

BRANDING CIVILITY

WHAT TERMS TO USE AND
AVOID WHEN DESIGNING
MESSAGES FOR SPECIFIC
AUDIENCES

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Introduction

This report was prepared for use by the National Institute of Civil Discourse (NICD) in their ongoing project to make their messaging as effective as possible. To improve NICD's communication, this report considers multiple terms related to civility and civil discourse and the impression different audiences have of these terms. The report relies on data about these impressions collected and organized by the Philanthropy for Active Civic Engagement (PACE) Civic Language Perceptions Project¹. This report considers the following audiences: faith communities, people actively engaged in policy and elections work, conservatives, young adults, and non-white people. The report will conclude with a discussion of which terms the NICD should use and which they should avoid when conducting communications and suggestions for further research in this area.

Overall, this report has made it clear that the term 'unity' is perceived well by all of these targeted audiences. Each of the audiences considered here had a relatively high frequency of positive impressions regarding the term. The audiences had particularly varied impressions of the term 'diversity.' Some audiences had positive impressions of the term more frequently than others. Some audiences had relatively high negative impressions of the term. Terms such as 'civic engagement,' 'civic health,' 'civic infrastructure,' and 'civil society' had the highest number of respondents who said they were unfamiliar with them.

Methodology

The PACE Civic Language Perceptions Project includes a dataset based on surveys that attempted to determine "peoples' perceptions of the language associated with civic engagement and democracy work."² The surveys were distributed online to a nationally representative random sample of 5,000 registered American voters in 2021. The Project reports that the dataset as a whole has a $\pm 1.4\%$ margin of error. These surveys determined people's impressions regarding multiple civic-related terms, including those listed below in *Table 1*. For each term, the survey inquired if the respondent had a positive, negative, neither positive nor negative impression of the term, or if the respondent was not familiar with the word. These surveys also collected demographic data considering respondents' identities, experiences, and impressions. *Table 2* lists the different demographic variables considered in this report, as they are labeled on the PACE dashboard. The survey questions used to determine the presence of these variables can be found in Appendix A.

¹ Philanthropy for Active Civic Engagement (PACE), and Citizen Data. 2022. "PACE Civic Language Perceptions Project." [PACEfunders.org/language](https://pacefunders.org/language).

² *Ibid.*

Table 1: Terms Related to Civility and Civil Discourse

- | | |
|------------------------|-----------------|
| • Belonging | • Civility |
| • Bridge Builder | • Common Good |
| • Civic Engagement | • Common Ground |
| • Civic Health | • Democracy |
| • Civic Infrastructure | • Diversity |
| • Civil Society | • Unity |

Table 2: Demographic & Experiential Variables Related to the Audiences Being Consider

- | | |
|------------------------|-------------------------|
| • Religion | • Candidate Choice 2020 |
| • Education Rollup | • Age Range |
| • Political Ideology | • Race |
| • Party Identification | |

To determine which terms each of the considered audiences would be the most receptive to, I utilized the cross-tab feature built into the project's dashboard. For each audience, I completed a cross-tab analysis of each applicable variable in *Table 2* and the perception of one of the terms in *Table 1*. I repeated this analysis for every term. The results of this analysis are summarized in the rest of the report, organized by the audience being considered. In the cases of faith communities and nonwhite audiences, I also recoded the data into different categories for further analysis. These categories were then used to conduct a cross-tab analysis of the category and the perception of each of the terms in *Table 2*.

Results

All Respondents' Impression of Terms

In order to establish a baseline, *Figures 1, 2, and 3* below illustrate the percentages of positive and negative impressions and percentage of unfamiliarity that the entire sample had of the considered terms. Overall, 'unity,' 'democracy,' and 'diversity' received high percentages of positive impressions. Which would suggest that these three terms are the least likely to offend or alienate anyone when used in messaging. However, 'diversity' also received the highest percentages of negative impressions. This high level of negative impressions suggests that 'diversity' is the most likely of all the terms to alienate people. For this reason, it may be best to avoid the term diversity despite its high percentage of positive impressions. 'Civic health,' 'civic infrastructure,' and 'civil society' were the terms that received the highest percentages of unfamiliarity. This means that these terms are the most likely to leave an audience confused by a message.

Figure 1: All Respondents' Positive Impressions of Terms Related to Civility and Civil Discourse

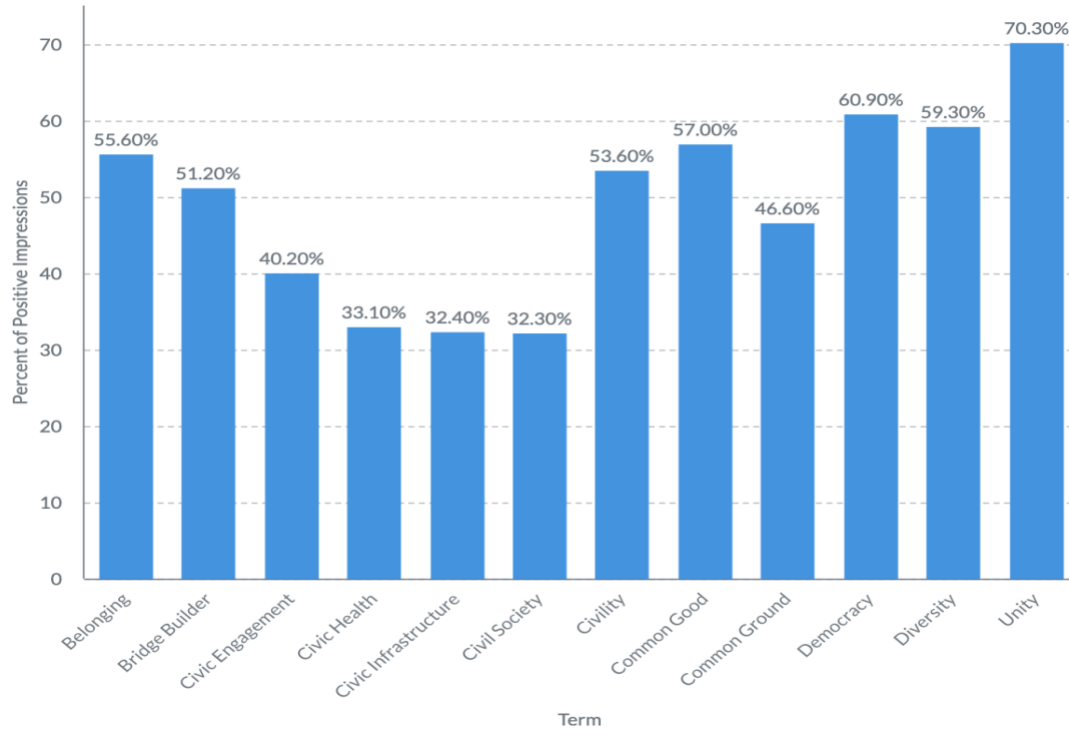


Figure 2: All Respondents' Negative Impressions of Terms Related to Civility and Civil Discourse

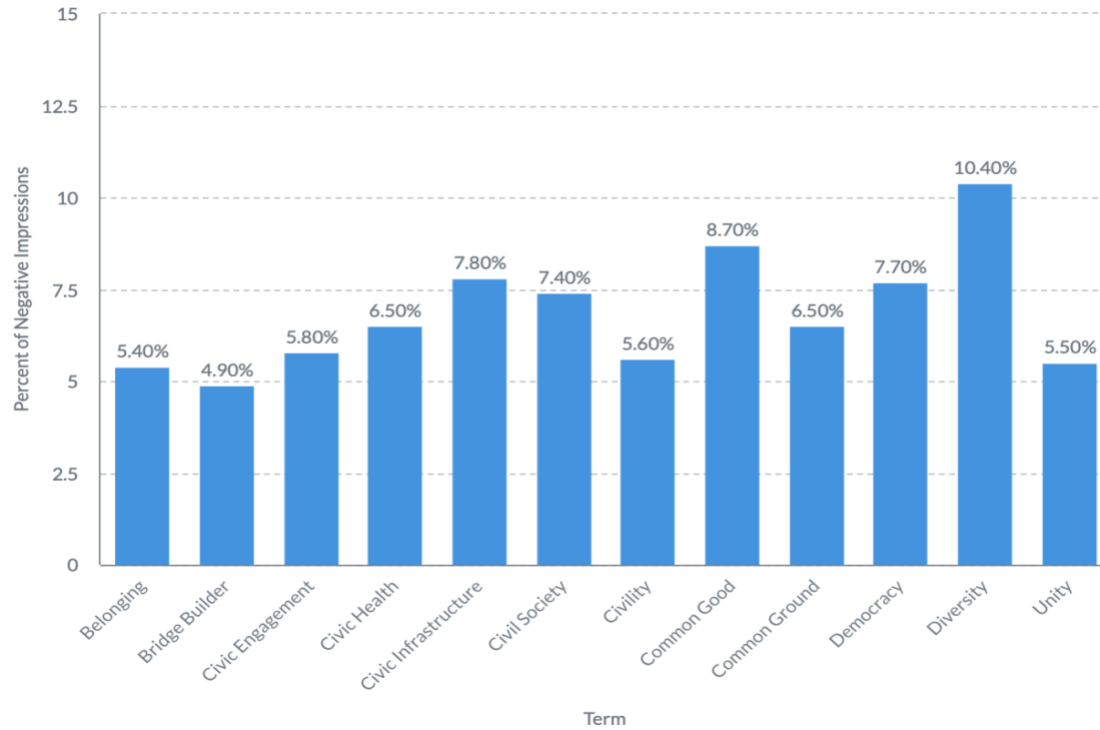
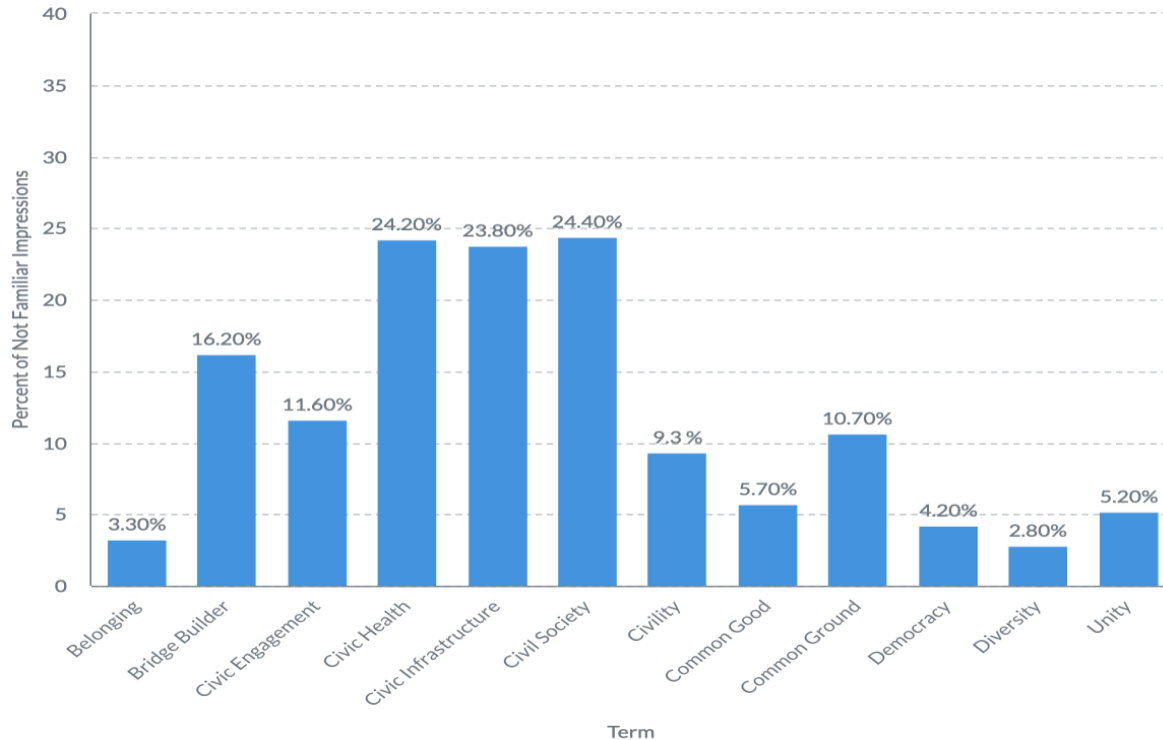


