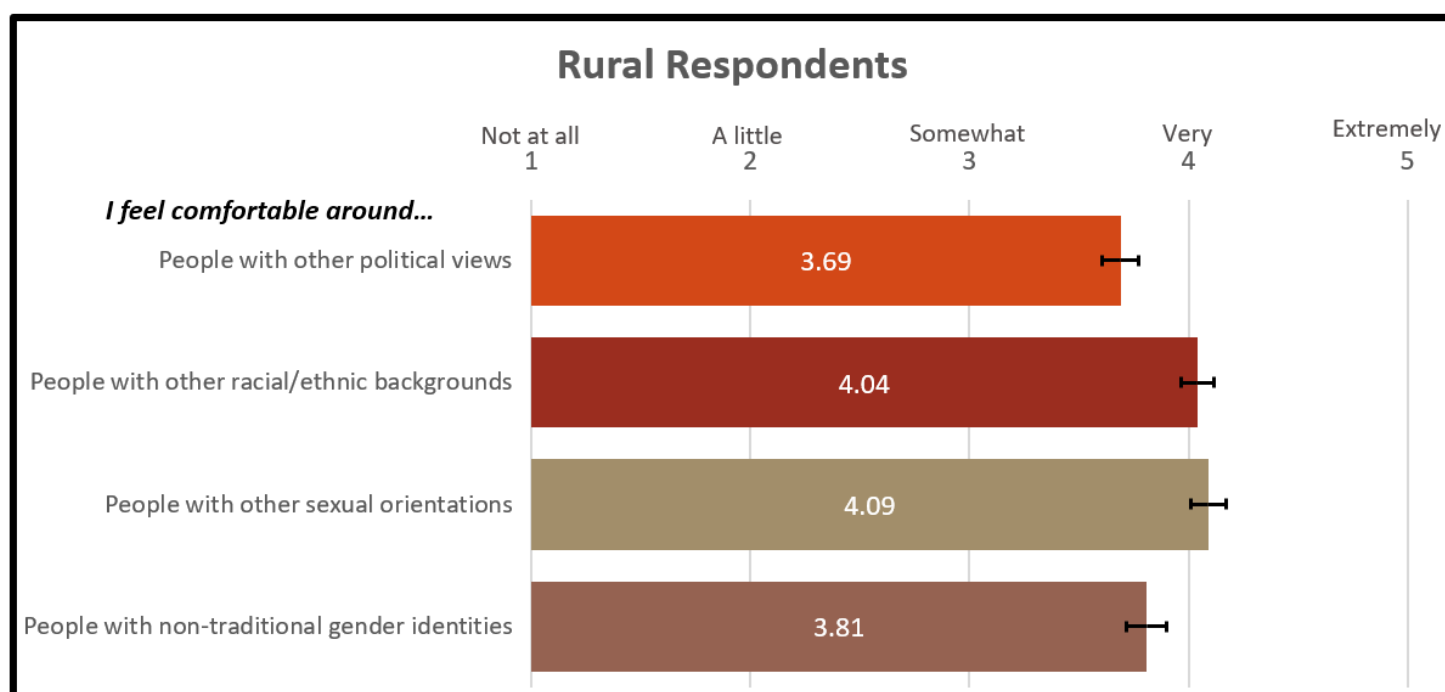
Interpretation: Rural respondents report the longest interactions with people with other political views (rated as less than “somewhat long”), followed by people with other racial/ethnic backgrounds and sexual orientations (rated between “brief” and “somewhat long”). In contrast, urban respondents report the longest interaction, and at similar levels, with people with other political views and racial/ethnic backgrounds (generally rated as less than “somewhat long”), followed by people with other sexual orientations (rated between “brief” and “somewhat long”). Rural and urban respondents report the shortest length of interaction with people with non-traditional gender identities (generally rated as “brief”).

Figure 25. How much rural and urban respondents AGREE that they can TRUST people from groups different from their own.



Interpretation: Overall, rural and urban respondents feel least trusting toward people with other political views (rated between “neutral” and “agree”) compared to every other group. Moreover, rural and urban respondents generally “agree,” and at similar levels, that they could trust people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. In fact, trust in people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities generally does not differ much between rural and urban respondents.

Figure 26. How COMFORTABLE rural and urban respondents feel if they were interacting with people from groups different from their own.



Interpretation: Overall, rural and urban respondents feel the least comfortable around people with other political views (rated between “somewhat” and “very” comfortable) compared to every other group. Moreover, rural and urban respondents generally feel “very” comfortable around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. In fact, comfort around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities does not differ much between rural and urban respondents.

6. FINDINGS BY GENDER IDENTITY

Figure 27. Perception of MEN that their community is WELCOMING toward different gender identities.

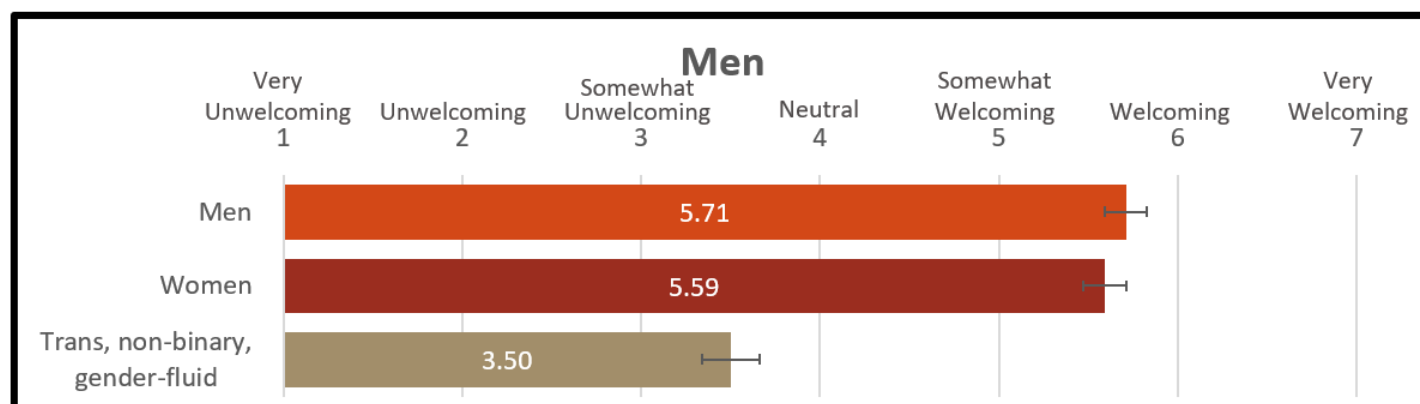


Figure 28. Perception of WOMEN that their community is WELCOMING toward different gender identities.

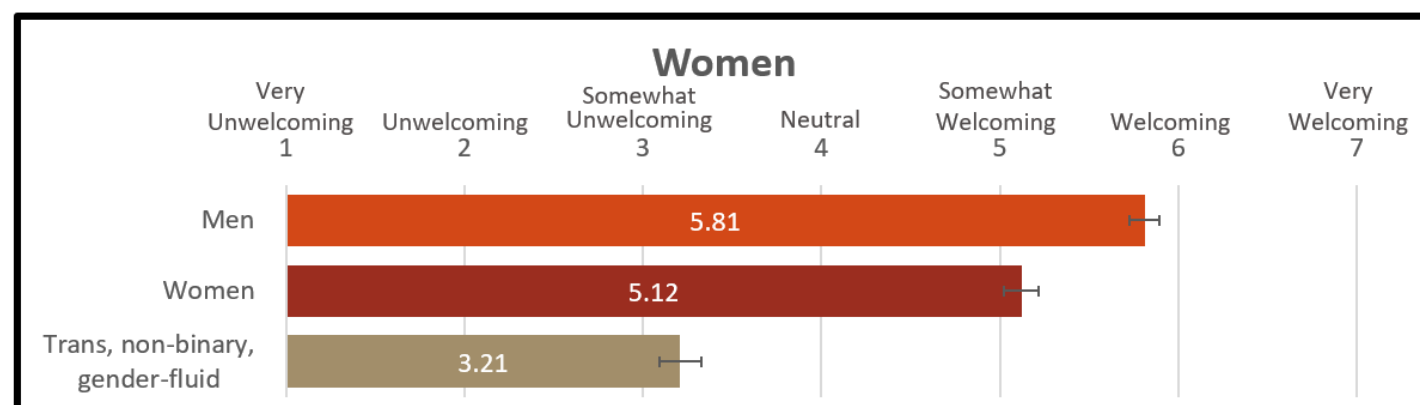
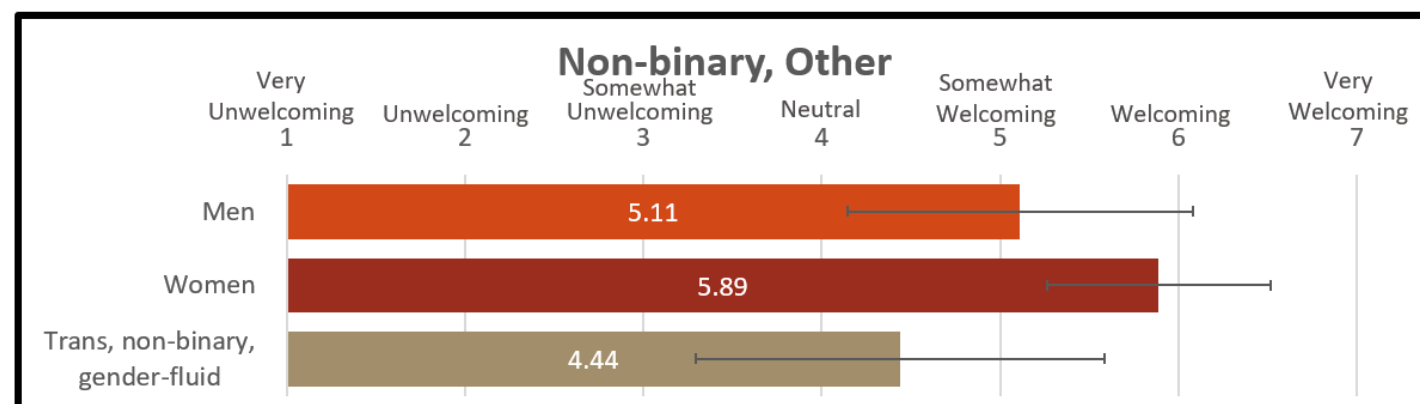
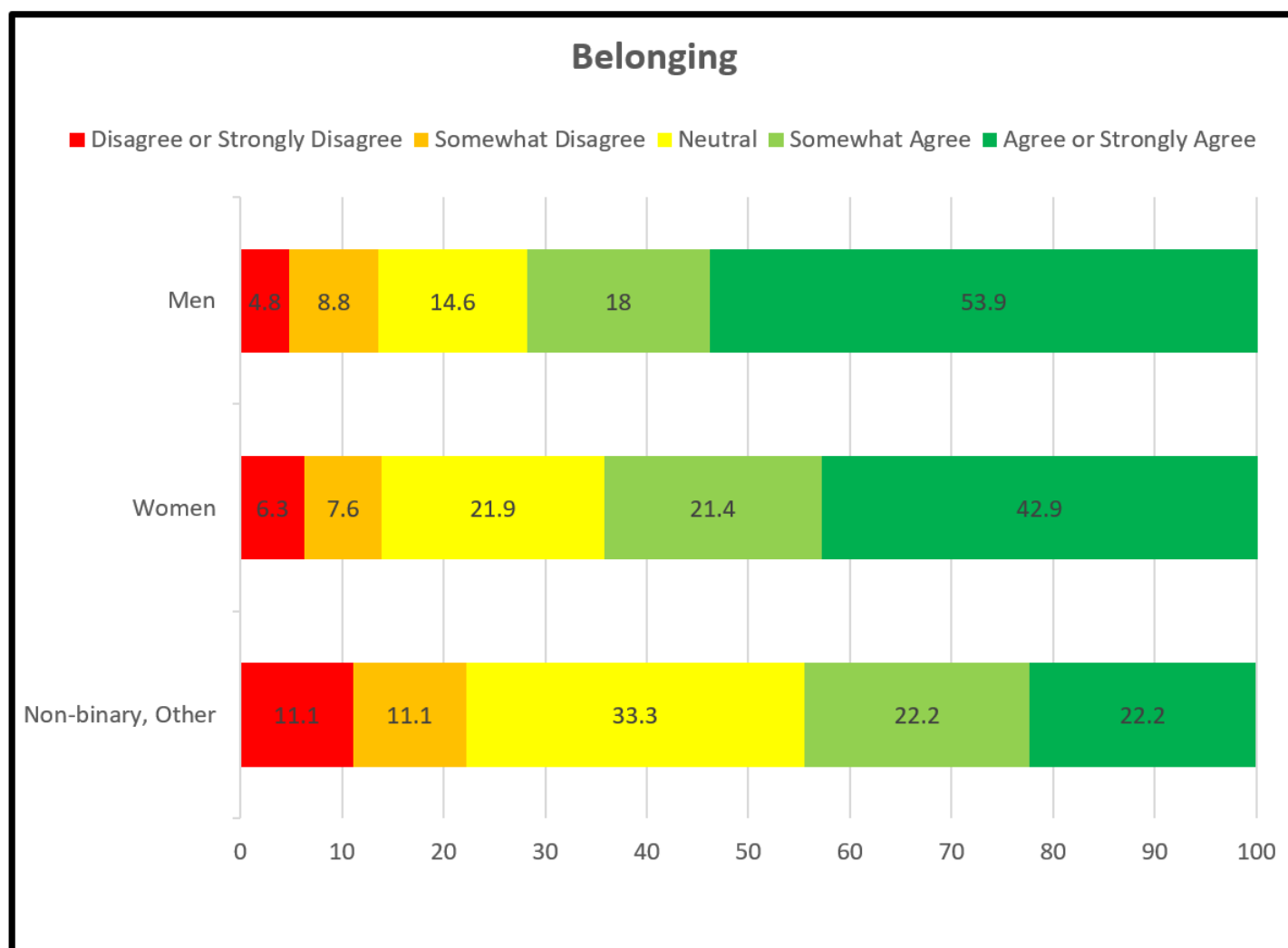


Figure 29. Perception of NON-BINARY/OTHER respondents that their community is WELCOMING toward different gender identities.



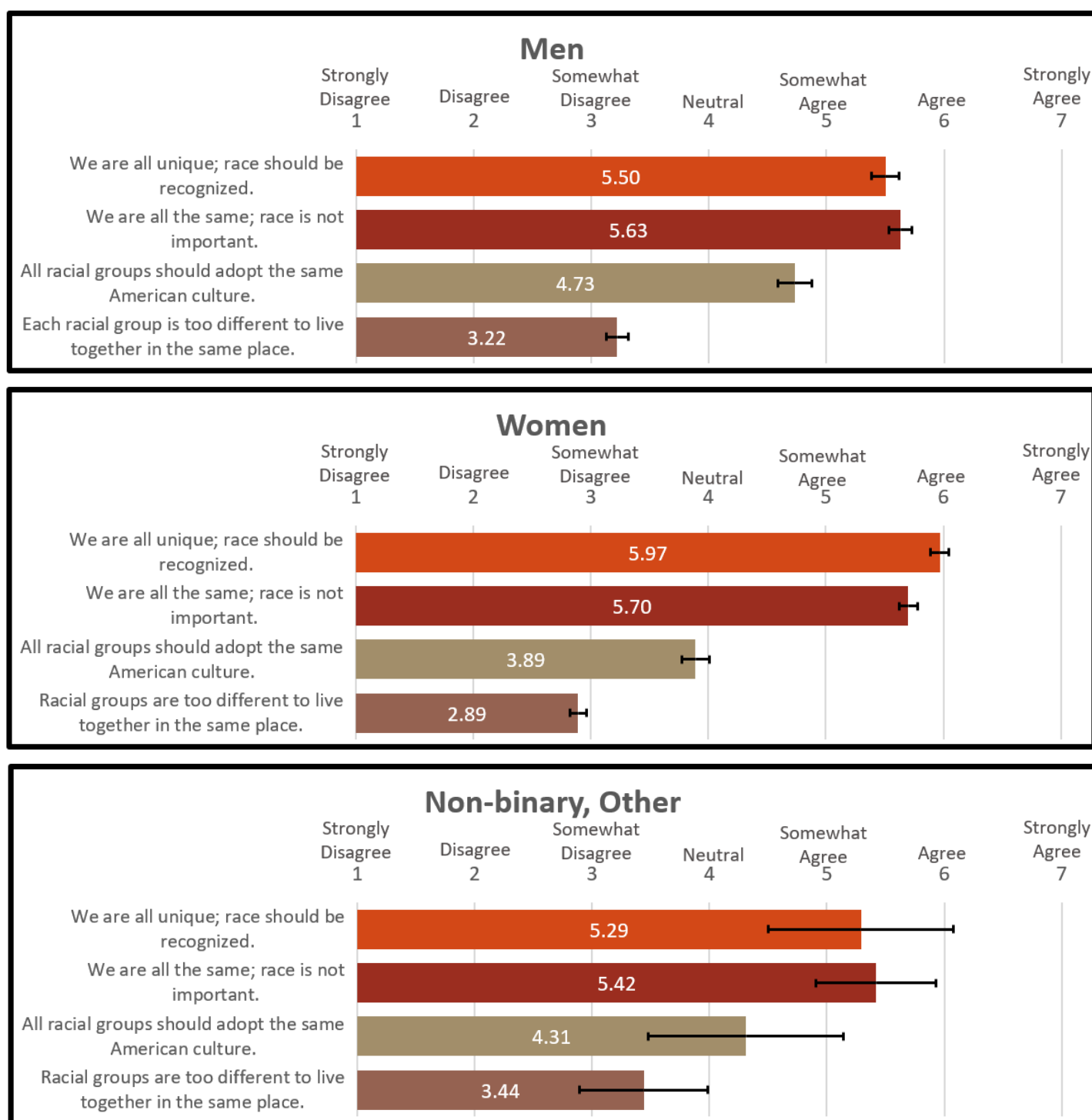
Interpretation: Overall, men and women feel that their community is the least welcoming toward trans, non-binary, and gender-fluid individuals. Men feel that their community is similarly welcoming toward men and women (rated between “somewhat welcoming” and “welcoming”), whereas women feel that their community is substantially more welcoming toward men (rated less than “welcoming”) than women (rated “somewhat welcoming”). Non-binary/other respondents feel that women are more welcome in their community than trans, non-binary, and gender-fluid people. Non-binary/other respondents also feel their community is more welcoming toward trans, non-binary, and gender-fluid compared to women respondents.

Figure 30. Percentage of men, women, and non-binary/other respondents who AGREE that they “BELONG TO” and are “INCLUDED BY” their community.



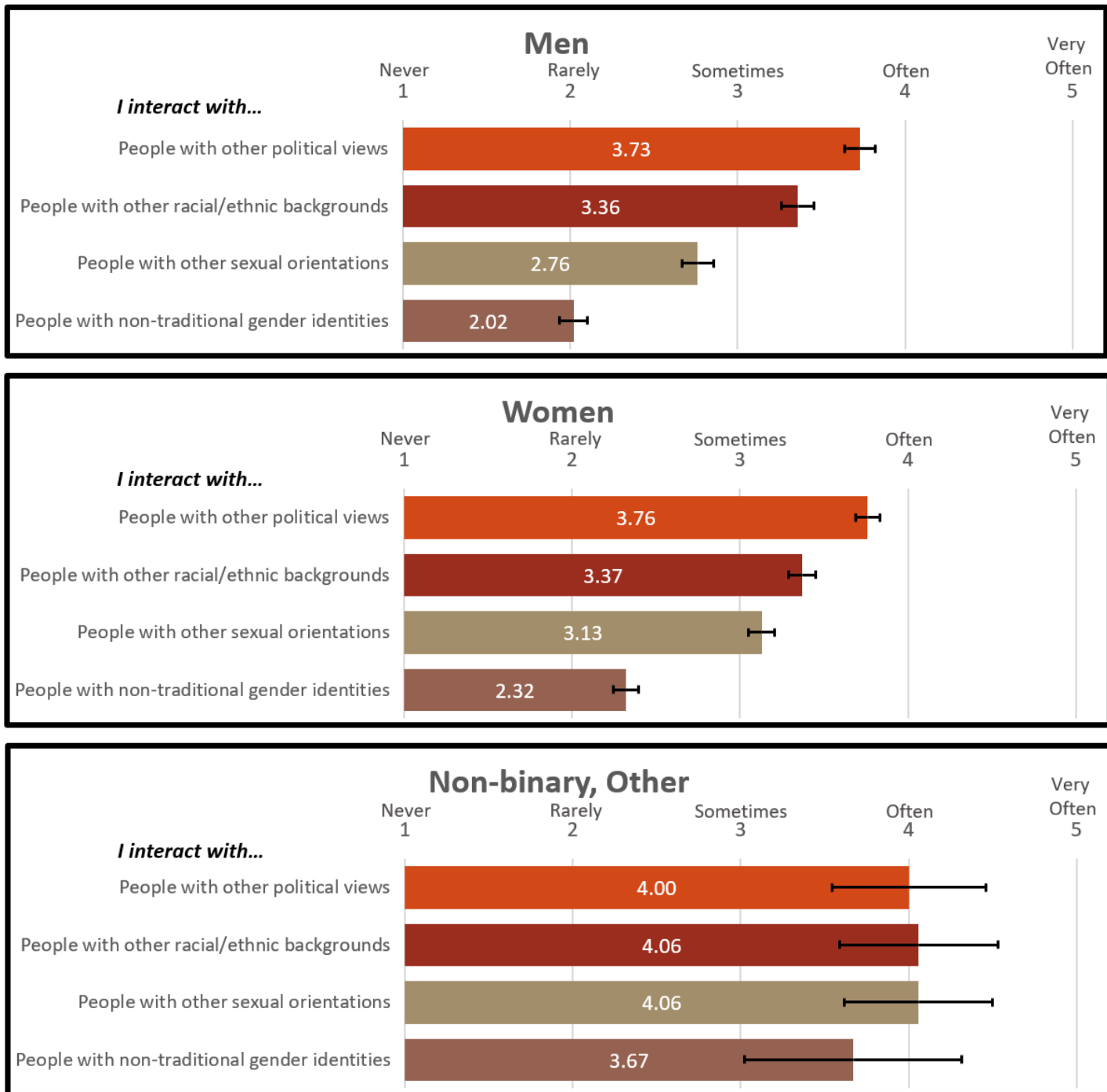
Interpretation: More than half of men agree or strongly agree that they feel a sense of belonging in their community, with only a small proportion disagreeing or strongly disagreeing. Less than half of women (about 2 of every 5) agree or strongly agree that they feel a sense of belonging in their community, with only a small proportion disagreeing or strongly disagreeing. Most notably, less than a quarter of non-binary/other respondents (about 1 of every 5) agree or strongly agree that they feel a sense of belonging in their community, with more than 10% disagreeing or strongly disagreeing with this.

