



Badger Poll™ #5, Release #3
University of Wisconsin Survey Center
University of Wisconsin Madison
January 22, 2003

NOTE: When using material from this release please cite the Badger Poll™ conducted by the University of Wisconsin Survey Center, paid for by private funds at the University. The Capital Times (Madison) and the Milwaukee Journal-Sentinel are the poll's media sponsors.

RELIGION AND THE PUBLIC SPHERE
by G. Donald Ferree, Jr.

Wisconsin residents are split on a number of issues having to do with the relationship of religion to public life, especially when it comes to the appropriate relationship of organized religion to politics and the proper place of religion in the public schools. At the same time, religion is personally quite important to the typical state resident, and he or she seems relatively willing to use their personal religious values as a guide to decisions they make as citizens. These conclusions are based on 514 telephone interviews conducted with randomly chosen residents from throughout Wisconsin for the most recent Badger Poll™, from January 7 to 15, inclusive.

To begin with, Wisconsin residents believe that religious leaders have a moderate influence on politics in the nation. The largest single group (45%) thinks such leaders have "some" influence. The lion's share (33%) of the remainder say "only a little". This contrasts with the one in seven (15%) who believe they have "a lot" of influence, and a relative handful who say "none at all" (6%).

Men see religion as being modestly more influential than women as a group do. The perceived influence declines a bit as one moves across the partisan scale (although the proportion among Independents who see it as having "a lot" of influence is no lower than it is among Democrats, the difference is largely whether respondents see it as having at least some sway. Age makes little difference. Those whose own religious preference is "Protestant" (Christian but not Roman Catholic, whether or not they would actually use the label Protestant themselves), see religious leaders as very modestly more influential than do Roman Catholics. But those with a Jewish, other, or no religious preference see it as most influential. Those with children in their households have a profile very similar to the population overall. None of these distinctions, however, should obscure the fact that all groups tend to see religion as having "some" influence, with the next most common single answer "only a little".

Evaluating the influence of religion shows a fair amount of dissensus, however. Overall, four in ten (42%) say religion has "about the right amount of influence on politics in the United States" today. But half of all residents are unhappy with the current state of affairs, splitting about three to two (33%-22%) that religion has too much rather than too little influence.

Women as a group are more likely than men to think religion has too little influence -- among men the balance is just about even. Democrats and Independents are evenly divided, half of Republicans think religion has too little impact. The youngest age group is most evenly split. Older groups are more likely on balance to see religion as having less influence than it should (though never overwhelmingly) and the oldest group is most likely to say the present amount of influence is appropriate. "Protestants" are a little more likely than Catholics to feel religion has too little influence. But those with a non-Christian or no preference are more likely on balance to think religion is too influential (and least likely to be happy with the existing state of affairs). Those with kids are slightly more critical (less likely to feel the present degree of influence is about right), but similar on balance between those saying "too much" and "too little".

Both dissensus and balance are evident when the issue is CHANGE in the status of religion. Just over four in ten (42%) believe that the influence of religion is staying the same. And among those who perceive a shift, equal sized groups (28%) think religion's role is increasing as think it is on the wane.

Among both men and women the largest single group (almost half among women and ten points fewer among men) think religion's influence is staying about the same. The groups are also both in rough balance, with men showing a very slight tendency to be more likely to see it as increasing rather than decreasing, and women the opposite. Something similar happens with partisanship (with Republicans who were more likely to think religion had less influence than it should) on balance being a bit more likely to see that influence as lessening. Age is complex. The oldest are most likely to see little or no change. But, if there is a shift, both the youngest and oldest are a bit more likely to think religion's role is increasing. Religious differences are muted as well, with Catholics most likely to see little change, and more likely to think religious influence is waning. Those with kids look much like the population as a whole. But the really striking thing for this question as for others, is that there is a lot of disagreement WITHIN groups as to the actual and preferred level of religious influence, as well as on what the trend is.

Respondents were asked a series of questions to tap various aspects of the interplay between religion and public life. First of all, when it comes to the question of whether the public schools should teach ABOUT religious festivals (the examples being Christmas and Channukah) or should leave this solely to family instruction, respondents split quite evenly. Just over half (52%) feel this is a fit matter for the schools, but almost as many (47%) would leave this matter to the parents of the children.