Figure 3: All Respondents' Unfamiliarity with Terms Related to Civility and Civil Discourse

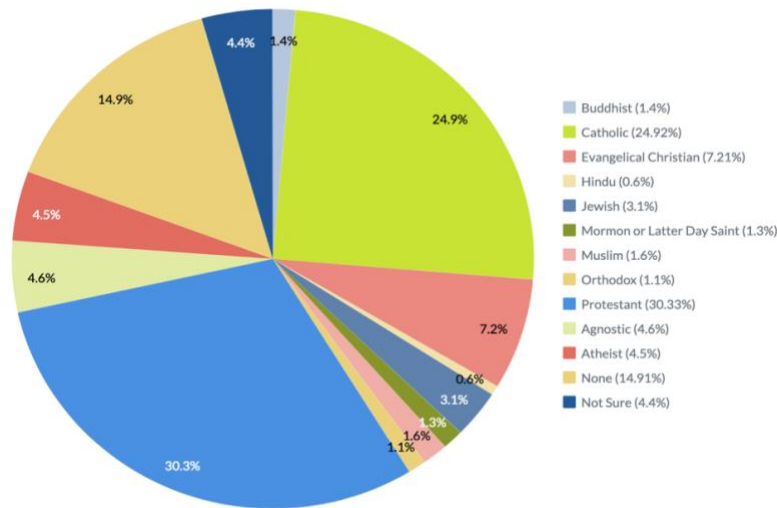
Faith Communities' Impression of Terms

Overall, members of faith communities indicated that they had positive impressions of the considered terms more often than people not part of a faith community. This suggests that it's possible that members of a faith community may be slightly more inclined to engage in civil discourse. Members of faith communities gave particularly high percentages of positive impressions to the terms 'belonging,' 'bridge builder,' and 'civic health' when compared to people who are not part of a faith community. Like all respondents, 'unity', received the highest percentage of positive responses among members of faith communities and 'democracy' received the second highest percentage.

Also similarly to respondents as a whole, 'diversity' received the highest percentages of negative impressions among members of the considered faith communities. The members of the faith communities indicated negative impressions for each term at a similar rate to the people not part of a faith community.

Members of the considered faith communities also indicated a lack of familiarity with each of terms at a similar rate to the people not part of a faith community, except in the case of the term 'bridge builder.' Members of the faith communities had a much lower percentage of unfamiliar impressions for the term 'bridge builder' than people not part of a faith community. Like all respondents, members of the faith communities indicated that they were unfamiliar with the terms 'civic health,' 'civic infrastructure,' and 'civil society' more often than any other terms.

Figure 4: Frequency of Religious Identities and Practices Among Respondents



In order to measure the perceptions of faith communities, I utilized the religion demographic built into the PACE dashboard. *Figure 4* illustrates the frequency of respondents in each faith group asked about in the question.

Unfortunately, some of these faith communities made up tiny percentages of the total sample. Thus, only a few of these faith communities can be analyzed with some accuracy. For example, a sample size of 67 Buddhists cannot be expected to represent all American Buddhists accurately. In the groups that made up less than 5% of the population, the margins of error on the cross tabs run were so large relative to the percentages that the percentages cannot be statistically assumed to represent the population. So, 5% of all survey respondents (about 250 respondents) was selected as a cut-off point. This cut-off is considered reasonable, as it is a large enough sample that it is somewhat likely to capture variance in opinions while still being small enough that a few of the faith communities would be eligible for analysis. Based on this cut-off point, a cross-tab analysis was completed for Catholic respondents (24.9% of survey respondents), Evangelical Christian respondents (7.2%), and Protestant respondents (30.3%).

In order to study all of these faith communities, I also re-coded the data about religious identity and practice into three categories: part of a faith community, not part of a faith community, and not sure. For the purpose of this report, a faith community is a group of people who practice the same religion. By this definition, all respondents who identified as Buddhist, Catholic, Evangelical Christian, Hindu, Jewish, Mormon or Latter Day Saint, Muslim, Orthodox, or Protestant were considered members of a faith community. All respondents who identified as agnostic, atheist, or none were assumed to not be members of a faith community. Using

these first two categories, I then ran a separate cross-tab analysis of for each term³. The final category, 'not sure' made up less than 5% of all respondents so it was left out of this analysis.

The results of these cross-tab analyses can be found in *Tables 3, 4, 5, and 6* below. In *Table 3*, any percentage in one category that differs by more than 5% from the respective percentage of the other categories has been bolded and put in red font. In *Tables 4, 5, and 6*, any percentage in one faith category that differs by more than 5% from the respective percentage of the other two faith categories has been bolded and put in red font.

Table 3: Respondents' Religious Identity and Practice and Percentage of Positive Impressions of Terms Related to Civility and Civil Discourse

	<i>Part of a Faith Community</i>	<i>Not Part of a Faith Community</i>
<i>Belonging</i>	59.6%	53.8%
<i>Bridge Builder</i>	51.4%	44.7%
<i>Civic Engagement</i>	40.9%	43.7%
<i>Civic Health</i>	32.1%	25.6%
<i>Civic Infrastructure</i>	30.6%	27.3%
<i>Civil Society</i>	31.2%	26.3%
<i>Civility</i>	54.7%	49.5%
<i>Common Good</i>	56.7%	53.6%
<i>Common Ground</i>	48.5%	45.9%
<i>Democracy</i>	63.1%	61.1%
<i>Diversity</i>	55.5%	59.5%
<i>Unity</i>	70.2%	71.3%

Table 4: Respondents' Religious Identity and Practice and Percentage of Positive Impressions of Terms Related to Civility and Civil Discourse

	<i>Catholic</i>	<i>Evangelical Christian</i>	<i>Protestant</i>	<i>All Respondents</i>
<i>Belonging</i>	58.4%	56.9%	60.5%	55.6%
<i>Bridge Builder</i>	49.6%	57.0%	60.0%	51.2%
<i>Civic Engagement</i>	40.1%	51.3%	38.5%	40.2%
<i>Civic Health</i>	42.7%	33.1%	28.3%	33.1%
<i>Civic Infrastructure</i>	39.2%	31.6%	31.1%	32.4%
<i>Civil Society</i>	40.5%	28.0%	29.9%	32.3%
<i>Civility</i>	55.4%	55.0%	60.9%	53.6%
<i>Common Good</i>	60.4%	61.8%	55.9%	57.0%
<i>Common Ground</i>	51.4%	42.9%	48.5%	46.6%
<i>Democracy</i>	66.0%	61.8%	68.0%	60.9%
<i>Diversity</i>	58.1%	51.4%	62.2%	59.3%
<i>Unity</i>	71.1%	64.6%	76.8%	70.3%

³ Some of the respondents had their responses to some questions in the dataset coded as "NA" in these instances it was assumed that the respondents did not answer this question. If a respondent did not have a response to the one of the, they were removed from the cross-tab analysis for that term. 3,325 respondents were removed from consideration for the cross-tab of belonging, 3,332 from the cross-tab of bridge-builder, 3,344 from the cross-tab of civic engagement, 3,325 from the cross-tab of civic health, 3,332 from the cross-tab of civic infrastructure, 3,325 from the cross-tab of civil society, 3,332 from the cross-tab of civility, 3,325 from the cross-tab of common good, 3,325 from the cross-tab of common ground, 3,343 from the cross-tab of democracy, 3,332 from the cross-tab of diversity, and 3,332 from the cross-tab of unity.

As shown in *Table 3* above, members of faith communities gave particularly high percentages of positive impressions to the terms ‘belonging,’ ‘bridge builder,’ and ‘civic health’ when compared to people who are not part of a faith community. This means that when creating materials specifically for members of faith communities, these members would likely have more positive reactions to a material that included one or more of these three terms than an individual who is not a member of a religious community. However, like all respondents, members of faith communities still had a low percentage of positive impressions for the term ‘civic health’ relative to the other terms. So, it is probably best to still avoid using this term in messaging for members of faith communities.

Table 4 demonstrates that the specific faith community one is a part of may also have an impact on the members of that community’s impressions of terms. For instance, Catholics had lower percentage of positive impressions of the term ‘bridge builder’ and higher percentages of positive impressions for the terms ‘civic health,’ ‘civic infrastructure,’ and ‘civil society’ than Evangelical Christians and Protestants. On the other hand, Evangelical Christians had lower percentages of positive percentages on ‘common ground,’ ‘diversity,’ and ‘unity’ than Catholics and Protestant. But they had a higher percentage of positive impressions for the term ‘civic engagement’ than these two groups. Protestants had a higher percentage of positive impressions for the terms ‘civility’ and ‘unity’ than the other two faith communities. These responses make it clear that just because a term receives a high percentage of positive impressions among members of faith communities as a whole, it does not necessarily mean that all members of all faith communities will have equally positive impressions of that term. If a specific faith community is being targeted by messaging, it is best to consider the impressions of that specific community rather than the responses of all faith communities combined.

