



Poverty Poll for Compassion International

## Americans' Attitudes About Poverty and the Use of Celebrity Endorsements

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Research among U.S. Adults • OmniPoll<sup>SM</sup> 2007

Research conducted by:  
***The Barna Group, Ltd.***  
Ventura, California

Research commissioned by:  
***Compassion International***  
Colorado Springs, Colorado

September 2007

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# Introduction

This report contains the findings from Poverty Poll, a public opinion survey conducted among a random, representative sample of 1,000 Americans. The Poverty Poll, now in its fourth year, is commissioned by Compassion International. The Poverty Poll is part of the OmniPoll<sup>SM</sup>, a series of tracking studies conducted every year by the Barna Research Group (a division of The Barna Group, Ltd.).

Organizations can purchase questions in OmniPoll<sup>SM</sup> on a pay-per-item basis, while Barna Research includes a variety of demographic and theolographic<sup>TM</sup> variables for cross-tabulation purposes.

## Research Objectives

The questions commissioned by Compassion International related to the following:

- to examine the influence of personal, clergy, and celebrity endorsements on decisions to donate to non-profit organizations
- to determine Americans' attitudes relating to celebrities and their endorsement of causes and non-profit organizations
- to measure the number of organizations donors give to that are endorsed by celebrities compared to the number of organizations donors give to that are not supported by celebrities
- to explore how Americans rate Christian non-profits with other humanitarian organizations when it comes to changing lives, meeting the physical needs of the poor, addressing spiritual needs, trustworthiness and their work with high-profile celebrities

The remainder of this report provides a summary analysis of the survey data for these questions; a description of the survey methodology; a summary of sampling error considerations; and the cross-tabulated data tables for the questions.

The data provided by The Barna Group, Ltd. from the questions commissioned by Compassion International are the property of CI and will not be released to other organizations or individuals by Barna unless CI requests the information to be released or otherwise grants permission to do so.

Note: This report describes the perspectives of two slices of the faith audience: evangelicals and born again Christians. The research methodology section defines these segments (found in the appendices). Keep in mind that evangelicals are a smaller, more theologically conservative subset of born again Christians. Based upon Compassion's brand tracking, 18% of born again Christians are aware of Compassion, compared with 34% of evangelicals.

# Data Summary

## 1. Non-Profit Motivations

- When American donors were asked what had motivated their donations during the past two years, we found that the recommendations of friends and family (49%) were more common than those of pastors and church leaders (36%).
- Hearing an endorsement from a celebrity was listed as an important motivator among one out of every eight donors (13%). An even smaller proportion (just 4%) described it as “very” important.
- Evangelicals were more likely to say their giving had been influenced by pastors (53%), but less likely to attribute influence to celebrities. Interestingly, while 12% of born again Christians and 14% of non-born agains said they had been influenced by celebrities, just 1% of evangelicals identified similar impact.

## Endorsements that Influence Donors

Question: I am going to read some reasons why you may have decided to support specific organizations during the past two years. In your recent decisions to support non-profits, has (READ ITEM) been very, somewhat, not too or not at all important to you?

<i>% of non-profit donors (n=686)</i>	<u>all adults</u>	<u>evangelical</u>	<u>born again</u>	<u>non-born again</u>
• getting a recommendation from a friend or family member				
very important .....	19%	10%	16%	21%
total important .....	49	46	49	48
total not important .....	51	54	50	51
not at all important.....	37	40	36	38
• hearing an endorsement of a pastor or church leader				
very important .....	13	10	18	10
total important .....	36	53	47	29
total not important .....	63	47	52	71
not at all important.....	48	31	35	56
• hearing an endorsement from a celebrity				
very important .....	4	0	3	4
total important .....	13	1	12	14
total not important .....	86	99	87	85
not at all important.....	73	85	73	72