Gender based differences are modest, with women more likely to favor inclusion of religious festivals (or, rather, teaching about them) in the public school curriculum. Republicans favor the idea (by three to two). Democrats are evenly split. Opinion starts out very divided among the youngest groups, and swings modestly until those forty-five to fifty-nine break five to four, before the balance falls back to an almost even split. Roman Catholics most favor this subject, non-Christians (and those with no preference) least favor it. Those with children are very slightly more in favor than the overall population. All groups, though are closely divided on balance, so there is much more disagreement within each of these groups, than the quite modestly differing tendencies across them.

Interestingly, the notion of "requiring the public schools to set aside some time each day for voluntary prayer" garners more support. Overall, the public favors this by a roughly three to two (58%-38%). The distinction between the

questions, one of which deals with the content of instruction (albeit teaching about festivals) and the other with individual behavior, suggests that people are more comfortable with allowing space for the latter by individuals -- or less concerned about "coercion" -- even when the issue is religious activity as such. Of course, opinion on both is clearly divided, with a substantial group in the minority.

Women are more open to making space for prayer than men. Republicans favor it more than Democrats, with Independents most lukewarm. The three older age groups are virtually identical, the youngest very slightly more open to space for prayer. All three religious groups are open to the idea on balance, with support declining from Protestant to Roman Catholic to non-Christian (among whom rough parity is evident). Parents of school-age children are slightly more in favor of this idea than are respondents in general.

Overall results were roughly similar when the issue was "if a school teacher wants to post the ten commandments in his or her classroom". Among all residents, this was favored by a 56%-41% margin. This situation involves exposing all the children to religious symbols and gives the teacher the possibility of saying something about his or her own beliefs so it has both similarities and differences from the other situations.

Groups do not follow quite the same pattern as on the previous question. This time, it is men who are (modestly) more in favor than women as a group. Opinion is divided among Democrats and rises (to two to one) among Republicans. This time, Independents are in the middle. The oldest group is most in favor, the youngest least. Religious-based distinctions are very modest. People with children back the idea somewhat more than respondents in general.

The ten commandments, however, may be seen -- as some have argued -- as having a more general relevance in our society than being symbols of one or more religions. This is borne out by the rather different results in response to a question about a situation where "he or she wanted to post a picture of Jesus and the Virgin Mary". Overall, that was opposed by a three to two (58%-40%) majority, about the size of the majority which supported the posting of the ten commandments if a teacher wished.

As before, men are more open (less opposed) to the expression of a religious view than are women. Democrats and Independents oppose the idea by about two to one, while Republicans come closer to being divided. Only the thirty to forty-five group splits evenly, with opposition most onesided among those sixty and over. Roman Catholics are closest to splitting evenly, while other Christians are, if anything, slightly more opposed than those with a non-Christian or no preference. Parents (similar to the thirty to forty-five group) narrowly favor the idea, which is a clear distinction to the pattern for the population as a whole, and the largest one yet seen.

One "blending" of religion and public life to which the public seems to have little or no objection is the fact that in Christmas what is, after all, a festival of one religion is celebrated as a public holiday. When respondents were reminded that "Christmas is a legal holiday as well as the day when Christians celebrate the birth of Jesus", nine in ten (91%) said it was appropriate to keep it as such. Only a relative handful (6%) said it was not.

Substantial majorities of all groups took this position. Men were (very slightly) more likely than women to agree, but among the latter, keeping Christmas as a legal observance was still favored by 89%-7%. Republicans came closest to unanimity, but were joined in their view by more than nine in ten

among the other groups. Only among the youngest group did the proportion fall under nine in ten, but still Christmas as a holiday was endorsed by an 86%-11% margin. Similarly, non-Christians backed the status of Christmas by 83%-11%, while over nineteen in twenty among both "Protestants" and Roman Catholics agreed. Parents look like others. Roman Catholics endorsed it

Turning back to the schools explicitly, opinion is again relatively divided, when it comes to "a law requiring schools in Wisconsin to teach the biblical theory of creation as an alternative to the theory of evolution." Overall, the public favors this by a narrow (50%-43%) margin.

Both men and women split narrowly, and the difference between them in the sample is so small that one cannot have much confidence it reflects a real difference in the population. Democrats narrowly oppose it, Independents narrowly favor it on balance, and Republicans (by a two to one margin) favor the idea. Support is almost three to two among the youngest group, and falls to a virtual tie among those forty-five to fifty-nine, before rebounding somewhat among those sixty and older. Protestants favor it more clearly than Roman Catholics who are close to being evenly divided. Those of other preference are also close to evenly split, although there is a small plurality in the other direction. Parents are modestly more in favor than others.