There were no instances in which members of a faith community indicated a negative impression of a term that was more than 5% higher or lower than the impression of people who did not belong to a faith community. However, as shown in *Table 5*, there was some variation between the different faith communities’ negative impressions. This divide between all faith community members as a whole and members of specific faith communities further emphasizes the importance of considering which faith communities the messaging is being tailored to. For example, Evangelical Christians had a relatively high percentage of negative impressions for the terms ‘common ground’ and ‘diversity.’ If designing messaging specifically for Evangelical Christians, it is imperative to avoid these terms. When designing messaging for members of other faith communities, avoiding these terms is less important. However, when creating messaging for members of all faith communities, it is important to not use these terms to avoid alienating Evangelical Christians.

Table 5: Respondents' Religious Identity and Practice and Percentage of Negative Impressions of Terms Related to Civility and Civil Discourse

	<i>Catholic</i>	<i>Evangelical Christian</i>	<i>Protestant</i>	<i>All Respondents</i>
<i>Belonging</i>	3.4%	8.3%	5.0%	5.4%
<i>Bridge Builder</i>	6.1%	1.6%	4.1%	4.9%
<i>Civic Engagement</i>	6.5%	5.7%	5.3%	5.8%
<i>Civic Health</i>	7.6%	4.6%	6.7%	6.5%
<i>Civic Infrastructure</i>	8.5%	10.4%	8.0%	7.8%
<i>Civil Society</i>	6.8%	8.7%	8.8%	7.4%
<i>Civility</i>	7.8%	3.2%	3.4%	5.6%
<i>Common Good</i>	5.1%	12.1%	9.5%	8.7%
<i>Common Ground</i>	6.2%	11.5%	3.9%	6.5%
<i>Democracy</i>	8.7%	9.9%	7.1%	7.7%
<i>Diversity</i>	8.6%	16.8%	10.7%	10.4%
<i>Unity</i>	5.4%	8.7%	4.3%	5.5%

Table 6: Respondents' Religious Identity and Practice and Percentage of Unfamiliar Impressions of Terms Related to Civility and Civil Discourse

	<i>Catholic</i>	<i>Evangelical Christian</i>	<i>Protestant</i>	<i>All Respondents</i>
<i>Belonging</i>	4.5%	1.2%	1.2%	3.3%
<i>Bridge Builder</i>	13.1%	10.4%	12.9%	16.2%
<i>Civic Engagement</i>	9.5%	7.4%	14.0%	11.6%
<i>Civic Health</i>	19.6%	20.4%	28.4%	24.2%
<i>Civic Infrastructure</i>	17.9%	21.8%	24.3%	23.8%
<i>Civil Society</i>	18.5%	27.9%	24.9%	24.4%
<i>Civility</i>	5.3%	10.3%	7.5%	9.3%
<i>Common Good</i>	5.0%	4.7%	2.6%	5.7%
<i>Common Ground</i>	11.1%	10.6%	6.7%	10.7%
<i>Democracy</i>	1.7%	6.2%	3.5%	4.2%
<i>Diversity</i>	1.6%	2.6%	1.8%	2.8%
<i>Unity</i>	4.9%	7.6%	2.3%	5.2%

The only instance in which members of a faith community indicated an unfamiliar impression of a term that was more than 5% higher or lower than the impression of people who did not belong to a faith community was for the term 'bridge builder.' For this term, 15.1% of members of faith communities were unfamiliar with the term 'bridge builder,' compared to 20.6% of people who did not belong to faith communities. This means that a message using the term 'bridge builder' is less likely to confuse a member of a faith community than a person who is not a member of a faith community. There were also a few instances in which one faith community's unfamiliar impressions varied by more than 5% from the other faith communities, as illustrated in *Table 6* above. Protestants had a much higher percentage of unfamiliar impressions for the term 'civic health' than Catholics and Evangelical Christians. Catholics has a much lower percentage of unfamiliar impressions for the term 'civil society' than the other two faith communities.

Politically Involved People's Impression of Terms

Respondents who received a post-secondary education — and thus are assumed to be more politically involved — on average had slightly higher percentages of positive impressions of the terms, than all respondents as a whole, suggesting that they may be more open to the idea of civil discourse. This audience had a relatively high percentage of positive impressions for the terms ‘bridge builder,’ ‘civility,’ ‘democracy,’ and ‘diversity,’ and ‘unity’ as compared to their counterparts who did not receive this level of education.

Overall, this audience had very similar percentages of negative impressions for each term as respondents who received a high school degree or less. The only exception is term ‘democracy,’ for which respondents with less than a high school degree had a much higher percentage of negative impressions of the term. Thus, there are also no words that should be avoided for fear of the negative responses they will elicit specifically from people who received a post-secondary education.

Like respondents as a whole, this audience gave low percentages of positive impressions to the ‘civic health,’ ‘civic infrastructure,’ and ‘civil society.’ However, when compared to all respondents and those with a high school degree or less, this audience gave these terms higher percentages of positive impressions. Although this audience on average had lower percentages of unfamiliarity for all the terms than all respondents and those respondents who received a high school degree or less, the terms that this audience found the most unfamiliar were very similar to the terms all other respondents found unfamiliar. So, there are no terms that should be avoided because of their lack of familiarity for this audience, that shouldn’t be avoided for all audiences.

This section of the report relies on education demographic data because the survey used for the PACE Project did not include any questions directly considering the extent of a respondent’s political involvement. This makes it difficult to determine which respondents are actively involved in policy or campaign work. While an imperfect option, this report has instead analyzed the respondent’s education level, a demographic variable closely tied to being actively involved in politics. One recent study determined that people who receive some amount of education after high school are much more likely to be involved in political activities than those who do not⁴. This education is not limited to college and includes trade schools. The survey used for the PACE Project asked what the highest level of education the respondent had received was, although it did not include an option for trade school. While not an ideal method, respondents with post-secondary educations are the most likely to mirror the impressions of politically active individuals out of all the demographic data collected by the survey. *Figure 5* below indicates the percentage of the respondents in the sample that received post-secondary education.

⁴ Mayer, Alexander K. 2011. “Does Education Increase Political Participation?” *The Journal of Politics* 73 (3): 633–45. <https://doi.org/10.1017/s002238161100034x>.

Figure 5: Frequency of Respondents with Each Level of Education Among Respondents

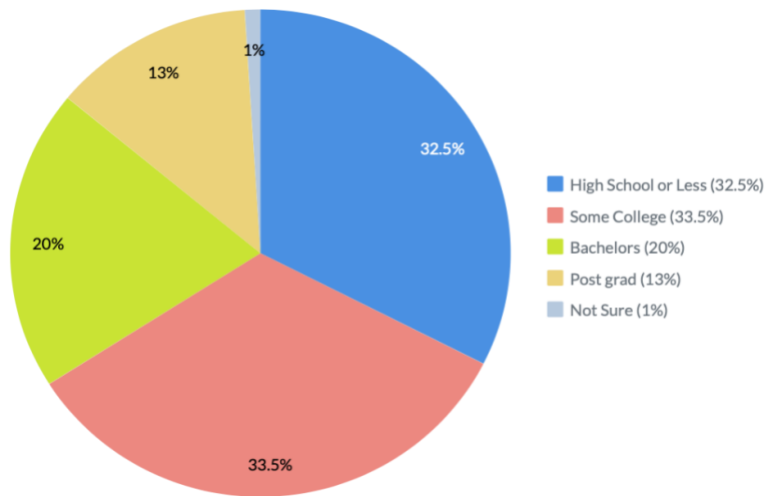


Table 7: Education level of Respondents and their Percentage of Positive Impressions of Terms Related to Civility and Civil Discourse

	<i>High School or Less</i>	<i>Some College</i>	<i>Bachelors</i>	<i>Post Grad</i>
<i>Belonging</i>	50.7%	57.3%	55.2%	67.0%
<i>Bridge Builder</i>	42.6%	50.5%	60.1%	62.0%
<i>Civic Engagement</i>	30.3%	34.5%	50.5%	68.9%
<i>Civic Health</i>	33.4%	33.8%	28.0%	37.0%
<i>Civic Infrastructure</i>	24.9%	31.0%	41.9%	40.5%
<i>Civil Society</i>	30.2%	29.6%	34.5%	42.2%
<i>Civility</i>	39.9%	54.2%	66.9%	67.7%
<i>Common Good</i>	54.3%	55.7%	62.0%	62.3%
<i>Common Ground</i>	43.3%	45.3%	50.7%	53.2%
<i>Democracy</i>	47.1%	63.1%	71.6%	77.1%
<i>Diversity</i>	53.6%	59.5%	64.4%	67.5%
<i>Unity</i>	62.8%	74.3%	75.8%	73.7%

Table 8: Education level of Respondents and their Percentage of Not Familiar Impressions of Terms Related to Civility and Civil Discourse

	<i>High School or Less</i>	<i>Some College</i>	<i>Bachelors</i>	<i>Post Grad</i>
<i>Belonging</i>	6.0%	1.0%	3.6%	1.2%
<i>Bridge Builder</i>	19.6%	18.5%	9.4%	10.6%
<i>Civic Engagement</i>	17.7%	10.7%	5.4%	3.3%
<i>Civic Health</i>	24.8%	25.1%	26.9%	16.6%
<i>Civic Infrastructure</i>	30.1%	24.1%	15.3%	21.0%
<i>Civil Society</i>	27.8%	24.1%	23.5%	14.6%
<i>Civility</i>	15.7%	7.2%	3.8%	4.4%
<i>Common Good</i>	8.3%	2.6%	4.9%	5.7%
<i>Common Ground</i>	13.6%	9.2%	7.7%	9.2%
<i>Democracy</i>	4.8%	3.0%	2.5%	5.2%
<i>Diversity</i>	5.2%	0.7%	1.7%	1.9%
<i>Unity</i>	9.5%	2.4%	2.7%	3.0%

Tables 7 and 8 illustrate the results of the cross-tabs conducted for this audience. Because people who were not sure about their level of education made up less than 5% of all respondents, they were removed from this analysis. When a percentage is bolded, it illustrates that the respondents who received a high school degree or less had an impression of the terms that differ by at least 5% from all of the categories that capture people who received a post-secondary education.

As shown in *Table 7*, there is a large amount of variation between all of the groups on many of the terms. However, respondents who received a high school degree or less consistently had lower percentages of positive impressions than those that received post-secondary educations. For example, respondents who received a high school degree or less had positive impressions that were 5% lower than all other education levels for the terms ‘bridge builder,’ ‘civility,’ ‘democracy,’ ‘diversity,’ and ‘unity.’ This suggests that people who are politically active (as measured by those who receive a post-secondary education) may be more willing to engage in civil discourse. It is also worth noting that those who had received post-grad education had particularly high percentages of positive impressions for many terms, like ‘belonging,’ ‘civic engagement,’ and ‘civil society.’ This may indicate that the more education one receives, the more willing they are to participate in civil discourse.

