

FOR PUBLICATION

**UNITED STATES COURT OF APPEALS
FOR THE NINTH CIRCUIT**

BRIAN TINGLEY,

Plaintiff-Appellant,

v.

ROBERT W. FERGUSON, in his
official capacity as Attorney General
for the State of Washington; UMAIR
A. SHAH, in his official capacity as
Secretary of Health for the State of
Washington; KRISTIN PETERSON,
in her official capacity as Assistant
Secretary of the Health Systems
Quality Assurance division of the
Washington State Department of
Health,

Defendants-Appellees,

EQUAL RIGHTS WASHINGTON,

*Intervenor-Defendant-
Appellee.*

No. 21-35815

D.C. No. 3:21-cv-
05359-RJB

ORDER

BRIAN TINGLEY,

Plaintiff-Appellee,

v.

ROBERT W. FERGUSON, in his official capacity as Attorney General for the State of Washington; UMAIR A. SHAH, in his official capacity as Secretary of Health for the State of Washington; KRISTIN PETERSON, in her official capacity as Assistant Secretary of the Health Systems Quality Assurance division of the Washington State Department of Health,

Defendants-Appellants,

and

EQUAL RIGHTS WASHINGTON,

Intervenor-Defendant.

No. 21-35856

D.C. No. 3:21-cv-05359-RJB

Filed January 23, 2023

Before: Kim McLane Wardlaw, Ronald M. Gould, and
Mark J. Bennett, Circuit Judges.

Order;
Statement by Judge O’Scannlain;
Dissent by Judge Bumatay

SUMMARY*

Civil Rights

The panel denied on behalf of the court a petition for rehearing en banc in a case in which the panel affirmed the district court’s dismissal of an action challenging a Washington state licensing scheme that disciplines health care providers for practicing conversion therapy on minors.

Respecting the denial of rehearing en banc, Judge O’Scannlain, joined by Judges Ikuta, R. Nelson and VanDyke, stated that although the result in this case was reached by faithfully applying this court’s precedent in *Pickup v. Brown*, 740 F.3d 1208, 1221 (9th Cir. 2014), which held that a California ban on “sexual orientation change efforts” was a regulation of professional conduct only incidentally burdening speech, the Supreme Court has rejected *Pickup* by name. *Nat’l Inst. of Family & Life Advocates v. Becerra*, 138 S. Ct. 2361, 2372 (2018). And other circuits have rejected *Pickup*’s holding, concluding instead that therapeutic speech is speech, entitled to some First Amendment protection. The court should have granted

* This summary constitutes no part of the opinion of the court. It has been prepared by court staff for the convenience of the reader.

rehearing en banc to reconsider *Pickup* and to resolve this circuit split.

Additionally, the court should have granted rehearing en banc to clarify that regulation of the medical profession is not a First-Amendment-free zone; the First Amendment's protections continue to apply even when a state legislature exercises its traditional police power.

Dissenting from the denial of rehearing en banc, Judge Bumatay wrote that because the speech underpinning conversion therapy is overwhelmingly—if not exclusively—religious, the court should have granted plaintiff Tingley's petition for en banc review to evaluate his Free Speech claim under a more exacting standard. It may well be the case that, even under heightened review, Washington's interest in protecting minors would overcome Tingley's Free Speech challenge. But the court plainly erred by subjecting the Washington law to mere rational-basis scrutiny.

ORDER

The full court was advised of the petition for rehearing *en banc*. A judge requested a vote on whether to rehear the matter *en banc*. The matter failed to receive a majority of the votes of the nonrecused active judges in favor of *en banc* consideration. *See* Fed. R. App. P. 35. Judges Collins and Lee did not participate in the deliberations or vote in this case.

The petition for rehearing *en banc* is **DENIED**.

O'SCANNLAIN, Circuit Judge,¹ joined by IKUTA, R. NELSON, and VANDYKE, Circuit Judges, respecting the denial of rehearing *en banc*:

Is therapeutic speech speech? Does a tradition of licensing a given profession override all First Amendment limits on licensing requirements? The three-judge panel answered 'no' to the first question, and a majority of the panel answered 'yes' to the second. In my view, both holdings are erroneous and significant constitutional misinterpretations, and I respectfully dissent from our court's regrettable failure to rehear this case *en banc*.²

¹ As a judge of this court in senior status, I no longer have the power to vote on calls for rehearing cases *en banc* or formally to join a dissent from failure to rehear *en banc*. *See* 28 U.S.C. § 46(c); Fed. R. App. P. 35(a). Following our court's general orders, however, I may participate in discussions of *en banc* proceedings. *See* Ninth Circuit General Order 5.5(a).

² Although the panel's treatment of religious liberty is also concerning, this statement focuses on the free speech issue.

First, the panel said that therapeutic speech is non-speech conduct and so protected only by rational basis review. *Tingley v. Ferguson*, 47 F.4th 1055, 1077 (9th Cir. 2022). True, it reached this result by faithfully applying our decision in *Pickup v. Brown*, which held that a California ban on “sexual orientation change efforts” was a regulation of professional conduct only incidentally burdening speech. 740 F.3d 1208, 1221 (9th Cir. 2014). But the Supreme Court has rejected *Pickup* by name. *Nat’l Inst. of Family & Life Advocates v. Becerra* (“NIFLA”), 138 S. Ct. 2361, 2372 (2018). And other circuits have rejected *Pickup*’s holding, concluding instead that therapeutic speech is—speech, entitled to some First Amendment protection. *See King v. Governor of New Jersey*, 767 F.3d 216, 224-29 (3d Cir. 2014); *Otto v. City of Boca Raton*, 981 F.3d 854, 865-66 (11th Cir. 2020). The panel’s defense of *Pickup*’s continuing viability is unconvincing. We should have granted rehearing en banc to reconsider *Pickup* and so to resolve this circuit split.

Second, a majority of the panel purported to discover a “long (if heretofore unrecognized) tradition of regulation” which warrants applying only rational basis review to laws burdening therapeutic speech. *Tingley*, 47 F.4th at 1080 (2022) (quoting *NIFLA*, 138 S. Ct. at 2372). In reality, the majority drew out a gossamer thread of historical evidence into a sweeping new category of First Amendment exceptions. If new traditions are so easily discovered, speech-burdening laws can evade *any level of scrutiny* simply by identifying some legitimate purpose which they might serve. We should have granted rehearing en banc also to clarify that regulation of the medical profession is not a First-Amendment-free zone.

I

Brian Tingley, a licensed Washington therapist, challenged a 2018 Washington law prohibiting “conversion therapy.” The case turns entirely on the language of the statute and the First Amendment to the United States Constitution.

A

In 2018, the Washington legislature enacted S.B. 5722, which made “[p]erforming conversion therapy on a patient under age eighteen” a form of unprofessional conduct subject to discipline. S.B. 5722, 65th Leg., Reg. Sess. (Wash. 2018), *codified at* Wash. Rev. Code §§ 18.130.020(4), 18.130.180(27). “[C]onversion therapy” is defined as any “regime that seeks to change an individual’s sexual orientation or gender identity.” Wash. Rev. Code § 18.130.020(4)(a). The statute clearly applies to conversion therapy performed entirely through speech.

Tingley’s therapeutic work consists of conversations with his patients. These conversations are informed by his belief that a person’s biological sex should not be changed, and that sexual relationships ought to occur “between one man and woman committed to each other through marriage.” *Tingley*, 47 F.4th at 1065. He “has worked with several minors ... who have ‘sought his help in reducing same-sex attractions,’ and others ‘who have expressed discomfort with their biological sex.’” *Id.* at 1067. He plans to continue working with minor patients along these lines despite S.B. 5722. *Id.* at 1068. He sought injunctive relief against state officials (“Washington”), alleging, inter alia, that the threat that Washington will enforce S.B. 5722 against him unconstitutionally chills his right to free speech.

B

The district court dismissed Tingley's claims, and Tingley appealed. The panel affirmed, and in particular held that Tingley's free speech claim was foreclosed by our holding in *Pickup*. A majority of the panel affirmed on the additional grounds that S.B. 5722 belonged to a longstanding tradition of regulating medical practice.

1

In *Pickup*, our court held that a California conversion therapy ban similar to the Washington law at issue here was a regulation of "the conduct of state-licensed professionals," and that "any effect it may have on free speech interests is merely incidental." 740 F.3d 1208, 1230-31. The panel here applied Ninth Circuit precedent to conclude that Tingley's talk therapy was conduct, not speech, thereby effectively putting him at risk of professional discipline. *Id.* at 1073.

Although the Supreme Court in *NIFLA* criticized *Pickup* by name, the three-judge panel concluded that *Pickup*'s relevant holding remained good law because it and *NIFLA* were not "clearly irreconcilable." *Tingley*, 47 F.4th at 1074-75 (quoting *Miller v. Gammie*, 335 F.3d 889, 899 (9th Cir. 2003) (en banc)). *Pickup* described a continuum of constitutional protection for speech by licensed professionals, from most-protected "public dialogue," to least-protected "professional conduct," with "professional speech 'within the confines of a professional relationship'" somewhere in between. The "conversion therapy" ban, according to *Pickup*, was in the least-protected category: a mere "regulation of conduct," protected only by "rational basis review." *Id.* at 1072-73 (quoting *Pickup*, 740 F.3d at 1228). Since "*NIFLA* only abrogated the theoretical 'midpoint' of *Pickup*'s continuum," the panel here reasoned

that “*Pickup*’s approach survives for regulations of professional conduct.” *Id.* at 1075.

2

A majority of the panel identified a second reason to uphold the ban: a “long (if heretofore unrecognized) tradition of regulation governing the practice of those who provide health care within state borders.” *Id.* at 1080; *see id.* at 1092 (Bennett, J., concurring in part) (declining to join this “unnecessary” “dicta”). The panel majority’s primary purported evidence was a handful of turn-of-the-century cases upholding regulations of medical practice, without reference to medical practitioner speech. *Id.* at 1080-81. The panel majority then held that medical regulations burdening such speech are within the tradition, and so receive no First Amendment scrutiny, but are subject only to rational basis review.

II

Our decision in *Pickup* is, I suggest, no longer viable. While *Pickup* may have seen no distinction between “treatments ... implemented through speech” and those implemented “through scalpel,” *Tingley*, 47 F.4th at 1064, the First Amendment recognizes the obvious difference, and protects *therapeutic speech* in a way it does not protect *physical medical procedures*. *NIFLA* further clarifies that *Pickup*’s oxymoronic characterization of therapeutic speech as non-speech conduct was incorrect. Other circuits have noted *Pickup*’s error and declined to follow its reasoning. We should have done the same here.