Figure 31. How much men, women, and non-binary/other respondents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



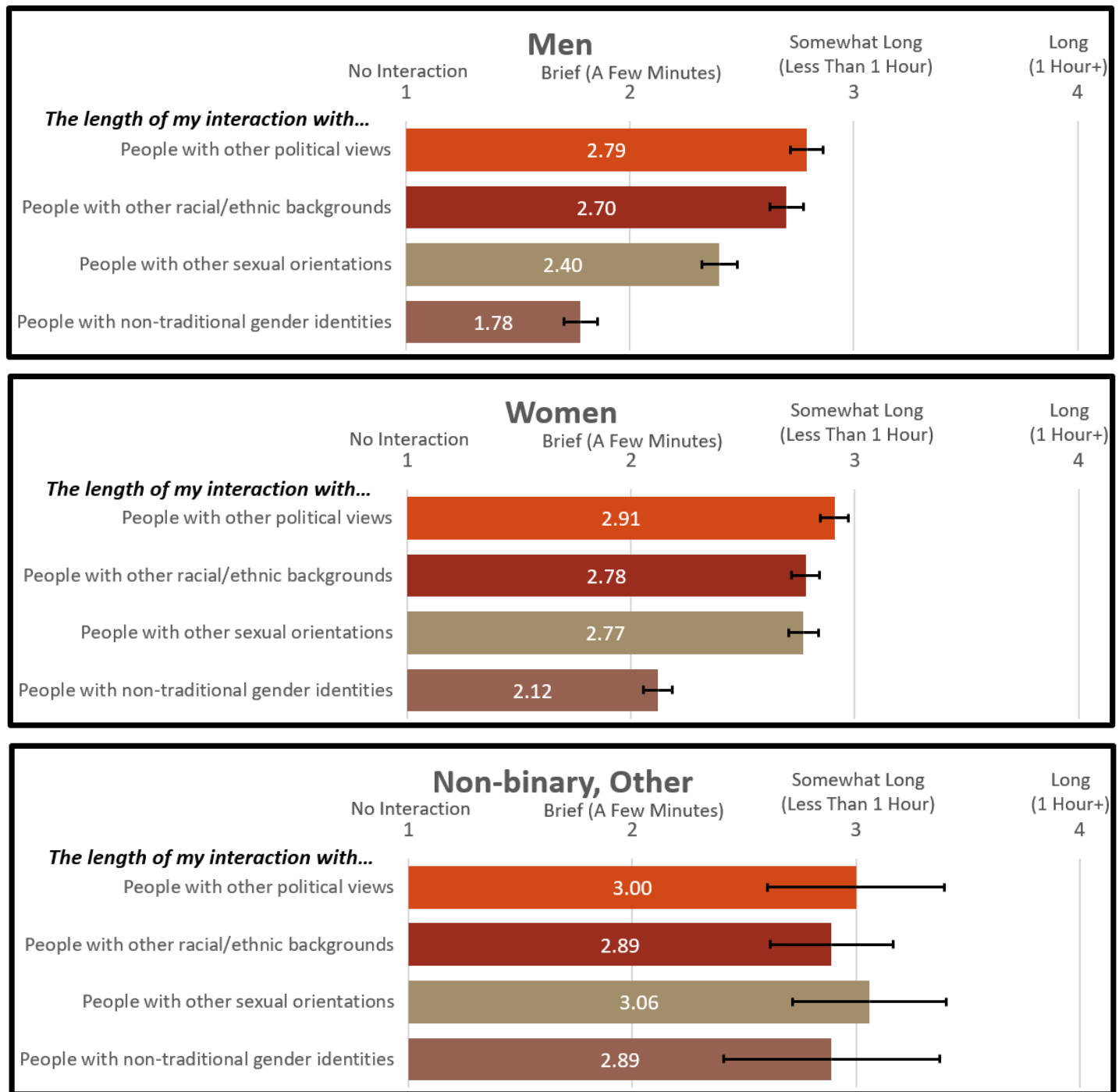
Interpretation: Regardless of gender identity, respondents generally agree most with beliefs that recognize the unique race and ethnicity of others as well as approaches that focus on the value of similarities with others, followed by substantially weaker beliefs that all racial groups should adopt the same culture. Moreover, regardless of gender identity, respondents generally agree least with the belief that people of different races must live separately from one another. However, men agreed that all racial groups should adopt the same culture much more than women, and women “agree” with recognizing the race of others much more than men. Overall, non-binary/other respondents’ ratings do not reliably differ from those of men and women.

Figure 32. In a typical week, how OFTEN men, women, and non-binary/other respondents INTERACT with people from groups different from their own.



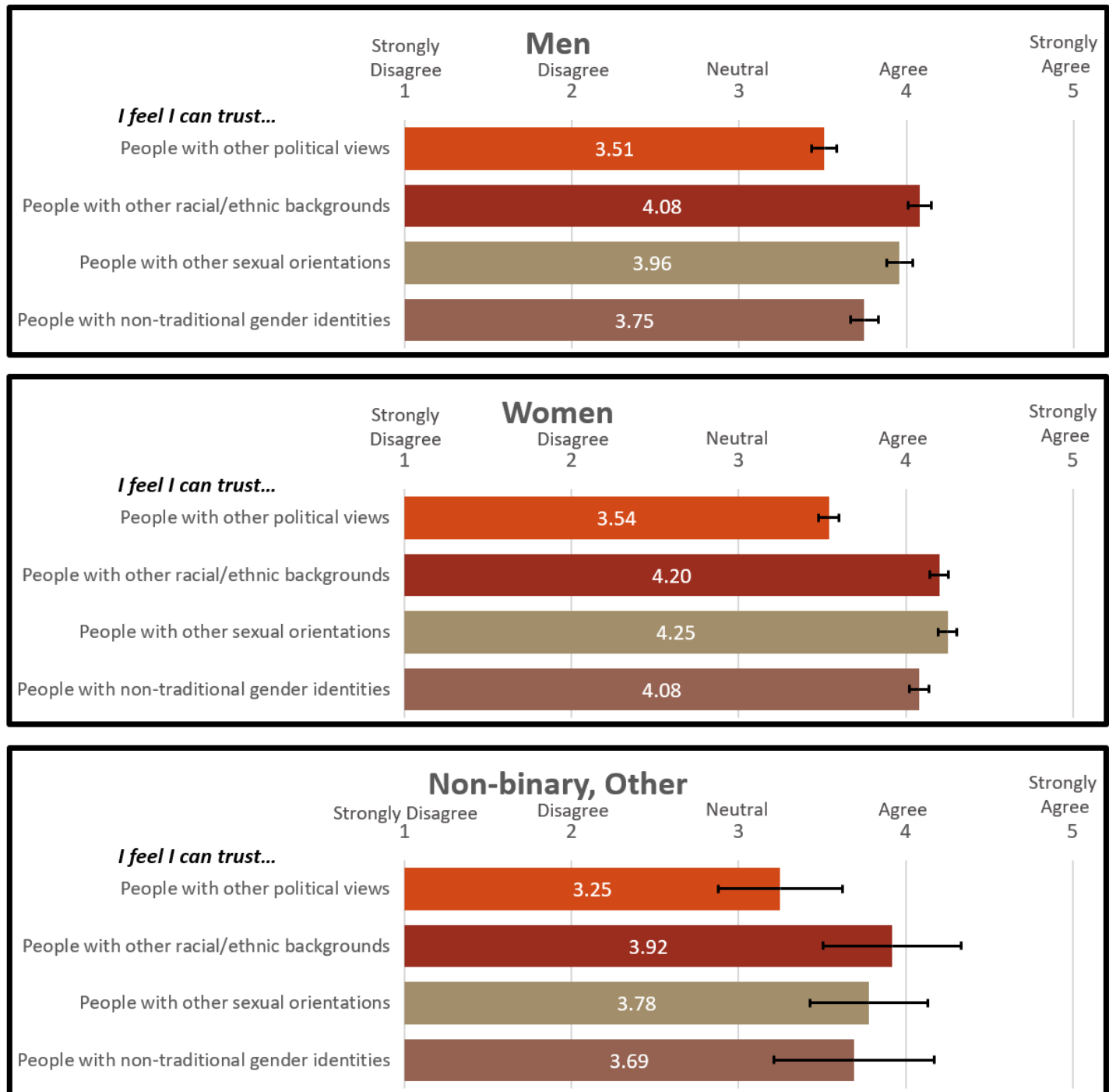
Interpretation: Among men and women, respondents interact most with people with other political views (rated as less than “often”), followed by people with other racial/ethnic backgrounds (rated as more than “sometimes”), and people with other sexual orientations (rated as less than “sometimes”). Moreover, men and women interact the least with people with non-traditional gender identities. However, women interact with people with other sexual orientations and non-traditional gender identities more than men. Although non-binary/other respondents interact with people with other political views the same as men and women, they interact with people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities much more (generally rated as “often”) than levels reported by men and women.

Figure 33. Average LENGTH of the interaction when men, women, and non-binary/other respondents interact with these different groups.



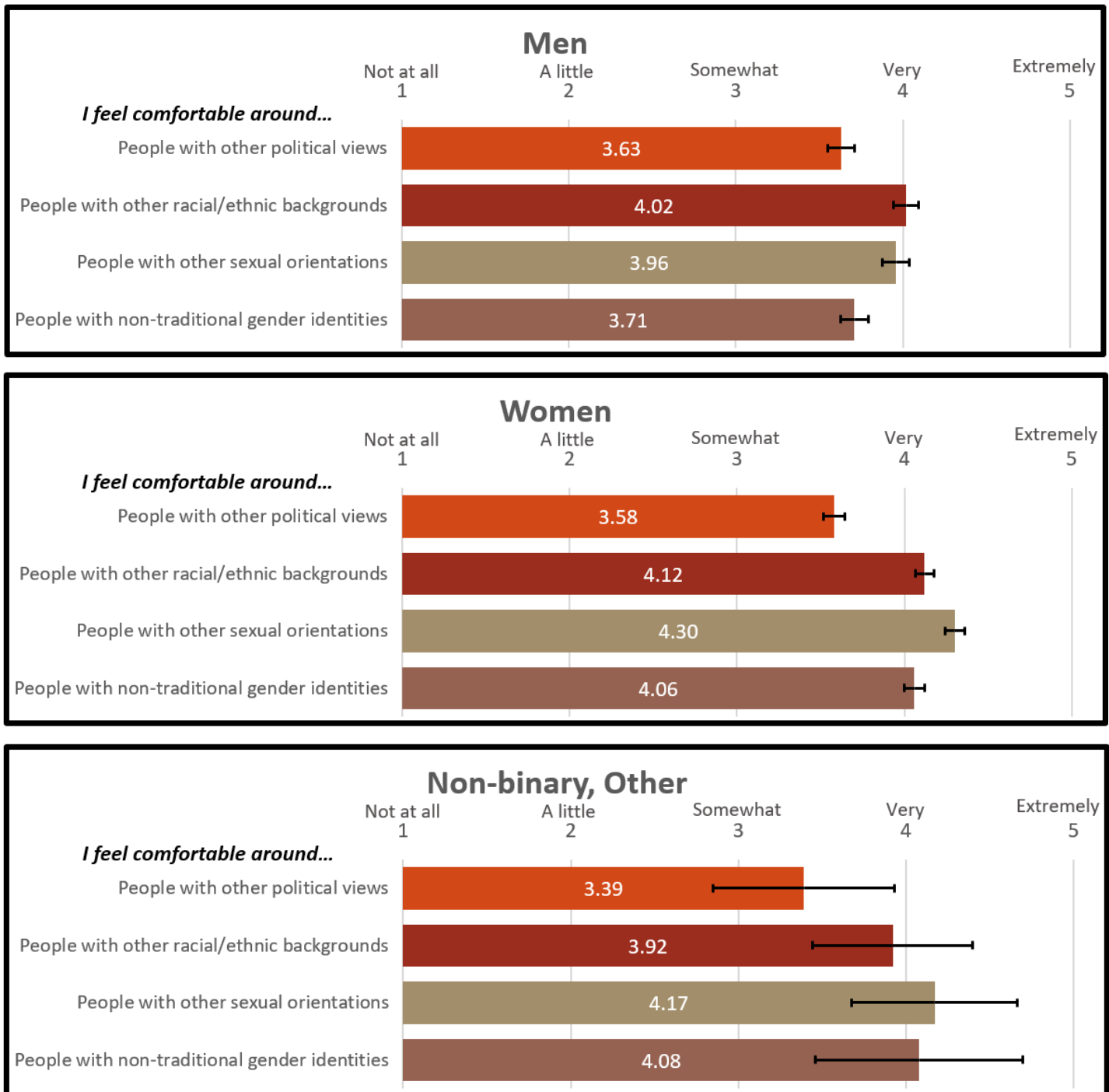
Interpretation: Regardless of gender identity, respondents report the longest interactions, and generally at similar levels, with people with other political views, other racial/ethnic backgrounds, and other sexual orientations (rated as “somewhat long” or less). The one exception is men; compared to women and non-binary/other respondents, men report a much shorter interaction with other sexual orientations (rated as somewhat longer than “brief”). Although men and women interact the least with people with non-traditional gender identities (generally rated as “brief”) compared to every other group, non-binary/other respondents interact with people with non-traditional gender identities (rated as “somewhat long”) much more than levels reported by men and women.

Figure 34. How much men, women, and non-binary/other respondents AGREE that they can TRUST people from groups different from their own.



Interpretation: Regardless of gender identity, respondents feel least trusting of people with other political views (rated between “neutral” and “agree”) compared to every other group. Moreover, regardless of gender identity, respondents generally “agree” that they could better trust people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. However, men trust people with non-traditional gender identities less than people with other racial/ethnic backgrounds. Although trust in people with other racial/ethnic backgrounds, sexual orientations, and non-traditional gender identities generally does not differ much by gender identity, women agreed that they could trust people with other sexual orientations and non-traditional gender identities more than levels reported by men.

Figure 35. How COMFORTABLE men, women, and non-binary/other respondents feel if they were interacting with people from groups different from their own.



Interpretation: Men feel the least comfortable around people with other political views and people with non-traditional gender identities, whereas women and non-binary/other individuals generally feel the least comfortable around people with other political views only (rated between “somewhat” and “very” comfortable). Regardless of gender identity, respondents generally feel “very” comfortable around people from other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. Although ratings toward people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities generally does not differ much by gender identity, women feel comfortable around people with other sexual orientations and non-traditional gender identities more than levels reported by men.

7. FINDINGS BY SEXUAL ORIENTAION

Figure 36. Perception of HETEROSEXUAL respondents that their community is WELCOMING toward LESBIAN, GAY, BISEXUAL, and OTHER (LGB+) individuals.

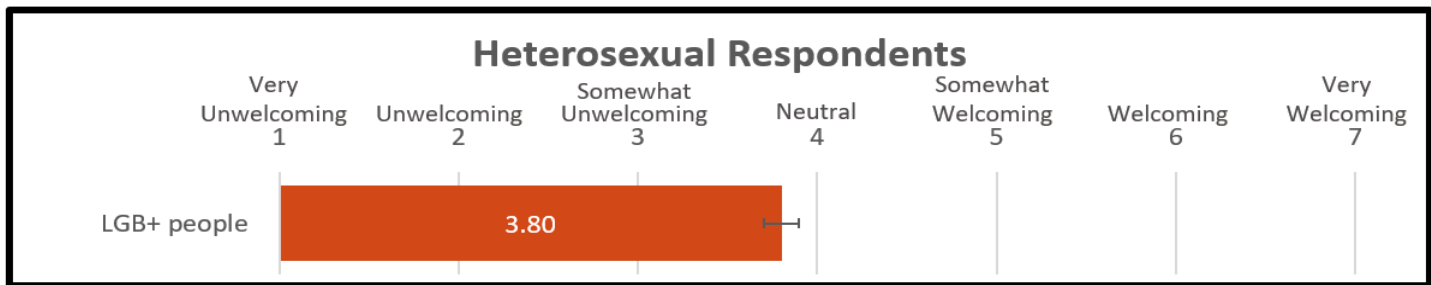


Figure 37. Perception of LESBIAN, GAY, BISEXUAL, and OTHER (LGB+) respondents that their community is WELCOMING toward LGB+ individuals.

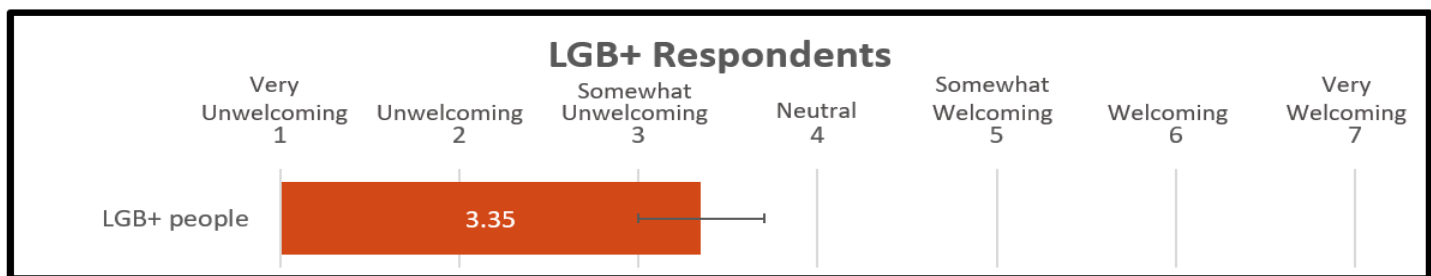
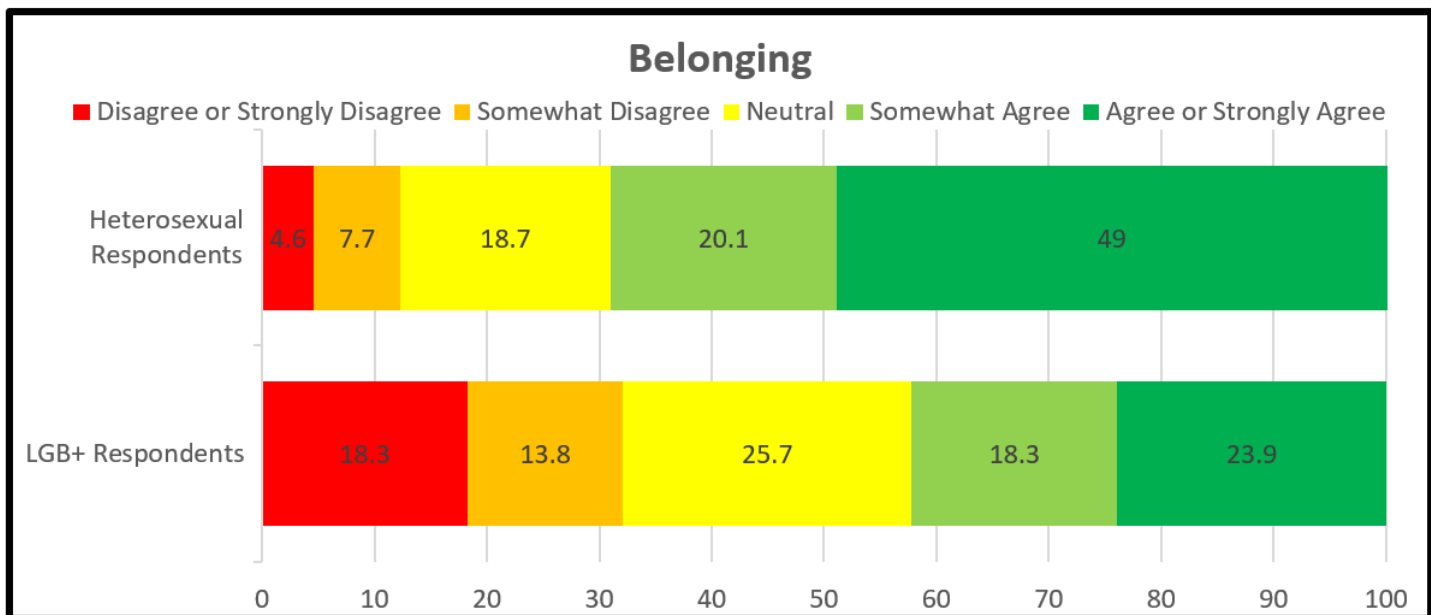
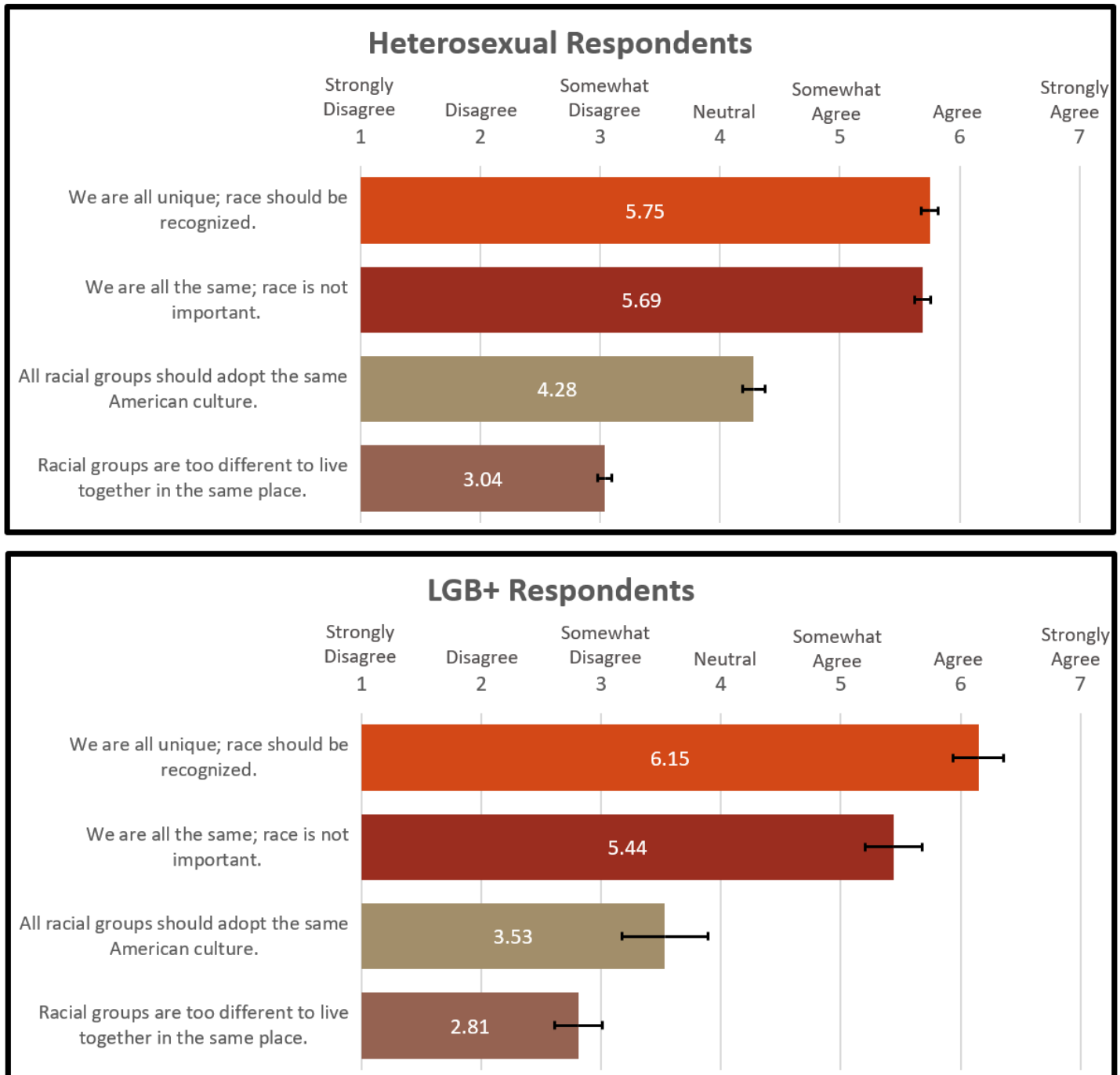


Figure 38. Percentage of heterosexual and LGB+ respondents who AGREE that they “BELONG TO” and are “INCLUDED BY” their community.