The term ‘democracy’ is also especially interesting to consider. This is the only term for which the percentage of negative impressions for respondents who received a high school education or less were 5% more or less than all other groups; 12.7% of respondents with a high school education or less had a negative impression of the term compared to the other groups in which between 5.1% and 5.9% had a negative impression of that term. Additionally, for this term, each level of education had a higher percentage of positive impressions than the last. This suggests that the American education system teaches students to believe in the importance of democracy. So, the more education one receives, the more positive their reaction with the term ‘democracy’ will be.

When creating messaging for the politically active it is important to avoid using the term ‘civic health’. Between 3.4% and 6.5% of respondents who had a high school education or less, some college, and bachelor’s degrees had a negative impression of this term. However, 15.8% of respondents with a post-grad education had a negative impression of this term. In order to avoid alienating this subsection of politically active people it is best to avoid this term to which that they had such a strong reaction.

Table 8 above demonstrates that people who receive a post-secondary education are more likely to be familiar with all of these terms. Respondents who did not receive a post-secondary education had the highest percentage of unfamiliarity of all of the groups for every term except for ‘civic health.’ For ‘civic health,’ respondents who received a high school education or less had a percentage of unfamiliar impressions that was only 2.1% lower than the group with the highest percentage of unfamiliar impressions. Respondents who received a high school degree or less had at least 5% more respondents who were unfamiliar with the terms ‘civic engagement,’ ‘civic infrastructure,’ ‘civility,’ and ‘unity,’ than respondents with all other education levels.

Additionally, respondents with a post-grad education had much lower percentages of unfamiliarity with most terms than other education levels. For the terms ‘civic health’ and ‘civil society’ this group had at least 5% fewer respondents whose impression was not familiar. This

suggests that people who receive a post-grad education may be exposed to these terms more often than people who receive other levels of education.

Conservatives' Impression of Terms

While considering which terms to use and which to avoid for a conservative audience, it is necessary to first determine what kind of conservative audience you are attempting to address. The PACE Dashboard includes data on three separate audiences that fall under the umbrella of conservative: ideological conservatives, Republicans, and Trump supporters.

Like all audiences, conservatives (no matter which way conservatism is measured) have high percentages of positive impressions of the term 'unity.' High percentages of conservatives also have positive impressions of the terms 'civility' and 'democracy.' So, out of the studied terms, these three should be considered. The term 'diversity,' on the other hand, is one to be avoided: high percentages of conservatives had negative impressions of this term. There were not any terms where the percentage of conservatives (regardless of measurement method) that were highly more or less unfamiliar than they were to liberals. So, there are no terms that should be avoided for conservatives specifically because of unfamiliarity that shouldn't also be avoided for all audiences.

However, in all measurement methods, conservatives and liberals' positive impressions diverged a lot. Liberals (regardless of measurement method) were just about always more positive than their conservative counterparts. This difference suggests that liberals are more likely to engage in civil discourse. Thus, when designing messaging for conservatives it is worth considering alternative terms and phrases that were not studied in this survey and thus have the potential to ensure conservatives have a more positive reaction to it.

While the past two paragraphs have shown that results of the analysis from these three definitional groups can be summarized, it is essential to note that they are distinct groups. *Table 9 below* demonstrates this gap by presenting the percentages of ideologically conservative respondents that identify with different parties. This table makes it clear, that although there is some overlap, these three groups are distinct and must be considered separately.

The rest of this section will consider the impressions these three different groups had of the terms related to civility and civic discourse.

Table 9: Percentage of Respondents with Conservative Ideology and Each Party Identification

	<i>Democrat</i>	<i>Independent, Leaning Democrat</i>	<i>Nonpartisan Or Independent</i>	<i>Independent, Leaning Republican</i>	<i>Republican</i>	<i>Not Sure</i>
<i>Somewhat Conservative</i>	17.4%	4.5%	11.9%	21.9%	43.2%	1.2%
<i>Very Conservative</i>	22%	4.5%	3.4%	7.7%	60.1%	2.3%

Political Ideology

Figure 6 below illustrates the distribution of respondents based on their political ideology.

This report is focusing on the conservative audience because the NICD has previously struggled with bringing many people with conservative ideologies into discussions. So, this portion of the report focuses most heavily on the respondents who identify themselves as ‘very conservative’ since they are the part of the population that is the most conservative. While ‘somewhat conservative’ respondents may also be missing from these conversations, focusing on ‘very conservative’ respondents allows for a more targeted analysis. Thus, in Table 10 below, the percentages highlighted indicate terms in which the impressions of very conservative respondents differed by 5% or more from those of very liberal respondents.

Figure 6: Frequency of Political Ideologies Among Respondents

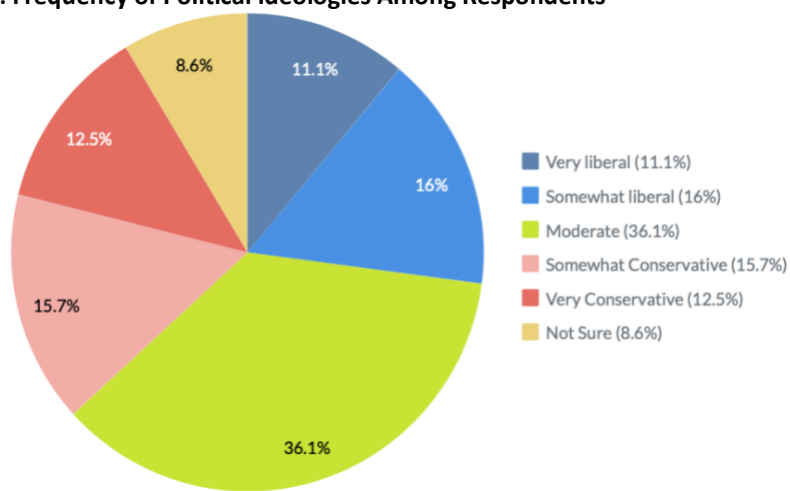


Table 10: Political Ideology and Respondents' Positive Impression of Terms Related to Civility and Civil Discourse

	Very Liberal	Somewhat Liberal	Moderate	Somewhat Conservative	Very Conservative	Not Sure
<i>Belonging</i>	64.8%	59.9%	53.4%	57.8%	57.5%	38.2%
<i>Bridge Builder</i>	61.4%	64.5%	48.7%	47.9%	52.4%	26.5%
<i>Civic Engagement</i>	56.6%	55.6%	34.3%	43.3%	41.1%	12.5%
<i>Civic Health</i>	53.2%	36.5%	33.5%	24.8%	33.8%	14.6%
<i>Civic Infrastructure</i>	48.7%	38.1%	32.1%	29.3%	29.5%	10.4%
<i>Civil Society</i>	42.8%	30.9%	32.3%	30.8%	40.2%	13.6%
<i>Civility</i>	64.5%	55.4%	51.7%	58.0%	59.5%	25.6%
<i>Common Good</i>	77.0%	62.3%	56.4%	51.8%	49.8%	44.4%
<i>Common Ground</i>	60.8%	49.9%	49.1%	46.2%	42.7%	14.9%
<i>Democracy</i>	74.2%	71.9%	59.7%	66.1%	61.1%	23.9%
<i>Diversity</i>	82.1%	72.4%	61.2%	42.9%	45.6%	47.7%
<i>Unity</i>	76.5%	78.3%	70.6%	68.4%	67.8%	52.6%

As shown in *Table 10* above, for all but one term, at least 5% fewer very conservative respondents had a positive impression of the terms than very liberal respondents. This one term is ‘civil society.’ The percentage of very conservative respondents who had a positive impression on this term is closest to the percentage of very liberal than any other ideological group. This similarity suggests that utilizing the term ‘civil society’ is a good way to start a conversation that includes people from both end of the polarized ideological spectrum.

The large difference in all of the terms except for ‘civil society’ suggests that conservatives may be less open to conversations about civility and civil discourse when these terms are used. This may in part explain NICD’s difficulty in bringing these voices into conversations. Based on *Table 10*, moderate voters’ percentage of positive impressions of most terms are more similar to the positive impressions of conservatives rather than liberals. The lowness of moderates when compared to liberals is somewhat surprising, as one might assume that moderates are more inclined to civil discourse than polarized individuals. However, these results suggest that is not the case.

Of all the terms in *Table 10*, the term ‘diversity’ is where liberals and conservatives diverge the most. This is also reflected in *Figure 7*, below. The 19.4% difference between very conservative respondents and very liberal respondents on this term makes it clear that ‘diversity’ should be avoided when developing messaging for ideological conservatives.

Figure 7: Political Ideology and Respondents’ Negative Impression of Terms Related to Civility and Civil Discourse

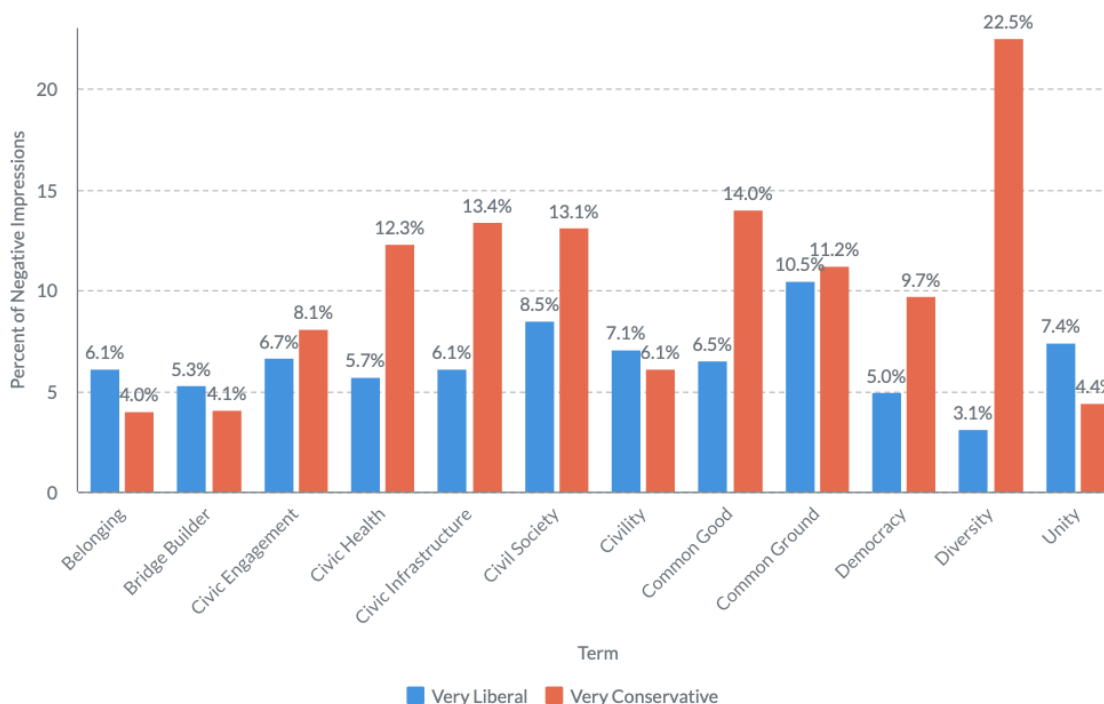


Table 10 also demonstrates the extremely low percentage of respondents who are unsure of their political ideology that have positive impressions of these terms. However, this lowness is not extremely concerning, as large percentages of these respondents expressed a lack of familiarity with these terms. Voters who are not sure of their political ideology may have less exposure to political discourse. A lack of exposure to political discourse makes it more likely that a person has also not be exposed to discourses over civility and thus are more likely to be unfamiliar with terms related to it. These results may also just suggest that respondents who identified as ‘not sure’ took an indecisive approach to the survey or were confused by it.