<b>celebrity responsiveness</b> <b>“very” or “somewhat” important in decision to support organization</b> (average 13%)	
<i>more likely than average...</i>	<i>less likely than average...</i>
* blacks (34%) * socio-economically downscale (29%) <sup>1</sup> * Mosaics, ages 18-23 (26%) * all non-white (23%) * no college experience (20%) * under \$35K annual income (20%) * registered Democrats (20%) * monthly, not weekly church attender (19%) * residents of the South (17%) * notional Christians (17%) * not registered to vote (18%)	* whites (9%) * Busters, ages 24-42 (9%) * residents of the Northeast (9%) * politically liberal (9%) * some college experience, no degree (9%) * college graduates (8%) * registered Republicans (7%) * independents (7%) * socio-economically upscale (5%) <sup>2</sup> * evangelical Christians (1%)

<sup>1</sup> Earn less than 20,000 annually and did not attend college

<sup>2</sup> Earn \$75,000 or more annually and graduated from college

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## 2. Perceptions of Celebrities

- Americans possess an interesting mixture of opinions when it comes to celebrities in culture. Television ratings and readers confirm Americans' fascination with the lives of celebrities. Yet, just 5% of adults describe themselves as “agree strongly” that they are interested in knowing about the lives and opinions of celebrities; 17% say they “agree strongly” or “agree somewhat.”
- When it comes to opinion regarding celebrities and cause, we found that Americans hold to many contradictory perspectives:

### *Perspectives favorable to celebrities:*

1. Half of Americans (51%) agree that it is necessary for non-profit organizations to partner with non-profits these days, otherwise it would be hard to get most people's attention.
2. One-fifth of adults (22%) claim that celebrities make them care about causes more than they otherwise would. Still, only 7% of adults said they agree strongly with this statement.

### *Perspectives unfavorable to celebrities:*

3. One out of every five adults (21%) say they have specifically avoided giving to a specific cause or organization because they did not like the celebrity who represented the organization. One out of eight adults (13%) agreed strongly.
  4. Half of adults (53%) indicate they have a hard time believing celebrities who endorse causes and non-profit organizations. One-quarter (28%) feels strongly about this statement.
  5. About two-fifths of adults (38%) said that working with celebrities is something that Christian organizations should avoid. One-fifth of adults (21%) firmly agreed.
- As for differences by faith, we found that evangelicals exhibited the greatest degree of skepticism regarding the role of celebrities. They were significantly more likely to embrace the unfavorable statements and to reject the favorable views – even more so than other born again Christians. The survey did not examine *why* there are differences in attitude among evangelicals.
  - The differences between born again Christians and other non-born again Americans were not statistically significant, suggesting that beyond the

evangelical audience, the Christian community does not perceive the issue of celebrity endorsements any differently than the rest of the nation.

### American Opinion Regarding Celebrities and Cause

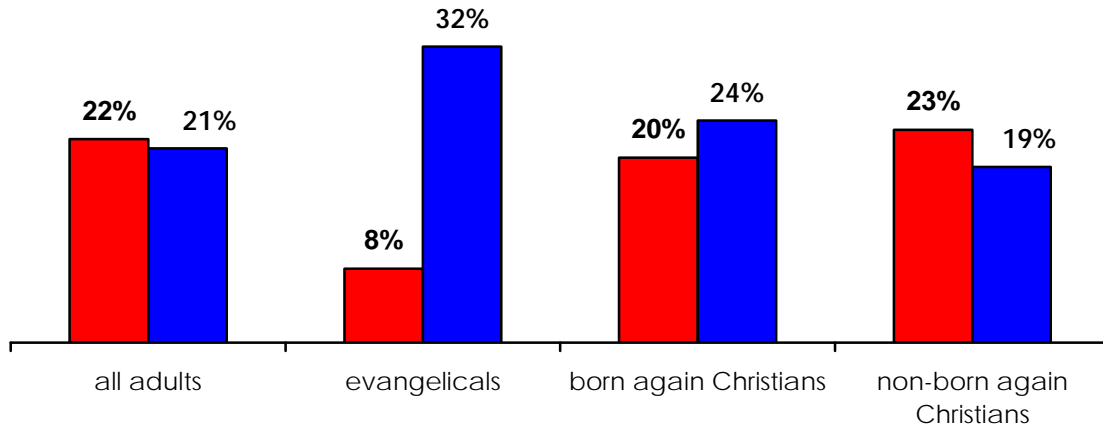
Question: Many non-profit organizations these days will partner with celebrities to help bring exposure to the causes they represent. I am going to read some statements about celebrities and non-profit organizations and would like to know how you, personally, feel.