A

The Supreme Court has already ruled: the First Amendment cannot be evaded by regulating speech “under the guise” of regulating conduct. *NAACP v. Button*, 371 U.S. 415, 439 (1963). “[I]ncidental speech” is permissibly burdened when regulated conduct “‘was in part initiated, evidenced, or carried out by means of language,’” *Pickup*, 740 F.3d at 1229 (quoting *Giboney v. Empire Storage & Ice Co.*, 336 U.S. 490, 502 (1949))—but the key phrase is “in part.” There must be some “separately identifiable” conduct to which the speech was incidental. *Cohen v. California*, 403 U.S. 15, 18 (1971). Even when a law “generally functions as a regulation of conduct,” it merits First Amendment scrutiny insofar as it burdens conduct which “consists of communicating a message” and nothing more. *Holder v. Humanitarian L. Project (“HLP”)*, 561 U.S. 1, 28 (2010). In sum, under binding Supreme Court precedents, conversion therapy consisting entirely of speech cannot be prohibited without some degree of First Amendment scrutiny.

In reaching the contrary conclusion, *Pickup* erred. Along the way, it grievously misinterpreted most of the precedents on which it most heavily relied:

- The Supreme Court in *HLP* held that the First Amendment protected expert instruction and advice by licensed professionals. 561 U.S. at 27. *Pickup* wrongly claimed that *HLP* involved only “political speech” by “ordinary citizens.” 740 F.3d at 1230.
- Our court has held that medical practitioners cannot be prohibited from recommending marijuana use because doing so would “alter[] the traditional role of medical professionals by prohibiting speech necessary to the proper functioning” of the medical

profession. *Conant v. Walters*, 309 F.3d 629 (9th Cir. 2002) (cleaned up). *Pickup* mistakenly distinguished *Conant* as turning on whether the law burdened speech “wholly apart from the actual provision of treatment.” *Pickup*, 740 F.3d at 1229. While *Conant* considered the ban’s effect on speech outside the treatment context, it did so only *after* concluding that the ban must be subject to strict scrutiny.

- Our court has said that, while psychoanalytic practice per se is not entitled to First Amendment protection, “[t]he communication that occurs during psychoanalysis is.” *Nat’l Ass’n for the Advancement of Psychoanalysis v. California Bd. of Psychology* (“*NAAP*”), 228 F.3d 1043, 1054 (9th Cir. 2000). *NAAP* then applied mere rational basis review to the law at issue only because it did “not dictate what can be said between psychologists and patients during treatment.” *Id.* at 1054. *Pickup* contradicted *NAAP* by applying neither intermediate nor strict scrutiny, despite the obvious fact that a conversion therapy ban *does* dictate the content of therapeutic speech.
- *Pickup* misleadingly cited Supreme Court precedent for the proposition that some speech “is not ‘an act of communication’.” *Pickup*, 740 F.3d at 1230 (citing *Nevada Comm’n on Ethics v. Carrigan*, 564 U.S. 117, 126 (2011)). *Carrigan* was not about speech, but expressive conduct: it held that a vote does not communicate because it has a direct legal effect and no generally understood meaning beyond that effect. Speech uttered during therapy, in contrast, has no effect *other than* through what it

communicates. *Carrigan* gives no support for the proposition that such speech is not speech at all.

Given the flaws in *Pickup*'s reasoning and its misreading of relevant precedents, it is unsurprising that the Supreme Court in *NIFLA* rejected—not only *Pickup*'s professional-speech doctrine—but also its analysis of the line between speech and conduct.

B

NIFLA distinguished speech from conduct, but it rejected *Pickup*'s analysis of the speech-conduct distinction. *Pickup* asked if the speech burdened fell under the vague heading ““treatment of emotional suffering and depression,”” in which case it was ““not speech.”” 740 F.3d at 1231 (quoting *NAAP*, 228 F.3d at 1054, but see discussion of *NAAP* supra). *NIFLA* rejected recategorizing speech as professional conduct merely because it took place in a professional context. 138 S. Ct. at 2373. Instead, *NIFLA* asked if the speech was incidental to some discrete instance of non-speech conduct, such as a “medical procedure” whose commission ““without the patient’s consent”” would constitute ““assault.”” 138 S. Ct. at 2373 (quoting *Schloendorff v. Soc’y of N.Y. Hosp.*, 211 N.Y. 125, 129-30 (1914) (Cardozo, J.)). Under *NIFLA*, a law regulating medical professional speech “regardless of whether a medical procedure is ever sought, offered, or performed,” and not incidental to some other discrete instance of professional conduct, receives at least intermediate scrutiny, and likely strict scrutiny. *Id.* at 2373, 2375.

Especially after *NIFLA*, it is clear that simply labeling therapeutic speech as “treatment” cannot turn it into non-speech conduct. *Pickup*'s efforts to effect this transformation were unpersuasive, and the panel here fared no better. The

panel alludes to two further reasons why talk therapy might be non-speech conduct, but neither is convincing.

First, the panel notes that the Washington legislature reasonably believed conversion therapy to have negative effects on “physical and psychological wellbeing,” *id.* at 1078, suggesting that therapeutic speech is not speech because it is reasonably thought to risk physical harm. But it would make no sense for the First Amendment to protect speech through heightened scrutiny while subjecting legislative determinations of the line between speech and conduct only to rational basis review. The panel cites no evidence for the implausible proposition that conversion therapy conducted entirely by means of speech risks direct physical harm. *Id.* Speech which risks psychological harm does not thereby become non-speech conduct entirely without First Amendment protections. *Snyder v. Phelps*, 562 U.S. 443, 450 (2011) (protecting speech which a jury had found “outrageous,” and which experts testified “had resulted in severe depression and had exacerbated pre-existing health conditions”).

Second, the panel finds that conversion therapy bans are in line with “the medical recommendations of expert organizations,” *Tingley*, 47 F.4th at 1078, suggesting that therapeutic speech is not speech because it is not public discourse, but belongs to the realm of expertise. Two panel members go further, pointing out that therapists use professional reference books, follow “established practice standards,” and apply “theories and techniques.” *Id.* at 1082 (quoting Wash. Rev. Code §§ 18.19.010, 18.19.020). But if these features transformed speech into conduct, the First Amendment would not protect legal advice (attorneys make use of authoritative references), education (teachers follow established practice standards), or advertising (marketing

professionals apply theories and techniques). Actually, the First Amendment offers at least some protection to all of these forms of expert speech. *See HLP*, 561 U.S. 1, 27 (legal advice); *Pac. Coast Horseshoeing Sch., Inc. v. Kirchmeyer*, 961 F.3d 1062, 1069 (9th Cir. 2020) (teaching); *Thompson v. W. States Med. Ctr.*, 535 U.S. 357, 366 (2002) (advertising).

C

Other circuits analyzing the issue have uniformly rejected our *Pickup* case. Considering a closely analogous challenge to a conversion therapy ban, the Eleventh Circuit held that the ‘conduct’ involved in talk therapy “consists—entirely—of words,” and that calling it non-speech conduct was mere “relabeling.” *Otto v. City of Boca Raton*, 981 F.3d 854, 865 (11th Cir. 2020). Further noting that “*NIFLA* directly criticized *Pickup*,” the Eleventh Circuit concluded that there was “not ... much question that, even if some type of professional speech might conceivably fall outside the First Amendment,” therapeutic speech did not. *Id.* at 867.

Even before *NIFLA*, other circuits had found *Pickup*’s analysis of the speech-content distinction both incoherent and foreclosed by Supreme Court precedent. “[I]t would be strange indeed,” the Third Circuit reasoned, if “the same words, spoken with the same intent, somehow become ‘conduct’ when the speaker is a licensed counselor” rather than a student—and in any case “the argument that verbal communications become ‘conduct’ when they are used to deliver professional services was rejected by *Humanitarian Law Project*.” *King v. Governor of New Jersey*, 767 F.3d 216, 228 (3d Cir. 2014). While the Third Circuit did ultimately uphold a conversion therapy ban, it did so only *after* applying intermediate scrutiny, and it had “serious

doubts that anything less than intermediate scrutiny would adequately protect the First Amendment interests inherent” in professional speech. *Id.* at 236. In any event, *King*’s holding that intermediate scrutiny applies did not survive *NIFLA*, and *King* now stands *only* for the proposition that therapeutic speech is entitled to some First Amendment protection.

In addition to these emphatic rejections, many circuits *including our own* have noticed that *NIFLA* rejected *Pickup*, including its version of the speech-content distinction. *EMW Women’s Surgical Ctr., P.S.C. v. Beshear*, 920 F.3d 421, 436 (6th Cir. 2019) (noting that *NIFLA* “did not adopt any of the ‘different rules’ applied in *Pickup*”); *Pac. Coast Horseshoeing*, 961 F.3d at 1068 (9th Cir.) (rejecting *Pickup*’s version of the speech-conduct distinction, and noting *Pickup*’s abrogation by *NIFLA*); *see also Cap. Associated Indus., Inc. v. Stein*, 922 F.3d 198, 207 (4th Cir. 2019) (noting in passing *Pickup*’s abrogation); *Vizaline, L.L.C. v. Tracy*, 949 F.3d 927, 932 (5th Cir. 2020) (same). By reaching the opposite conclusion, the panel here perpetuated a circuit split that many had thought resolved. This error should have been corrected through en banc rehearing.

III

Unrelated to its reliance on *Pickup*, the panel majority also erred in holding that a previously unknown tradition of regulation authorizes Washington’s conversion therapy ban. The majority purported to identify a new entry in the “long familiar” catalog of carve-outs such as “obscenity, defamation, fraud, incitement, and speech integral to criminal conduct.” *United States v. Stevens*, 559 U.S. 460, 468 (2010) (citations omitted). But the majority’s purported

evidence simply does not demonstrate a long tradition of regulating therapeutic speech, but only what everyone already knew, that the police power extends to regulating medical practice. That a law exercises the police power does not exempt it from First Amendment scrutiny.

A

The majority’s analysis radically underestimated both the burden of proof facing any purported discovery of a new tradition of regulation, and the narrowness with which any such tradition must be defined.