Other than ‘not sure’ respondents, the percentage of respondents who were unfamiliar with a term were rather similar for all ideological groups. The only term where very conservatives and somewhat conservatives differed by more than 5% was for the term ‘civic health.’ Of the very conservative respondents 25.6% were unfamiliar with the term while 20.1% of very liberal respondents were unfamiliar with the term.

Party Identity

The next possible definition of conservatives for the purpose of this report are people that identify as Republicans. *Figure 8* below illustrates the percent of respondents that each party identification makes up. *Table 11* below details the results of the cross-tabs conducted for respondents positive impressions to the terms. In this table, percentages have been bolded in red when at the rates of positive impressions among Republican respondents differed by at least 5% from those of Democrats.

Figure 8: Frequency of Party Identifications Among Respondents

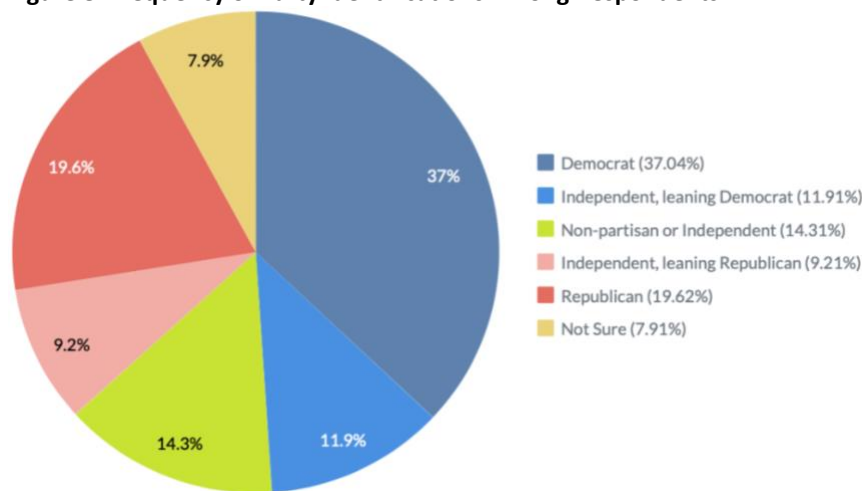


Table 11: Party Identification and Respondents' Positive Impression of Terms Related to Civility and Civil Discourse

	<i>Democrat</i>	<i>Independent, leaning Democrat</i>	<i>Non- partisan or Independent</i>	<i>Independent, leaning Republican</i>	<i>Republican</i>	<i>Not Sure</i>
<i>Belonging</i>	56.0%	63.2%	46.8%	50.6%	56.0%	36.1%
<i>Bridge Builder</i>	57.4%	53.0%	42.9%	45.2%	53.9%	32.0%
<i>Civic Engagement</i>	46.3%	50.7%	38.1%	48.3%	30.9%	16.3%
<i>Civic Health</i>	43.3%	36.2%	27.0%	26.4%	26.7%	15.3%
<i>Civic Infrastructure</i>	37.3%	41.6%	32.7%	21.9%	27.0%	20.3%
<i>Civil Society</i>	38.7%	31.7%	31.2%	29.8%	28.9%	15.7%
<i>Civility</i>	55.5%	50.7%	53.8%	52.9%	59.6%	32.8%
<i>Common Good</i>	63.0%	61.6%	54.7%	46.9%	55.3%	42.6%
<i>Common Ground</i>	55.4%	40.0%	40.9%	44.2%	46.5%	27.0%
<i>Democracy</i>	74.4%	68.4%	48.3%	61.4%	57.7%	22.4%
<i>Diversity</i>	70.8%	71.1%	56.5%	42.9%	45.5%	46.4%
<i>Unity</i>	74.1%	79.2%	66.4%	57.4%	71.5%	56.0%

Republican respondents had lower rates of positive impressions than Democrats on most of the terms. The percentage of Republicans with positive impressions was more than 5% lower than that of Democrats for the terms 'civic engagement,' 'civic health,' 'civic infrastructure,' 'civil society,' 'common good,' 'common ground,' 'democracy,' and 'diversity.' Republican respondents' positive impression of the term 'civic engagement' was particularly low, a full 15.4% difference. These large differences suggest that Republicans may be less willing to engage in civil discourse than Democrats.

For the majority of the terms, Independent respondents who leaned Republican had even lower percentages of positive impressions. The terms 'civic engagement,' 'civil society,' and 'democracy' are the only terms for which these Independent voters had more positive impressions than the Republicans themselves. This makes some sense though as Non-partisan respondents often had the lowest percentage of positive impressions only second to respondents who were not sure of their party identification.

As shown by *Table 11*, respondents who were not sure of their party identification had the lowest percentage of positive impressions for most terms. This group also had the highest percentage of not familiar impressions for all of terms. The low percentage of positive impressions can be explained by the high level of unfamiliarity this group had with these terms. The reasons for this unfamiliarity are likely similar to those the group that was not sure of their political ideology.

Table 12: Party Identification and Respondents' Negative Impression of Terms Related to Civility and Civil Discourse

	<i>Democrat</i>	<i>Independent, leaning Democrat</i>	<i>Non- partisan or Independent</i>	<i>Independent, leaning Republican</i>	<i>Republican</i>	<i>Not Sure</i>
<i>Belonging</i>	3.2%	2.8%	5.9%	8.1%	7.6%	9.8%
<i>Bridge Builder</i>	3.6%	2.9%	10.8%	7.3%	5.0%	1.5%
<i>Civic Engagement</i>	3.6%	2.7%	5.4%	9.8%	9.8%	8.0%
<i>Civic Health</i>	4.6%	4.0%	6.6%	12.3%	9.2%	4.3%
<i>Civic Infrastructure</i>	6.0%	3.7%	10.3%	17.5%	8.7%	4.8%
<i>Civil Society</i>	7.8%	5.2%	9.0%	9.2%	7.9%	1.4%
<i>Civility</i>	4.5%	7.0%	10.9%	8.0%	3.9%	1.2%
<i>Common Good</i>	6.2%	5.9%	7.7%	20.6%	11.1%	4.3%
<i>Common Ground</i>	4.3%	4.5%	6.0%	13.6%	7.6%	9.0%
<i>Democracy</i>	4.2%	5.5%	12.9%	6.7%	11.8%	9.0%
<i>Diversity</i>	6.5%	6.7%	10.7%	19.7%	16.7%	6.2%
<i>Unity</i>	5.2%	5.8%	6.3%	9.5%	3.7%	5.0%

Table 12 above illustrates the cross-tabs conducted for the negative impressions that respondents with each of these party identifications had. In this table percentages are bolded and in red when they are more than 5% different from the percentages of Democrats and Independents who lean Democrat. Republicans and Independents who lean Republican had very high percentages of negative impressions of the term 'diversity' compared to the other party identifications. This highness suggests that the term 'diversity' should be avoided in messaging for Republicans. The highness of negative impressions among Independents who lean Republican for the terms 'civic infrastructure' and 'common good' suggest that it may be best if those terms are avoided as well.

2020 Candidate Choice

Figure 9 below illustrates the percentage of respondents who voted for different candidates in the 2020 presidential election. Respondents in categories who made up less than 5% of the population were excluded from analysis for the same reason this was selected as a cut-off point when considering religious audiences. Thus, only people who voted for Democrat Joe Biden (38.16% of respondents), Republican Donald Trump (20.08%), and respondents who didn't vote (39.96%) were considered.

Figure 9: Frequency of 2020 Candidate Choices Among Respondents

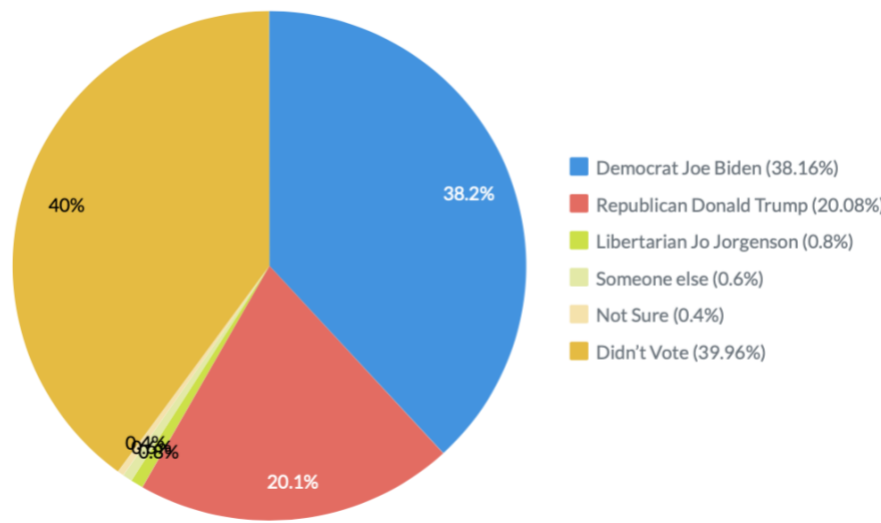


Table 8: Respondents' 2020 Vote Choice and their Positive Impressions of Terms Related to Civility and Civil Discourse

	<i>Democrat Joe Biden</i>	<i>Republican Donald Trump</i>	<i>Didn't Vote</i>
<i>Belonging</i>	61.6%	55.7%	50.3%
<i>Bridge Builder</i>	56.3%	51.5%	46.1%
<i>Civic Engagement</i>	48.9%	34.1%	35.5%
<i>Civic Health</i>	40.6%	18.2%	33.6%
<i>Civic Infrastructure</i>	38.8%	25.4%	30.7%
<i>Civil Society</i>	36.9%	29.2%	29.7%
<i>Civility</i>	58.7%	63.4%	42.5%
<i>Common Good</i>	65.6%	48.3%	54.2%
<i>Common Ground</i>	53.2%	46.3%	41.0%
<i>Democracy</i>	76.0%	66.4%	44.0%
<i>Diversity</i>	72.8%	42.4%	56.4%
<i>Unity</i>	76.3%	70.1%	64.6%

Table 8 displays the results of the cross-tabs run for these three vote choices and the terms. Items are bolded and in red when the percentage of positive impressions of Trump voters are more than 5% different from the impressions of Biden voters for that term. As shown by the table above, a smaller percent of Trump voters had positive impressions of almost all of the terms. The only term in which Trump voters had a higher percentage of positive impressions than Biden voters was 'civility'; and on this term they were less than 5% apart. These extremely large differences suggest that Trump voters are much less willing to engage in civil discourse than Biden voters.