It should be pointed out that this issue is not necessarily related to whether or not one "believes in" evolution -- as many "main-line" religions do. But in any event, there is a substantial body of opinion on both sides of this issue, and it is likely not simply a product of one's own adherence to the evolution and its relationship to religious belief.

America was noteworthy in its original separation of church and state, and while the debate over just what this means obviously is alive and well in Wisconsin, it is also the case that the United States is unusual among "advanced societies" in the degree of religiosity (Americans, for instance, are typically more likely to believe in God than other "Westerners", attend religious services more frequently, and so on, as has been shown in a number of studies).

Here in the Badger State, religion seems to play a rather central role in residents' lives. When asked "how important would you say religion is to you personally", half of all respondents (51%) said it was "very important". The almost four in ten (37%) who called it "somewhat important" accounts for almost nine residents in ten for these two categories. Only about one in eight said it was either "not very important" (7%) or "not important at all" (5%).

Women as a group assigned somewhat greater weight to religion than did men, although the distinction is primarily in the proportion saying it was very important as opposed to somewhat so. Republicans were most likely to claim importance (two thirds say it was very important to them), while about half of Democrats and Independents said so -- again though almost nine in ten of the latter groups said religion was at least somewhat important. Subjective importance climbs by age, especially if one focuses on the proportion calling religion personally very important, which begins at about one in three among the youngest group and builds to two thirds among the oldest. Protestants were most likely to say religion was very important to them, those of non-Christian or no preference least so. But even among this group, three in four reported religion was at least somewhat important. As a group, parents of children were somewhat lower than the overall population in the subjective importance of religion. Still, however, just under half called it very important to them and five out of eight at least somewhat so.

When one focuses on the link between religion and politics at the individual level, the role of religion is somewhat more limited, but still quite substantial. Specifically, in response to a query "how important is it to you in making up your mind on how to vote or in thinking about public issues", about three in ten (31%) called religion very important. Counting in the rather more than one third (37%) who said it was somewhat so accounts for two Wisconsinites in every three. Another third said it was either not very important (14%) or not important at all (18%) to them in this arena.

Women said religion was more important to them for politics than did men. Republicans reported a stronger link than Democrats, who however, were somewhat more likely to be influenced by religion in political decisions than Independents as a group. Though the "absolute" level of importance is lower for the political sphere than in general for all age groups, as before the subjective weight of religion in this sphere rises with age. The religious groups are more closely bunched, but fall in the same order as they did on the previous question. This also means that the distinction between religion's importance in general and in the political sphere is strongest for non-Roman Catholic Christians and lowest for those of non-Christian or no preference. Parents are similar to the population overall.

A "Sidebar" on the holidays

The recently past "holidays" blend explicitly religious, quasi-religious, and secular elements. It was after some of the latter that a series of questions inquired more closely. We begin with gifts. Overall, half of all Wisconsin residents (51%) said that, when it came right down to it, they thought of holiday shopping as "a necessary chore you have to do". Four in ten (39%) reported that it was "enjoyable in itself". (A handful of some 4% volunteered that for them it was a mixture of both.)

Women (who probably do more of the shopping than men do, if national patterns hold for Wisconsin) claimed to like it at least as much. They split roughly evenly, while men described it as a necessary chore by just shy of two to one. Unlike the questions with more of a political edge, there is little partisan distinction. Enjoyment in shopping, however, seems to drop with age, although all groups save the youngest are more likely to see it as a chore than a joy. Protestants dislike shopping least, Roman Catholics most, but these distinctions are small. Those with kids at home are at least as likely to report enjoying holiday shopping as the typical resident.

Turning from giving to receiving, asked to imagine a situation where one receives "a present you don't really like and the person urges you to exchange it if you want", half of state residents (52%) claim they would "tell the truth about how you feel and exchange it", while four in ten would "pretend to like the present and keep quiet".

Men and women are quite similar. Republicans are slightly more likely than either Independents or Democrats to say they would tell the truth (or risk hurting the person's feelings, if one prefers). The thirty to forty-four year old group splits evenly, those on either side are most likely to claim to tell the truth, while reports come close to being split again among the oldest. Roman Catholics are most closely split, both the other groups are more likely to admit their feelings and are similar to one another. Again, those with children are very similar to the overall population.

New Year's resolutions do not appear to be part of the common fabric of life here in Wisconsin. Just under one in four (22%) claim to "usually make New Year's resolutions". A similar sized group (though not entirely overlapping) said they had made some this year.