To start, the majority failed to grapple with the Supreme Court’s “especial[] reluctan[ce]” to recognize new traditional exceptions. *NIFLA*, 138 S. Ct. at 2372. In the dozen years since *Stevens*, the Supreme Court has never once found the requisite “persuasive evidence” of a new tradition. *Brown v. Ent. Merchants Ass’n*, 564 U.S. 786, 792 (2011) (no traditional exception for depictions of violence); see *NIFLA*, 138 S. Ct. at 2371 (nor for professional speech); *Williams-Yulee v. Fla. Bar*, 575 U.S. 433, 446 (2015) (nor for campaign finance).³ Circuit courts have been similarly reluctant, rejecting almost all purported new traditions—most often sub silentio, sometimes explicitly. *E.g.*, *IMDb.com Inc. v. Becerra*, 962 F.3d 1111, 1124 (9th Cir. 2020) (no traditional exception for biographical information); *Otto v. City of Boca Raton*, 41 F.4th 1271, 1274 (11th Cir. 2022) (Grant, J., concurring in denial of rehearing en banc) (nor for medical practitioner speech); see

³ Even when a new tradition would only reduce the level of scrutiny from strict to intermediate, the Court has required an “unbroken reagan” of regulation dating to the “late 1860s.” *City of Austin v. Reagan Nat’l Advert. of Austin, LLC*, 142 S. Ct. 1464, 1469 (2022).

also State v. Casillas, 952 N.W.2d 629, 637 (Minn. 2020) (nor for non-consensual transmittals of sexual images). And for good reason: a new tradition requires extensive historical evidence. *E.g.*, *NetChoice LLC v. Paxton*, 49 F.4th 439, 469-480 (5th Cir. 2022) (opinion of Oldham, J.) (surveying evidence for a tradition of common carrier regulations of the communications industry).

Further, the panel majority severely underestimates the narrowness with which any new regulatory tradition must be defined. It must be—not just “not too broad,” *Tingley*, 47 F.4th at 1080—but as narrow as the existing exceptions, whose narrowness the Supreme Court has repeatedly emphasized. *E.g.*, *United States v. Alvarez*, 567 U.S. 709, 718-19 (2012) (tradition does not recognize a broad exception for all false speech, but narrow exceptions for defamation, fraud, invasion of privacy, and the like); *New York Times Co. v. Sullivan*, 376 U.S. 254, 269 (1964) (a law cannot merely bear the “epithet” of a traditional regulatory category, it must fall into the category as “measured by standards that satisfy the First Amendment”). Following the Supreme Court’s lead, circuits have not allowed laws to evade means-end scrutiny through loose analogies to traditional categories. *E.g.*, *United States v. Anderson*, 759 F.3d 891, 894 (8th Cir. 2014) (child-pornography category limited to images of actual abuse); *Am. Meat Inst. v. U.S. Dep’t of Agric.*, 760 F.3d 18, 31 (D.C. Cir. 2014) (Kavanaugh, J., concurring) (required-disclosure category limited to disclosures preventing deception or ensuring health or safety).

In sum, a content-discriminatory law has two ways to survive a First Amendment challenge: it must either pass “rigorous” means-end scrutiny, or fit within a carefully “delimit[ed]” long-standing tradition. *Bennett v. Metro.*

Gov't of Nashville & Davidson Cnty. 977 F.3d 530, 553 (6th Cir. 2020) (Murphy, J., concurring in the judgment). Both routes require not one, but two showings: either the regulation must be *narrowly* tailored to serve a *compelling* interest, or it must belong to a *narrowly* delimited and *longstanding* tradition. The panel majority erred in concluding that S.B. 5722 could traverse the second route without clear showings of narrowness and longevity.

B

The panel majority ran afoul of the Supreme Court's requirement that regulatory traditions be defined narrowly. It defined its new tradition broadly, as including all "regulation governing the practice of those who provide health care within state borders," *Tingley*, 47 F.4th at 1080—a definition so broad as not even to be a tradition of regulating *speech*. To be sure, *certain subcategories* of speech related to medical practice may well be unprotected. The Supreme Court has acknowledged, for example, that professional malpractice torts "fall within the traditional purview of state regulation of professional conduct." *NIFLA*, 138 S. Ct. at 2373 (quoting *NAACP*, 371 U.S. at 438, and preempting the panel majority's argument that malpractice laws will be "endanger[ed]" absent a new tradition, *Tingley*, 47 F.4th at 1082). But a narrow exception for malpractice does not imply a broad exception for all speech related to medical practice, any more than the narrow exception for fraud implies a broad exception for all false speech, or for all speech inviting detrimental reliance. *See Alvarez*, 567 U.S. at 718; *cf. NIFLA*, 138 S. Ct. at 2373 (quoting *NAACP*, 371 U.S. at 439). Traditional exceptions to First Amendment scrutiny aren't defined at such a high level of generality—or, at least, shouldn't be.

Even setting aside the narrowness requirement, the panel majority's proposed tradition makes little sense on its own terms. That regulations of medical practice get rational basis review cannot on its own save a regulation of therapeutic speech from First Amendment scrutiny. After all, building regulations, too, get rational basis review. *Village of Euclid v. Ambler Realty Co.*, 272 U.S. 365 (1926). *Contra Tingley*, 47 F.4th at 1083 (suggesting that medicine and architecture differ in this regard). But a state cannot evade First Amendment scrutiny for signage regulations simply by pointing out that building regulation is within the police power, *cf. Reagan Nat'l Advert.*, 142 S. Ct. at 1473 (applying intermediate scrutiny to signage regulation), let alone evade scrutiny of restrictions on the speech of licensed architects by redescribing it as "building castles in air."

The panel majority's argument produces the absurd implication that any speech-burdening regulation which can be characterized as an exercise of the police power is exempt from First Amendment scrutiny.

C

Even construing the panel majority to intend a more narrowly defined tradition of regulating medical practitioner speech within the treatment context, there simply is no evidence of any such tradition. Though the panel majority cited various Supreme Court precedents, *none* involves such a regulation:

- *Dent v. West Virginia* upheld a medical licensing requirement against a substantive due process challenge. 129 U.S. 114 (1889). But the regulation did not burden speech. Although it did "prohibit[] 'swearing falsely to any question which may be propounded'" to a license applicant, *Tingley*, 47

F.4th at 1080 (citing *Dent*, 129 U.S. at 126) (cleaned up), the panel majority gained nothing from emphasizing this fact—fraud has always been recognized as a traditional regulatory category. See *Alvarez*, 567 U.S. at 718.

- *Hawker v. New York* upheld a law barring convicted felons from medical practice based on their lack of good character. 170 U.S. 189 (1898). More recent Supreme Court decisions establish that good character requirements in professional licensing are generally permissible—*unless* they burden speech, in which case they receive constitutional scrutiny. See *Konigsberg v. State Bar of Cal.*, 353 U.S. 252, 263 (1957).
- *Collins v. Texas* upheld application of a medical licensing law to an osteopath. 223 U.S. 288, 296 (1912). The Supreme Court found the application “intelligible” because the osteopath engaged in purportedly “scientific manipulation affecting the nerve centers,” *Collins*, 223 U.S. at 296—in other words, it did not regulate his speech, but his physical contact with patients.
- *Collins* also contains what the panel majority called a “long list of cases from state courts,” *Tingley*, 47 F.4th at 1080—really four Supreme Court cases appealed from state courts. Two upheld medical licensing laws, *Hawker*, 170 U.S. 189; *Meffert v. Packer*, 195 U.S. 625 (1904), while another upheld a vaccine mandate, *Jacobson v. Massachusetts*, 197 U.S. 11 (1905). The fourth case regulated speech, but not medical speech in particular; it targeted advertising not just of medical practices, but also of

“hotels, lodging houses, eating houses, [and] bath houses.” *Williams v. Arkansas*, 217 U.S. 79, 89 (1910). It is well-established that medical advertising enjoys some degree of First Amendment protection. *Thompson v. W. States Med. Ctr.*, 535 U.S. 357, 366 (2002).

- *Lambert v. Yellowley* upheld a Prohibition-era limitation on medical prescriptions of alcohol. 272 U.S. 581 (1926). Although prescriptions do involve words, they are also legally efficacious acts, and so can be regulated as conduct. *See Conant*, 309 F.3d at 634. And although this case does show that the practice of medicine has long been regulated despite good-faith disagreement about which regulations are desirable, *Tingley*, 47 F.4th at 1080-81, this fact is irrelevant. It shows only that medical regulations generally get rational basis review—not that medical regulations *burdening speech* receive no more scrutiny than other medical regulations.
- *Dobbs v. Jackson Women’s Health Organization* included an appendix cataloging nineteenth-century abortion laws, 142 S. Ct. 2228, 2285-2300 (2022), which the panel majority describes as “apply[ing] to health care professionals and impact[ing] their speech,” *Tingley*, 47 F.4th at 1082. But really, the laws in question only burdened speech “suggest[ing],” “advis[ing],” “direct[ing],” or otherwise incidental to the procuring of an abortion, itself a criminal act at the time. It has long been understood that speech which aids and abets criminal conduct is not protected speech. *See United States v. Freeman*, 761 F.2d 549, 551 (9th Cir. 1985).

A later section of the majority opinion includes additional citations, but these are even less relevant to the tradition-of-regulation analysis, being dated a century too late to support a *longstanding* constitutional tradition. *Tingley*, 47 F.4th at 1081-82 (citing a Washington statute enacted in 1984 and a 2007 law review article discussing recent caselaw). And in any event, the regulations they contain are easily cognizable under well-understood First Amendment categories such as fraud, informed consent, and aiding and abetting liability. In sum, the panel majority’s scattershot citations are not merely insufficient evidence—they are not even relevant evidence. They do not so much as give reason to suspect a long-standing tradition of regulating therapeutic speech.⁴

D

While there is no longstanding tradition of regulating therapeutic speech, there *is* a constitutional tradition relevant here—namely, that of protecting religious speech. Unfortunately, the panel did not consider it.

The Supreme Court has repeatedly emphasized that protections for religious speech are at the core of the First Amendment. *E.g.*, *Capitol Square Review & Advisory Bd. v. Pinette*, 515 U.S. 753, 760 (1995) (“[A] free-speech clause

⁴ Judge Rosenbaum’s dissent in *Otto*, which similarly argued for new tradition of regulation, cited only three pre-1970 cases not cited by the panel majority here—and they are equally unavailing. 41 F.4th at 1291-95. Two concern equal protection challenges to licensing law exemptions, *Crane v. Johnson*, 242 U.S. 339 (1917) (upholding prayer healer exemption); *Watson v. Maryland*, 218 U.S. 173 (1910) (upholding grandfather exemption), while the third involved medical advertising, *Semler v. Oregon State Bd. of Dental Examiners*, 294 U.S. 608 (1935). As already shown, neither type of law supports a broader tradition of regulating medical practitioner speech.

without religion would be Hamlet without the prince.”). As the very term “conversion therapy” suggests, the speech Washington’s law singles out for opprobrium is religious speech. *Cf. Church of the Lukumi Babalu Aye, Inc. v. City of Hialeah*, 508 U.S. 520, 534 (1993) (an ordinance’s “use of the words ‘sacrifice’ and ‘ritual’” indicates that it targeted religion). S.B. 5722’s carve-out for “[n]on-licensed counselors acting under the auspices of a religious [group]” implicitly acknowledges the constitutional issue, 2018 Wash. Sess. Laws, ch. 300, § 2, but it cannot save the law from constitutional challenge. Many licensed therapists take seriously the origins of “psychotherapy” in the religious “cure of souls.” Institute for Faith & Family Amicus Br. at 13-14 (quoting Thomas Szasz, *The Myth of Psychotherapy* 28 (1978)). Tingley is among them. “[H]is Christian views inform his work,” including his practice of conversion therapy, in which he speaks to his patients about “what he believes to be true,” such as that a person’s biological sex is “a gift of God’ that should not be changed.” *Tingley*, 47 F.4th at 1065, 1068. Tingley’s religious speech does not lose its constitutional protection simply because he is subject to a licensing requirement. *Cf. Fulton v. City of Philadelphia*, 141 S. Ct. 1868, 1884 (2021) (Alito, J., concurring) (arguing that traditional religious practices merit constitutional protection even when the state has imposed licensing requirements).