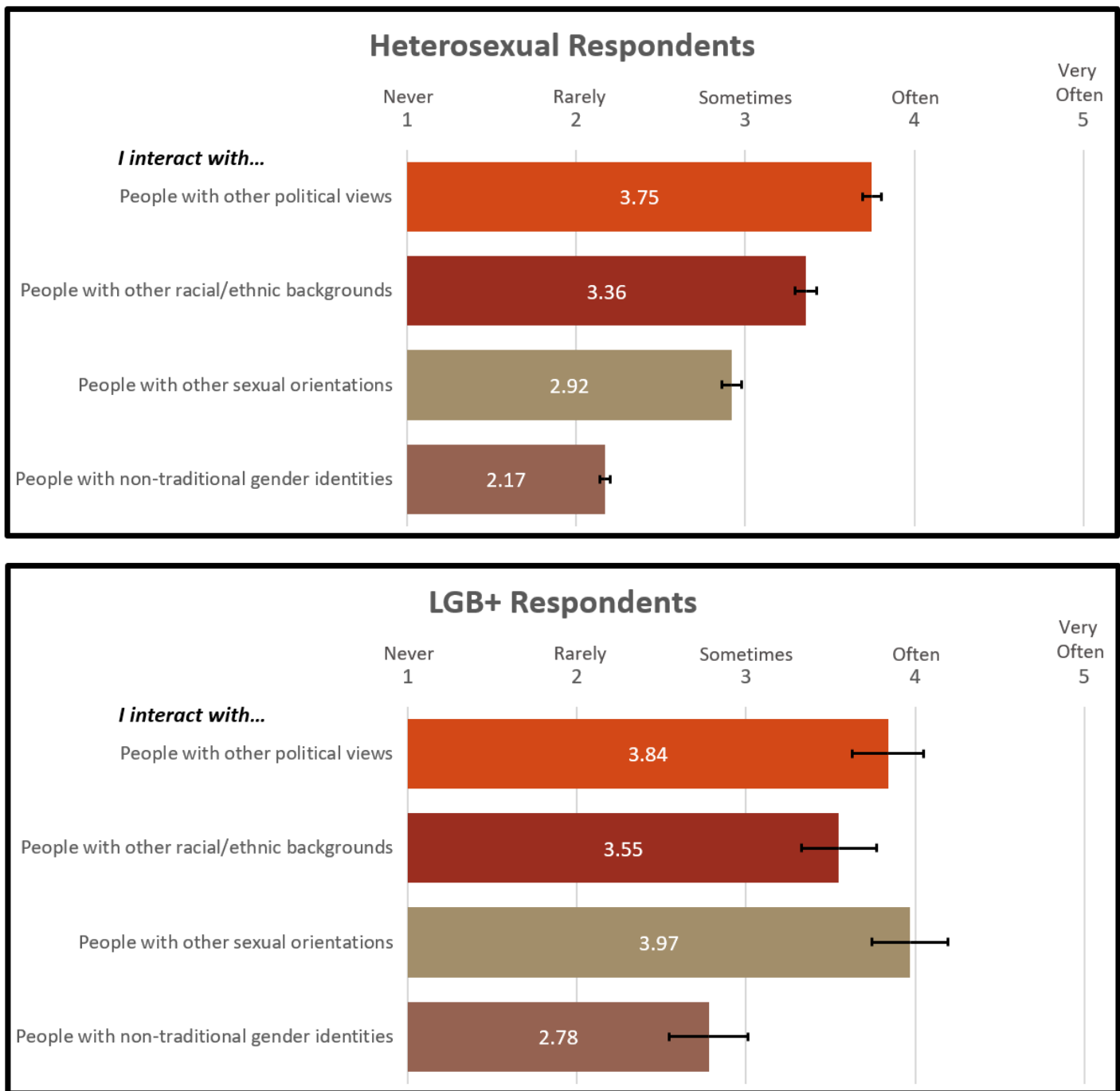
Interpretation: Heterosexual and LGB+ respondents both feel that their community is between “somewhat unwelcoming” and “neutral” toward LGB+ people. However, LGB+ respondents feel that their community is less welcoming toward LGB+ people than heterosexual respondents. Additionally, almost half of heterosexual respondents agree or strongly agree that they felt a sense of belonging in their community, with only a small proportion disagreeing or strongly disagreeing. Most notably, less than a quarter of LGB+ respondents agree or strongly agree that they feel a sense of belonging in their community, with almost 1 out of every 5 disagreeing or strongly disagreeing.

Figure 39. How much heterosexual and lesbian, gay, bisexual, and other (LGB+) respondents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



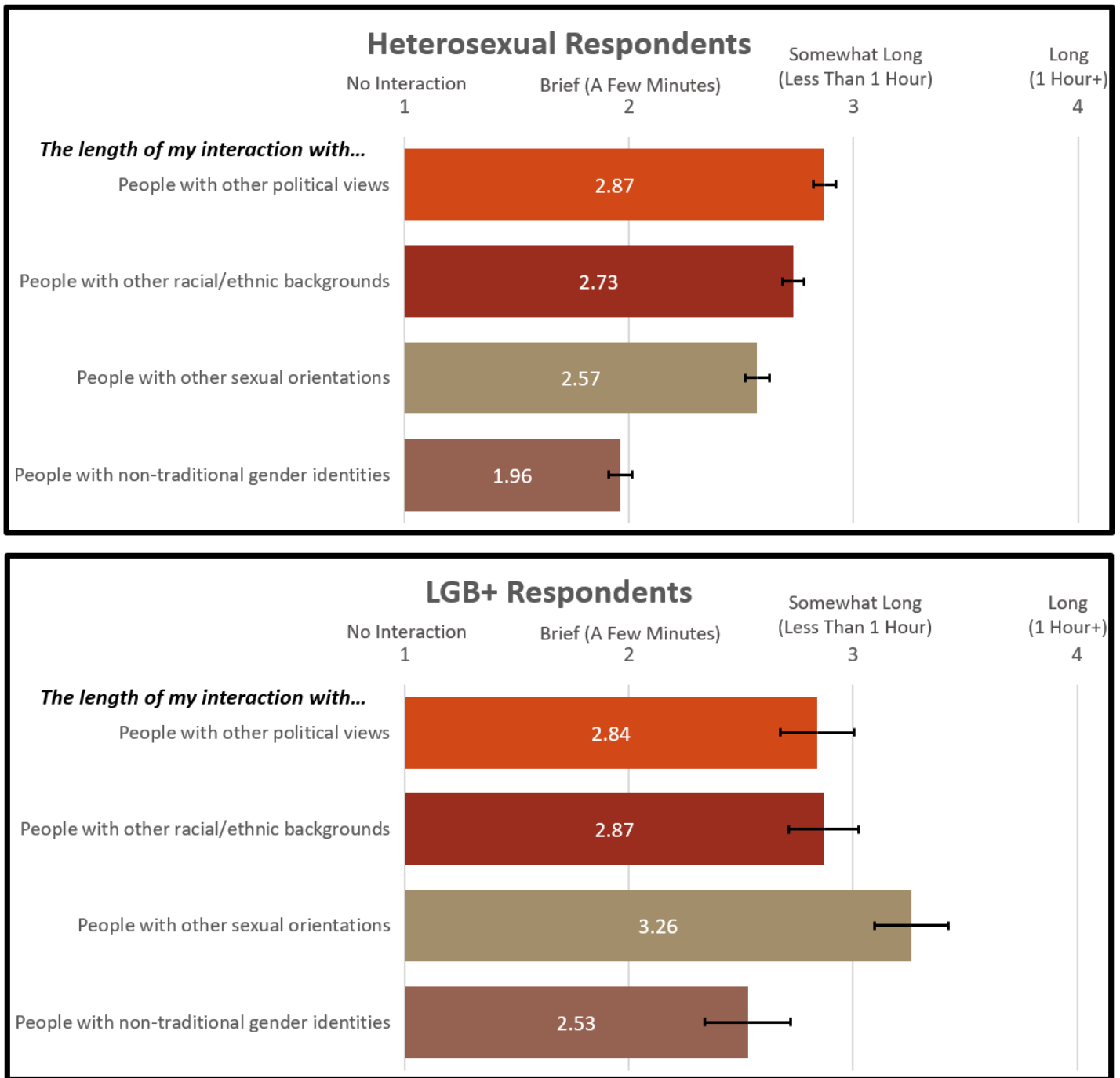
Interpretation: Regardless of sexual orientation, respondents agree most with beliefs in recognizing the race of others and focusing on similarities with others (rated between “somewhat agree” and “agree”). Although heterosexual respondents agree with recognizing the race of others and focusing on similarities at similar levels, LGB+ respondents agree with recognizing the race of others much more than focusing on similarities. Regardless of sexual orientation, respondents’ strong beliefs in recognizing the race of others and focusing on similarities are followed by substantially weaker beliefs that all racial groups should adopt the same culture (rated between “somewhat disagree” and above “neutral”). Also regardless of sexual orientation, respondents agree least with the belief that people of different races must live separately from one another (rated as “somewhat disagree”). However, heterosexual respondents agree that racial groups should adopt the same culture much more than LGB+ respondents.

Figure 40. In a typical week, how OFTEN heterosexual and lesbian, gay, bisexual, and other (LGB+) respondents INTERACT with people from groups different from their own.



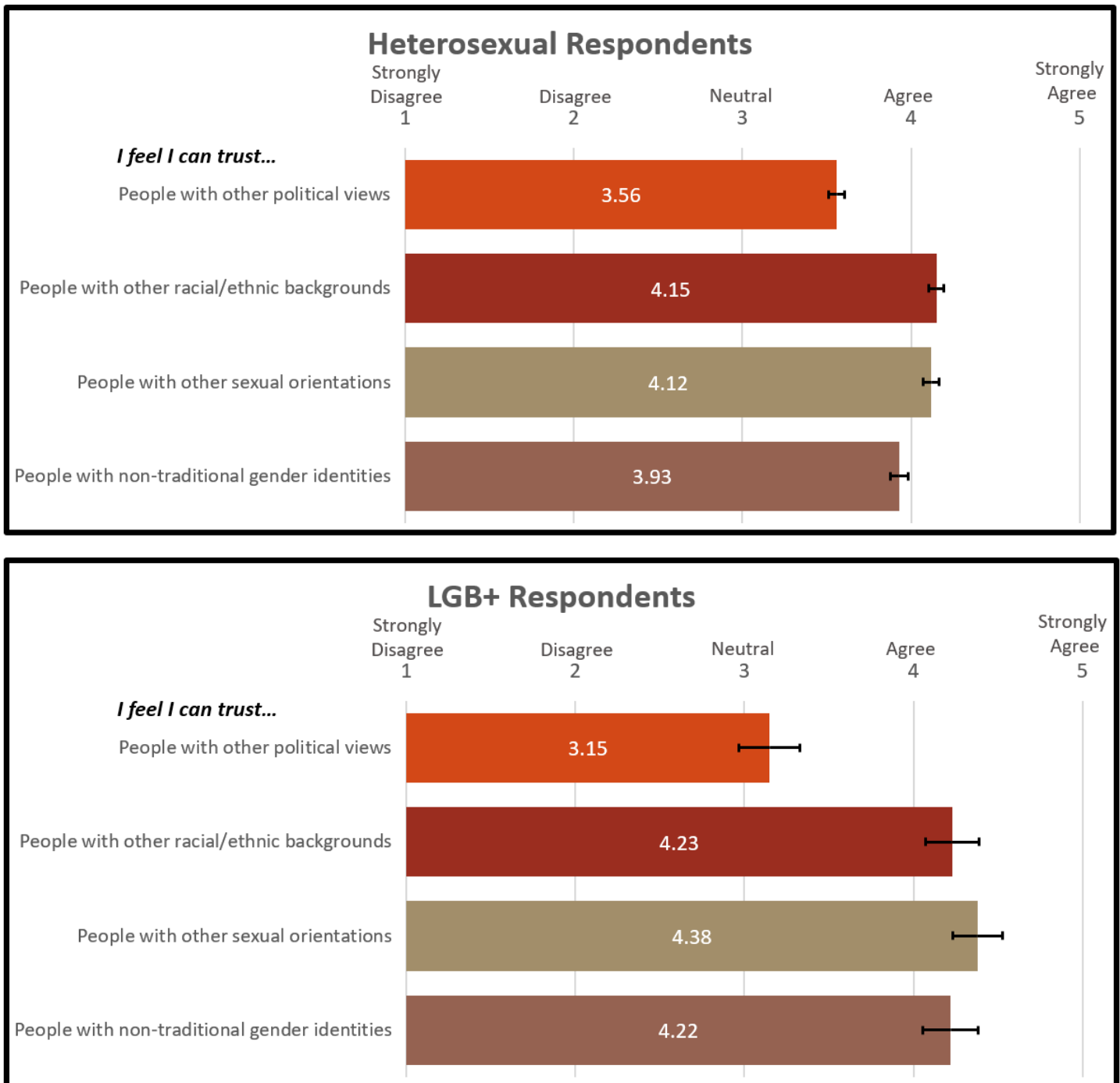
Interpretation: Heterosexual respondents report the most interaction with people with other political views (rated as less than “often”), followed by people with other racial/ethnic backgrounds (rated between “sometimes” and “often”), and people with other sexual orientations (rated as “sometimes”). Heterosexual respondents interact the least (“rarely”) with people with non-traditional gender identities. In contrast, LGB+ respondents report the most interaction with people with other political views and other sexual orientations (generally rated as “often”), followed by people with other racial/ethnic backgrounds (rated between “sometimes” and “often”) and non-traditional gender identities (rated as less than “sometimes”). Overall, heterosexual respondents interact with people with other sexual orientations and non-traditional gender identities much less than levels reported by LGB+ respondents.

Figure 41. Average LENGTH of the interaction when heterosexual and lesbian, gay, bisexual, and other (LGB+) respondents interact with these different groups.



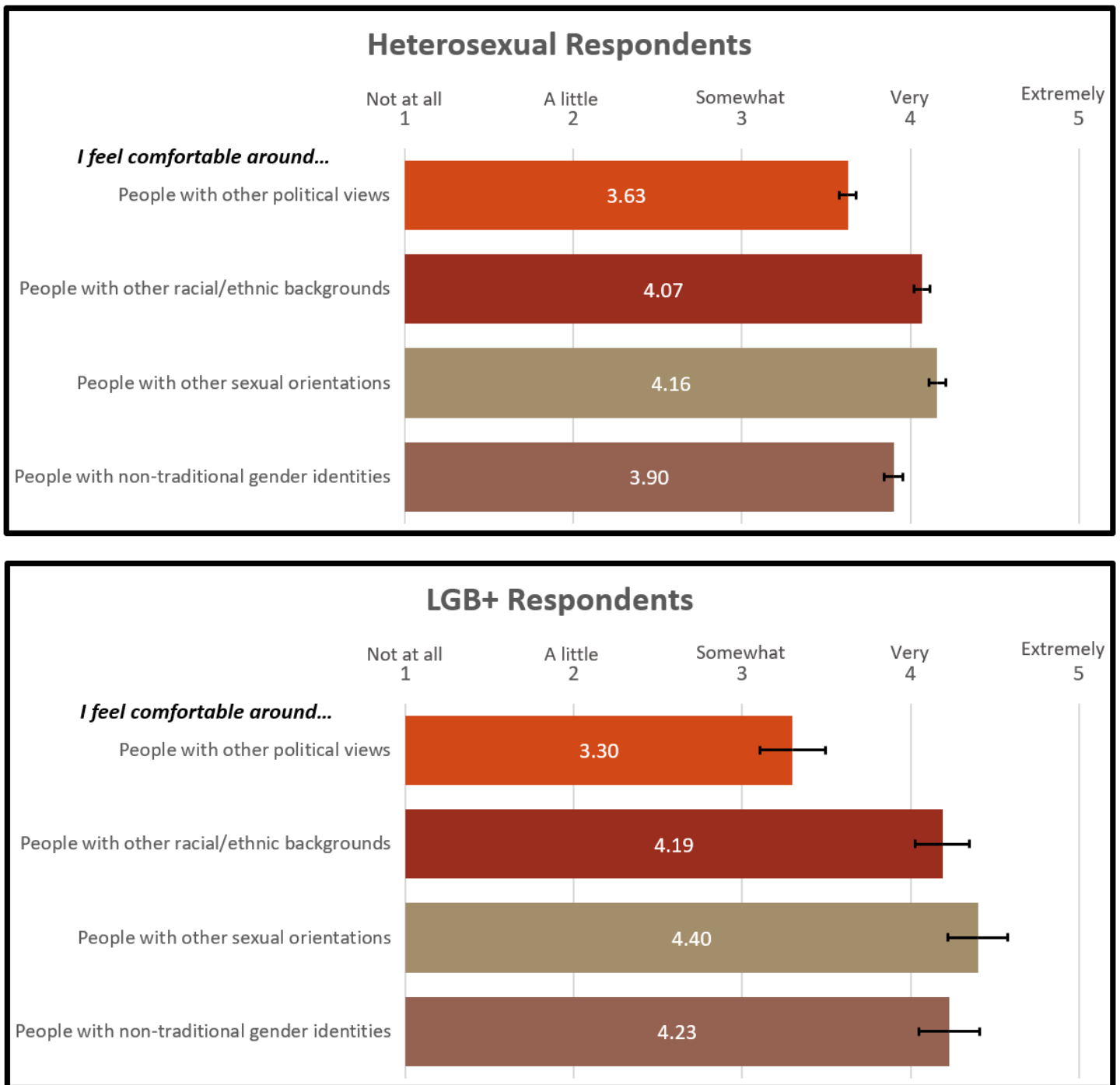
Interpretation: Heterosexual respondents report the longest interactions with people with other political views (rated as less than “somewhat long”), followed by people with other racial/ethnic backgrounds and other sexual orientations (rated between “brief” and “somewhat long”). In contrast, LGB+ respondents report the longest interactions with people with other sexual orientations (rated as more than “somewhat long”); this is much longer than heterosexual respondents. LGB+ respondents report the next longest interactions with people with other political views and other racial/ethnic backgrounds (rated as less than “somewhat long”), which generally did not differ from heterosexual respondents. Both respondents report the shortest interactions with non-traditional gender identities, although LGB+ respondents interact with this group much longer than levels reported by heterosexual respondents (who rated it as “brief”).

Figure 42. How much heterosexual and lesbian, gay, bisexual, and other (LGB+) respondents AGREE that they can TRUST people from groups different from their own.



Interpretation: Regardless of sexual orientation, respondents feel least trusting toward people with other political views (rated between “neutral” and “agree”) compared to every other group. Moreover, regardless of sexual orientation, respondents generally “agree” (or more) that they could better trust people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. In fact, trust in people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities generally does not differ much between heterosexual and LGB+ respondents. However, LGB+ respondents trust people with other political views much less (rated as above “neutral”) than levels reported by heterosexual respondents.

Figure 43. How COMFORTABLE heterosexual and lesbian, gay, bisexual, and other (LGB+) respondents feel if they were interacting with people from groups different from their own.



Interpretation: Regardless of sexual orientation, respondents feel the least comfortable around people with other political views (rated between “somewhat” and “very” comfortable) compared to every other group. Moreover, regardless of sexual orientation, respondents generally feel “very” comfortable (or more) around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. Overall, comfort around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities generally do not differ much between heterosexual and LGB+ respondents. However, LGB+ respondents feel less comfortable around people with other political views (rated as more than “somewhat”) compared to levels reported by heterosexual respondents.

8. FINDINGS BY RACE/ETHNICITY

Figure 44. Perception of White respondents that their community is WELCOMING toward White people and people of color (Black, Hispanic/Latino, Asian, etc.).

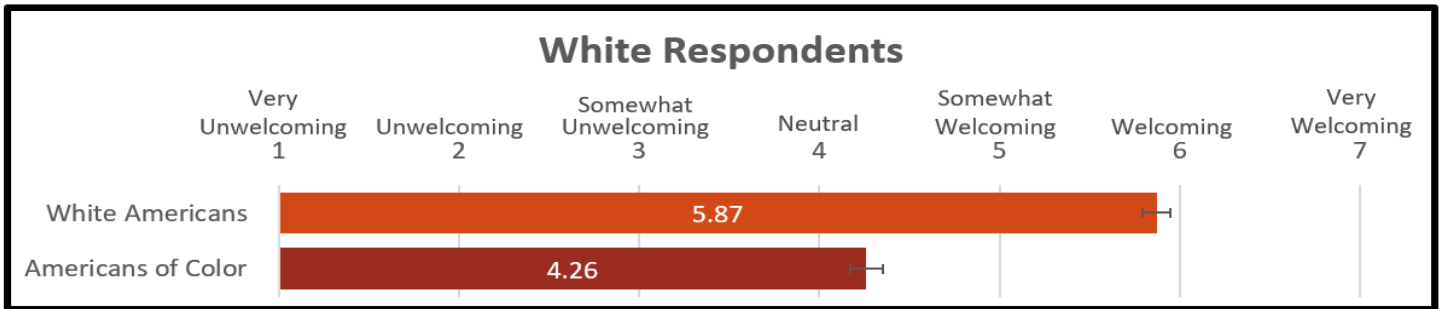


Figure 45. Perception of respondents of color that their community is WELCOMING toward White people and people of color (Black, Hispanic/Latino, Asian, etc.).