The tendency to make resolutions is a bit higher among women than men (using either measure). Democrats are more likely to set goals of this sort for themselves than are those with other partisan dispositions. Those thirty to forty-four are most likely to make resolutions, those sixty and over least so, with the other groups in the middle. Roman Catholics are very modestly more likely to resolve to improve than others, and parents as a group are more likely to do so than are residents in general. Still, the proportion does not substantially exceed three in ten in any group examined.

Those who do make resolutions split evenly in terms of whether or not they tell others about whatever resolutions they might make. Three in ten "usually" keep resolutions secret, a similar proportion "usually" tell. Group-based differences are extremely hard to find.

There is optimism about how well this year's resolutions will be kept among the minority who made them. Half of this group (55% of those who did not deny making resolutions this year) said they thought they would keep them a year or more.

Statewide Marginals and Percentages for Key Groups

What follows is the exact question wording for each of the items referred to in the release. All results shown are for the basic sample of state residents. The first column is the percentage of the entire sample giving each response. The second and third reports the percentages for men and women separately. The fourth, fifth, and sixth columns show self-described Democrats, Independents, and Republicans. Columns seven through ten group respondents by age. The next columns show respondents according to their religious preference: Christian but not Roman Catholic; Roman Catholics; those with another or no religious preference. Finally, those who reported having a child under eighteen living with them are shown in the last column.

Q01. INTERVIEWER: (DO NOT ASK) Enter respondent's gender

	GENDER		PARTISANSHIP				AGE IN YEARS				RELIG		KID	
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES
MALE	49%	100%	--%	43%	58%	55%	38%	52%	56%	44%	44%	50%	57%	48%
FEMALE	51	--	100	57	42	45	62	48	44	56	56	50	44	52

RELIG01. How much influence do you think religious leaders have on politics in the United States today? A lot, some, only a little, or none at all?

	GENDER		PARTISANSHIP				AGE IN YEARS				RELIG		KID	
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES
A LOT	15%	20%	11%	16%	20%	9%	14%	16%	19%	9%	10%	11%	27%	16%
SOME	45	45	45	49	38	47	50	43	41	50	50	42	41	45
ONLY A LITTLE	33	29	36	31	30	38	29	32	34	35	33	41	24	33
NONE AT ALL	6	6	5	3	7	7	5	8	5	3	6	5	6	6
DON'T KNOW	1	--	2	1	3	--	1	1	--	3	1	1	2	1
REFUSED	1	1	*	--	2	--	1	--	1	--	--	1	1	--

RELIG02. Overall do you think religion today has too much influence, too little, or just about the right amount of influence on politics in the United States?

	GENDER					PARTISANSHIP					AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
TOO MUCH	22%	28%	16%	29%	28%	10%	27%	28%	22%	12%	16%	14%	40%	26%			
TOO LITTLE	33	25	41	27	29	49	31	35	37	26	41	33	27	38			
RIGHT AMOUNT	42	44	39	42	39	39	40	35	38	58	41	51	30	35			
DON'T KNOW	2	1	2	2	2	2	1	2	1	4	2	1	2	1			
REFUSED	1	1	2	1	2	*	1	1	3	1	1	1	2	--			

RELIG03. Would you say the influence of religion is increasing, decreasing, or staying about the same?

	GENDER					PARTISANSHIP					AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
INCREASING	28%	33%	24%	34%	28%	27%	33%	22%	32%	25%	32%	20%	33%	27%			
DECREASING	28	29	27	28	23	35	29	34	31	19	31	29	26	34			
STAYING ABOUT THE SAME	42	37	47	38	47	36	38	43	35	55	37	50	39	39			
DON'T KNOW	1	1	1	--	1	2	--	2	1	1	1	--	3	--			
REFUSED	1	1	1	--	1	--	--	--	2	--	--	1	--	--			

RELIG06. Do you think the public schools should teach children about religious festivals like Channukah or Christmas, or should they leave that to the parents of the children?

	GENDER					PARTISANSHIP					AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
TEACH	52%	47%	56%	50%	46%	60%	48%	52%	55%	50%	51%	57%	46%	56%			
LEAVE TO PARENTS	47	51	43	50	50	40	52	46	43	49	48	41	52	43			
DON'T KNOW	1	1	1	*	3	--	--	2	1	1	1	1	2	1			
REFUSED	1	1	1	--	1	*	--	*	2	--	*	1	*	*			

RELIG07. Would you favor or oppose requiring the public schools to set aside some time each day for voluntary prayer?