Yet the panel majority here entirely ignored the First Amendment’s special solicitude for religious speech. Instead, it commended Washington for concluding “that health care providers should not be able to treat a child by such means as telling him that he is ‘the abomination we had heard about in Sunday school’.” *Tingley*, 47 F.4th at 1083 (quoting a law review note quoting an op-ed). Far from

showing that conversion therapy bans are constitutionally innocuous, this passage in the panel majority opinion unwittingly reveals why First Amendment scrutiny is necessary.⁵

IV

The Supreme Court has already spoken: a legislature cannot evade First Amendment scrutiny simply by labeling therapeutic speech as conduct, and the First Amendment's protections continue to apply even when a state legislature exercises its traditional police power. Because the panel failed to apply binding Supreme Court precedent, I respectfully dissent from the court's decision not to rehear this case en banc.

⁵ This section of the panel majority, *Tingley*, 47 F.4th at 1083-84, contains more rhetoric than law. It cites only two binding authorities, one about coerced consent to police search of a vehicle, *Schneekloth v. Bustamonte*, 412 U.S. 218, 228 (1973), the other about the right to conduct one's own criminal defense, *Faretta v. California*, 422 U.S. 806, 834 (1975). It concludes: "We uphold Washington's law and reject Tingley's free speech challenge because the Washington law permissibly honors individual identity." *Tingley*, 47 F.4th at 1084. That a law burdens speech in order to "honor[] individual identity" does not, as far as I am aware, exempt it from First Amendment scrutiny.

BUMATAY, Circuit Judge, dissenting from the denial of rehearing en banc:

The issues at the heart of this case are profoundly personal. Many Americans and the State of Washington find conversion therapy—the practice of seeking to change a person’s sexual orientation or gender identity—deeply troubling, offensive, and harmful. They point to studies that show such therapy ineffective. Even worse, they claim that conversion therapy correlates with high rates of severe emotional and psychological trauma, including suicidal ideation. Under the appropriate level of judicial review, these concerns should not be ignored.

But we also cannot ignore that conversion therapy is often grounded in religious faith. According to plaintiff Brian Tingley, a therapist licensed by the State of Washington, his practice of conversion therapy is an outgrowth of his religious beliefs and his understanding of Christian teachings. Tingley treats his clients from the perspective of a shared faith, which he says is conducive to establishing trust. And as part of his therapeutic treatment, Tingley counsels his clients to live their lives in alignment with their religious beliefs and teachings.

To be sure, the relationship between the LGBT community and religion may be a complicated one. But as with any community, members of the LGBT community have different experiences with faith. According to one 2013 survey, 42% of LGBT adults identify as “Christian.” Forty-three percent consider religion to be important in their lives—including 20% who say it is “very important” to them. *A Survey of LGBT Americans*, Pew Research Center,

91–92, 96 (June 13, 2013).¹ A more recent study found that 46.7% of LGBT adults, or 5.3 million LGBT Americans, are religious. Kerith J. Conron et al., *Religiosity Among LGBT Adults in the US*, UCLA Williams Institute, 2, 5 (Oct. 2020).² Thus, for many who voluntarily seek conversion therapy, faith-based counseling may offer a unique path to healing and inner peace. Indeed, Tingley only works with clients who freely accept his faith-based approach.

Ordinarily, under traditional police powers, States have broad authority to regulate licensed professionals like Tingley. Under that authority, the State of Washington has banned the practice of conversion therapy on minors. *See* Wash. Rev. Code §§ 18.130.020(4), 18.130.080(27). The prohibition applies to all forms of the treatment, including voluntary, non-aversive, and non-physical therapy. *Id.*³ In other words, Washington outlaws pure talk therapy based on sincerely held religious principles. As a result, Tingley cannot discuss traditional Christian teachings on sexuality or gender identity with his minor clients, even if they seek that counseling. While States' regulatory authorities are

¹ Available at: https://www.pewresearch.org/social-trends/wp-content/uploads/sites/3/2013/06/SDT_LGBT-Americans_06-2013.pdf.

² Available at: <https://williamsinstitute.law.ucla.edu/wp-content/uploads/LGBT-Religiosity-Oct-2020.pdf>.

³ Washington notes that conversion therapy may encompass more pernicious practices, such as electric shock treatment or the use of nausea-inducing drugs. I have little doubt that a law prohibiting coercive, physical, or aversive treatments on minors would survive a constitutional challenge under any standard of review. But Washington's law proscribes a broad range of counseling, some of which would clearly be classified as voluntary, religious, and speech. Under Tingley's constitutional challenge, we must focus on the law's impact on these aspects of conversion therapy.

generally broad, they must give way to our Constitution.

And here, the First Amendment protects against government abridgment of the “freedom of speech.” U.S. Const. amend. I. No matter our feelings on the matter, the sweep of Washington’s law limits speech motivated by the teachings of several of the world’s major religions. Such laws necessarily trigger heightened levels of judicial review. After all, “religious and philosophical objections” to matters of sexuality and gender identity “are protected views and in some instances protected forms of expression.” *Masterpiece Cakeshop v. Colo. Civ. Rts. Comm’n*, 138 S. Ct. 1719, 1727 (2018). As Judge O’Scannlain writes, religious speech gains “special solicitude” under the First Amendment. *See also Capitol Square Rev. & Advisory Bd. v. Pinette*, 515 U.S. 753, 760 (1995). And those protections don’t dissipate merely because Tingley is a licensed therapist. In the free exercise context, the Court has recently remarked that the First Amendment protects “the ability of those who hold religious beliefs of all kinds to live out their faiths in daily life.” *Kennedy v. Bremerton Sch. Dist.*, 142 S. Ct. 2407, 2421 (2022). That principle applies equally when faith takes the form of speech.

Because the speech underpinning conversion therapy is overwhelmingly—if not exclusively—religious, we should have granted Tingley’s petition for en banc review to evaluate his Free Speech claim under a more exacting standard. It may well be the case that, even under heightened review, Washington’s interest in protecting minors would overcome Tingley’s Free Speech challenge. But our court plainly errs by subjecting the Washington law to mere rational-basis scrutiny. *See Tingley v. Ferguson*, 47 F.4th 1055, 1077–78 (9th Cir. 2022).

It is a “bedrock principle” of the First Amendment that the government cannot limit speech “simply because society finds the idea itself offensive or disagreeable.” *Texas v. Johnson*, 491 U.S. 397, 414 (1989). While I recognize that the speech here may be unpopular or even offensive to many Americans, it is in these cases that we must be most vigilant in adhering to constitutional principles. Those principles require a heightened review of Tingley’s Free Speech claim. It may be easier to dismiss this case under a deferential review to Washington’s law, but the Constitution commands otherwise.

I respectfully dissent from the denial of rehearing en banc.

PewResearchCenter

June 13, 2013

A Survey of LGBT Americans

Attitudes, Experiences and Values in Changing Times

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

FOR FURTHER INFORMATION, CONTACT

Pew Research Center
1615 L St., N.W., Suite 700
Washington, D.C. 20036

Media Inquiries:
202.419.4372
www.pewresearch.org

About the Pew Research Center

Pew Research Center is a nonpartisan fact tank that informs the public about the issues, attitudes and trends shaping America and the world. It conducts public opinion polling, demographic research, media content analysis and other empirical social science research. Pew Research does not take policy positions. It is a subsidiary of The Pew Charitable Trusts.

This report is part of a series, LGBT in Changing Times, that explores attitudes about sexual orientation and identity. The series is based on several new Pew Research surveys – one of lesbian, gay, bisexual and transgender (LGBT) adults in the U.S.; another of the American public as a whole; and another of publics in 39 countries. It will also include a new analysis of media coverage and the social media conversation about the same-sex marriage issue. Find all of the reports and related content online at: <http://pewresearch.org/lgbt>.

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

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A Survey of LGBT Americans

Attitudes, Experiences and Values in Changing Times

OVERVIEW

An overwhelming share of America’s lesbian, gay, bisexual and transgender adults (92%) say society has become more accepting of them in the past decade and an equal number expect it to grow even more accepting in the decade ahead. They attribute the changes to a variety of factors, from people knowing and interacting with someone who is LGBT, to advocacy on their behalf by high-profile public figures, to LGBT adults raising families.¹

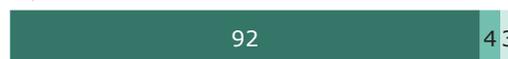
At the same time, however, a new nationally representative survey of 1,197 LGBT adults offers testimony to the many ways they feel they have been stigmatized by society. About four-in-ten (39%) say that at some point in their lives they were rejected by a family member or close friend because of their sexual orientation or gender identity; 30% say they have been physically attacked or threatened; 29% say they have been made to feel unwelcome in a place of worship; and 21% say they have been treated unfairly by an employer. About six-in-

The Arc of Social Acceptance

% of all LGBT adults saying

■ More accepting ■ No different ■ Less accepting

Compared with 10 years ago, society is now ... of people who are LGBT



10 years from now, society will be ... of people who are LGBT



Notes: Based on all LGBT (N=1,197). Those who didn't answer are not shown.

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LGBT/54,55

Perceptions of Discrimination

% saying this ... because of their sexual orientation or gender identity

	Happened in the past year	Happened, not in past year	NET Ever
Been subject to slurs or jokes	16	43	58
Been rejected by a friend or family member	6	33	39
Been threatened or physically attacked	4	26	30
Been made to feel unwelcome at a place of worship	6	23	29
Received poor service in a restaurant, hotel, place of business	5	18	23
Been treated unfairly by an employer	5	16	21

Notes: Based on all LGBT (N=1,197). "Net" was computed prior to rounding.

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LGBT/82a-f

¹ Throughout this report "LGBT" is used to refer to the lesbian, gay, bisexual and transgender population.

ten (58%) say they've been the target of slurs or jokes.

Also, just 56% say they have told their mother about their sexual orientation or gender identity, and 39% have told their father. Most who did tell a parent say that it was difficult, but relatively few say that it damaged their relationship.