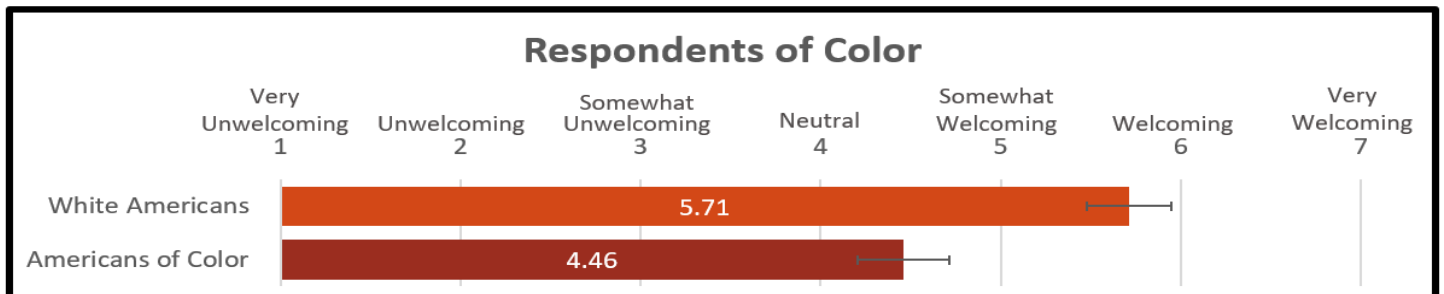
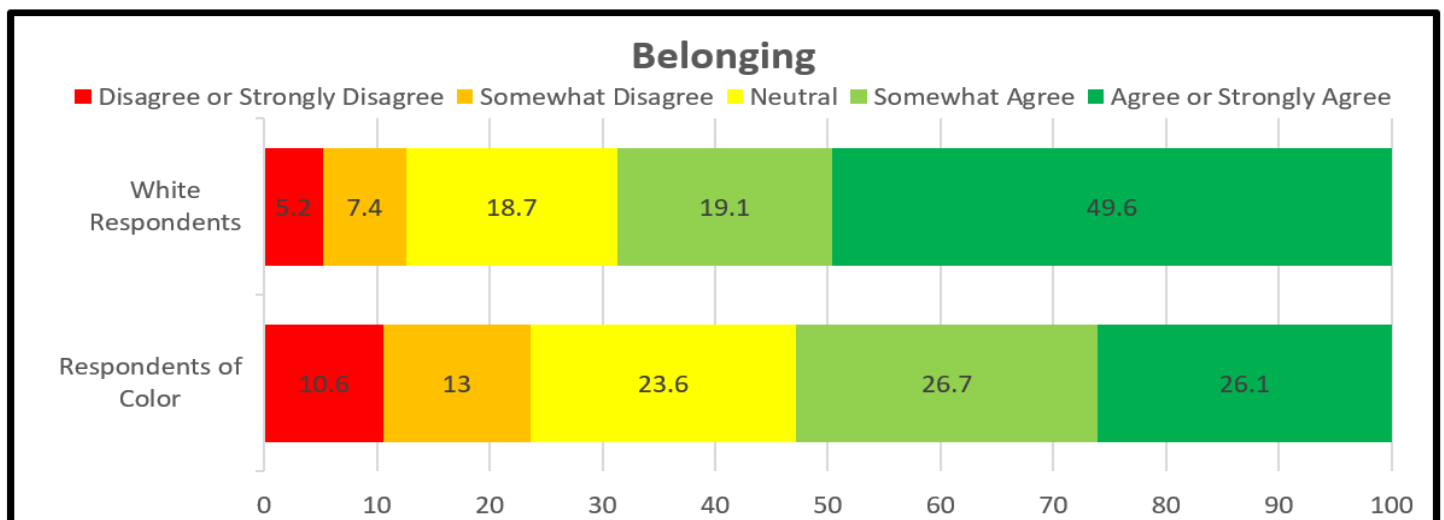


Figure 46. Percentage of White respondents and respondents of color who AGREE that they “BELONG TO” and are “INCLUDED BY” their community.



Interpretation: Overall, respondents feel their community is much more welcoming toward White people (rated as below “welcoming”) than people of color (rated between “neutral” and “somewhat welcoming”). Whereas half of White respondents agree or strongly agree that they feel a sense of belonging in their community, only slightly more than a quarter of respondents of color agree or strongly agree that they belong. Similarly, whereas only 5% of White respondents disagree or strongly disagree that they feel a sense of belonging in their community, nearly 11% of respondents of color disagree or strongly disagree that they feel they belong. Ratings of community welcomeness did not reliably differ from how respondents of different racial/ethnic backgrounds actually felt about themselves.

Figure 47. How much White respondents and respondents of color AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.

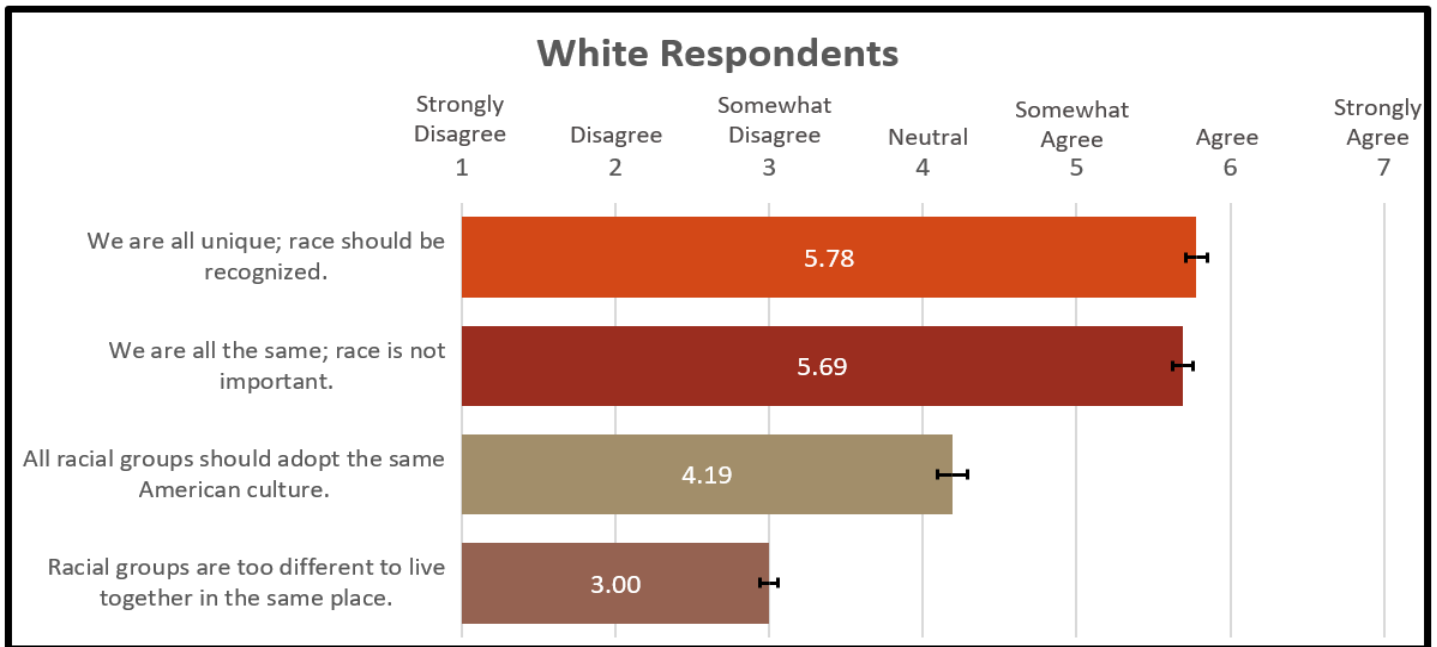
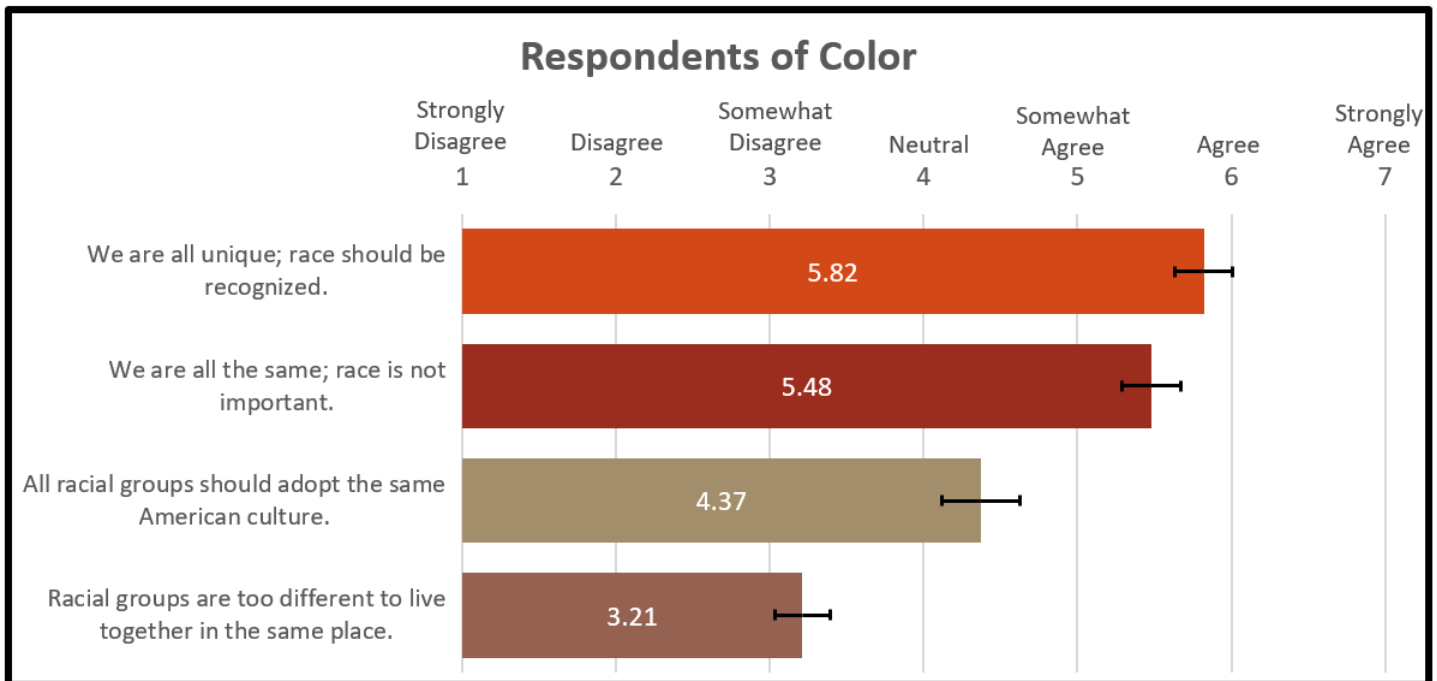


Figure 48. How much respondents of color AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



Interpretation: Overall, respondents do not substantially differ in their beliefs about racial/ethnic diversity. White respondents and respondents of color agree most with beliefs in recognizing the race of others and focusing on similarities with others, followed by substantially weaker beliefs that all racial groups should adopt the same culture. Regardless of race, respondents agree least with the belief that people of different races must live separately from one another. Although White respondents agree slightly more than respondents of color that we should focus on similarities with others, and although White respondents disagree slightly more than respondents of color that different races must live separately, and these differences are relatively small.)

Figure 49. In a typical week, how OFTEN White respondents INTERACT with people from groups different from their own.

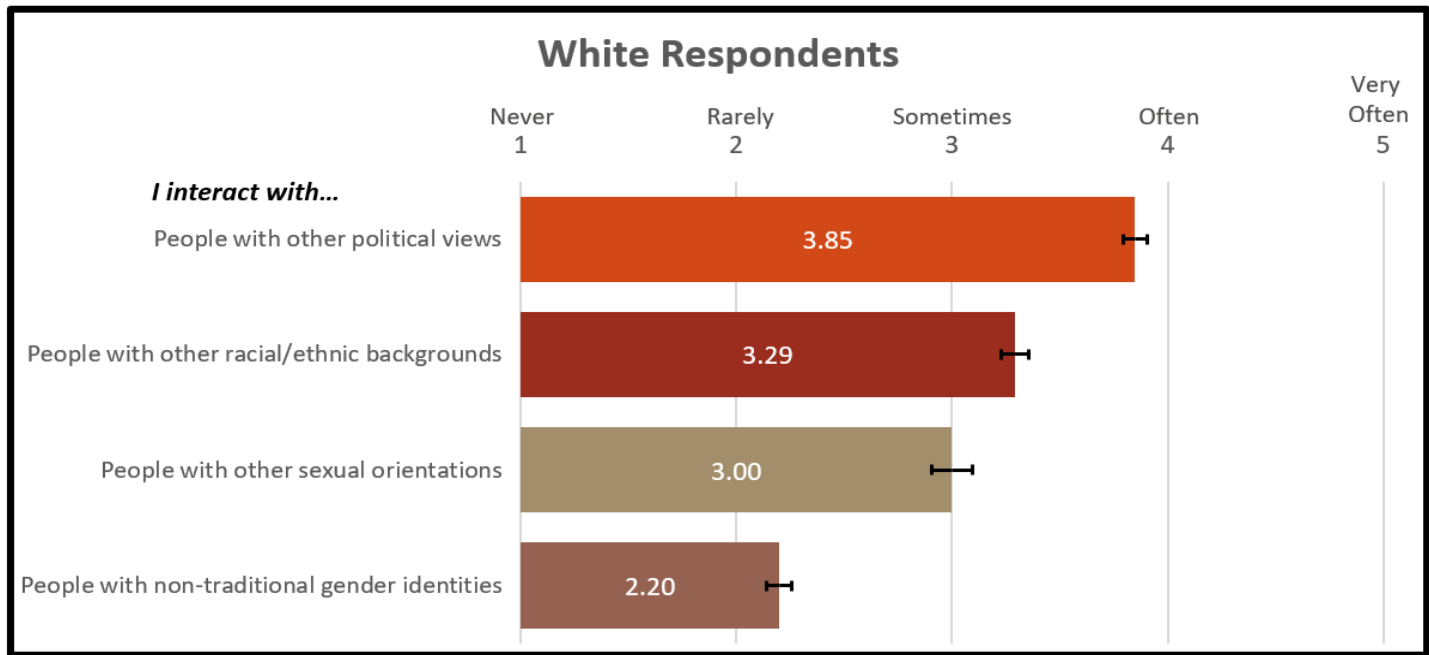
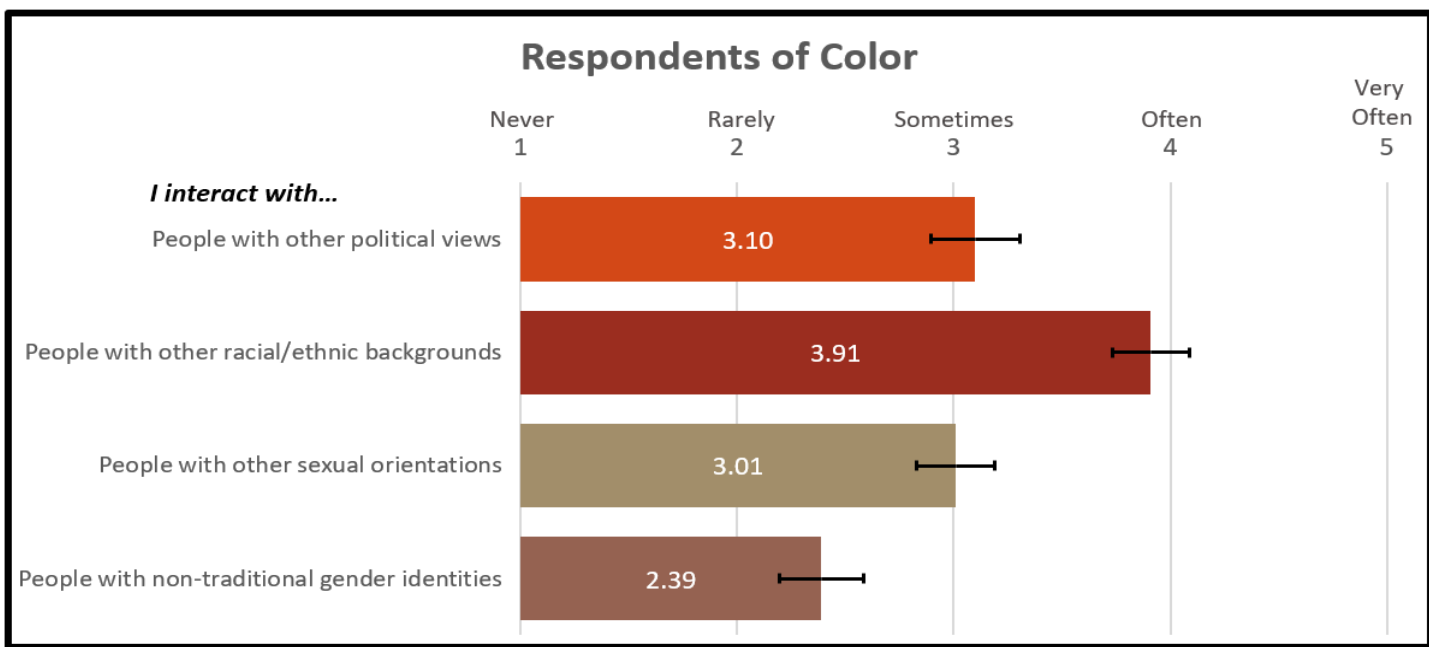


Figure 50. In a typical week, how OFTEN respondents of color INTERACT with people from groups different from their own.



Interpretation: White respondents report the most interaction with people with other political views, followed by people with other racial/ethnic backgrounds, and people with other sexual orientations. In contrast, respondents of color report the most interaction with people with other racial/ethnic backgrounds, followed by similar levels of interaction with people with other political views and other sexual orientations. Regardless of race, respondents do not differ in their interactions with other sexual orientations, and respondents interact least, and at similar levels, with people with non-traditional gender identities. Most notably, respondents of color interact with people with other political views much less, and other racial/ethnic backgrounds much more, than levels reported by White respondents.

Figure 51. Average LENGTH of interaction when White respondents interact with different groups.

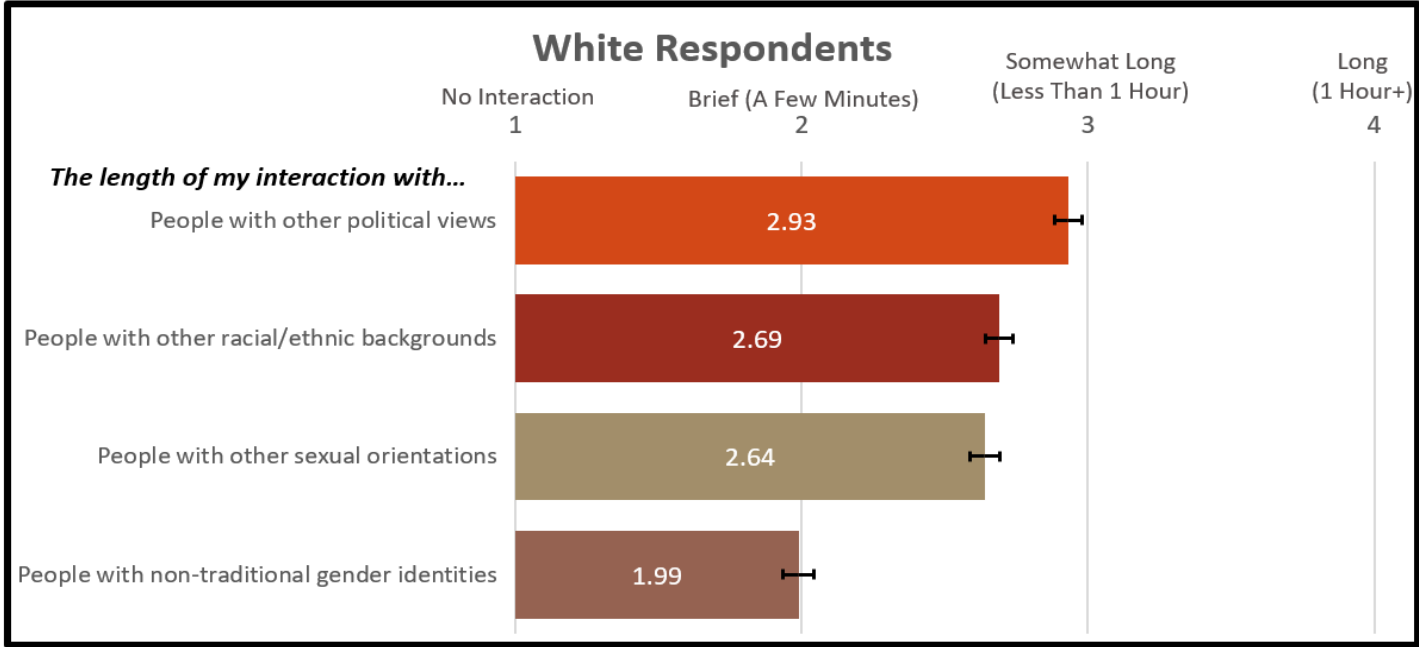
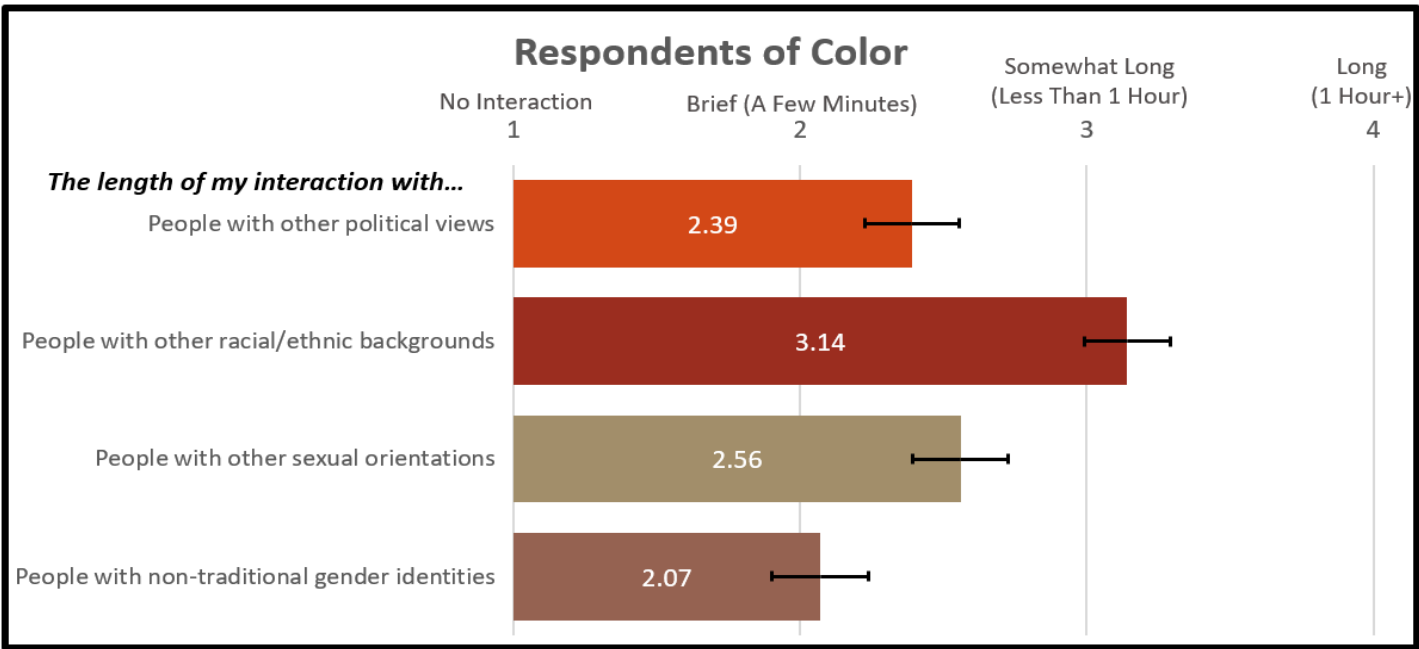
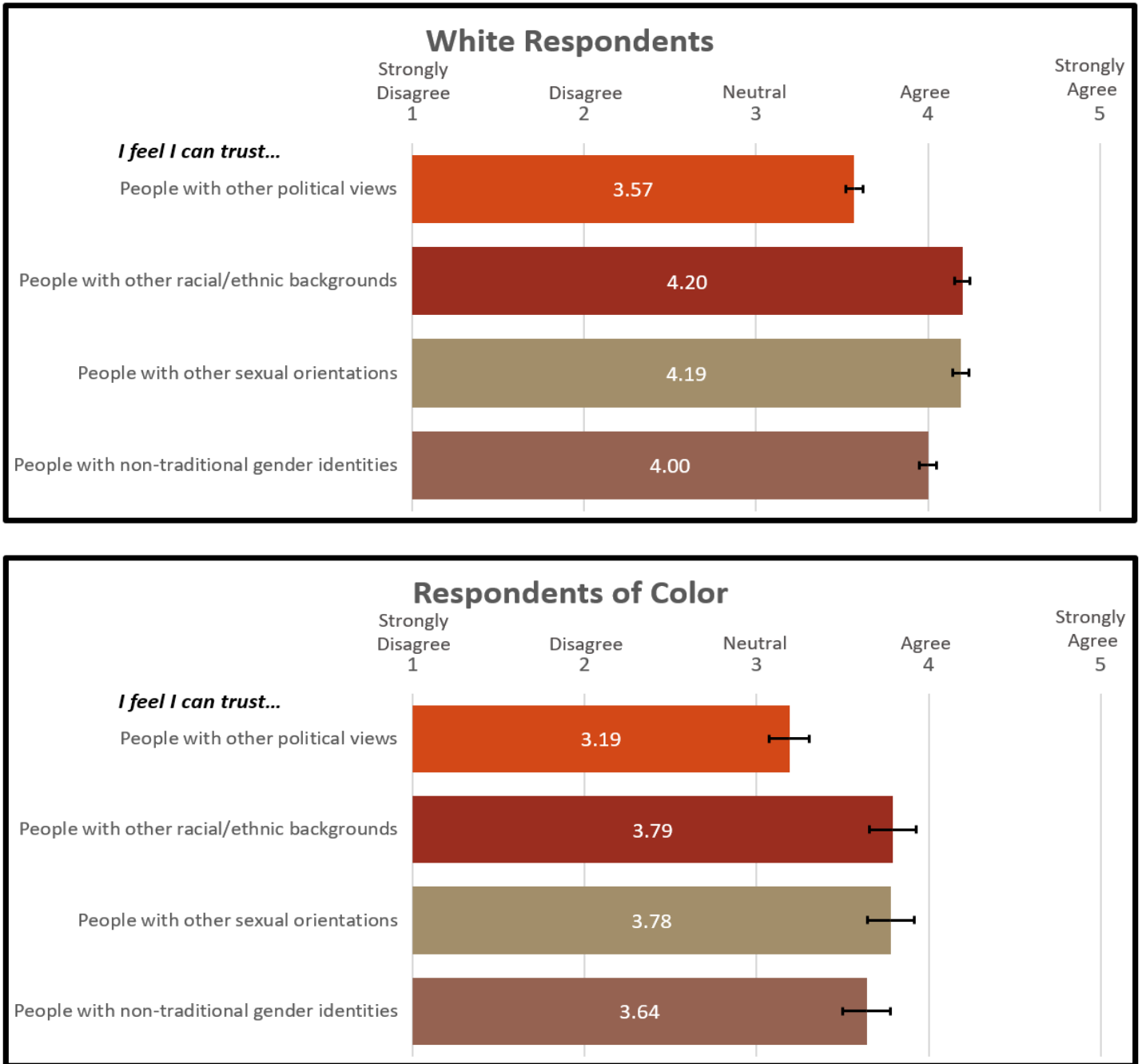