<i>% who agree strongly</i>	<u>all adults</u>	<u>evangelical</u>	<u>born again</u>	<u>non-born again</u>
• you have a hard time believing celebrities who endorse causes and non-profit organizations .....	28%	42%	28%	28%
• working with celebrities is something that Christian organizations should avoid.....	21	32	21	20
• it is necessary for non-profits to partner with celebrities these days, otherwise it would be hard to get most people's attention .....	18	14	17	19
• you have specifically avoided giving to a specific cause or organization because you did not like the celebrity who represented the organization.....	13	24	16	11
• celebrities make you care about causes more than you otherwise would.....	7	4	6	7
• you are very interested in knowing about the lives and opinions of celebrities today .....	5	2	5	5

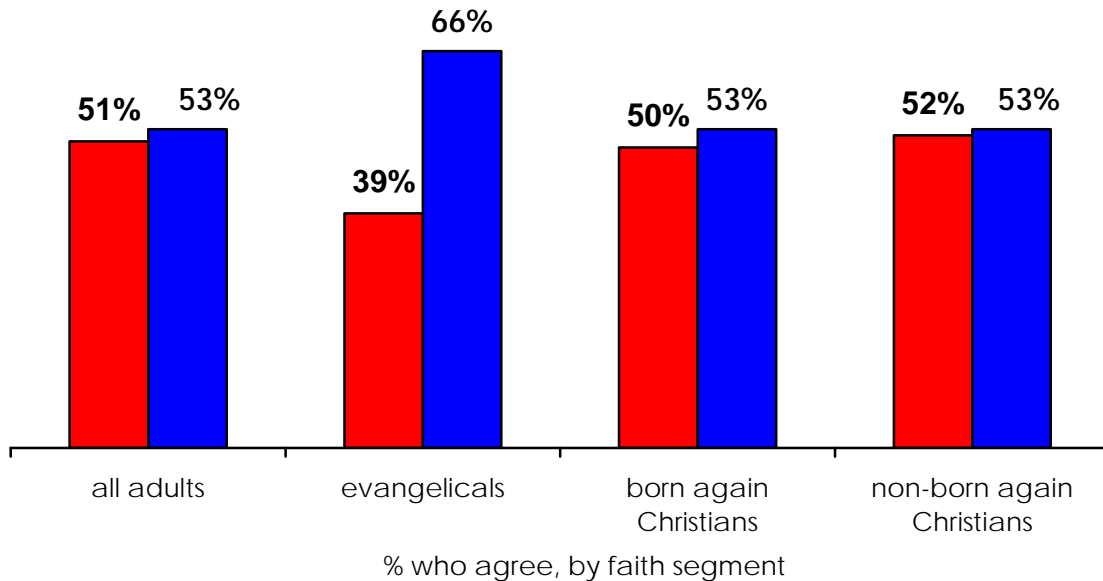
<i>% who agree strongly or somewhat</i>	<u>all adults</u>	<u>evangelical</u>	<u>born again</u>	<u>non-born again</u>
• you have a hard time believing celebrities who endorse causes and non-profit organizations .....	53%	66%	53%	53%
• working with celebrities is something that Christian organizations should avoid.....	38	48	41	36
• it is necessary for non-profits to partner with celebrities these days, otherwise it would be hard to get most people's attention .....	51	39	50	52
• you have specifically avoided giving to a specific cause or organization because you did not like the celebrity who represented the organization.....	21	32	24	19
• celebrities make you care about causes more than you otherwise would.....	22	8	20	23
• you are very interested in knowing about the lives and opinions of celebrities today .....	17	8	17	17