The survey finds that 12 is the median age at which lesbian, gay and bisexual adults first felt they might be something other than heterosexual or straight. For those who say they now know for sure that they are lesbian, gay, bisexual or transgender, that realization came at a median age of 17.

Among those who have shared this information with a family member or close friend, 20 is the median age at which they first did so.

Gay men report having reached all of these coming out milestones somewhat earlier than do lesbians and bisexuals.

The survey was conducted April 11-29, 2013, and administered online, a survey mode that research indicates tends to produce more honest answers on a range of sensitive topics than do other less anonymous modes of survey-taking. For more details, see Chapter 1 and Appendix 1.

The survey finds that the LGBT population is distinctive in many ways beyond sexual orientation. Compared with the general public, Pew Research LGBT survey respondents are

Have You Told Your Parents?

% saying they have/have not told their ... about their sexual orientation or gender identity

	No	Yes	Not applicable
Mother	34	56	10
Father	39	39	21

Notes: Based on all LGBT (N=1,197). "Not applicable" includes respondents who said their mother/father was not a part of their life, died before they could tell her/him or some other reason. Those who didn't answer the questions are not shown.

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LGBT/44,45

The Coming Out Experience: When You Thought, Knew, Told

Median age at which gay men/lesbians/bisexuals say they ... they were or might be LGB



Notes: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479). Median ages are computed based on those who answered each question. Those who are still not sure they are LGBT, those who have not yet told someone and those who did not answer the questions are removed from the analysis of the relevant questions.

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LGBT/39,41,42

more liberal, more Democratic, less religious, less happy with their lives, and more satisfied with the general direction of the country. On average, they are younger than the general public. Their family incomes are lower, which may be related to their relative youth and the smaller size of their households. They are also more likely to perceive discrimination not just against themselves but also against other groups with a legacy of discrimination.

About the Survey

This report is based primarily on a Pew Research Center survey of the LGBT population conducted April 11-29, 2013, among a nationally representative sample of 1,197 self-identified lesbian, gay, bisexual and transgender adults 18 years of age or older. The sample comprised 398 gay men, 277 lesbians, 479 bisexuals and 43 transgender adults. The survey questionnaire was written by the Pew Research Center and administered by the GfK Group using KnowledgePanel, its nationally representative online research panel.

The online survey mode was chosen for this study, in part, because considerable research on sensitive issues (such as drug use, sexual behavior and even attendance at religious services) indicates that the online mode of survey administration is likely to elicit more honest answers from respondents on a range of topics.

The margin of sampling error for the full LGBT sample is plus or minus 4.1 percentage points at the 95% confidence level. For more details on the LGBT survey methodology, see Appendix 1.

In most cases the comparisons made between LGBT adults and the general public are taken from other Pew Research Center surveys.

Same-Sex Marriage

On the topic of same-sex marriage, not surprisingly, there is a large gap between the views of the general public and those of LGBT adults. Even though a record 51% of the public now favors allowing gays and lesbians to marry legally, up from 32% in 2003, that share is still far below the 93% of LGBT adults who favor same-sex marriage.

Despite nearly universal support for same-sex marriage among LGBT adults, a significant minority of that population—39%—say that the issue has drawn too much attention away from other issues that are important to people who are LGBT. However, 58% say it should be the top priority even if it takes attention away from other issues.

The survey finds that 16% of LGBT adults—mostly bisexuals with opposite-sex partners—are currently married, compared with about half the adults in the general public. Overall, a total of 60% of LGBT survey respondents are either married or say they would like to marry one day, compared with 76% of the general public.

Large majorities of LGBT adults and the general public agree that love, companionship and making a lifelong commitment are very important reasons to marry. However LGBT survey respondents are twice as likely as those in the general public to say that obtaining legal rights

and benefits is also a very important reason to marry (46% versus 23%). And the general public is more likely than LGBT respondents to say that having children is a very important reason to marry (49% versus 28%).

The LGBT Population and its Sub-Groups

Four-in-ten respondents to the Pew Research Center survey identify themselves as bisexual. Gay men are 36% of the sample, followed by lesbians (19%) and transgender adults (5%).² While these shares are consistent with findings from other surveys of the LGBT population, they should be treated with caution.³ There are many challenges in estimating the size and composition of the LGBT population, starting with the question of whether to use a definition based solely on self-identification (the approach taken in this report) or whether to also include measures of sexual attraction and sexual behavior.

Profile of 2013 LGBT Survey Respondents and U.S. Population

% among those ages 18 or older

	All U.S. adults	All LGBT	Lesbian	Gay	Bisexual
Men	49	50	-	100	27
Women	51	49	100	-	73
Age group					
18-29	22	30	31	21	38
30-49	35	39	28	44	39
50-64	25	23	32	28	14
65 and older	17	9	10	7	9
Race/Ethnicity					
White	66	66	70	62	67
Black	12	10	11	7	14
Hispanic	15	17	15	21	12
Other	7	7	4	10	7
Educational attainment					
High school or less	43	33	36	24	36
Some college	31	36	28	36	41
Bachelor's degree or more	26	32	36	40	23
Annual family income					
Less than \$30,000	28	39	39	30	48
\$30,000-\$74,999	35	39	41	42	36
\$75,000 or more	34	20	18	27	12

Notes: Some totals may not add to 100 due to rounding. Whites, blacks and others include only non-Hispanics; Hispanics are of any race.

Sources: Pew Research Center 2013 LGBT survey; Pew Research Center analysis of the 2011 American Community Survey (1% IPUMS)

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² Transgender is an umbrella term that describes people whose gender identity or gender expression differs from their birth sex, possibly but not necessarily as a result of surgery or hormone replacement therapy. Transgender people may also describe themselves as gay or lesbian. Because of the small sample size (n=43) of transgender respondents in this survey, it is not possible to generate statistically significant findings about the views of this subgroup. However, their survey responses are represented in findings about the full LGBT population.

³ For more information, see Gates, Gary (2011) "[How Many People Are Lesbian, Gay Bisexual and Transgender?](#)" The Williams Institute at UCLA School of Law (April).

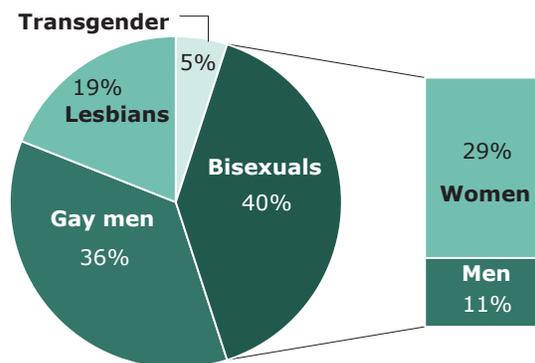
This report makes no attempt to estimate the share of the U.S. population that is LGBT. Other recent survey-based research reports have made estimates in the 3.5% to 5% range. However, all such estimates depend to some degree on the willingness of LGBT individuals to disclose their sexual orientation and gender identity, and research suggests that not everyone in this population is ready or willing to do so. (See Appendix 1 for a discussion of these and other methodological issues).

The table on the previous page provides a look at key demographic characteristics of the full Pew Research LGBT survey sample and its three largest sub-groups—bisexuals, gay men and lesbians. It shows, among other things, that bisexuals are younger, have lower family incomes and are less likely to be college graduates than gay men and lesbians. The relative youth of bisexuals likely explains some of their lower levels of income and education.

The survey also finds that bisexuals differ from gay men and lesbians on a range of attitudes and experiences related to their sexual orientation. For example, while 77% of gay men and 71% of lesbians say most or all of the important people in their lives know of their sexual orientation, just 28% of bisexuals say the same. Bisexual women are more likely to say this than bisexual men (33% vs. 12%). Likewise, about half of gay men and lesbians say their sexual orientation is extremely or very important to their overall identity, compared with just two-in-ten bisexual men and women.

The LGBT Population

% of Pew Research sample of LGBT adults who describe themselves as ...

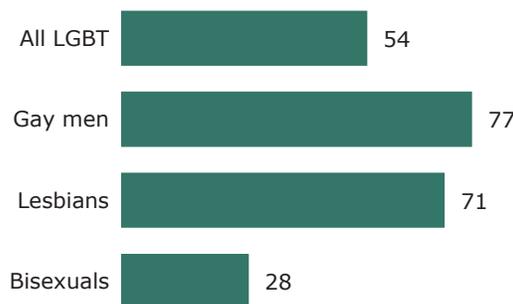


Notes: Based on all LGBT (N=1,197). Some transgender adults also describe themselves as gay or lesbian. Those respondents were asked to choose which identity they preferred to use for the purposes of the survey.

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How Many People Know?

% saying all or most of the important people in their life are aware that they are LGBT



Note: Based on all LGBT (N=1,197).

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LGBT/49

Gays and lesbians are also more likely than bisexuals to say their sexual orientation is a positive factor in their lives, though across all three subgroups, many say it is neither positive nor negative. Only a small fraction of all groups describe their sexual orientation or gender identity as a negative factor.

Roughly three-quarters of bisexual respondents to the Pew Research survey are women. By contrast, gay men outnumber lesbians by about two-to-one among survey respondents. Bisexuals are far more likely than either gay men or lesbians to be married, in part because a large majority of those in committed relationships have partners of the opposite sex and thus are able to marry legally. Also, two-thirds of bisexuals say they either already have or want children, compared with about half of lesbians and three-in-ten gay men.

Across the LGBT population, more say bisexual women and lesbians are accepted by society than say this about gay men, bisexual men or transgender people. One-in-four respondents say there is a lot of social acceptance of lesbians, while just 15% say the same about gay men. Similarly, there is more perceived acceptance of bisexual women (33% a lot) than of bisexual men (8%). Transgender adults are viewed as less accepted by society than other LGBT groups: only 3% of survey respondents say there is a lot of acceptance of this group.

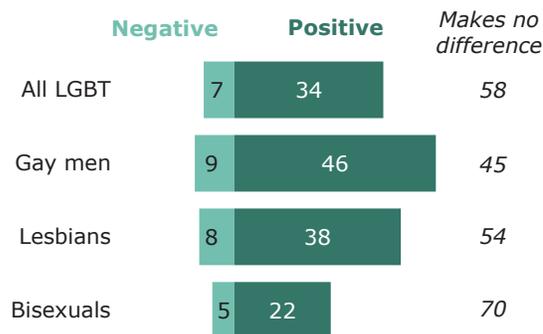
Social Acceptance and the Public's Perspective

Even though most LGBT adults say there has been significant progress toward social acceptance, relatively few (19%) say there is a lot of social acceptance for the LGBT population today. A majority (59%) says there is some, and 21% say there is little or no acceptance today.