Respondents who didn't vote also had much lower percentages of positive impressions of the terms than Biden voters. For the terms 'belonging,' 'bridge builder,' 'civility,' 'common ground,' and 'unity,' nonvoters had even lower percentages of positive impressions than Trump voters. This lowness may be related to a frustration with the political system as a whole that

Table 9: Respondents' 2020 Vote Choice and their Negative Impressions of Terms Related to Civility and Civil Discourse

	<i>Democrat Joe Biden</i>	<i>Republican Donald Trump</i>	<i>Didn't Vote</i>
<i>Belonging</i>	3.7%	4.9%	7.2%
<i>Bridge Builder</i>	2.9%	4.0%	7.4%
<i>Civic Engagement</i>	3.2%	8.3%	7.0%
<i>Civic Health</i>	3.3%	11.1%	7.3%
<i>Civic Infrastructure</i>	4.1%	10.3%	9.6%
<i>Civil Society</i>	6.0%	7.3%	8.4%
<i>Civility</i>	3.0%	2.4%	9.8%
<i>Common Good</i>	5.3%	10.7%	11.1%
<i>Common Ground</i>	4.4%	6.3%	8.7%
<i>Democracy</i>	2.9%	8.8%	11.6%
<i>Diversity</i>	5.1%	19.3%	10.1%
<i>Unity</i>	3.2%	4.9%	7.7%

many 2020 nonvoters expressed. The low levels of positive impressions for Trump voters and nonvoters may also only look low because Biden voters' impressions were so high. The Biden campaign focused on unity and to some extent bipartisanship, which is more likely to attract people who feel positively about civil discourse.

In *Table 9*, above, percentages of Trump voters' negative impressions that are more than 5% apart from Biden voters' impressions are bolded and in red. These percentages include 'civic engagement,' 'civic health,' 'civic infrastructure,' 'common good,' 'democracy,' and 'diversity.' For all of these terms, Trump voters were more negative than Biden voters. The difference between Trump voters and Biden voters on the term 'diversity' was particularly high. These high levels of negativity, especially when combined with the low levels of positivity demonstrated in *Table 8* suggests that Trump voters are unlikely to participate in civil discourse when it is branded with these terms. Selecting different terms that are used less often may be an effective strategy for bringing them into conversations.

As for respondents who were unfamiliar with the terms, there is less of a difference between Trump voters and Biden voters. Trump voters were much less familiar with the term 'civic health' than Biden voters: 31.8% of Trump voters were unfamiliar with the term compared to 24.1% of Biden voters. Nonvoters had the highest percentage of unfamiliar impressions for most of the terms considered. Nonvoters often pay less attention to political discourse, so their unfamiliarity with these terms may be explained by this apathy.

Young Adults' Impression of Terms

Young adults generally had lower percentages of positive impressions of terms than older age groups. 'Diversity' received the highest percentage of positive impressions among this age group and is one of the two terms that young adults had higher percentages of positive impressions of than all the other age ranges. The other term is 'civic health,' but the difference between this age group and two of the other age groups on this term was small (less than 3%.) Young adults also had higher percentages of negative impressions, than older age groups. This suggests that this audience may be less inclined to engage in civic discourse when it is framed using these terms. 'Unity' also received a high percentage of positive impressions, like all

audiences. ‘Common good’ is another good choice for a term, as it received a relatively high percentage of positive impressions among this audience as compared to the other terms. Young adults had relatively higher percentages of unfamiliarity with almost all of the terms. However, the terms that young adults were most and least familiar with were similar to that of all respondents, so there are no terms that should be avoided for this audience that shouldn’t be avoided for all audiences due to familiarity concerns.

The survey used in the PACE Project collected the age range of respondents, the frequency of each age range is demonstrated by *Figure 10* below. The youngest age range was 18-34, so this range was used to analyze the perceptions of young adults.

As with all of the audiences considered so far, these respondents’ impressions of terms are not affected only by the single characteristic being studied. Each respondent’s other demographic characteristics also impact their impression of terms. Faith community, political involvements and leanings, age, and race are all likely to impact a respondents’ impression. Due to changing national demographics, the younger a person is the less likely they are to be white. Of the respondents in this survey, 51.4% of people in the youngest age category were white compared to 69.8%, 84.5%, and 88.7% of the next three age groups respectively. As detailed in the next section of the report, the impressions of young adults for terms is somewhat similar to that on nonwhite respondents. It is thus worth considering if the following results are simply the effects of youth, or if instead a result of the increasingly diverse population. However, regardless of what is driving the impressions young people have, these impressions still represent which terms young adults will react well to and which they will not. *Table 10* and *Figures 11* and *12* below represent display the cross-tab analyses conducted to determine what these impressions were. In the tables below, a percentage is bolded when the young adult respondents had an impression of the terms that differ by at least 5% from all of the older age categories.

Figure 10: Frequency of Ages Among Respondents

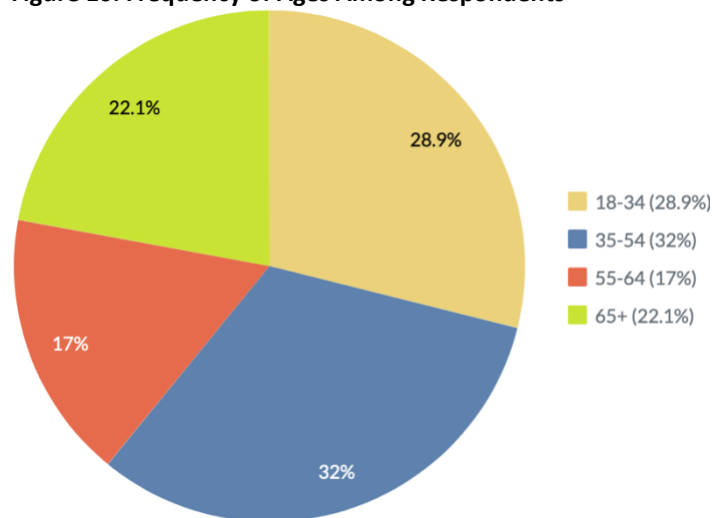


Table 10: Respondents' Age Group and their Positive Impressions of Terms Related to Civility and Civil Discourse

	18-34	35-54	55-64	65+
<i>Belonging</i>	51.8%	54.7%	57.1%	61.0%
<i>Bridge Builder</i>	44.3%	50.3%	53.9%	58.6%
<i>Civic Engagement</i>	37.0%	44.4%	33.3%	44.2%
<i>Civic Health</i>	35.9%	33.7%	26.6%	33.3%
<i>Civic Infrastructure</i>	29.6%	37.6%	28.0%	31.9%
<i>Civil Society</i>	29.7%	36.0%	28.0%	33.6%
<i>Civility</i>	43.9%	50.4%	59.3%	65.5%
<i>Common Good</i>	53.6%	58.7%	55.5%	60.1%
<i>Common Ground</i>	37.4%	49.7%	53.3%	49.1%
<i>Democracy</i>	47.3%	59.5%	64.9%	79.0%
<i>Diversity</i>	63.4%	61.5%	55.7%	54.2%
<i>Unity</i>	58.9%	72.30%	72.0%	79.7%

In general, young adults had lower percentages of positive impressions of the terms than older age groups; a majority of young adults had positive impressions for only three of the terms. This overall lowness suggests that the current vocabulary for discussing civil discourse does not attract young adults as well as it does older Americans. It may be best to opt for new language used less frequently that has the chance to attract more young adults.

At least 5% fewer young adults had positive impressions of the terms 'bridge builder,' 'civility,' 'common ground,' 'democracy,' and 'unity.' Although 'unity' received the second largest percentage of positive impressions among young adults, it's extreme lowness compared to other age groups suggest that this term is not as effective at achieving a positive reaction among this age group.

Young adults were not the only age group to have low rates of positive impressions of some terms. As illustrated in *Table 10*, 55–64-year-old respondents had very low percentages of positive impressions for the term 'civic health.' On the other hand, 35-54-year old respondents and respondents over 65 had relatively high rates of positive impressions for the terms 'civic infrastructure' and 'unity,' respectively. *Table 10* also reveals an interesting trend between age and the terms 'civility' and 'democracy.' The older the age group a respondent is in, the more likely that respondent is to have a positive impression of the terms 'civility' and 'democracy.' For both of these terms, each age group the percentage of positive impressions was at least 5% higher than the age group before it. This positivity may be linked to the experiences of each generation: younger people may be more disillusioned about civil discourse because they grew up during a time of higher political polarization. Additionally, younger people began their adult lives during and directly after the 2008 recession and are continuing to experience the political and economic challenges it created which may feed their disillusionment.