## Celebrity Endorsements Are a Two-Edged Sword

- celebrities make you care about cause more than you otherwise would
- have avoided specific causes/orgs. because you did not like the celebrity



- it is necessary to partner with celebrities to get people's attention
- have a hard time believing celebrities who endorse causes and organizations



### 3. Giving to Non-Profits Endorsed by Celebrities

- Based upon national averages, the typical donor gives to three different non-profit organizations in a typical year. When asked to identify if any of those non-profits are connected to a high-profile celebrity, only about one out of 20 organizations are linked to a specific celebrity.
- About three-quarters of donors (77%) said they had not given to any celebrity-endorsed organizations, a proportion that was significantly higher among evangelicals (86%).
- Another 15% of donors had given to one celebrity-endorsed cause, while 8% had given to two or more such causes.

#### How Giving is Influenced by Celebrity-Endorsed Causes

Question: In total, not including churches, how many different organizations did you donate to in the last year?

	all adults	evangelical	born again	non-born again
<i>among non-profit donors (n=686)</i>				
• mean .....	4.....	5.....	4.....	4.....
• median .....	3.....	3.....	3.....	3.....

Question: Think back to the organizations that you have given to during the last year. Out of the organizations you have given to, how many can you specifically think of that are connected to a high-profile celebrity, if any?

	all adults	evangelical	born again	non-born again
<i>among non-profit donors (n=686)</i>				
• mean .....	1.....	1.....	1.....	0.4.....
• median .....	0.2.....	0.1.....	0.2.....	0.2.....
• % of donors who gave to no celebrity-endorsed causes.....	77%.....	86%.....	82%.....	75%.....
• % of donors who gave to 1 celebrity-endorsed cause.....	15%.....	8%.....	18%.....	12%.....
• % of donors who gave to 2+ celebrity-endorsed causes.....	8%.....	4%.....	10%.....	13%.....

Question: Let's change gears and talk about non-profit organizations. In the past two years, have you personally donated any money to a non-profit organization, not including a church?

	all adults	evangelical	born again	non-born again
• yes .....	71%.....	73%.....	72%.....	70%.....
• no/not sure.....	29.....	27.....	28.....	30.....

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#### 4. Distinctiveness of Christian Non-Profits

- What makes a Christian non-profit organization unique from other charitable organizations? Adults perceive Christian NPOs to be better when it comes to addressing people's spiritual needs, but "only" a minority (38%) felt such Christian organizations would be "a lot" better than other humanitarian organizations.
- On the next tier of distinctiveness was "really helping to change lives" (26% of adults felt that Christian organizations are much better); "meeting the physical needs of the poor" (25%); and being trustworthy (23%). In each case, about one-quarter of adults felt strongly that these elements are preferable among Christian non-profits.
- On the bottom tier or positioning was working with celebrities. In all, just 7% of adults felt that Christian organizations do a much better job than most when it comes to working with celebrities. On balance, respondents were split between those who felt Christian groups are better or worse, with a plurality of Americans suggesting that there is no real perceived difference between non-profits when it comes to working with celebrities.
- On balance, the other four areas were tilted in favor of Christian non-profits:
  1. **Addressing people's spiritual needs** – In total, 57% felt Christian entities were a lot or a little better, compared with just 7% of those who said Christian groups are worse at delivering this outcome.
  2. **Really helping to change lives** – Christian organizations are preferred over other non-profits by six times more Americans when it comes to "really helping to change lives" (44% versus 7%).
  3. **Meeting the physical needs of the poor** – Christian non-profits also have a perceptual advantage for this item as well, generally being more likely to (45% versus 8%).
  4. **Being trustworthy** – As for trustworthiness, Christian groups were perceived to be better than were other humanitarian groups (40% versus 10%).
  5. **Working with high-profile celebrities** – This was the only element generating a "split decision." Overall, 18% of Americans felt that Christian charities are better, while 17% described them as worse. Nearly half (45%) said there is no difference.