Surveys of the general public show that societal acceptance is on the rise. More Americans now say they favor same-sex marriage and fewer say homosexuality should be discouraged, compared with a decade ago. These changing attitudes may be due in part to the fact that a

Few Say Being LGBT Is a Negative Factor in Their Life

% saying their sexual orientation/gender identity is mainly something positive/negative in their life today



Notes: Based on all LGBT (N=1,197). Those who didn't answer are not shown.

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LGBT/32

cited in *Tingley v. Ferguson*
 No. 21-35815 archived January 17, 2023

growing share of all adults say they personally know someone who is gay or lesbian—87% today, up from 61% in 1993.

A new [Pew Research Center analysis](#) shows that among the general public, knowing someone who is gay or lesbian is linked with greater acceptance of homosexuality and support for same-sex marriage.

LGBT adults themselves recognize the value of these personal interactions; 70% say people knowing someone who is LGBT helps a lot in terms of making society more accepting of the LGBT population.

Still, a significant share of the public believes that homosexuality should be discouraged and that same-sex marriage should not be legal. Much of this resistance is rooted in deeply held religious attitudes, such as the belief that engaging in homosexual behavior is a sin.

And the public is conflicted about how the rising share of gays and lesbians raising children is affecting society. Only 21% of all adults say this trend is a good thing for society, 35% say this is a bad thing for society, and 41% say it doesn't make much difference. The share saying this is a bad thing has fallen significantly in recent years (from 50% in 2007).

Views of the General Public

The public is divided on same-sex marriage ...

	Oppose	Favor	DK/ Ref
Do you favor/oppose allowing gays and lesbians to marry legally?	42	51	8

... and on adoption

	Bad thing	Good thing	No diff.
Do you think more gay and lesbian couples raising children is a good/bad thing for American society?	35	21	41

Source: Pew Research Center for the People & the Press, May 1-5, 2013 poll and Pew Forum on Religion & Public Life, March 21-April 8, 2013 poll

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The Coming Out Process

In the context of limited but growing acceptance of the LGBT population, many LGBT adults have struggled with how and when to tell others about their sexual orientation. About six-in-ten (59%) have told one or both of their parents, and a majority say most of the people who are important to them know about this aspect of their life.

Most of those who have told their parents say this process wasn't easy. Some 59% of those who have told their mother about their sexual orientation or gender identity and 65% who have told their father say it was difficult to share this information. However, of those who have told their mothers, the vast majority say it either made the relationship stronger (39%) or didn't change

the relationship (46%). A similar-sized majority says telling their father about their sexual orientation or gender identity didn't hurt their relationship.

Age, Gender and Race

The survey finds that the attitudes and experiences of younger adults into the LGBT population differ in a variety of ways from those of older adults, perhaps a reflection of the more accepting social milieu in which younger adults have come of age.

For example, younger gay men and lesbians are more likely to have disclosed their sexual orientation somewhat earlier in life than have their older counterparts. Some of this difference may be attributable to changing social norms, but some is attributable to the fact that the experiences of young adults who have not yet identified as being gay or lesbian but will do so later in life cannot be captured in this survey.

As for gender patterns, the survey finds that lesbians are more likely than gay men to be in a committed relationship (66% versus 40%); likewise, bisexual women are much more likely than bisexual men to be in one of these relationships (68% versus 40%). In addition women, whether lesbian or bisexual, are significantly more likely than men to either already have children or to say they want to have children one day.

Among survey respondents, whites are more likely than non-whites to say society is a lot more accepting of LGBT adults now than it was a decade ago (58% vs. 42%) and, by a similar margin, are more optimistic about future levels of acceptance.⁴ Non-whites are more likely than whites to say being LGBT is extremely or very important to their overall identity (44% versus 34%) and more likely as well to say there is a conflict between their religion and their sexual orientation (37% versus 20%).

⁴ For this analysis, "whites" include non-Hispanic whites only; "non-whites" include other racial groups and all Hispanics (regardless of their race). Due to small sample sizes, it is not possible to disaggregate the non-white groups.

Views of Issues, Leaders, Institutions

On the eve of a ruling expected later this month by the U.S. Supreme Court on two same-sex marriage cases, 58% of LGBT adults say they have a favorable view of the court and 40% view it unfavorably; these assessments are similar to those held by the general public.

While the same-sex marriage issue has dominated news coverage of the LGBT population in recent years, it is only one of several top priority issues identified by survey respondents. Other top rank issues include employment rights, HIV and AIDS prevention and treatment, and adoption rights.

When asked in an open-ended question to name the national public figures most responsible for advancing LGBT rights, President Barack Obama, who announced last year that he had changed his mind and supports gay marriage, tops the list along with comedian and talk show host Ellen DeGeneres, who came out as a lesbian in 1997 and has been a leading advocate for the LGBT population ever since then. Some 23% of respondents named Obama and 18% named DeGeneres. No one else was named by more than 3% of survey respondents.

Equal Employment, Marriage Among Top Priorities

% of LGBT respondents saying each policy issue should be a "top priority"



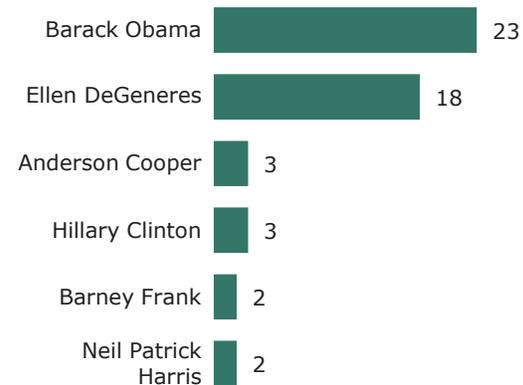
Note: Based on all LGBT (N=1,197).

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LGBT/80a-g

Important Public Figures in Advancing LGBT Rights

% naming



Note: Based on all LGBT (N=1,197).

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LGBT/64

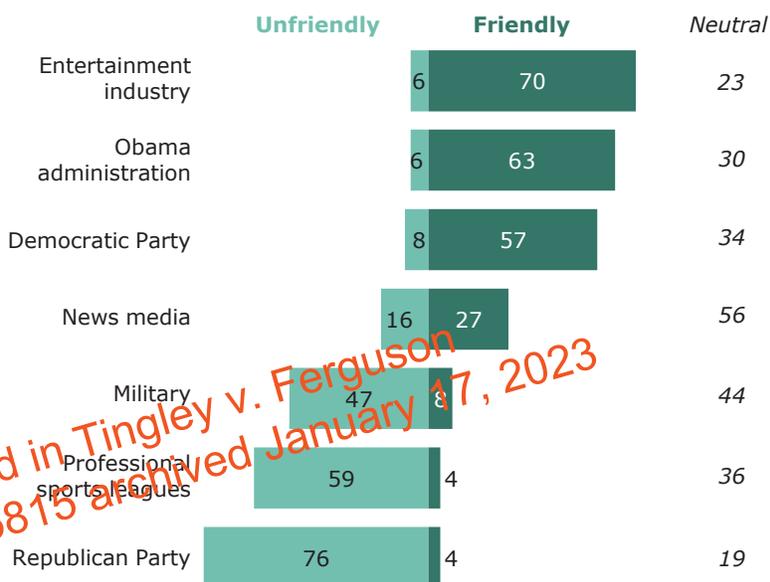
For the most part LGBT adults are in broad agreement on which institutions they consider friendly to people who are lesbian, gay, bisexual and transgender. Seven-in-ten describe the entertainment industry as friendly, 63% say the same about the Obama administration, and 57% view the Democratic Party as friendly. By contrast, just 4% say the same about the Republican Party (compared with 76% who say it is unfriendly); 8% about the military (47% unfriendly) and 4% about professional sports leagues (59% unfriendly). LGBT adults have mixed views about the news media, with 27% saying it is friendly, 56% neutral and 16% unfriendly.

LGBT survey respondents are far more Democratic than the general public—about eight-in-ten (79%) are Democrats or lean to the Democratic Party, compared with 49% of the

general public. And they offer opinions on a range of public policy issues that are in sync with the Democratic and liberal tilt to their partisanship and ideology. For example, they are more likely than the general public to say they support a bigger government that provides more services (56% versus 40%); they are more supportive of gun control (64% versus 50%) and they are more likely to say immigrants strengthen the country (62% versus 49%).

Images of Parties, Institutions

% saying each is generally ... toward people who are lesbian, gay, bisexual and transgender



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/56a-g

Self and Country

LGBT adults and the general public are also notably different in the ways they evaluate their personal happiness and the overall direction of the country.

In the case of happiness, just 18% of LGBT adults describe themselves as “very happy,” compared with 30% of adults in the general public who say the same. Gay men, lesbians and bisexuals are roughly equal in their expressed level of happiness.

When it comes to evaluations of the direction of the nation, the pattern reverses, with LGBT adults more inclined than the general public (55% versus 32%) to say the country is headed in the right direction. Opinions on this question are strongly associated with partisanship.

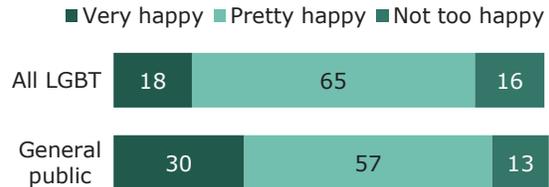
Religion

Religion is a difficult terrain for many LGBT adults. Lopsided majorities describe the Muslim religion (84%), the Mormon Church (83%), the Catholic Church (79%) and evangelical churches (73%) as unfriendly toward people who are LGBT. They have more mixed views of the Jewish religion and mainline Protestant churches, with fewer than half of LGBT adults describing those religions as unfriendly, one-in-ten describing each of them as friendly and the rest saying they are neutral.

The survey finds that LGBT adults are less religious than the general public. Roughly half (48%) say they have no religious affiliation, compared with 20% of the public at large. Of those LGBT adults who are religiously affiliated, one-third say there is a conflict between their religious beliefs and their sexual orientation or gender identity. And among all LGBT adults, about three-in-ten (29%) say they have been made to feel unwelcome in a place of worship.

Evaluating Self and Country

% saying they are ...



% saying they think things in the nation are generally headed in the ...



Notes: Based on all LGBT (n=1,797). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press 2013 polls.