Figure 11: Young Adult Respondents' Negative Impression of Terms Related to Civility and Civil Discourse vs. Older Respondents' Impressions

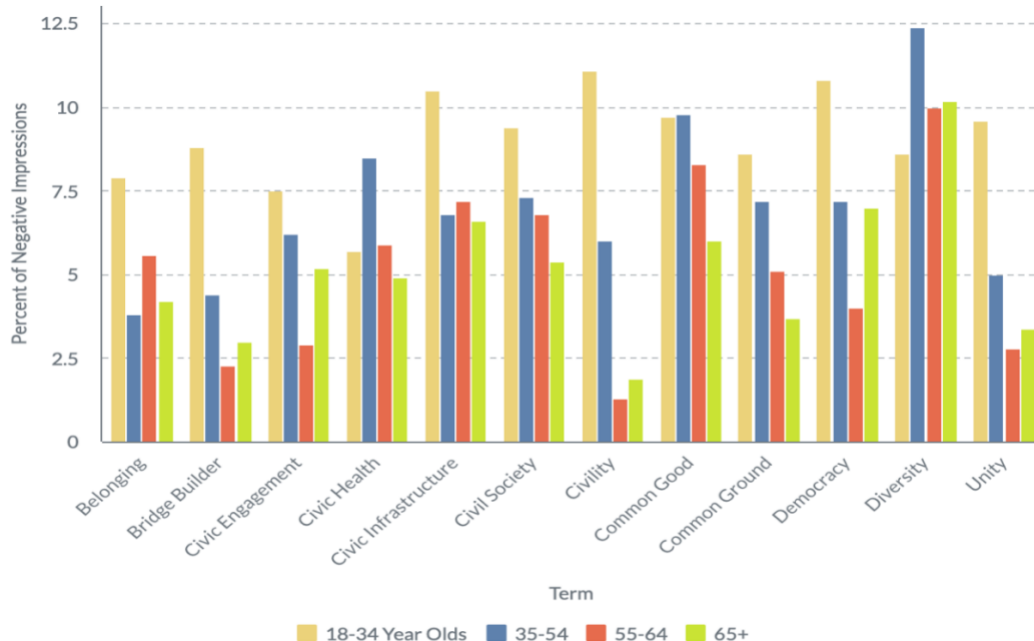
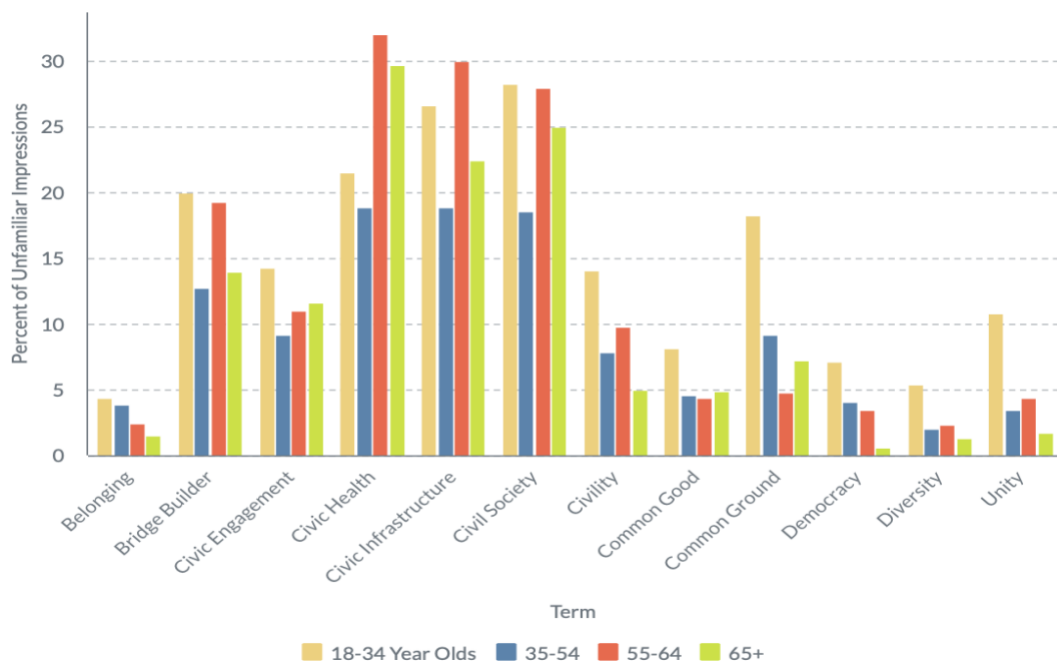


Figure 12: Respondents' Age Group and their Unfamiliar Impressions of Terms Related to Civility and Civil Discourse



As *Figure 11* above demonstrates, young adults had more negative impressions on almost every term than the older age groups. These higher levels of negativity further suggest a disillusionment with the current vocabulary for civil discourse and the importance of trying different terms. In particular, young people had much higher percentage of negative

impressions of the term 'civility' than other age groups. This also furthers the idea that the younger a person is, the less likely they are to be enamored with the term 'civility.'

Figure 12 above shows that young adults were generally more unfamiliar with these terms than older age groups. This age group had rates of unfamiliarity that were at least 5% higher than all other age groups for the terms 'common ground' and 'unity.' These high rates of unfamiliarity among young people may suggest that these two terms have been used less often in past two decades in which these respondents were growing up.

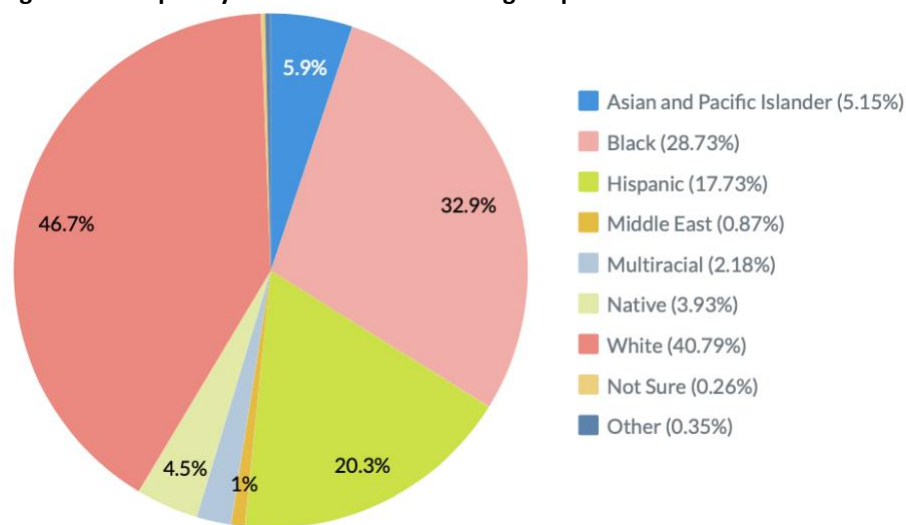
Non-white People's Impression of Terms

Overall, more nonwhite people indicated that they had positive impressions of a term than white people about as often as more white people indicated that they had positive impressions of a term than nonwhite people. This suggests that neither group is necessarily more inclined to engage in civil discourse. Instead, it is the terms that are used to describe such civil discourse that will impact how willing one of these groups is to engage. Like all respondents, 'unity', received the highest percentage of positive responses among nonwhite people.

Generally, nonwhite respondents had higher percentages of negative responses on most of the terms. However, there were no instances in which there was 5% or more difference in the percentage of negative impressions between the two groups. However, this was not the case for unfamiliar impressions. However, the terms for which these differences occurred were still some of the terms with the highest percentages of unfamiliarity for nonwhite and white voters, alike. So, there are no terms that should be avoided for nonwhite audiences specifically because of unfamiliarity that shouldn't also be avoided for all audiences.

In order to measure the perceptions of nonwhite people, I utilized the race demographic question. Figure 13 below illustrates the frequency of respondents in each racial group asked about in the question.

Figure 13: Frequency of Race Identities Among Respondents



Unfortunately, many of these racial groups made up tiny percentages of the total sample. Thus, only a few of these groups can be analyzed with some accuracy. For the same reasons it was established when considering faith communities 5% of all survey respondents (about 250 respondents) was selected as a reasonable cut-off point. Based on this cut-off point, a cross-tab analysis could be completed for Asian and Pacific Islander (AAPI) respondents (5.9% of survey respondents), Black respondents (32.9%), Hispanic respondents (20.3%), and White respondents (46.7% of survey respondents).

In order to study all of the racial groups, rather than just these four, I also re-coded the data about religious identity and practice into three categories: white, not white, and not sure. Using these first two categories, I then ran a separate cross-tab analysis of for each term⁵. The final category, 'not sure' made up only 0.26% of all respondents so it was left out of this analysis. *Table 11* below demonstrates the results of these cross-tab analyses with a focus on positive impressions. In this table, a percentage is bolded and red when nonwhite respondents had a percentage of positive impressions that was at least 5% higher or lower to that percentage of white respondents.

As previously mentioned, nonwhite people indicated that they had positive impressions of a term than white people about as often as more white people indicated that they had positive impressions of a term than nonwhite people. Nonwhite people gave relatively high percentages of positive impressions to the terms 'civic health,' 'civic infrastructure,' 'civil society,' and 'diversity' when compared to white people. On the other hand, when compared to white people, nonwhite people had relatively low percentages of positive impressions of the terms 'belonging' and 'democracy.'

Table 12 below expands further upon the positive impressions of nonwhite respondents by considering the four racial groups from the PACE survey that are large enough to consider on their own⁶. In this table, a percentage is bolded if the racial group's percentage of positive impressions is at least 5% lower or higher than the respective percentage for all of the other groups.

⁵ Some of the respondents had their responses to some questions in the dataset coded as "NA" in these instances it was assumed that the respondents did not answer this question. If a respondent did not have a response to the one of the, they were removed from the cross-tab analysis for that term. 3,325 respondents were removed from consideration for the cross-tab of belonging, 3,332 from the cross-tab of bridge-builder, 3,344 from the cross-tab of civic engagement, 3,325 from the cross-tab of civic health, 3,332 from the cross-tab of civic infrastructure, 3,325 from the cross-tab of civil society, 3,332 from the cross-tab of civility, 3,325 from the cross-tab of common good, 3,325 from the cross-tab of common ground, 3,343 from the cross-tab of democracy, 3,332 from the cross-tab of diversity, and 3,332 from the cross-tab of unity.

⁶ White respondents' percentages of positive impressions are slightly different in *Tables 11* and *12*. This is because the PACE dashboard in which *Table 12* was created uses an extra weighting variable.