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- **Evangelicals**, not surprisingly, were far more enthusiastic about Christian non-profits than were other segments of the population. They expressed very strong opinions about the favorability of Christian organizations when it came to addressing spiritual needs (88% said such groups are a lot better), really helping to change lives (71%), and being trustworthy (58%). They were slightly less convinced that Christian organizations are much better at meeting the physical needs of the poor (46%) and evangelicals were particularly uninspired by the notion that Christian organizations are effective at working with high-profile celebrities (10%).
  - The only advantage that was attached to Christian organizations by a majority of **born again Christians** was addressing spiritual needs (56%). Helping to change lives (43%), being trustworthy (35%), and meeting physical needs (34%) were perceived as moderate distinctives.
  - Even among **non-born again Christians**, there is *some* degree of favorable boost gained by non-profits that are positioned as “Christian.” However that is relatively small in scope: just one-quarter of non-born agains say that Christian organizations are a lot better at dealing with spiritual needs (26%); just one-fifth (20%) believe such groups are better at meeting physical needs; and one out of every seven believe Christian organizations are much better at really helping to change lives (15%) and being trustworthy (15%).

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## Distinctives of Christian Non-Profit Organizations

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Question: There are different types of non-profit organizations. Some non-profits are faith-related organizations including those connected to the Christian faith. Other non-profits are humanitarian organizations that are not associated with any particular faith. Think about the services and solutions that non-profit organizations provide to people. I am going to read some areas that might or might not be advantages for Christian non-profit organizations over other humanitarian groups.

(First/Next), do you feel that Christian non-profit organizations are better, worse, or about the same as other humanitarian organizations when it comes to (READ ITEM)? FOLLOW-UP: Are Christian organizations a lot (better/worse) or just a little (better/worse)?

	all adults	evangelical	born again	non-born again
<u>addressing people's spiritual needs</u>				
a lot better .....	38%	88%	56%	26%
a lot better / a little better .....	57	94	73	47
a lot worse .....	3	0	3	3
a lot worse / a little worse .....	7	2	5	8
about the same .....	28	4	17	35
<u>really helping to change lives</u>				
a lot better .....	26	71	43	15
a lot better / a little better .....	44	85	63	31
a lot worse .....	3	0	1	4
a lot worse / a little worse .....	7	1	4	9
about the same .....	41	13	28	50
<u>meeting the physical needs of the poor</u>				
a lot better .....	25	46	34	20
a lot better / a little better .....	45	71	58	37
a lot worse .....	4	0	2	6
a lot worse / a little worse .....	8	1	5	10
about the same .....	40	25	32	45
<u>being trustworthy</u>				
a lot better .....	23	58	35	15
a lot better / a little better .....	40	77	54	31
a lot worse .....	6	0	2	8
a lot worse / a little worse .....	10	1	4	13
about the same .....	43	18	36	48
<u>working with high-profile celebrities</u>				
a lot better .....	7	10	8	6
a lot better / a little better .....	18	19	21	16
a lot worse .....	7	8	9	6
a lot worse / a little worse .....	17	22	21	14
about the same .....	45	34	40	49

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## Research Questions

1. Let's change gears and talk about non-profit organizations. In the past two years, have you personally donated any money to a non-profit organization, not including a church?

1. yes ..... CONTINUE  
2. no ..... SKIP NEXT TWO QUESTIONS  
3. DK..... SKIP NEXT TWO QUESTIONS

2. In total, not including churches, how many different organizations did you donate to in the last year?

\_\_\_\_\_ 998. 998 or more    999. DK

3. I am going to read some reasons why you may have decided to support specific organizations during the past two years.

In your recent decisions to support non-profits, has (READ ITEM) been very, somewhat, not too, or not at all important to you?

- |      |   | some-  | not    | not    |        |    |
|------|---|--------|--------|--------|--------|----|
|      |   | very   | what   | too    | at all | DK |
| []a. | hearing an endorsement of a pastor or church leader ..... | 1..... | 2..... | 3..... | 4..... | 5  |
| []b. | getting a recommendation from a friend or family member   | 1..... | 2..... | 3..... | 4..... | 5  |
| []c. | hearing an endorsement from a celebrity.....              | 1..... | 2..... | 3..... | 4..... | 5  |

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4. Many non-profit organizations these days will partner with celebrities to help bring exposure to the causes they represent. I am going to read some statements about celebrities and non-profit organizations and would like to know how you, personally, feel.