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LGBT/1,2

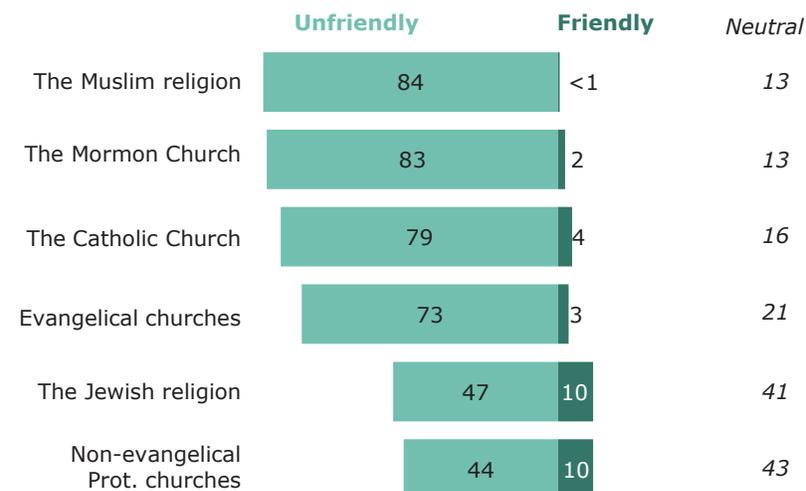
No. 21-35815 archived January 17, 2023
cited in Tingley v. Ferguson

Pew Research surveys of the

general public show that while societal views about homosexuality have shifted dramatically over the past decade, highly religious Americans remain more likely than others to believe that homosexuality should be discouraged rather than accepted by society. And among those who attend religious services weekly or more frequently, fully two-thirds say that homosexuality conflicts with their religious beliefs (with 50% saying there is a great deal of conflict). In addition, religious commitment is strongly correlated with opposition to same-sex marriage.

Most Religious Groups Seen as Unfriendly

% saying each is generally ... toward lesbian, gay, bisexual and transgender people



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/66a-f

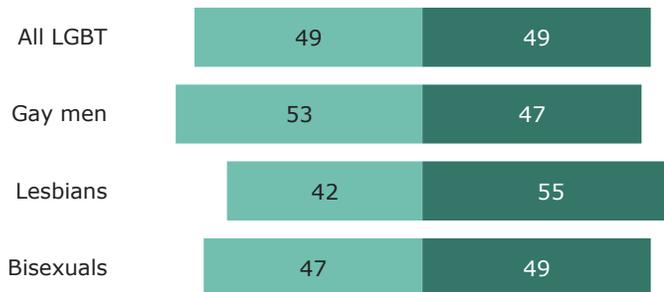
Community Identity and Engagement

As LGBT adults become more accepted by society, the survey finds different points of view about how fully they should seek to become integrated into the broader culture. About half of survey respondents (49%) say the best way to achieve equality is to become a part of mainstream culture and institutions such as

What's the Best Way to Pursue Equality?

% saying ...

- LGBT people should be able to achieve equality while maintaining a distinct culture and way of life
- The best way to achieve equality is to become part of mainstream culture and institutions like marriage



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

PEW RESEARCH CENTER

LGBT/102b

marriage, but an equal share say LGBT adults should be able to achieve equality while still maintaining their own distinct culture and way of life.

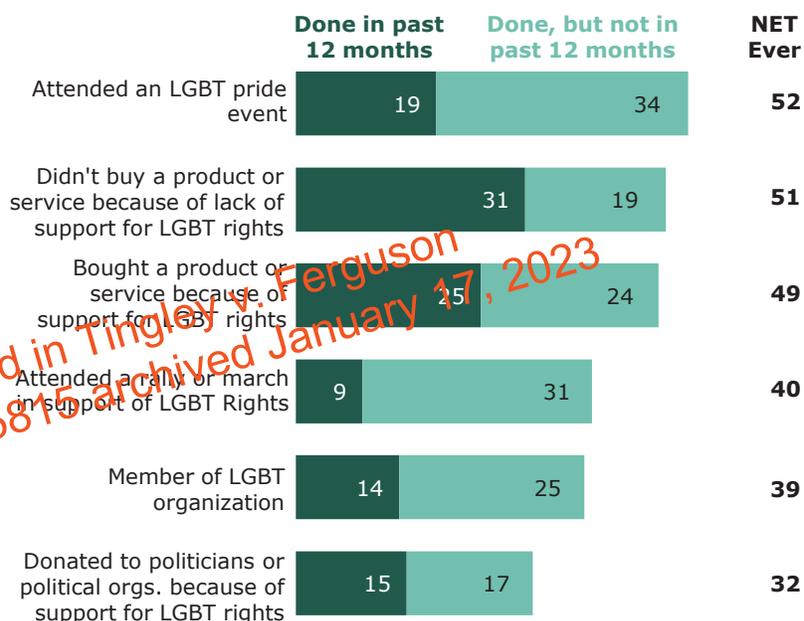
Likewise, there are divisions between those who say it is important to maintain places like LGBT neighborhoods and bars (56%) and those who feel these venues will become less important over time (41%). Gay men are most likely of any of the LGBT subgroups to say that these distinctive venues should be maintained (68%).

When it comes to community engagement, gay men and lesbians are more involved than bisexuals in a variety of LGBT-specific activities, such as attending a gay pride event or being a member of an LGBT organization.

Overall, many LGBT adults say they have used their economic power in support or opposition to certain products or companies. About half (51%) say they have not bought a product or service because the company that provides it is not supportive of LGBT rights. A similar share (49%) say they have specifically bought a product or service because the company is supportive of LGBT rights.

LGBT Community Engagement

% saying they have done each



Notes: Based on all LGBT (N=1,197). Figures may not add to net totals because of rounding.

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LGBT/83a-f

Some 52% have attended an LGBT pride event, and 40% have attended a rally or march in support of LGBT rights. About four-in-ten (39%) say they belong to an LGBT organization and roughly three-in-ten (31%) have donated money to politicians who support their rights.

LGBT Adults Online

LGBT adults are heavy users of social networking sites, with 80% of survey respondents saying they have used a site such as Facebook or Twitter. This compares with 58% of the general public (and 68% of all internet users), a gap largely attributable to the fact that as a group LGBT adults are younger than the general public, and young adults are much more likely than older adults to use social networking sites. When young LGBT adults are compared with all young adults, the share using these sites is almost identical (89% of LGBT adults ages 18 to 29 vs. 90% of all adults ages 18 to 29).

There are big differences across LGBT groups in how they use social networking sites. Among all LGBT adults, 55% say they have met new LGBT friends online or through a social networking site. Gay men are the most likely to say they have done this (69%). By contrast, about half of lesbians (47%) and bisexuals (49%) say they have met a new LGBT friend online.

About four-in-ten LGBT adults (43%) have revealed their sexual orientation or gender identity on a social networking site. While roughly half of gay men and lesbians have come out on a social network, only about one-third (34%) of bisexuals say they have done this.

Just 16% say they regularly discuss LGBT issues online; 83% say they do not do this.

Online Behaviors

% of all LGBT adults

Ever use social networking site?



Ever met new LGBT friends online?



Ever revealed sexual orientation/gender identity on social networking site?



Regularly discuss LGBT issues online?



Notes: Based on all LGBT (N=1,197). Those who did not answer not shown.

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LGBT/SNS,84,85,85a

A Note on Transgender Respondents

Transgender is an umbrella term that groups together a variety of people whose gender identity or gender expression differs from their birth sex. Some identify as female-to-male, others as male-to-female. Others may call themselves gender non-conforming, reflecting an identity that differs from social expectations about gender based on birth sex. Some may call themselves genderqueer, reflecting an identity that may be neither male nor female. And others may use the term transsexual to describe their identity. A transgender identity is not dependent upon medical procedures. While some transgender individuals may choose to alter their bodies through surgery or hormonal therapy, many transgender people choose not to do so.

People who are transgender may also describe themselves as heterosexual, gay, lesbian, or bisexual. In the Pew Research Center survey, respondents were asked whether they considered themselves to be transgender in a separate series of questions from the question about whether they considered themselves to be lesbian, gay, bisexual, or heterosexual (see Appendix 1 for more details).

The Pew Research survey finds that 5% of LGBT respondents identify primarily as transgender; this is roughly consistent with other estimates of the proportion of the LGBT population that is transgender. Although there is limited data on the size of the transgender population, it is estimated that 0.3% of all American adults are transgender (Gates 2011).

Because of the small number of transgender respondents in this survey (n=43), it is not possible to generate statistically significant findings about the views of this subgroup. However, their survey responses are represented in the findings about the full LGBT population throughout the survey.

The responses to both open- and closed-ended questions do allow for a few general findings. For example, among transgender respondents to this survey, most say they first felt their gender was different from their birth sex before puberty. For many, being transgender is a core part of their overall identity, even if they may not widely share this with many people in their lives.

And just as gay men, lesbians, and bisexuals perceive less commonality with transgender people than with each other, transgender adults may appear not to perceive a great deal of commonality with lesbians, gay men, and bisexuals. In particular, issues like same-sex

marriage may be viewed as less important by this group, and transgender adults appear to be less involved in the LGBT community than are other sub-groups.

Here are some of the voices of transgender adults in the survey:

Voices: Transgender Survey Respondents

On Gender Identity

"It finally feels comfortable to be in my own body and head—I can be who I am, finally."

–**Transgender adult, age 24**

"I have suffered most of my life in the wrong gender. Now I feel more at home in the world, though I must admit, not completely. There is still plenty of phobic feeling."

–**Transgender adult, age 77**

"Though I have not transitioned fully, being born as male but viewing things from a female perspective gives me a perspective from both vantage points. I am very empathetic because of my circumstance."

–**Transgender adult, age 56**

"I wish I could have identified solely as male. Identifying as another gender is not easy."

–**Transgender adult, age 49**

On Telling People

"Times were different for in-between kids born in the 30's. We mostly tried to conform and simply lived two lives at once. The stress caused a very high suicide rate and a higher rate of alcohol addiction (somehow I was spared both.)"

–**Transgender adult, age 77**

"It's been hard and very cleansing at the same time. The hardest part is telling old friends because they've known you for so long as your born gender. But most people are willing to change for you if they care enough."

–**Transgender adult, age 27**

"I have only told close members of my family and only a handful of friends. I don't think that it is important to shout it out from the rooftops, especially in my profession."

–**Transgender adult, age 38**

"This process is difficult. Most people know me one way and to talk to them about a different side of me can be disconcerting. I have not told most people because of my standing in the community and my job, which could be in jeopardy."

–**Transgender adult, age 44**

"Some of my family still refers to me as "she" but when we go out they catch themselves because of how I look, they sound foolish to strangers :). When it's a bunch of family or old friends, they usually don't assign me a gender they say my name. But I don't get too bothered by it, they are family and well, that's a huge thing to have to change in your mind. For the ones that do it out of disrespect, I just talk to them one on one and ask for them to do better."

–**Transgender adult, age 29**

LGBT/32a,50

Notes on Terminology

Unless otherwise noted, all references to whites, blacks and others are to the non-Hispanic components of those populations. Hispanics can be of any race. Non-whites refers to people whose race is not white (e.g. black, Asian, etc.) or to Hispanics regardless of their race.