Figure 52. Average LENGTH of interaction when respondents of color interact with different groups.



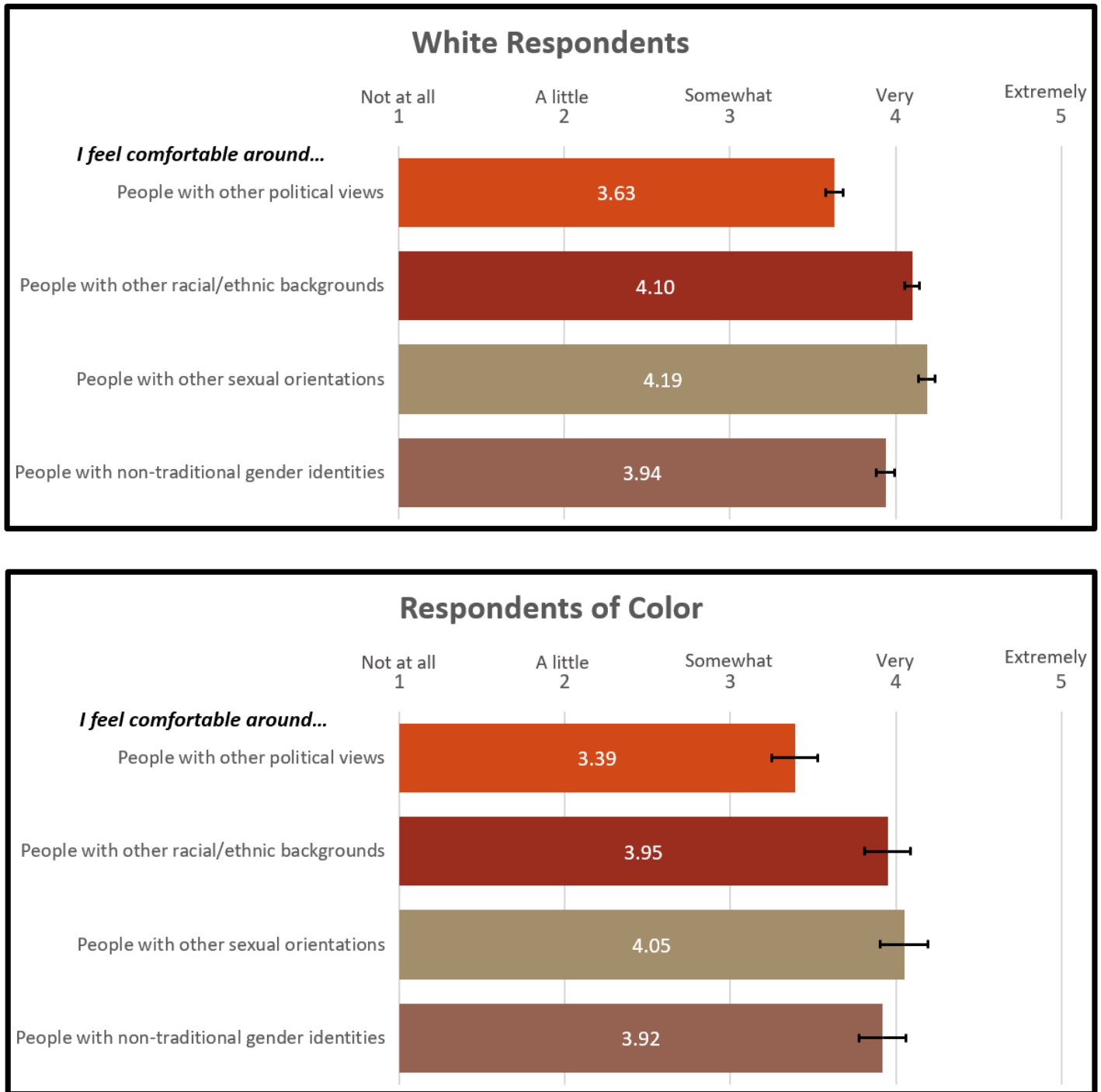
Interpretation: White respondents report the longest interaction with people with other political views (rated as “somewhat long”), followed by similar levels with other racial/ethnic backgrounds and other sexual orientations (rated between “brief” and “somewhat long”). In contrast, respondents of color report the longest interaction with other racial/ethnic backgrounds (rated as more than “somewhat long”), followed by similar levels of people with other political views and sexual orientations (rated between “brief” and “somewhat long”). Regardless of race, respondents do not differ in their length of interactions with other sexual orientations, and respondents report the shortest interactions, and at similar levels, with non-traditional gender identities (rated as “brief”). Most notably, respondents of color report much shorter interactions with people with other political views, and much longer interactions with other racial/ethnic backgrounds, than levels reported by White respondents.

Figure 53. How much White respondents and respondents of color AGREE that they can TRUST people from groups different from their own.



Interpretation: Regardless of race, respondents feel least trusting toward people with other political views (rated between “neutral” and “agree”) compared to every other group. Moreover, regardless of race, respondents generally “agreed” (with small variation) that they could better trust people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. However, and most notably, respondents of color report substantially less trust in every group—that is, people with other political views, other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities—compared to levels reported by White respondents.

Figure 54. How COMFORTABLE White respondents and respondents of color feel if they were interacting with people from groups different from their own.



Interpretation: Regardless of race, respondents feel the least comfortable around people with other political views (rated between “somewhat” and “very” comfortable) compared to every other group. Moreover, regardless of race, respondents generally feel “very” comfortable around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. Overall, comfort around people with other political views, other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities generally does not differ much between White respondents and respondents of color.

9. FINDINGS BY POLITICAL AFFILIATION

Figure 55. Perception of Democrats that their community is WELCOMING toward Democrats, Independents, and Republicans.

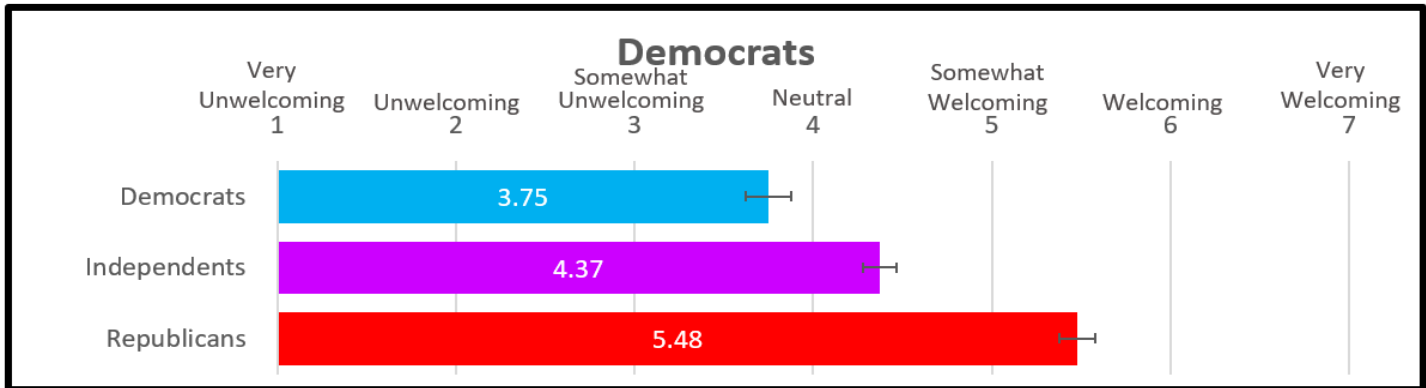


Figure 56. Perception of respondents affiliated with neither party that their community is WELCOMING toward Democrats, Independents, and Republicans.

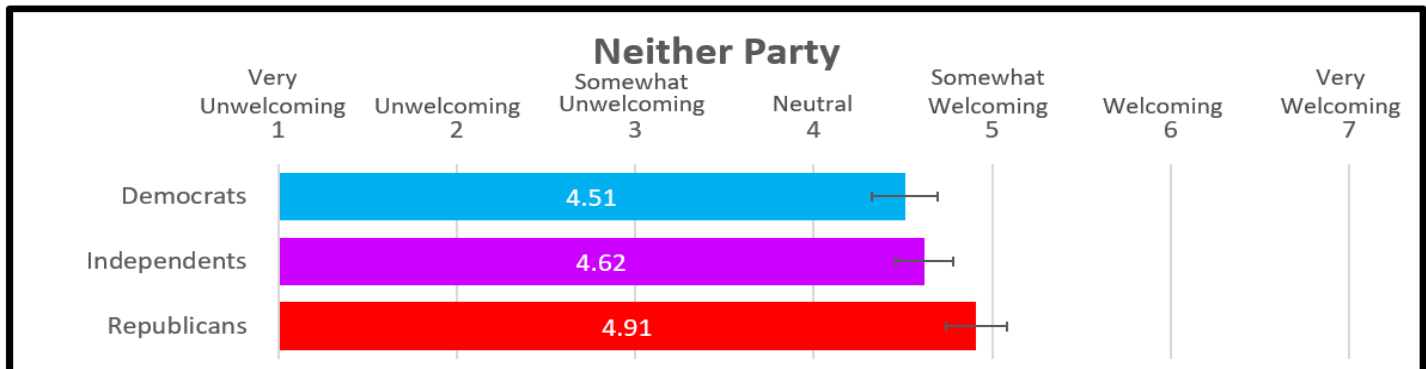
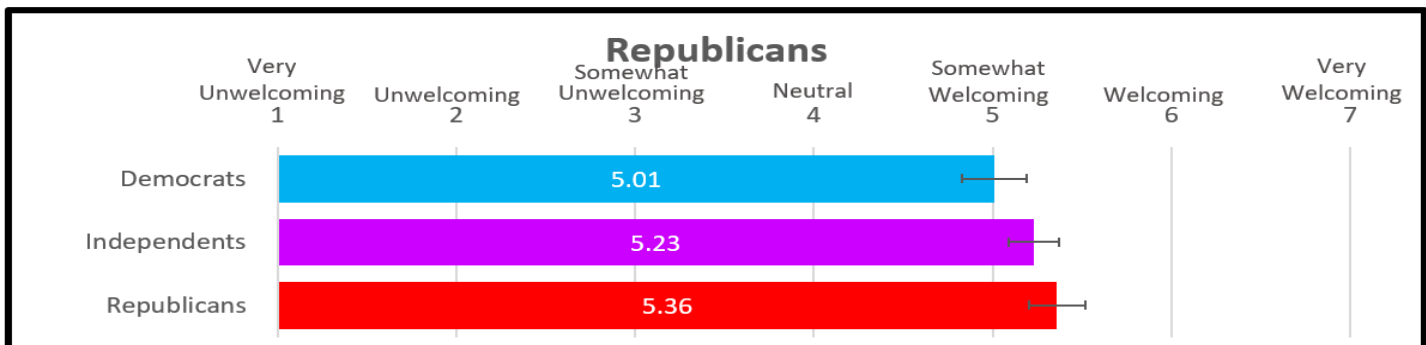
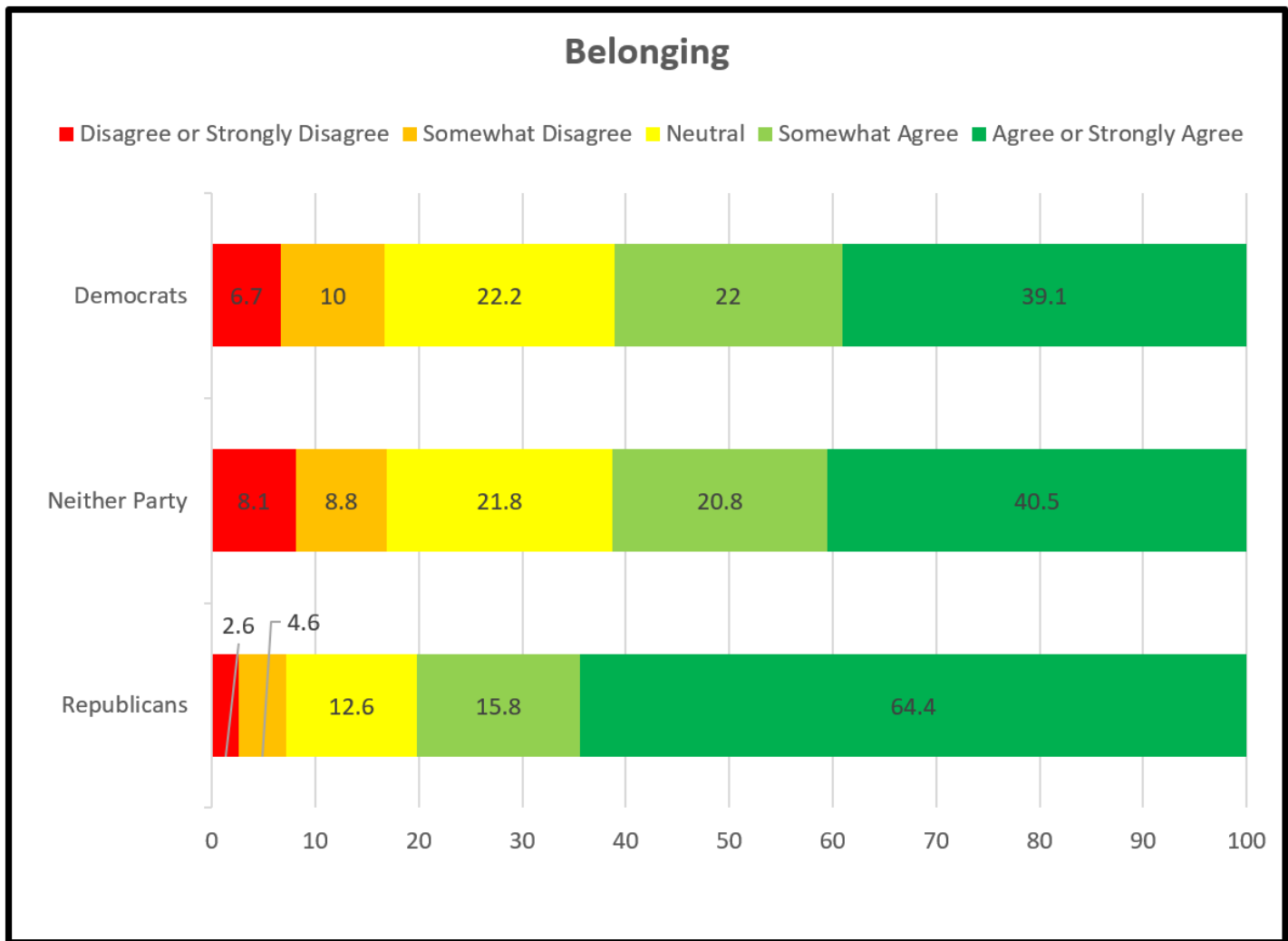


Figure 57. Perception of Republicans that their community is WELCOMING toward Democrats, Independents, and Republicans.



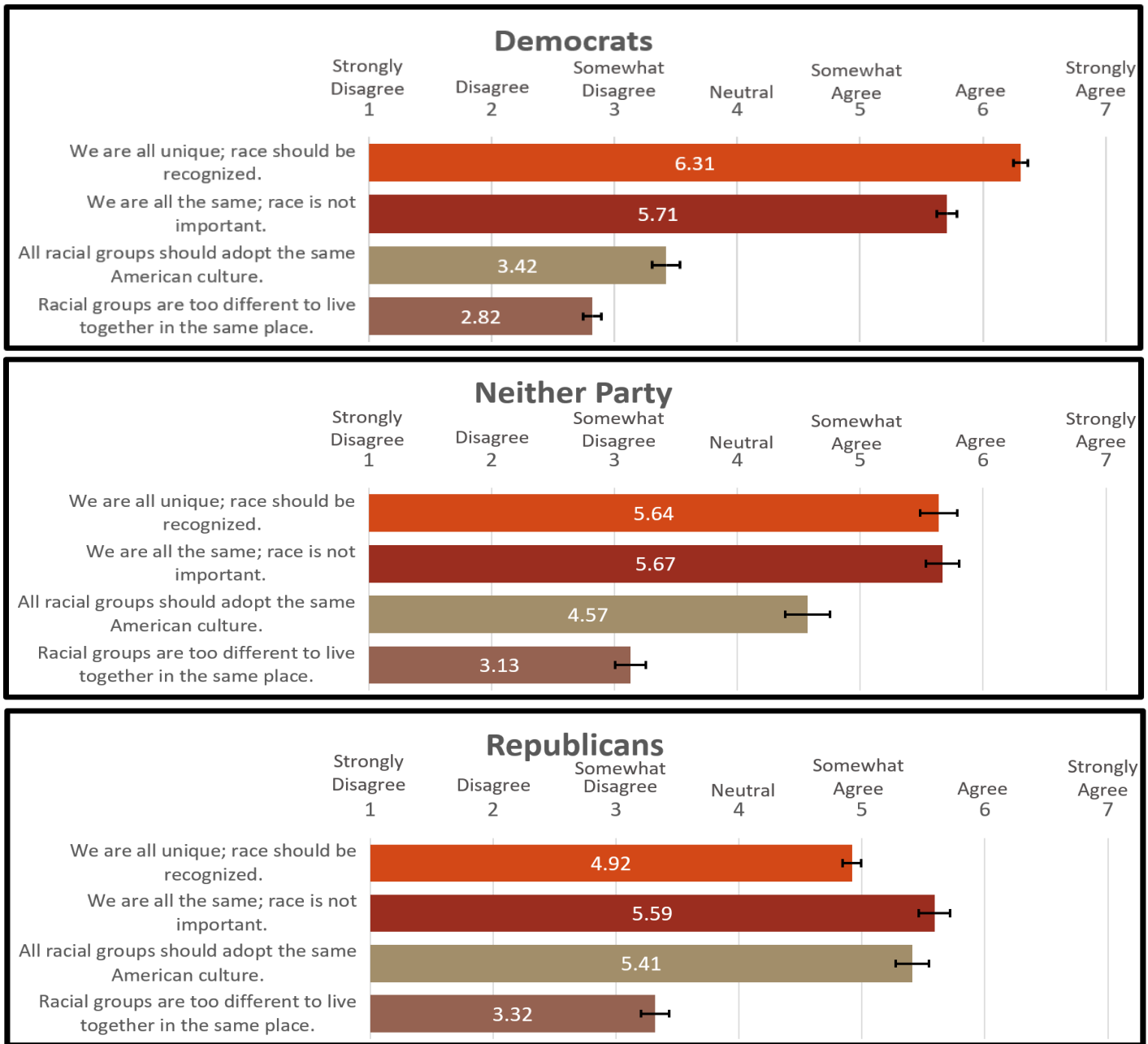
Interpretation: Democratic respondents feel that their community is most welcoming toward Republicans but substantially less welcoming toward Independents, and the least welcoming toward Democrats. This pattern was similar among Republican respondents and respondents identifying with neither party, although the differences between groups were quite small. Additionally, Republican respondents feel that their community is substantially more welcoming toward Democrats and Independents than respondents of these groups feel themselves. One exception to this pattern is Democrat respondents, whose ratings of community welcomingness toward Republicans did not reliably differ from how Republican respondents felt themselves.