The (first/next) statement is (READ STATEMENT). Do you agree or disagree with that statement. FOLLOW-UP: Do you (agree/disagree) strongly or somewhat?

- |  | <u>AST</u> | <u>ASW</u> | <u>DSW</u> | <u>DST</u> | <u>DK</u> |
|--|------------|------------|------------|------------|-----------|
| [ ]a. you are very interested in knowing about the<br>Lives and opinions of celebrities today .....  | 1.....     | 2.....     | 3.....     | 4.....     | 5         |
| [ ]b. celebrities make you care about causes more than<br>you otherwise would.....   | 1.....     | 2.....     | 3.....     | 4.....     | 5         |
| [ ]c. it is necessary for non-profits to partner<br>with celebrities these days, otherwise it would be<br>hard to get most people's attention.....                 | 1.....     | 2.....     | 3.....     | 4.....     | 5         |
| [ ]d. you have specifically avoided giving to a specific cause<br>or organization because you did not like the celebrity<br>who represented the organization ..... | 1.....     | 2.....     | 3.....     | 4.....     | 5         |
| [ ]e. you have a hard time believing celebrities who endorse<br>causes and non-profit organizations .....  | 1.....     | 2.....     | 3.....     | 4.....     | 5         |
| [ ]f. working with celebrities is something that<br>Christian organizations should avoid.....  | 1.....     | 2.....     | 3.....     | 4.....     | 5         |

\*\* ASK THIS QUESTION ONLY IF Q1=1. \*\*

5. Think back to the organizations that you have given to during the last year. Out of the organizations you have given to, how many can you specifically think of that are connected to a high-profile celebrity, if any? (IF THEY ARE NOT SURE, ENCOURAGE THEM TO THINK OF A RANGE AND THEN ASK THEM TO NARROW IT DOWN TO CLOSEST RESPONSE.)

\_\_\_\_\_ 998. 998 or more    999. DK / can't remember

- 
6. There are different types of non-profit organizations. Some non-profits are faith-related organizations including those connected to the Christian faith. Other non-profits are humanitarian organizations that are not associated with any particular faith. Think about the services and solutions that non-profit organizations provide to people.

I am going to read some areas that might or might not be advantages for Christian non-profit organizations over other humanitarian groups.

(First/Next), do you feel that Christian non-profit organizations are better, worse, or about the same as other humanitarian organizations when it comes to (READ ITEM)? FOLLOW UP: Are Christian organizations a lot (better/worse) or just a little (better/worse)?

	-- better --		-- worse --		
	<u>Lot</u>	<u>Little</u>	<u>Little</u>	<u>Lot</u>	<u>DK</u>
<input type="checkbox"/> a. really helping to change lives .....	1.....	2.....	3.....	4.....	5.....
<input type="checkbox"/> b. meeting the physical needs of the poor.....	1.....	2.....	3.....	4.....	5.....
<input type="checkbox"/> c. addressing people's spiritual needs .....	1.....	2.....	3.....	4.....	5.....
<input type="checkbox"/> d. being trustworthy .....	1.....	2.....	3.....	4.....	5.....
<input type="checkbox"/> e. working with high-profile celebrities .....	1.....	2.....	3.....	4.....	5.....

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## Research Methodology

The OmniPoll<sup>SM</sup> included 1,000 telephone interviews conducted among a representative sample of adults over the age of 18 within the 48 continental states. The survey was conducted from July 27, 2007 through August 6, 2007. The sampling error for OmniPoll<sup>SM</sup> is plus or minus three percentage points, at the 95% confidence level.

The survey calls were made at various times during the day and evening so that every individual selected for inclusion was contacted at least five separate days, at different times of the day, to maximize the possibility of contact. This is a quality control procedure that ensures that individuals in the sampling frame have an equivalent probability of inclusion within the survey, thereby increasing the survey reliability.