Table 11: Respondents' Race and their Positive Impressions of Terms Related to Civility and Civil Discourse

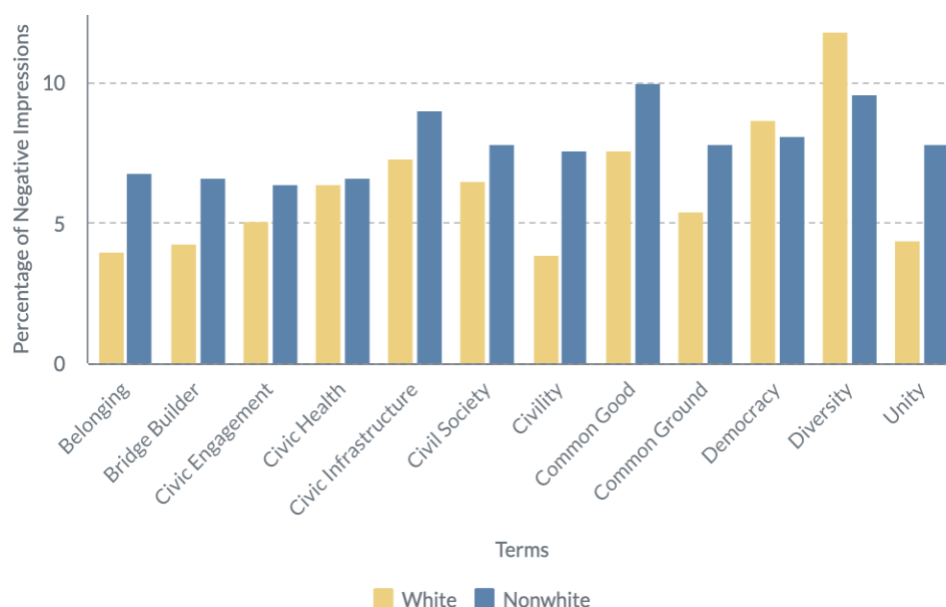
	<i>White</i>	<i>Nonwhite</i>
<i>Belonging</i>	61.2%	49.7%
<i>Bridge Builder</i>	48.0%	50.0%
<i>Civic Engagement</i>	40.9%	40.8%
<i>Civic Health</i>	28.5%	34.2%
<i>Civic Infrastructure</i>	26.9%	34.5%
<i>Civil Society</i>	27.7%	33.6%
<i>Civility</i>	53.5%	49.0%
<i>Common Good</i>	55.0%	56.7%
<i>Common Ground</i>	48.6%	43.9%
<i>Democracy</i>	64.8%	54.3%
<i>Diversity</i>	52.4%	64.1%
<i>Unity</i>	70.3%	67.1%

Table 12: Respondents' Race and their Positive Impressions of Terms Related to Civility and Civil Discourse

	<i>AAPI</i>	<i>Black</i>	<i>Hispanic</i>	<i>White</i>
<i>Belonging</i>	45.6%	53.7%	49.2%	63.2%
<i>Bridge Builder</i>	46.3%	51.2%	51.5%	53.8%
<i>Civic Engagement</i>	51.9%	33.3%	43.2%	42.9%
<i>Civic Health</i>	29.5%	38.9%	38.1%	28.7%
<i>Civic Infrastructure</i>	41.4%	37.4%	33.0%	28.1%
<i>Civil Society</i>	26.4%	33.7%	38.8%	28.5%
<i>Civility</i>	52.7%	50.6%	45.6%	59.7%
<i>Common Good</i>	65.6%	55.8%	60.9%	55.4%
<i>Common Ground</i>	53.6%	42.6%	43.9%	49.7%
<i>Democracy</i>	63.6%	48.8%	58.2%	72.2%
<i>Diversity</i>	67.1%	70.5%	59.6%	51.4%
<i>Unity</i>	67.0%	68.1%	67.0%	74.3%

Table 12 demonstrates that considering an audience's race more specifically than just nonwhite vs. white can reveal further differences in impressions of terms. A relatively high percentage of AAPI respondents had positive impressions of the terms 'civic engagement' and 'common good.' These two terms would be particularly good to use in messaging if focusing on the AAPI community. On the other hand, Black respondents had a relatively low percentage of positive impressions of the term 'civic engagement,' suggesting that it may actually be best to avoid this term. Hispanic respondents had a relatively low percentage of positive impressions of the terms 'civility' and 'diversity' when compared to Black and AAPI respondents. So, if the goal audience of nonwhite people includes lots of Hispanic people it may be best to avoid these terms. However, a relatively high percentage of Hispanic respondents had a positive impression of the term civility when compared to the other two considered racial groups.

The term democracy is a particularly interesting term to consider when looking at racial groups more specifically. Compared to the other racial groups, white respondents by far had the most positive impressions of this term. Black respondents had the lowest percentage of positive impressions for this term. It is possible that the systematic denial of democratic rights to Black Americans may contribute to this relatively low rate of positive impressions. Similar systems of vote repression and refusal of rights have affected other nonwhite Americans as well which may explain white respondents more positive impression of the term 'democracy.'

Figure 14: Respondents' Race and their Negative Impressions of Terms Related to Civility and Civil Discourse**Table 13: Respondents' Race and their Unfamiliar Impressions of Terms Related to Civility and Civil Discourse**

	White	Nonwhite
<i>Belonging</i>	2.8%	4.5%
<i>Bridge Builder</i>	17.7%	16.9%
<i>Civic Engagement</i>	12.8%	10.9%
<i>Civic Health</i>	29%	21%
<i>Civic Infrastructure</i>	39.6%	32.3%
<i>Civil Society</i>	28.4%	21.9%
<i>Civility</i>	9.1%	11.4%
<i>Common Good</i>	5.5%	6.6%
<i>Common Ground</i>	9.4%	13.2%
<i>Democracy</i>	3.2%	4.8%
<i>Diversity</i>	1.5%	3.8%
<i>Unity</i>	5.0%	6.8%

There were no terms for which the negative impressions of nonwhite and white respondents differed by more than 5%. There were also no terms for which the negative impressions of one of the more specific racial groups differed by all of the other groups. However, as *Figure 14* above demonstrates, nonwhite respondents had higher percentages of negative impressions on almost all of the terms when compared to white respondents.

Table 13, above, demonstrates that unlike negative impressions, there were terms in which there was a relatively sizeable difference between the unfamiliar impressions of nonwhite and white voters. For the terms 'civic health,' 'civic infrastructure,' and 'civil society,' nonwhite respondents had at least 5% less not familiar impressions than white respondents. However, these three terms will still be the terms that nonwhite respondents had the highest percentage of unfamiliar impressions of. So, there are no terms that should be avoided for nonwhite audiences specifically because of unfamiliarity that shouldn't also be avoided for all audiences.

Discussion

This report has made it clear that ‘unity’ is a term that most groups perceive well, making it a good choice to incorporate into messaging targeting any of the audiences in this report. However, ‘unity’ is not a term that perfectly captures civil discourse. ‘Unity’ implies that there are no disagreements, so everyone works well together. Civil discourse acknowledges that disagreements will always exist, emphasizing the importance of working together both despite and because of these differences.

Throughout this report, ‘diversity’ has come up as a term with particularly mixed perceptions. Some audiences, such as young adult and non-white respondents (except for Hispanic respondents) perceive the term well. Other groups, like conservatives (measured either by ideology, party identity, or 2020 vote) have a relatively low percentage of positive impressions of the term. Thus, using the term ‘diversity’ is risky. It’s possible that the use of the term may pull in more of the targeted audiences. But it’s also possible that the use of the term may alienate other desired audiences.

As for words to avoid, ‘civic engagement,’ ‘civic health,’ ‘civic infrastructure,’ and ‘civil society’ received relatively low percentages of positive impressions, high percentages of negative impressions, and high percentages of unfamiliarity among all of the respondents. These four terms should likely be avoided in all messaging.

Additionally, some of the audiences, like conservatives, young people, and nonwhite people had low percentages of positive impressions or relatively high percentages of negative impressions (or both!) for many of the terms. These impressions may suggest that the existing vocabulary used to discuss civil discourse — as represented by the thirteen terms considered in this report— may require some adjusting or updating. Perhaps terms like ‘accepting,’ ‘welcoming,’ ‘respect,’ and ‘conversation’ may have better results with these groups.

Suggestions for Further Research

The only way to know if these four terms or other unconsidered terms would be more effective would be to conduct more research. A survey similar to the existing PACE survey could be conducted with a new list of terms that could be used to discuss and market civil discourse and civility.

This report has also uncovered other areas for further research. This survey data allows us to analyze what impressions people who belong to certain groups have of certain terms. However, this data cannot tell us if membership in these groups causes these impressions. If there is causation, this survey also cannot tell us which memberships have the largest impact on these impressions. Focus groups are one great way to begin the process of studying these questions. For example, focus groups with members of faith communities could delve into whether they see their faith as calling them to engage in political discussions with people they disagree with. Focus groups could also consider which identities of the individual respondent are most prevalent when having an impression of a term. Do they believe their religion, level of political activity, political ideology or ID, age, or race has the most significant impact on their impressions of terms?

A more extensive survey would also be helpful as it could create large enough sample sizes of different faith communities and race groups for further research to be done in those

areas. These new surveys could also ask questions regarding the extent of political activity, which would provide more accurate results regarding this group's opinions.

Additionally, there is also more analysis that could be done using the existing data. The existing data could be used to start to tackle which group memberships have the strongest impact on an individual's impression of a term. A regression analysis could be conducted to provide an initial answer this question and questions that stem from it. For example, such analysis, could determine whether a religious conservative's impression is more impacted by the fact that they are a member of a faith community or by the fact that they are conservative. Once it is determined which identities are the most impactful, energy can be focused into creating messaging for subgroups of these identities.

APPENDIX A: Survey Questions

- Please indicate whether you have a positive or negative impression of the concept of 'belonging'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'bridge builder'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'civic engagement'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'civic health'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'civic infrastructure'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'civil society'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'civility'.
 - Positive
 - Negative

- Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'common good'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'common ground'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'democracy'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'diversity'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Please indicate whether you have a positive or negative impression of the concept of 'unity'.
 - Positive
 - Negative
 - Neither positive nor negative
 - Not familiar with this word
- Which of the following best describes your religious identity and practice?
 - Buddhist
 - Catholic
 - Evangelical Christian
 - Hindu
 - Jewish
 - Mormon or Latter Day Saint
 - Muslim
 - Orthodox
 - Protestant

- ☐ Agnostic
 - ☐ Atheist
 - ☐ None
 - ☐ Not Sure
- What is the last year of schooling that you have completed?
 - ☐ High School or less
 - ☐ Some College
 - ☐ Bachelors
 - ☐ Postgrad
 - ☐ Not Sure
- When it comes to political issues, how do you identify?
 - ☐ Very liberal
 - ☐ Somewhat liberal
 - ☐ Moderate
 - ☐ Somewhat conservative
 - ☐ Very conservative
 - ☐ Not sure
- How do you identify politically?
 - ☐ Democrat
 - ☐ Independent, leaning Democrat
 - ☐ Non-partisan or Independent
 - ☐ Independent, leaning Republican
 - ☐ Republican
 - ☐ Not Sure
- Who did you support for President in the 2020 general election?
 - ☐ Democrat Joe Biden
 - ☐ Republican Donald Trump
 - ☐ Libertarian Jo Jorgenson
 - ☐ Someone else
 - ☐ Didn't vote
 - ☐ Not sure
- What is your age?
 - ☐ 18-34
 - ☐ 35-54
 - ☐ 55-64
 - ☐ 65+
- Which of the following categories would you use to describe yourself? Please select all choices that apply.
 - ☐ White
 - ☐ Hispanic
 - ☐ Black
 - ☐ Asian

- Native
- Middle East
- Pacific Islander
- Multiracial
- Other
- Not Sure

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