Figure 58. Percentage of Democrats, respondents affiliated with neither party, and Republicans who AGREE that they “BELONG TO” and are “INCLUDED BY” their community.



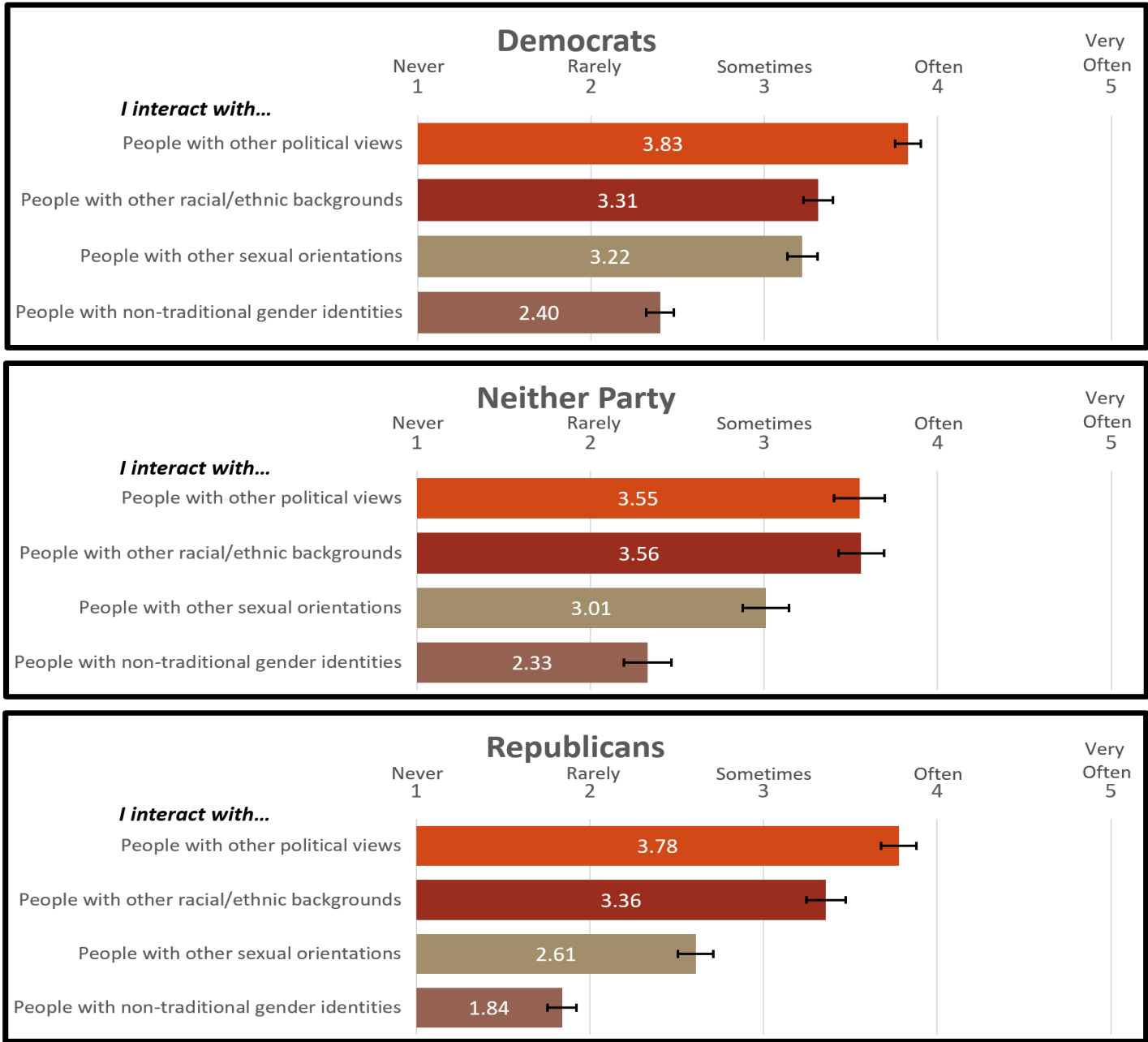
Interpretation: Less than half of Democrat respondents (about 2 of every 5) agree or strongly agree that they feel a sense of belonging in their community, with only a small proportion disagreeing. Similarly, less than half of respondents identifying with neither party (about 2 of every 5) agree or strongly agree that they feel a sense of belonging in their community, with almost 10% disagreeing or strongly disagreeing. Most notably, almost two-thirds of Republican respondents (about 3 of every 5) agree or strongly agree that they feel a sense of belonging in their community, with only a very small proportion disagreeing or strongly disagreeing with this.

Figure 59. How much Democrats, respondents affiliated with neither party, and Republicans AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



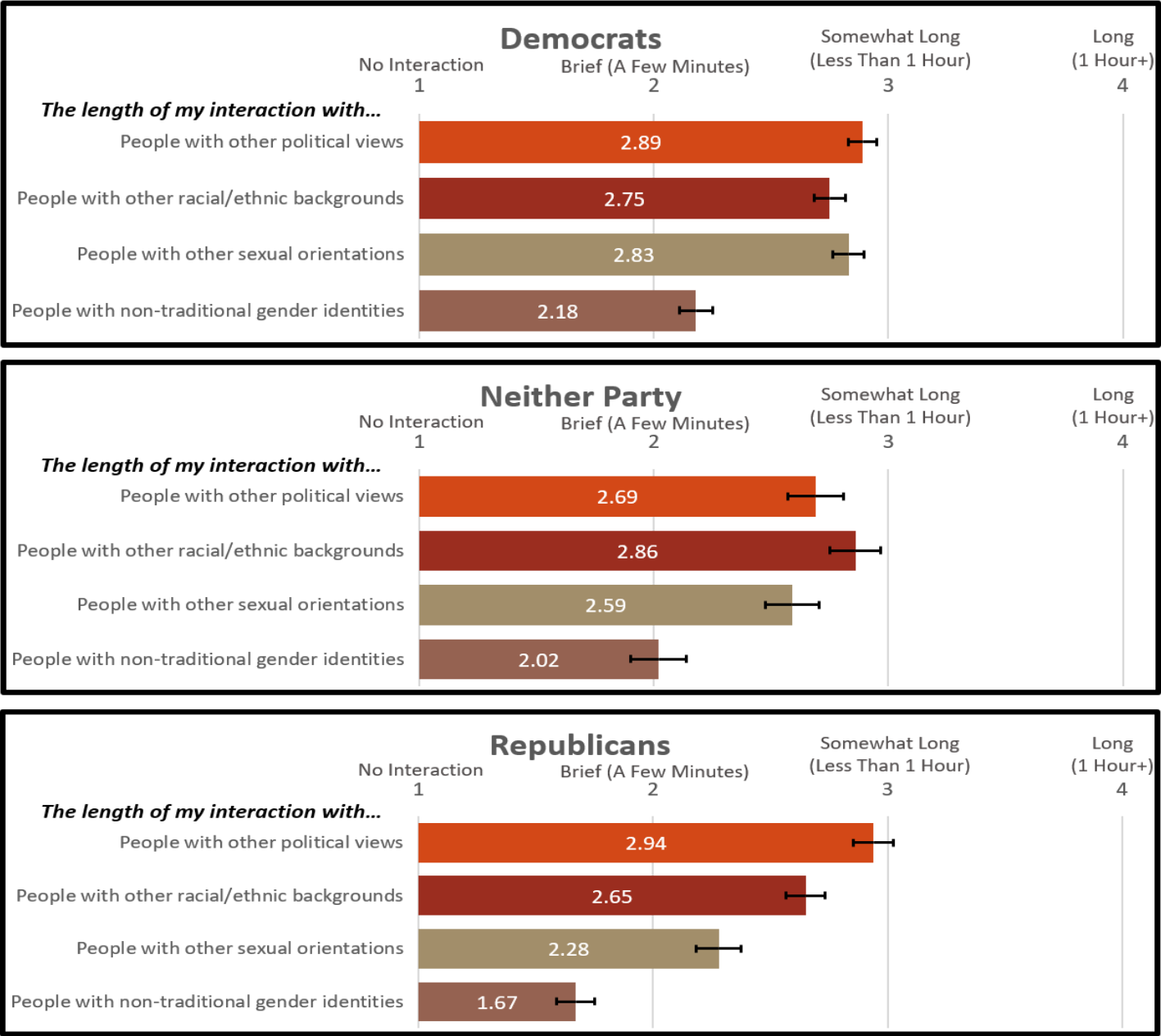
Interpretation: Democrats agreed most with the belief in recognizing the race of others, followed by much weaker beliefs in valuing similarities with others, and finally by a substantially weaker belief that all racial groups should adopt the same culture. Respondents identifying with neither party agreed most, and at similar levels, with recognizing the race of others and focusing on similarities with others, followed by a substantially weaker belief that all racial groups should adopt the same culture. Republicans agreed most with beliefs valuing similarities with others and having all racial groups adopt the same culture, followed by the belief in recognizing the race of others. Regardless of political affiliation, respondents do not reliably differ in their belief in focusing on similarities with others. Also, regardless of political affiliation, respondents agree least that people of different races must live separately from one another, with Democrats disagreeing substantially more than Republicans. Democrats also agreed with recognizing the race of others substantially more than Republicans and respondents identifying with neither party. Finally, Republicans agreed that all racial groups should adopt the same culture substantially more than Democrats and respondents identifying with neither party.

Figure 60. In a typical week, how OFTEN Democrats, respondents affiliated with neither party, and Republicans INTERACT with people from groups different from their own.



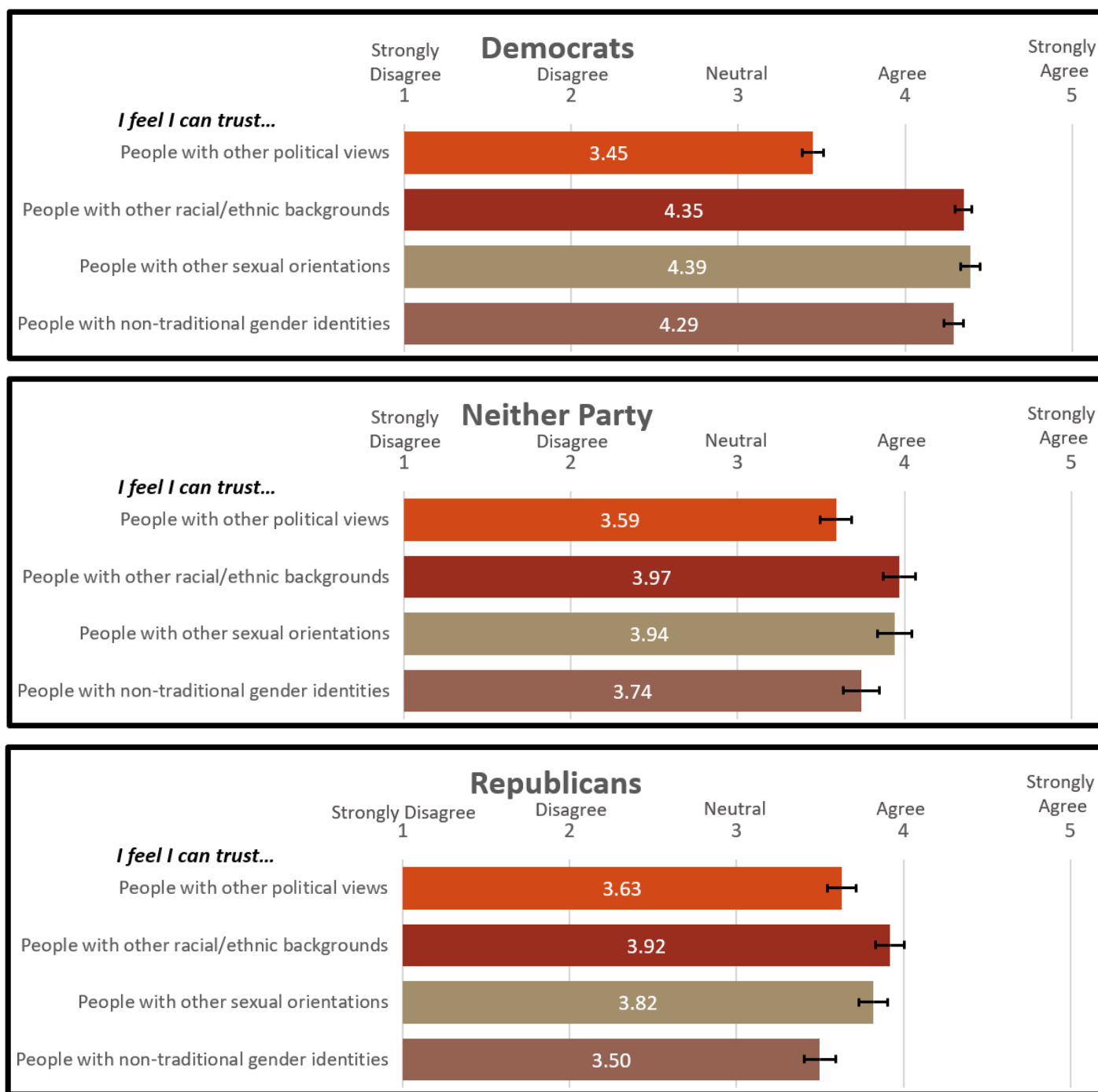
Interpretation: Regardless of political affiliation, respondents interact most with people with other political views, followed by people with other racial/ethnic backgrounds (overall rated between “sometimes” and “often”) and people with other sexual orientations (generally rated as “sometimes”). There are two exceptions to this pattern. Democrats reported similar levels of interaction with people with other racial/ethnic backgrounds and other sexual orientations, and respondents identifying with neither party reported similar levels of interaction with people with other political views and other racial/ethnic backgrounds. Overall, respondents interacted the least with people with non-traditional gender identities (generally rated as “rarely” or above). Although interactions with each group generally do not differ much by political affiliation, Republicans interacted with people with other sexual orientations and non-traditional gender identities substantially less than levels reported by Democrats and unaffiliated respondents.

Figure 61. Average LENGTH of the interaction when Democrats, respondents affiliated with neither party, and Republicans interact with these different groups.



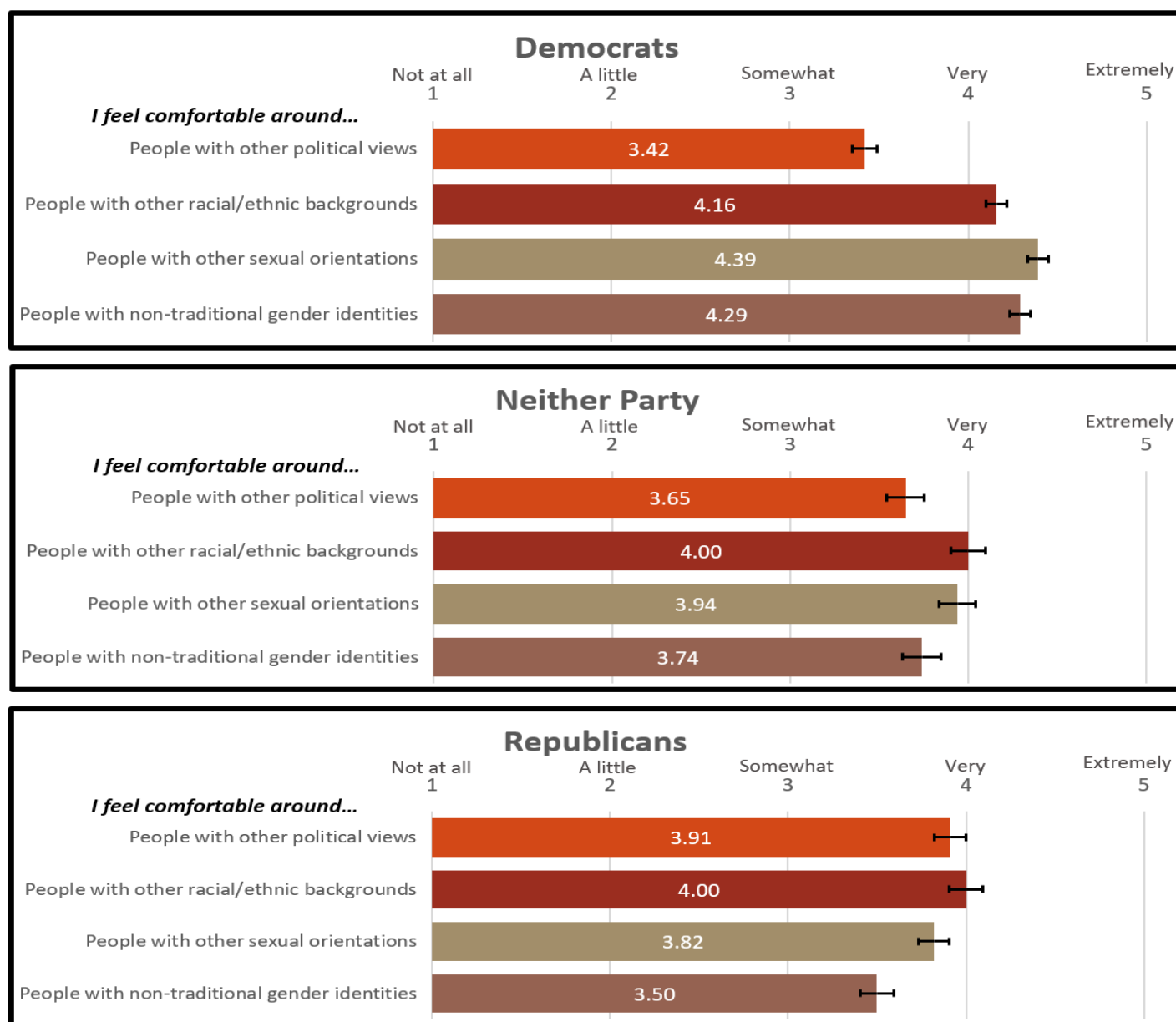
Interpretation: Regardless of political affiliation, respondents generally report the longest interactions with people with other political views, other racial/ethnic backgrounds, and other sexual orientations (rated between “brief” and “somewhat long”). There is one exception to this pattern. Compared to people with other political views, Republicans report shorter interactions with other racial/ethnic backgrounds, followed by substantially shorter interactions with other sexual orientations. Overall, respondents report the shortest interactions with non-traditional gender identities (generally rated as “brief” or less). Although interactions with each group generally do not differ much by political affiliation, Republicans report much shorter interactions with people with other sexual orientations (rated as above “brief”) and non-traditional gender identities (rated below “brief”) than levels reported by Democrats and unaffiliated respondents.

Figure 62. How much Democrats, respondents affiliated with neither party, and Republicans AGREE they can TRUST people from groups different from their own.



Interpretation: Republicans and respondents identifying with neither party feel less trusting of people with other political views and non-traditional gender identities but have similar trust levels for people of other racial/ethnic backgrounds and sexual orientations. Democrats, meanwhile, feel less trusting of people with other political views. But Democrats more than “agree,” and at similar levels, that they can trust people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities—and more so than Republicans and unaffiliated respondents. Trust in people with other political views does not substantially differ by political affiliation.

Figure 63. How COMFORTABLE Democrats, respondents affiliated with neither party, and Republicans feel interacting with people from groups different from their own.



Interpretation: Democrats feel the least comfortable around people with other political views and substantially more comfortable around people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities. By contrast, Republicans feel the least comfortable around people with non-traditional gender identities and are much more comfortable around, and at similar levels, people with other political views, other racial/ethnic backgrounds, and non-traditional gender identities. Unaffiliated respondents feel least comfortable around, and at similar levels, people with other political views and non-traditional gender identities and more comfortable around, and at similar levels, people with other racial/ethnic backgrounds and other sexual orientations. Overall, comfort around people with other racial/ethnic backgrounds does not differ much by political affiliation. However, Democrats feel substantially more comfortable around people with other sexual orientations and non-traditional gender identities compared to levels reported by Republicans and unaffiliated respondents. Democrats also feel less comfortable around people with other political views compared to levels reported by Republicans and unaffiliated respondents.

10. FINDINGS BY AGE

Figure 64. Association between respondents' AGE and the perception that their community is WELCOMING toward YOUNGER ADULTS.