All of the interviews were conducted by experienced, trained interviewers; interviewers were supervised at all times; and every interviewer was monitored during the course of their work on this project.

The survey was conducted through the use of a CATI (Computer Assisted Telephone Interviewing) system. This process ensures that question skip patterns are properly administered by interviewers and that survey data are recorded accurately.

Based upon U.S. Census data sources, regional and ethnic quotas were designed to ensure that the final group of adults interviewed reflected the distribution of adults nationwide and adequately represented the three primary ethnic groups within the U.S. (those groups which comprise at least 10% of the population: white, black, and Hispanic). The final survey data were balanced according to gender, education, ethnicity, and age.

In this study, the cooperation rate among participants was 75%. This is higher than the industry norm, which is about 60%. In every survey there are a variety of ways in which the accuracy of the data may be affected. The cooperation rate is one such potential cause of error in measurement: the lower the coop rate, the less representative the respondents interviewed may be of the population from which they were drawn, thereby reducing the accuracy of the results. Other sources of error include question-design bias, question-order bias, interviewer mistakes, sampling error and respondent deception. Many of these types of errors cannot be accurately estimated. However, having a high cooperation rate does enhance the reliability of the information procured.

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# Research Definitions

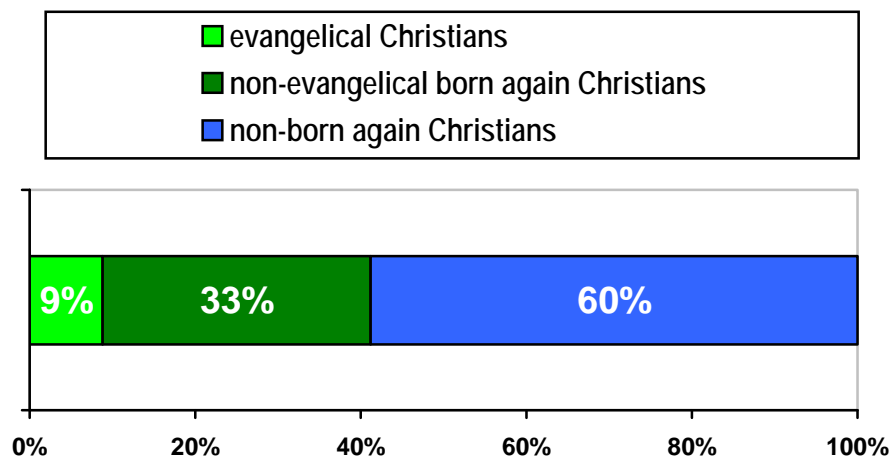
## Faith Definitions

The Barna Group has been studying the contours of faith in America for nearly 25 years. In that time, we have looked through various “windows” to examine the realm of faith, religion and spirituality. Stemming from that effort, we have developed measures of spirituality that go much deeper than self-identification, denomination or religious activity.

One of the in-depth definitions we use is that of **born again Christians**. We developed this indicator to examine what people believe about their personal connection to Jesus Christ – not what church they attend or whether they embrace the *label* born again. To be qualified as a born again, survey respondents have to tell us: (1) that they have made a personal commitment to Jesus Christ that is still important in their lives; and (2) that when they die they believe they will go to Heaven because they confessed their sins and have accepted Christ as their savior. We have received significant favorable feedback from Christian leaders who recognize that this is a much better way of identifying and describing the born again constituency in America than merely asking if they use that label or whether they are seated in a pew every Sunday.

Based upon this definition, born again Christians represent a sizable chunk of the U.S. population – about two-fifths of all adults (40%). In our research, we classify all other adults as **non-born again Christians**, representing 60% of the population.

## Three Segments of Americans



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As useful as the born again segment can be in describing the breadth of Americans' commitment to Christ, it is often *too broad* to describe the motivations and perspectives of the most theologically conservative believers. Therefore, we developed another category of religious conviction that we call **evangelicals**. These individuals are a subset of the born again population, representing 9% of the adult public (33% of adults are non-evangelical born agians).