	GENDER					PARTISANSHIP					AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
FAVOR	58%	54%	61%	60%	52%	68%	62%	56%	57%	58%	63%	59%	51%	61%			
OPPOSE	38	40	35	38	40	29	36	37	39	37	35	36	45	35			
DON'T KNOW	3	4	3	2	7	2	2	6	2	5	3	4	4	3			
REFUSED	1	1	1	--	1	1	--	1	2	--	--	2	*	1			

RELIG10. If a school teacher wants to post the ten commandments in his or her classroom, should that be permitted, or not?

	GENDER					PARTISANSHIP					AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
YES	56%	59%	52%	48%	54%	67%	49%	57%	54%	60%	56%	57%	53%	63%			
NO	41	39	43	51	38	32	44	41	43	37	41	38	43	34			
DON'T KNOW	2	1	4	1	6	1	7	1	1	3	2	3	3	2			
REFUSED	1	1	1	--	2	--	1	1	2	--	2	1	*	*			

RELIG11. How about if he or she wanted to post a picture of Jesus and the Virgin Mary, should that be permitted or not?

	GENDER				PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES	
YES	40%	47%	34%	37%	35%	46%	38%	51%	39%	29%	36%	45%	39%	54%	
NO	58	52	63	63	60	54	61	48	58	67	63	52	58	46	
DON'T KNOW	2	1	2	--	4	*	1	--	1	4	--	2	3	--	
REFUSED	1	1	1	--	1	--	--	1	2	--	1	1	*	*	

RELIG12. At present, Christmas is a legal holiday as well as the day when Christians celebrate the birth of Jesus. Do you think it is appropriate to keep it as a legal holiday or not?

	GENDER				PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES	
YES	91%	94%	89%	91%	93%	98%	86%	94%	92%	94%	96%	96%	83%	90%	
NO	6	5	7	7	3	*	11	6	4	3	4	3	11	8	
DON'T KNOW	2	2	3	3	3	2	4	--	3	3	--	1	6	2	
REFUSED	*	--	1	--	--	--	--	*	1	--	--	--	*	*	

RELIG13. Would you favor or oppose a law requiring public schools in Wisconsin to teach the biblical theory of creation as an alternative to the theory of evolution?

	GENDER				PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES	
FAVOR	50%	49%	51%	44%	48%	64%	58%	51%	46%	47%	57%	49%	45%	56%	
OPPOSE	43	44	41	52	41	33	40	42	47	38	35	43	49	40	
DON'T KNOW	6	6	6	4	7	2	1	5	6	11	6	5	4	4	
REFUSED	2	2	2	1	4	1	1	2	1	4	2	2	1	1	

RELIG15. How important would you say religion is to you personally? Is it very important, somewhat important, not very important, or not important at all?

	GENDER				PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES	
VERY IMPORTANT	51%	45%	57%	44%	46%	64%	35%	43%	56%	66%	59%	49%	42%	46%	
SOMEWHAT IMPORTANT	37	40	33	40	41	30	46	41	33	29	36	44	30	38	
NOT VERY IMPORTANT	7	8	6	9	10	4	14	7	6	1	4	6	11	11	
NOT IMPORTANT AT ALL	5	7	4	8	4	2	5	8	5	3	1	1	17	5	
DON'T KNOW	--	--	--	--	--	--	--	--	--	--	--	--	--	--	
REFUSED	*	--	*	--	--	--	--	*	--	--	--	--	*	*	

RELIG16. And how important is it to you in making up your mind on how to vote or in thinking about public issues? Very important, somewhat important, not very important, or not important at all?

	GENDER				PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES	
VERY IMPORTANT	31%	26%	36%	31%	22%	45%	17%	29%	34%	40%	32%	28%	34%	29%	
SOMEWHAT IMPORTANT	36	35	37	36	36	36	45	31	37	32	44	32	29	36	
NOT VERY IMPORTANT	14	17	12	15	14	12	19	16	11	13	11	20	12	13	
NOT IMPORTANT AT ALL	18	20	15	19	25	7	19	22	17	13	13	19	23	20	
DON'T KNOW	1	1	*	--	1	--	--	2	--	1	--	1	2	1	
REFUSED	1	1	*	--	2	--	1	*	1	1	1	1	*	*	

HOL01. When it comes right down to it, do you think of holiday shopping as something enjoyable in itself, or as a necessary chore you have to do?