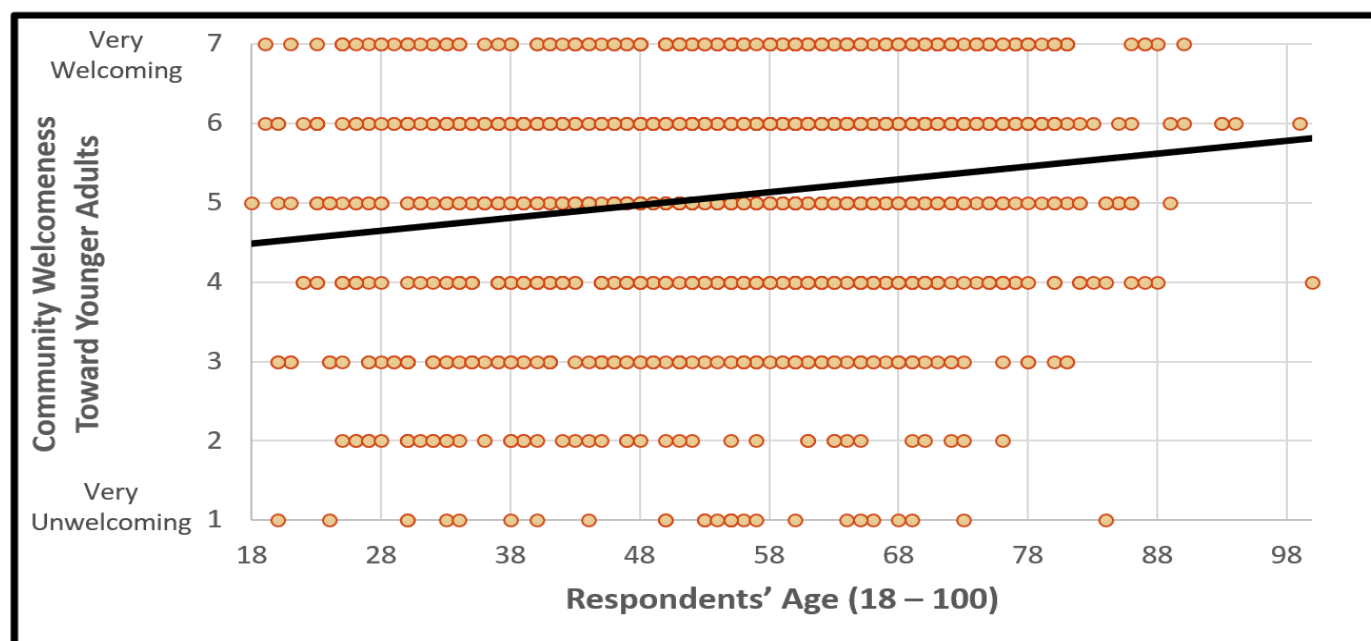
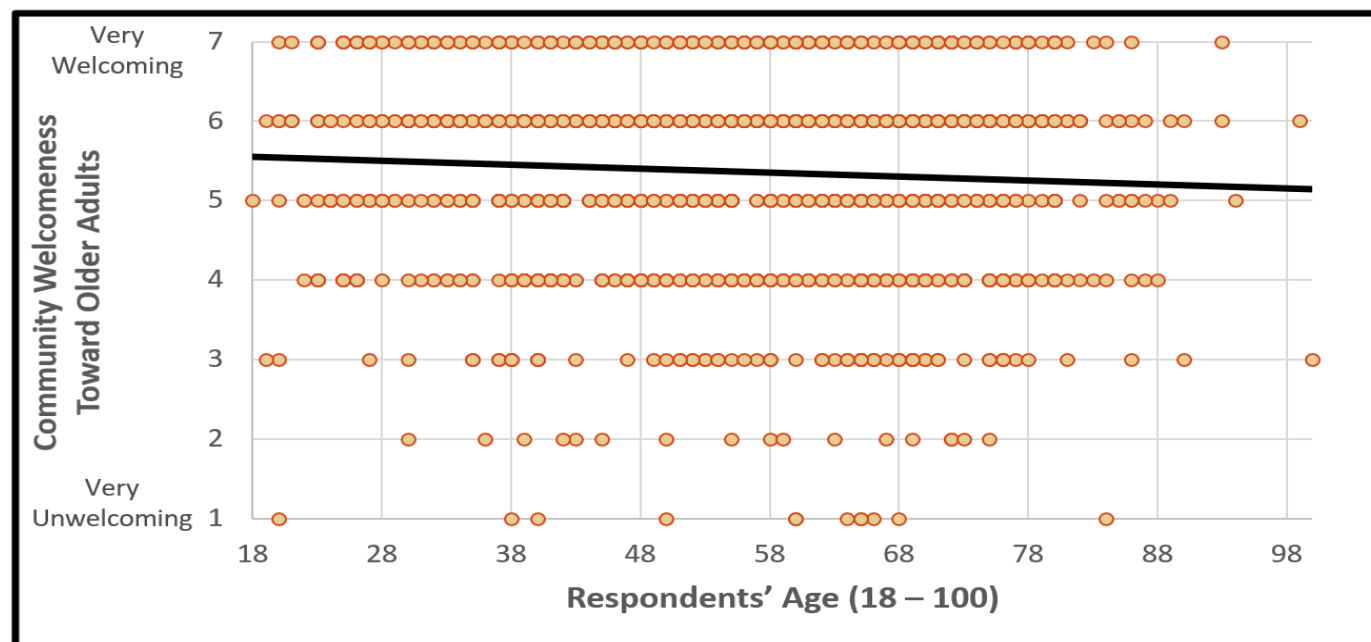
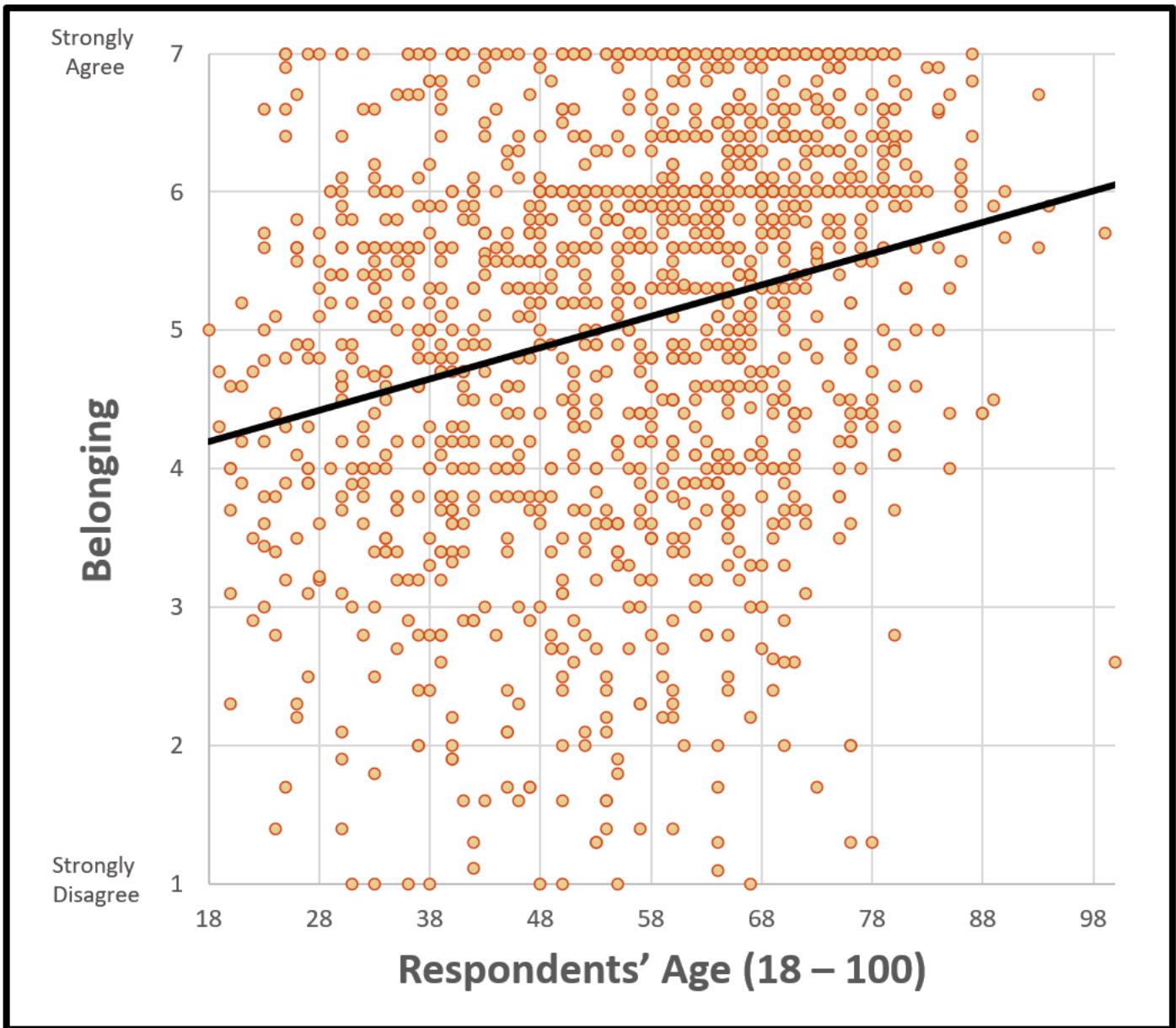


Figure 65. Association between respondents' AGE and the perception that their community is WELCOMING toward OLDER ADULTS.



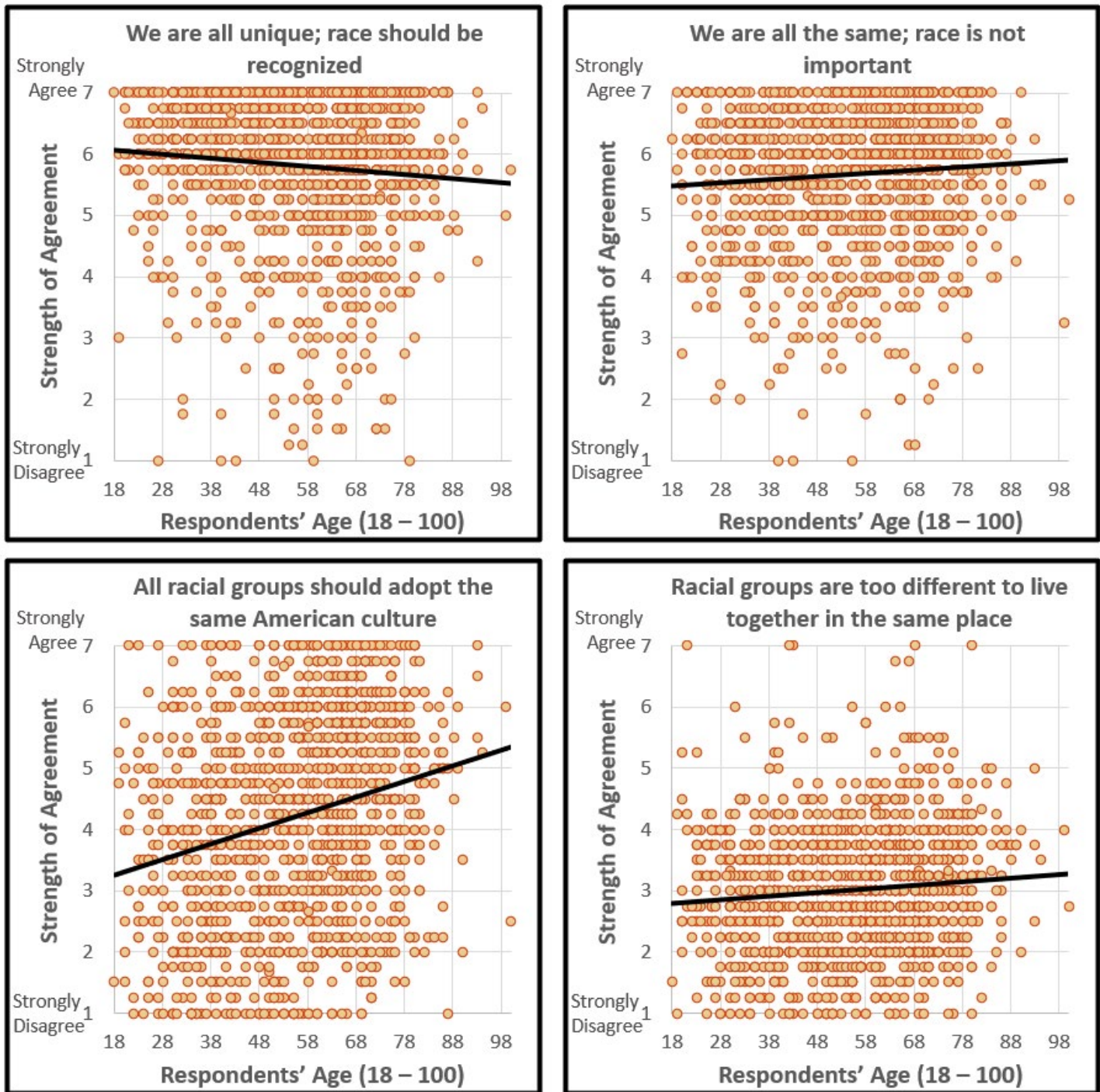
Interpretation: There is a meaningful association between respondents' age and their perception of community welcomeness toward younger adults. Older respondents tend to think that their community is *more* welcoming toward younger adults, whereas younger respondents tend to think that their community is *less* welcoming toward younger adults. There is also a meaningful association between respondents' age and their perception of community welcomeness toward older adults, but it is less strong. Older respondents tend to think that their community is *less* welcoming toward older adults, whereas younger respondents tended to think that their community is *more* welcoming toward older adults.

Figure 66. Association between respondents' AGE and how much they AGREE they "BELONG TO" and are "INCLUDED BY" their community.



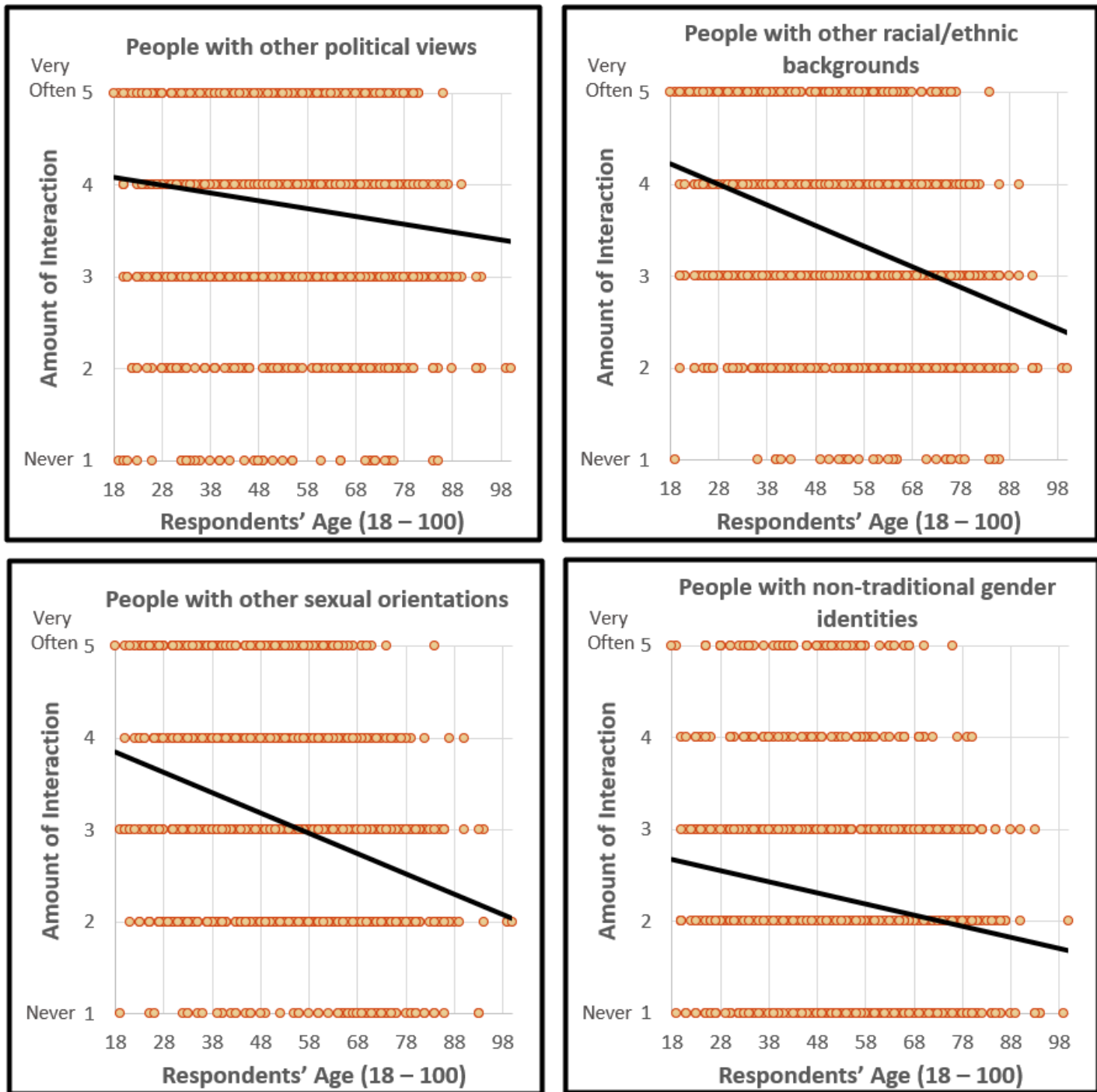
Interpretation: There is a meaningful association between respondents' age and how much they feel a sense of belonging in their community. Older respondents tend to agree more that they feel a sense of belonging in their community, whereas younger respondents tend to agree less that they feel a sense of belonging in their community.

Figure 67. Association between respondents' AGE and how much respondents AGREE with different ways of thinking about RACIAL/ETHNIC DIVERSITY.



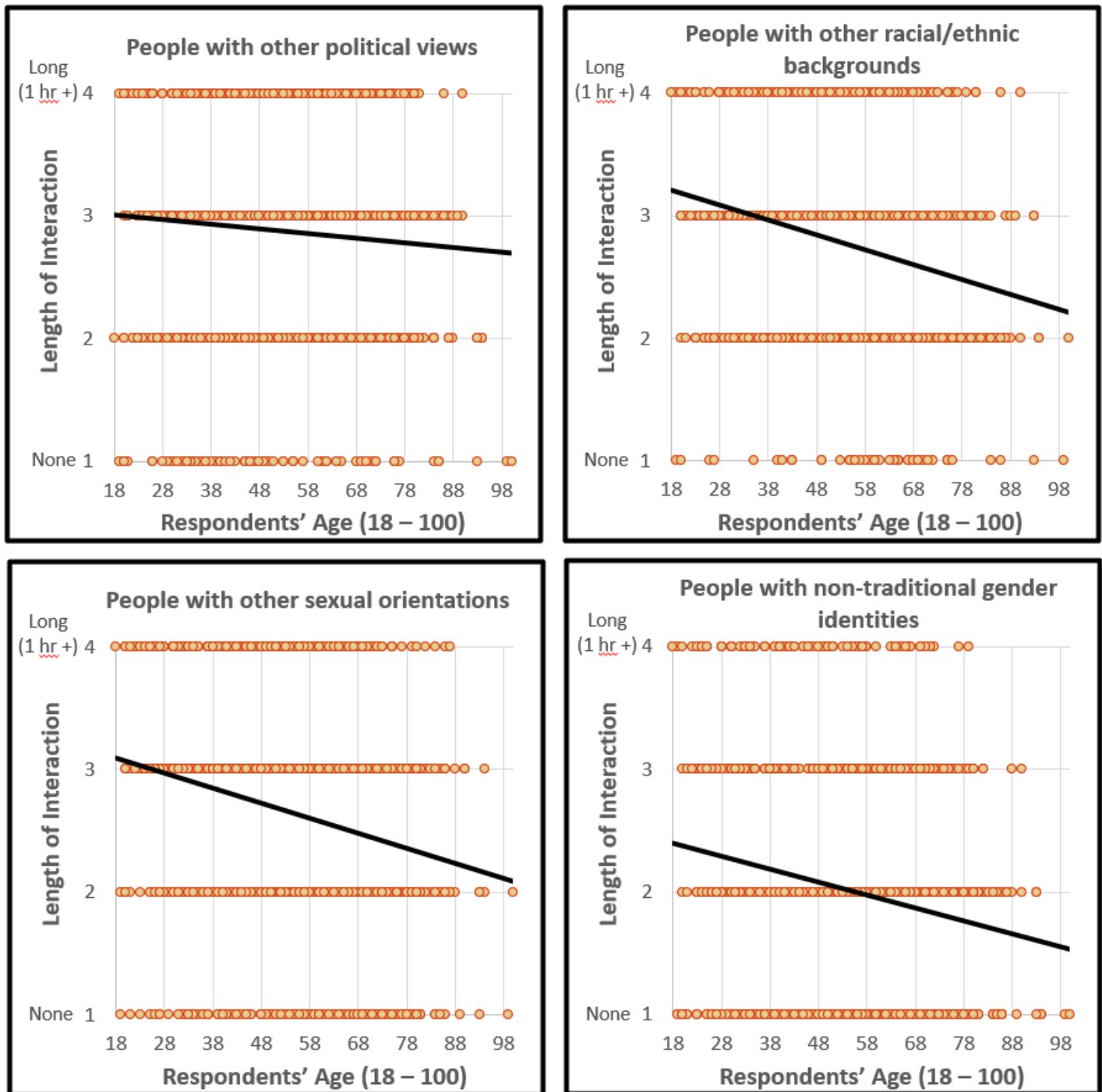
Interpretation: The strongest association is between respondents' age and the belief that all racial groups should adopt the same culture, with older respondents agreeing more and younger respondents agreeing less with this belief. Older respondents also tend to agree less with the belief that it is important to recognize the race of others, whereas younger respondents tend to agree more with this belief. Additionally, older respondents tend to agree more with the belief that people of different races must live separately from one another, whereas younger respondents tend to agree less. Finally, there is a meaningful, but not particularly strong, association between respondents' age and the belief that it is important to focus on similarities with others. Older respondents tend to agree more with this belief while younger respondents tend to agree less.

Figure 68. Association between respondents' AGE and how OFTEN they INTERACT with people from groups different from their own.



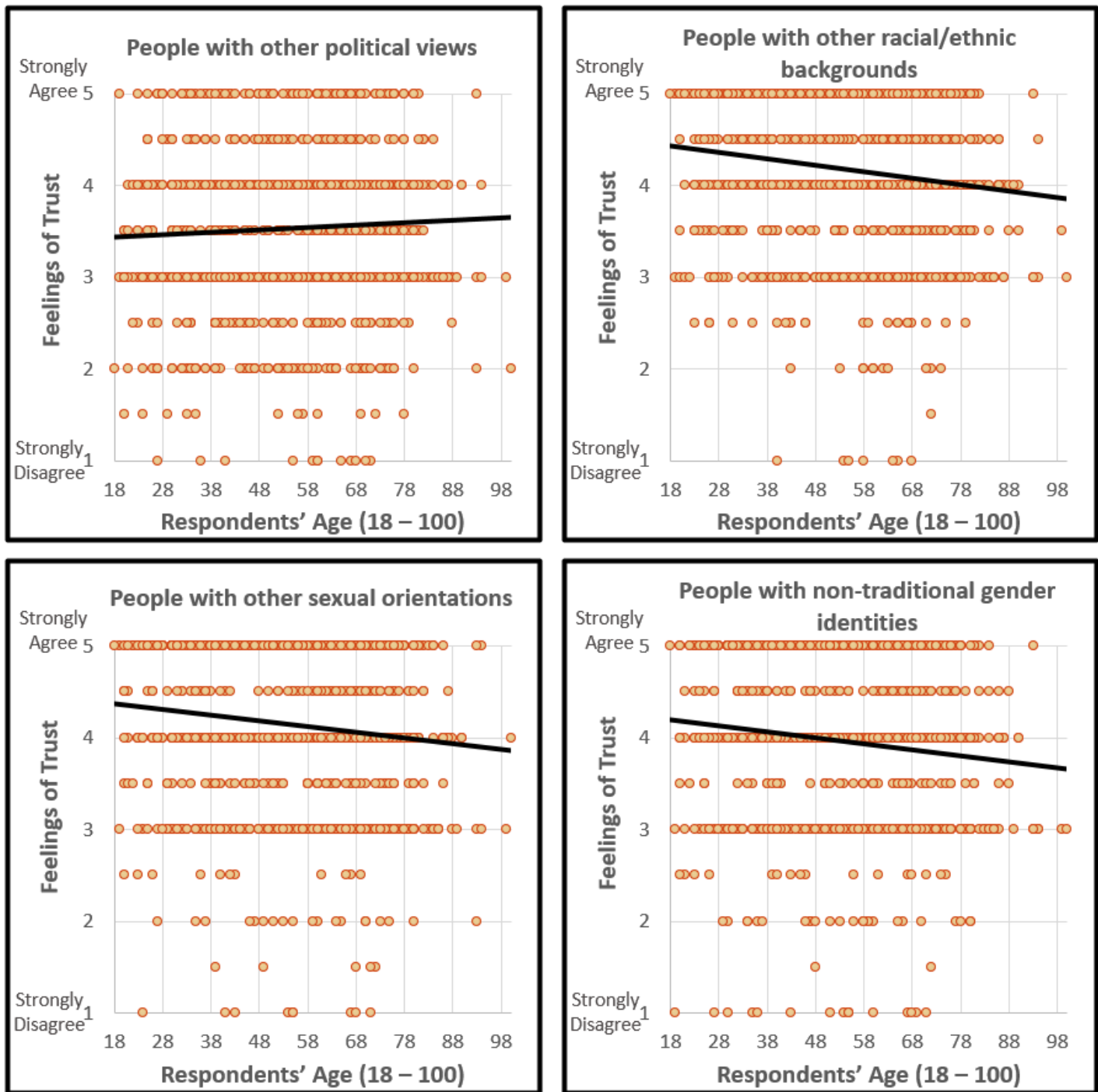
Interpretation: The strongest associations are between respondents' age and amount of interaction with people with other racial/ethnic backgrounds and people with other sexual orientations. Older respondents tend to interact less with other racial/ethnic backgrounds and sexual orientations, whereas younger respondents tend to interact more with these groups. The next strongest association is between respondents' age and amount of interaction with people with non-traditional gender identities, followed by the association between respondents' age and amount of interaction with people with other political views. Older respondents tend to interact less with people with other political views and non-traditional gender identities, whereas younger respondents tend to interact more with these groups.