The term evangelical, then, is applied to born again Christians who also meet seven additional criteria. Those include saying their faith is very important in their life; believing they have a responsibility to share their faith in Christ with non-Christians; believing in the existence of Satan; believing that eternal salvation is gained through God's grace alone, not through our efforts; believing that Jesus Christ lived a sinless life while on earth; believing the Bible is accurate in all that it teaches; and choosing an orthodox definition of God. This definition has no relationship to church attendance, membership, or denominational affiliation.

**Mainline Attenders:** Includes Protestants who say they attend one of the following denominations: United Church of Christ, American Baptist, Episcopal, the Presbyterian Church USA, Lutheran, and United Methodist (based upon Filter 2).

**Non-Mainline Attenders:** This category includes any Protestant denominations not covered in the mainline category above. Major groups include Adventist, Assembly of God, Baptist (various types), Church of God, Evangelical, Nazarene, non-denominational churches, Pentecostal, Wesleyan, and so on (based upon Filter 2).

## **Other Definitions**

### **Generations:**

- Mosaic – those born between 1984 and 2002
- Buster - those born between 1965 and 1983
- Boomer - those born between 1946 and 1964
- Elders - those born between 1945 or earlier

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## Estimating the Accuracy of Survey Data

Do you remember reading the results of a survey and noticing the fine print that says that the results are accurate within plus or minus three percentage points (or some similar number)? That figure refers to the "range of sampling error." The range of sampling error indicates the accuracy of the results and is dependent upon two factors: 1) the sample size and 2) the degree to which the result you are examining is close to 50 percent or the extremes, 0 percent and 100 percent.

You can estimate the accuracy of your survey results using the table below. First, find the column heading that is closest to your sample size. Next, find the row whose label is closest to the response percentages observed for a particular question from your survey. The intersection of the row and column displays the number of percentage points that need to be added to, and subtracted from, the observed result to obtain the range of error. There is a 95 percent chance that the true percentage of the group being sampled is in that range.

<u>Result</u>	<u>Sample Size</u>											
	<u>100</u>	<u>200</u>	<u>300</u>	<u>400</u>	<u>500</u>	<u>600</u>	<u>800</u>	<u>1000</u>	<u>1200</u>	<u>1500</u>	<u>2000</u>	<u>2500</u>
05% or 95%	4.4	3.1	2.5	2.2	2.0	1.8	1.5	1.4	1.3	1.1	.96	.87
10% or 90%	6.0	4.3	3.5	3.0	2.7	2.5	2.1	1.0	1.7	1.6	1.3	1.2
15% or 85%	7.1	5.1	4.1	3.6	3.2	2.9	2.5	2.3	2.1	1.9	1.6	1.4
20% or 80%	8.0	5.7	4.6	4.0	3.6	3.3	2.6	2.5	2.3	2.1	1.8	1.6
25% or 75%	8.7	6.1	5.0	4.3	3.9	3.6	3.0	2.8	2.5	2.3	1.9	1.7
30% or 70%	9.2	6.5	5.3	4.6	4.1	3.8	3.2	2.8	2.7	2.4	2.0	1.8
35% or 65%	9.5	6.8	5.5	4.8	4.3	3.9	3.3	3.1	2.8	2.5	2.1	1.9
40% or 60%	9.8	7.0	5.7	4.9	4.4	4.0	3.4	3.1	2.8	2.5	2.2	2.0
45% or 55%	9.9	7.0	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0
50%	10.0	7.1	5.8	5.0	4.5	4.1	3.5	3.2	2.9	2.6	2.2	2.0

Note that the above statistics only relate to the sampling accuracy of survey results. When comparing the results of two subgroups (e.g., men versus women), a different procedure is followed and usually requires a greater sample size. Further, there is a range of other errors that may influence survey results (e.g. biased question wording, inaccurate data tabulation) -- errors whose influence cannot be statistically estimated.