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
ENJOYABLE IN ITSELF	39%	32%	45%	43%	34%	39%	56%	43%	34%	29%	41%	36%	36%	42%			
NECESSARY CHORE	51	59	44	48	51	52	40	48	54	62	48	58	49	48			
BOTH (VOL.)	4	3	6	3	7	7	1	4	6	3	5	4	5	4			
DON'T KNOW	5	5	4	5	6	2	4	5	5	5	5	2	8	6			
REFUSED	1	2	1	1	2	1	--	*	2	1	1	1	2	*			

HOL02. If you get a present you don't really like and the person urges you to exchange it if you want, do you tell the truth about how you feel and exchange it, or pretend to like the present and keep quiet.

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
TELL TRUTH	52%	50%	54%	49%	47%	56%	58%	47%	55%	51%	54%	49%	54%	51%			
PRETEND TO LIKE GIFT	40	41	39	44	41	39	37	47	36	39	39	43	38	42			
DON'T KNOW	7	7	7	7	10	5	5	6	7	10	7	7	6	7			
REFUSED	1	2	--	1	2	--	--	--	2	--	--	1	2	--			

HOL07. Do you usually make New Year's resolutions?

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
YES	22%	19%	25%	28%	19%	19%	24%	31%	21%	13%	22%	25%	20%	30%			
NO	78	81	75	72	81	81	75	69	79	88	79	75	79	70			
DON'T KNOW	*	*	--	--	1	--	1	--	--	--	--	--	1	--			
REFUSED	--	--	--	--	--	--	--	--	--	--	--	--	--	--			

HOL08. Did you make any this year?

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
YES	22%	19%	24%	26%	17%	20%	23%	30%	23%	11%	19%	26%	21%	27%			
NO	78	80	76	74	82	80	76	71	77	89	81	75	78	73			
DON'T KNOW	*	*	--	--	1	--	1	--	--	--	--	--	1	--			
REFUSED	--	--	--	--	--	--	--	--	--	--	--	--	--	--			

HOL09. Do you usually keep any resolutions you make secret, or do you tell others what they are?

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
USUALLY KEEP SECRET	31%	31%	31%	33%	29%	27%	36%	35%	31%	25%	29%	33%	34%	33%			
USUALLY TELL	30	28	31	36	28	28	42	37	26	17	26	33	30	33			
DEPENDS	4	4	3	3	6	5	3	4	4	2	4	2	4	4			
NEVER MAKE (VOL.)	32	33	30	22	35	36	18	21	34	48	35	29	29	28			
DON'T KNOW	4	4	4	5	3	3	1	3	5	7	7	3	3	2			
REFUSED	*	--	*	--	--	--	--	--	--	1	--	1	--	--			

QD11. In what year were you born? (ENTER FOUR-DIGIT YEAR) (Calculated and grouped as below)

	GENDER						PARTISANSHIP				AGE IN YEARS				RELIG		KID
	TOT	M	F	DEM	IND	REP	<30	<45	<60	60+	P	C	JON	YES			
18-29	18%	14%	21%	20%	16%	13%	100%	--%	--%	--%	19%	14%	19%	22%			
30-44	26	28	25	22	25	28	--	100	--	--	20	26	35	50			
45-59	32	37	28	38	33	29	--	--	100	--	34	31	33	22			
60 and over	23	21	25	20	24	28	--	--	--	100	26	29	11	3			
DK/REFUSED	2	1	2	1	2	2	--	--	--	--	1	1	2	3			

* denotes less than .5%

-- denotes 0%

HOW THE POLL WAS DONE

This BADGER POLL™ was conducted by the University of Wisconsin Survey Center as part of its ongoing program of research designed to benefit the research community and the people of Wisconsin, under the direction of G. Donald Ferree, Jr., Associate Director for Public Opinion Research of the Center. The media sponsors of the survey are the (Madison) Capital Times, and the Milwaukee Journal-Sentinel. The BADGER POLL™ is intended to be a "poll of record" for the state, investigating matters of concern to Wisconsinites including politics, culture, and their daily lives, adhering to the highest standards of polling methodology and rigorous independence.

A total of 514 randomly chosen state residents were interviewed for this survey by telephone between January 7 and 15th, inclusive. Telephone numbers were generated by computer in proportion to the number of adults living in each area of the state. Theoretically, results from this survey have a "margin of error" of a little over +/- 4%. This means that, had we asked every eligible resident in Wisconsin, exactly these questions at the time the survey was conducted, there is only a one in twenty chance that the answers would differ by more than that in either direction from what we report here. There could be differences because of changes in question wording, events occurring in the meantime, or any of the practical difficulties involved in taking a scientific survey. Results based on subgroups are subject to a larger "margin of error".