Figure 69. Association between respondents' AGE and how LONG they INTERACT with people from groups that are different from their own.



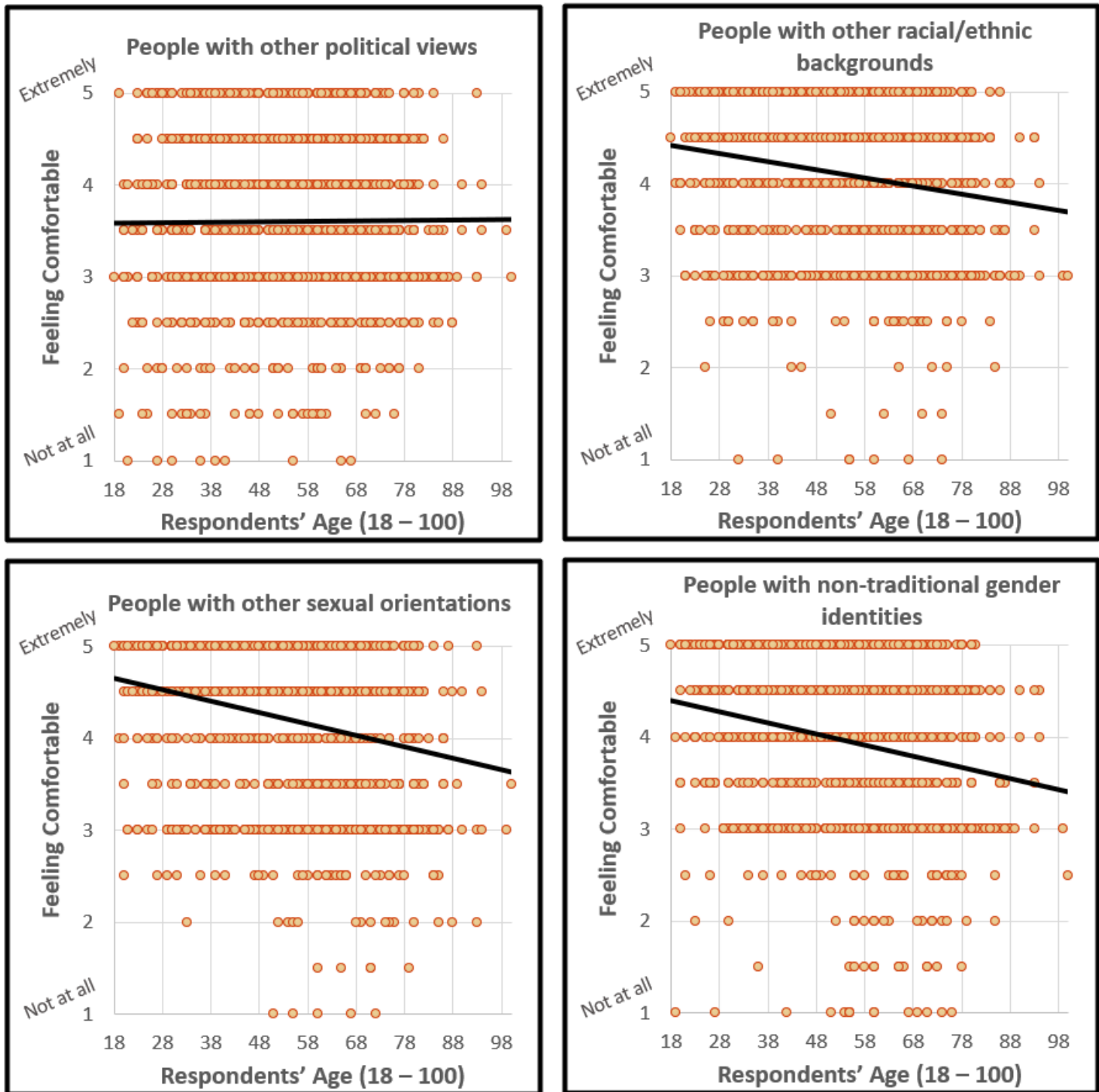
Interpretation: The strongest associations are between respondents' age and length of interaction with people with other racial/ethnic backgrounds and people with other sexual orientations. Older respondents tend to have shorter interactions with other racial/ethnic backgrounds and other sexual orientations, whereas younger respondents tended to have longer interactions with these groups. The next strongest association is between age and length of interaction with people with non-traditional gender identities, followed by a meaningful, but not particularly strong, association between age and length of interaction with people with other political views. Older respondents tend to have shorter interactions with people with other political views and non-traditional gender identities, whereas younger respondents tend to have longer interactions with these groups.

Figure 70. Association between respondents' AGE and how much they AGREE that they can TRUST people from groups different from their own.



Interpretation: There are meaningful associations between respondents' age and feelings of trust toward people with other racial/ethnic backgrounds, people with other sexual orientations, and people with non-traditional gender identities. The strength of these associations are relatively equal to one another. Overall, older respondents tend to feel less trusting of people with other racial/ethnic backgrounds, other sexual orientations, and non-traditional gender identities, whereas younger respondents tend to feel more trusting of these groups. However, there is no meaningful association between respondents' age and feelings of trust toward people with other political views. This means that, regardless of age, respondents feel a similar level of distrust toward people with other political views.

Figure 71. Association between respondents' AGE and how COMFORTABLE they feel interacting with people from groups that are different from their own.



Interpretation: The strongest associations are between respondents' age and feeling comfortable around people with other sexual orientations and non-traditional gender identities. The strength of these associations are relatively equal to one another. Overall, older respondents tend to feel less comfortable around people with other sexual orientations and non-traditional gender identities, whereas younger respondents tend to feel more comfortable around these groups. The next strongest association is between respondents' age and their comfort around people with other racial/ethnic backgrounds, with older respondents feeling less comfortable around other racial/ethnic backgrounds and younger respondents feeling more comfortable. Regardless of age, respondents feel a similar level of discomfort around people with other political views.

11. FREQUENTLY ASKED QUESTIONS

1. What does *N* mean, and why does it change for each analysis?

N means the number of respondents in a sample. This number will change around each topic/question because not all respondents chose to answer every question on the survey.

2. How was the belonging question measured?

Belonging was measured with 10 different questions, which were combined and averaged into a single score. Analyses suggest these questions were reliable and “go together” because the alpha value for the measure was high ($\alpha = .96$). Alpha values can range from 0 to 1, and any value above .70 is generally considered to have an acceptable level of reliability.

3. How were beliefs about racial/ethnic diversity measured?

Research suggests there are four major ways people think about racial/ethnic diversity. Each approach is not mutually exclusive, meaning, it is possible for a single individual to value multiple approaches to varying degrees. The four approaches include:

- The belief that we are all unique, and that the race/ethnicity of others should be recognized or appreciated (often referred to as multiculturalism).
- The belief that all people are essentially the same, and that the race/ethnicity of others is not as important to recognize as the individual person (often referred to as colorblindness).
- The belief that people from all racial/ethnic groups should adopt the same American culture (often referred to as assimilation).
- The belief that each racial/ethnic group is too different to live together in one place, and that separation among races is needed for people to live peacefully (known in the extreme as segregation).

Based on previous studies of views on race/ethnicity, this study used a bank of four different questions for each approach. The results were then combined and averaged into a separate score for each approach.

Analyses suggest these questions were reliable and “go together” because the alpha value (α), which ranges from 0 to 1, was close to or greater than .70 for each measure (multiculturalism: $\alpha = .91$, colorblindness: $\alpha = .76$, assimilation: $\alpha = .92$, segregation: $\alpha = .66$). An alpha value at or above .70 indicates an acceptable level of reliability.

4. How was trust toward other political, racial/ethnic, sexual orientation, and gender identity groups measured?

Trust toward these groups was measured with 2 questions, which were then combined and averaged into separate scores. Analyses suggest political trust ($\alpha = .77$), racial trust ($\alpha = .76$), sexual orientation trust ($\alpha = .78$), and gender identity trust ($\alpha = .78$) were reliable and “go together” because the alpha value (α), which ranges from 0 to 1, was greater than .70 for each measure. An alpha value at or above .70 indicates acceptable levels of statistical reliability.

5. How was comfort with other political, racial/ethnic, sexual orientation, and gender identity groups measured?

Comfort with these groups were each measured with 2 questions, which were then combined and averaged into separate scores. The alpha values (α), which can range from 0 to 1, were below .70 for all measures. An alpha value below .70 generally indicates unacceptable levels of statistical reliability. However, additional analyses suggest each of the two items for political comfort, racial comfort, sexual orientation comfort, and gender identity comfort were moderately and significantly correlated with one another, $r = .39$ to $.51$, $p < .001$. This means that people respond to the two comfort questions for each group in a similar way.

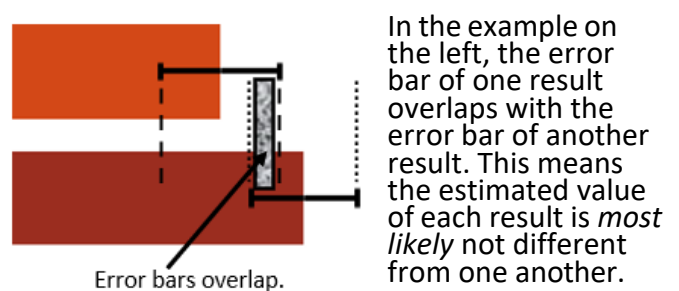
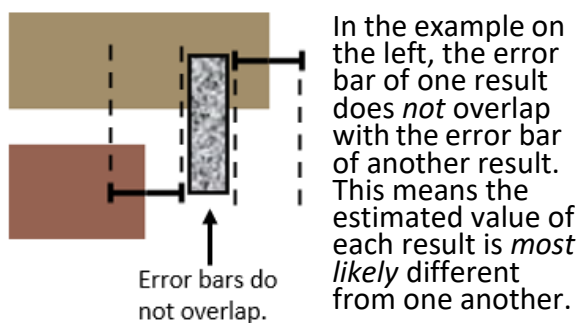
6. What does the small black line on the end of each bar mean?

This is called an “error bar,” and each bar represents two standard errors around the mean, or average, for each result. This shows that the average value for each result is simply an *estimate* of what the true population believes, and each estimate has a range of possible true values. The smaller the error bar, the more precise the estimate; the wider the error bar, the less precise the estimate. Importantly, the error bars indicate how confident we are in the estimate. Each error bar shows that we are more than 95% confident that the true value of the population lies somewhere between the lower and upper portions of the error bar. This means that a little more than 95% of the time, the true population value will be contained within the error bar, and a little less than 5% of the time, the true population value will be outside of the error bar.



7. How can I tell whether two results on the bar graph are different from one another?

One benefit of using error bars on graphs is that they can also be used to gauge whether two results are the same or different from one another.



12. APPENDIX: COMMUNITY SURVEY INSTRUMENT

Marathon and Lincoln County Diversity, Inclusion, and Community Welcomeness Survey

Para realizar la encuesta en español,
contáctenos en info@wipps.org o visite
wipps.org/LMdiversitystudy

Yuav teb cov lus nug nyob hauv daim ntawv soj
ntsua ua lus Hmoob, thov sau ntawv tuaj rau peb
ntawm info@wipps.org los yog mus saib nyob hauv
wipps.org/LMdiversitystudy

Why are we conducting this survey? The purpose is to collect information from the people of Marathon and Lincoln counties about their thoughts and beliefs concerning community belonging, welcomeness, and diversity.

Who is conducting this survey? The survey is being conducted by the Wisconsin Institute for Public Policy and Service (WIPPS), a unit of the University of Wisconsin System, with funding from Church Mutual Insurance and the B.A. and Esther Greenheck Foundation. Additional partners include the Aware and Active Citizens group in Lincoln County and Mosaic in Marathon County. A report of the final results will be publicly available at wipps.org/LMdiversitystudy.

What are the benefits of participating in this survey? This is an opportunity for all residents in Lincoln and Marathon Counties to be heard, to share how they feel about the community they live in, and to share information that will help us better understand who we are and what we value in our communities.

What is being asked of you in this survey? We are asking you to share your thoughts, feelings, and perceptions about yourself, your community, and society. In total, the survey is expected to take less than 10 minutes of your time. Your responses are entirely anonymous, and you can leave any questions blank if you wish. If you have any additional thoughts that you would like to share, we have provided a space for you to do so at the end of the survey.

What are the requirements to participate in this survey?

1. You must live in Marathon County or Lincoln County, Wisconsin.
2. You must be at least 18 years of age.

Note: If you are not yet 18 years old, but would like to offer your opinions, please contact info@wipps.org for an opportunity to join a community focus group at a later date.

If you prefer, you may take the survey online here: wipps.org/LMdiversitystudy or use the following QR code:



If you agree to complete the survey, please turn the page to begin.

Section 1: Community Welcomeness

To what extent do you feel your community is welcoming toward different types of people? By “community,” we mean the city, village, or town in which you live.

	Very Unwelcoming	Unwelcoming	Somewhat Unwelcoming	Neutral	Somewhat Welcoming	Welcoming	Very Welcoming
People from rural areas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People from urban areas.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Black Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hmong Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other Asian Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hispanic/Latino Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Native Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
White Americans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Undocumented immigrants.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Refugees from Afghanistan or other war-torn countries.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People with non-heterosexual orientations (e.g., gay, lesbian, and bisexual).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People with non-traditional gender identities (e.g., transgender, non-binary, gender-fluid).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Women.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Men.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People with disabilities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Democrats.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Republicans.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Independents.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People from lower social class or socioeconomic backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People from higher social class or socioeconomic backgrounds.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Older adults.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Younger adults.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People of Christian denominations (e.g., Catholic, Evangelical, Protestant, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People of non-Christian religions (e.g., Islam, Buddhism, Judaism, Shamanism, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People who are non-religious (e.g., atheist, agnostic, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section 2: Community Belonging

To what extent do you disagree or agree with the following statements about your relationship toward your community. By “community,” we mean the city, village, or town in which you live.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I feel included when I am with other people in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel accepted by others in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel welcomed by others in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a sense of belonging in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I have a “place at the table” in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel connected with others in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel like an outsider in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel as if people do not care about me in my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I feel isolated from the rest of my community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When I am with other people in my community, I feel like a stranger.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section 3: Attitudes Toward Race and Ethnicity

The next set of statements are about your perceptions of social issues. We all think differently about these issues and there are no right or wrong answers. We hope you will express your beliefs as honestly as possible.

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
I can find commonalities with every person no matter what their racial or ethnic background is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
All humans are pretty much the same, regardless of what their racial or ethnic background is.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In order to have a peaceful society, we must stop thinking of Americans with different racial or ethnic backgrounds as different from each other, and instead focus on what makes us similar.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important to pay attention to the things that make a person unique rather than their ethnic, racial, or cultural background.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
Learning about the ways that different racial or ethnic groups resolve conflict will help us develop a more peaceful society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would like children to be exposed to the language and cultural traditions of different racial or ethnic groups.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If we want to help create a peaceful society, we must recognize that each racial or ethnic group has the right to maintain its own unique traditions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We must appreciate the unique characteristics of different racial or ethnic groups to have a cooperative society.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
People from all racial or ethnic groups should be taught to adopt mainstream American values from an early age.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People from all racial or ethnic backgrounds living in my community should embrace the American dream of hard work and success.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In order to have a functioning society, members of racial or ethnic minorities must better adapt to the ways of mainstream American culture.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If a person decides to live in my community, it will help them adapt to their new home if they quickly adopt American customs and behaviors.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
	Strongly Disagree	Disagree	Somewhat Disagree	Neutral	Somewhat Agree	Agree	Strongly Agree
When people from different racial or ethnic groups live near one another, it increases the likelihood of conflict.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Children from different racial or ethnic backgrounds have different learning styles, and it therefore makes sense if they go to separate schools.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People are naturally more comfortable living among others from their same racial or ethnic background.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
It is important for different racial or ethnic groups to stick to themselves a bit to preserve the uniqueness of their cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Section 4: Contact, Trust & Comfort

Questions below ask about experiences with and feelings toward people who have racial/ethnic backgrounds that differ from yours. Please answer as honestly as possible.

In a typical week, how often would you say you interact with people with other racial/ethnic backgrounds?

- ☐ Never
 ☐ Rarely
 ☐ Sometimes
 ☐ Often
 ☐ Very Often

When you do interact with people with other racial/ethnic backgrounds, how long is the average interaction?

- ☐ I do not usually interact with people with other racial/ethnic backgrounds
 ☐ Brief (a few minutes or less)
 ☐ Somewhat long (more than a few minutes, but less than an hour)
 ☐ Long (one hour or more)

Most people with other racial/ethnic backgrounds can be trusted.

- ☐ Strongly Disagree
 ☐ Disagree
 ☐ Neutral
 ☐ Agree
 ☐ Strongly Agree

I cannot depend on most people with other racial/ethnic backgrounds.

- ☐ Strongly Disagree
 ☐ Disagree
 ☐ Neutral
 ☐ Agree
 ☐ Strongly Agree

Imagine times when you are talking with, working with, or generally interacting with other people. How anxious would you feel if you were interacting with people with other racial/ethnic backgrounds?

- ☐ Not at all
 ☐ A little
 ☐ Somewhat
 ☐ Very
 ☐ Extremely

How comfortable would you feel if you were interacting with people with other racial/ethnic backgrounds?

- ☐ Not at all
 ☐ A little
 ☐ Somewhat
 ☐ Very
 ☐ Extremely

Questions below ask about experiences with and feelings toward people with political views that differ from yours.

In a typical week, how often would you say you interact with people with other political views?

- ☐ Never
 ☐ Rarely
 ☐ Sometimes
 ☐ Often
 ☐ Very Often

When you do interact with people with other political views, how long is the average interaction?

- ☐ I do not usually interact with people with other political views
 ☐ Brief (a few minutes or less)
 ☐ Somewhat long (more than a few minutes, but less than an hour)
 ☐ Long (one hour or more)

Most people with other political views can be trusted.

- ☐ Strongly Disagree
 ☐ Disagree
 ☐ Neutral
 ☐ Agree
 ☐ Strongly Agree

I cannot depend on most people with other political views.

- ☐ Strongly Disagree
 ☐ Disagree
 ☐ Neutral
 ☐ Agree
 ☐ Strongly Agree

Imagine times when you are talking with, working with, or generally interacting with other people. How anxious would you feel if you were interacting with people with other political views?

- ☐ Not at all
 ☐ A little
 ☐ Somewhat
 ☐ Very
 ☐ Extremely

How comfortable would you feel if you were interacting with people with other political views?

- ☐ Not at all
 ☐ A little
 ☐ Somewhat
 ☐ Very
 ☐ Extremely

Questions below ask about experiences with and feelings toward people with a sexual orientation different from yours.

In a typical week, how often would you say you interact with people with other sexual orientations?

- ☐ Never ☐ Rarely ☐ Sometimes ☐ Often ☐ Very Often

When you do interact with people with other sexual orientations, how long is the average interaction?

- ☐ I do not usually interact with people with other sexual orientations ☐ Brief (a few minutes or less) ☐ Somewhat long (more than a few minutes, but less than an hour) ☐ Long (one hour or more)

Most people with other sexual orientations can be trusted.

- ☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

I cannot depend on most people with other sexual orientations.

- ☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

Imagine times when you are talking with, working with, or generally interacting with other people. How anxious would you feel if you were interacting with people with other sexual orientations?

- ☐ Not at all ☐ A little ☐ Somewhat ☐ Very ☐ Extremely

How comfortable would you feel if you were interacting with people with other sexual orientations?

- ☐ Not at all ☐ A little ☐ Somewhat ☐ Very ☐ Extremely

Questions below ask about experiences with and feelings toward people with non-traditional gender identities (e.g., transgender, non-binary).

In a typical week, how often would you say you interact with people with non-traditional gender identities?

- ☐ Never ☐ Rarely ☐ Sometimes ☐ Often ☐ Very Often

When you do interact with people with non-traditional gender identities, how long is the average interaction?

- ☐ I do not usually interact with people with non-traditional gender identities ☐ Brief (a few minutes or less) ☐ Somewhat long (more than a few minutes, but less than an hour) ☐ Long (one hour or more)

Most people with non-traditional gender identities can be trusted.

- ☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

I cannot depend on most people with non-traditional gender identities.

- ☐ Strongly Disagree ☐ Disagree ☐ Neutral ☐ Agree ☐ Strongly Agree

Imagine times when you are talking with, working with, or generally interacting with other people. How anxious would you feel if you were interacting with people with non-traditional gender identities?

- ☐ Not at all ☐ A little ☐ Somewhat ☐ Very ☐ Extremely

How comfortable would you feel if you were interacting with people with non-traditional gender identities?

- ☐ Not at all ☐ A little ☐ Somewhat ☐ Very ☐ Extremely

Section 5: Demographics

In what city, village, or town do you live? _____

For how long have you lived there (in years)? _____

In what county do you live?

☐ Lincoln ☐ Marathon ☐ Other

In what city, village, or town do you work? _____

How old are you (in years)? _____

What is your gender?

☐ Man ☐ Woman ☐ Non-binary ☐ Other _____

Which of the following best describes your racial or ethnic background? (You may choose more than one.)

☐ White ☐ Hmong ☐ Native Hawaiian or Pacific Islander
☐ Black ☐ Asian (Other than Hmong) ☐ Other _____
☐ Hispanic/Latino ☐ American Indian or Alaska Native

What is your sexual orientation?

☐ Bisexual ☐ Heterosexual (Straight) ☐ Homosexual (Gay/Lesbian) ☐ Other _____

What is the highest level of education you have completed?

☐ Elementary school ☐ Some graduate school
☐ High school or GED ☐ Master's degree
☐ Vocational or technical degree beyond high school ☐ Doctorate, medical degree, or professional degree
☐ Some College ☐ Other
☐ College degree

Do you or your family own the home in which you live?

☐ Yes ☐ No

When talking about politics, some people think of themselves as more of a Democrat or more of a Republican. If you had to pick, what would you say best describes your politics?

☐ Very strong Democrat ☐ Democrat ☐ Leaning Democrat ☐ Neither Democrat nor Republican ☐ Leaning Republican ☐ Republican ☐ Very strong Republican

If you would like to leave feedback or explain any of your previous responses, please do so here:

(If you need more space to write your response, please continue on the next page.)