Throughout this report, the acronym “LGBT” is used to refer to the lesbian, gay, bisexual and transgender population. The phrases “LGBT adults,” “LGBT individuals,” “LGBT people” and “LGBT respondents” are used interchangeably throughout this report as are the phrases “LGBT population” and “LGBT community.”

In the survey instrument, when LGBT adults were asked about their identity, gays, lesbians and bisexuals were asked about their sexual orientation while transgender respondents were asked about their gender identity. This protocol is also used in the report when reporting LGBT adults’ views of their identity.

References to the political party identification of respondents include those who identify with a political party or lean towards a specific political party. Those identified as independents do not lean towards either the Democratic Party or the Republican Party.

Acknowledgments

Many Pew Research Center staff members contributed to this research project. Paul Taylor oversaw the project and served as lead editor of the report. Kim Parker, Jocelyn Kiley and Mark Hugo Lopez took the lead in the development of the LGBT survey instrument. Scott Keeter managed development of the survey’s methodological strategy.

The report’s overview was written by Taylor. Chapter 1 of the report was written by D’Vera Cohn and Gretchen Livingston. Parker wrote chapters 2 and 3. Chapter 4 was written by Eileen Patten. Chapter 5 was written by Kiley and Patten. Cary Funk and Rich Morin wrote Chapter 6 of the report. Kiley wrote Chapter 7. Keeter wrote the report’s methodology appendix. Lopez, Patten, Kiley, Sara Goo, Adam Nekola and Meredith Dost curated quotes for the “voices” features and online interactive. The report was number checked by Anna Brown, Danielle Cuddington, Matthew Frei, Seth Motel, Patten, Rob Suls, Alec Tyson and Wendy Wang. Noble Kuriakose and Besheer Mohamed provided data analysis for the report’s demographic chapter. The report was copy-edited by Marcia Kramer of Kramer Editing Services and Molly Rohal.

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The Pew Research Center conducted a focus group discussion on March 26, 2013 in Washington, D.C. to help inform the survey questionnaire's development. The focus group was moderated by Lopez and was composed of 12 individuals ages 18 and older. Participants were told that what they said might be quoted in the report or other products from the Pew Research Center, but that they would not be identified by name.

Roadmap to the Report

Chapter 1, *Demographic Portrait and Research Challenges*, examines the demographic profile of lesbian, gay, bisexual and transgender adults surveyed by the Pew Research Center and other prominent research organizations. It also includes data on same-sex couples from the U.S. Census Bureau. In addition, this chapter discusses the challenges involved in surveying this population and making estimates about its size and characteristics.

Chapter 2, *Social Acceptance*, looks at societal views of the LGBT population from the perspective of LGBT adults themselves. It also chronicles the ways in which LGBT adults have

experienced discrimination in their own lives and looks at the extent to which they believe major institutions in this country are accepting of them.

Chapter 3, *The Coming Out Experience*, chronicles the journey LGBT adults have been on in realizing their sexual orientation or gender identity and sharing that information with family and friends. It also looks at where LGBT adults live, how many of their friends are LGBT and whether they are open about their LGBT identity at work. This chapter includes a brief section on online habits and behaviors.

Chapter 4, *Marriage and Parenting*, looks at LGBT adults' attitudes toward same-sex marriage and also their experiences in the realm of family life. It examines their relationship status and their desire to marry and have children—detailing the key differences across LGBT groups and between LGBT adults and the general public.

Chapter 5, *Identity and Community*, explores how LGBT adults view their sexual orientation or gender identity in the context of their overall identity. It looks at the extent to which this aspect of their lives is central to who they are, as well as how much they feel they have in common with other LGBT adults. It also looks at the extent to which LGBT adults are engaged in the broader LGBT community and how they view the balance between maintaining a distinct LGBT culture and becoming part of the American mainstream.

Chapter 6, *Religion*, details the religious affiliation, beliefs and practices of LGBT adults and compares them with those of the general public. It also looks at whether LGBT adults feel their religious beliefs are in conflict with their sexual orientation or gender identity, and how they feel they are perceived by various religious groups and institutions.

Chapter 7, *Partisanship, Policy Views, Values*, looks at the party affiliation of LGBT adults and their views of Barack Obama and of the Democratic and Republican parties. It also includes LGBT views on key policy issues, such as immigration and gun control, and compares them with those of the general public. And it also looks at how LGBT adults prioritize LGBT-related policy issues beyond same-sex marriage.

Following the survey chapters is a detailed survey methodology statement. This includes descriptions of the sampling frame, questionnaire development and weighting procedures for the LGBT survey. It also has a demographic profile of the Pew Research LGBT survey respondents with details on specific LGBT groups.

Interspersed throughout the report are *Voices of LGBT adults*. These are quotes from open-ended questions included in the survey and are meant to personalize the aggregate findings and add richness and nuance. Individual respondents are identified only by their age, gender and sexual orientation or gender identity. Additional quotes from LGBT respondents are available in an [interactive feature](#) on the Pew Research Center website.

cited in *Tingley v. Ferguson*
No. 21-35815 archived January 17, 2023

CHAPTER 1: DEMOGRAPHIC PORTRAIT AND RESEARCH CHALLENGES

This section examines the demographic profile of lesbian, gay, bisexual and transgender adults surveyed by the Pew Research Center and other prominent research organizations. It also discusses the challenges involved in collecting data on the size and characteristics of a population that can be defined several different ways and whose members may be reluctant to disclose their sexual orientation and gender identity in a survey interview or questionnaire because of perceived stigma.

As shown in the table below, different surveys yield broad similarities but also some notable differences in the characteristics, geographic location and political affiliation of this population. As explained later in this section, both the means of determining sexual orientation and gender identity and the mode of questionnaire administration can significantly affect results and may explain the variances. No single set of findings should be deemed authoritative; all should be taken as estimates.

Demographic Profiles of Recent LGBT Survey Samples and the Adult Population of the United States

% among those ages 18 or older

	LGBT Respondents			U.S. Population
	Pew Research/ GfK Knowledge Panel 2013	Gallup Daily Tracking Survey 2012	General Social Survey 2008, 2010, 2012	American Community Survey 2011
Men	50	48	41	49
Women	49	52	59	51
Age group				
18-29	30	37	36	22
30-49	39	32	44	35
50-64	23	20	16	25
65 or older	9	10	3	17
Race/Ethnicity				
White	66	67	66	66
Black	10	15	14	12
Hispanic	17	14	16	15
Other	7	4	4	7
Educational attainment				
High school or less	33	40	31	43
Some college	36	32	30	31
Bachelor's degree or more	32	27	39	26

Cont. on next page

Demographic Profiles of Recent LGBT Survey Samples and the Adult Population of the United States (Cont.)

% among those ages 18 or older

	LGBT Respondents			U.S. Population
	Pew Research/ GfK Knowledge Panel 2013	Gallup Daily Tracking Survey 2012	General Social Survey 2008, 2010, 2012	American Community Survey 2011
Annual family income				
Less than \$30,000	39	---	39	28
\$30,000-\$74,999	39	---	32	35
\$75,000 or more	20	---	25	34
Annual household income				
Less than \$36,000	---	45	---	---
\$36,000-\$89,999	---	31	---	---
\$90,000 or more	---	16	---	---
Region of residence				
Northeast	20	19	14	18
Midwest	20	22	23	22
South	34	34	38	37
West	27	25	24	23
Party identification				
Republican	8	11	5	24*
Democrat	56	42	44	32*
Independent/other	36	47	51	44*
Sample size	1,091	6,004	188	2,436,714

Notes: Whites, blacks and others include only non-Hispanics; Hispanics are of any race. The GSS includes respondents who self-identify as gay, lesbian or bisexual only. Family income includes income from non-family households; "Independent/other" party affiliation includes independents, those who lean toward Democrat or Republican, but don't identify fully with either one of those parties, and those who did not supply an answer. Some totals may not add to 100% due to rounding and the exclusion of "Don't know" and "Refused" responses.

Sources: Pew Research Center 2013 LGBT survey; Gallup Daily Tracking Survey June-December 2012; Gallup data regarding race/ethnicity are derived from June-August 2012 Daily Tracking Survey, n=2,669; Pew Research Center analysis of the 2008, 2010 and 2012 General Social Survey and the 2011 American Community Survey (1% IPUMS); *U.S. population numbers for party identification are from Pew Research Center for the People & the Press 2013 aggregated polls (N=6,011)

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Comparing Survey Respondent Demographics

Results from the 2013 Pew Research Center LGBT survey, as well as the Gallup 2012 and General Social Surveys (GSS), all indicate that LGBT respondents are generally younger than the overall adult population. The Pew Research survey suggests that they have more education than the total adult population. And all three survey sources indicate that they have lower family or household incomes (which is likely due, in part, to their younger ages and the fact that fewer live in family households, which tend to have higher incomes than other

households). The LGBT respondents and the overall adult population share fairly similar profiles in terms of gender composition, race or ethnicity, and region of residence.

Among respondents to the Pew Research Center LGBT survey, 30% are ages 18 to 29, higher than the 22% share of this age group among all adults, according to the Census Bureau's 2011 American Community Survey. In the 2012 Gallup LGBT survey sample, extracted from the Gallup daily tracking poll in 2012, 37% of respondents are ages 18 to 29.

In terms of educational attainment, 32% of Pew Research LGBT respondents have a bachelor's degree or more, compared with 26% of the U.S. adult population and 27% of Gallup LGBT respondents. Among Pew Research LGBT respondents, a third (33%) have a high school education or less, compared with 43% of the adult population and 40% of Gallup LGBT respondents.

In financial terms, 39% of LGBT respondents have annual family incomes of less than \$30,000, compared with just 28% of adults overall. (Gallup respondents were asked about monthly income, and the offered categories do not permit direct comparison with Pew Research data or other sources.)

Data from the General Social Survey (GSS) are also shown in the table. The GSS is a biennial survey conducted by the National Opinion Research Center (NORC). The survey includes a question asking whether a respondent identifies as gay, lesbian, homosexual, bisexual, straight or heterosexual, and the majority of responses are collected via in-person interviews.

Challenges in Studying the LGBT Population

In the Pew Research Center survey, sexuality and gender identity are based upon self-identity. Respondents are asked whether they consider themselves to be heterosexual, gay, lesbian or bisexual; in a separate question, they are asked whether they consider themselves to be transgender. In some other studies, researchers categorize respondents' sexuality based upon whether they report ever being attracted to same-sex or opposite-sex persons.

Another means of categorizing sexuality is based upon behavior—whether, for example, a respondent ever had sexual relations with a same-sex person and/or an opposite-sex person. Adding a layer of complexity to this method is the time dimension. Researchers might choose to classify an individual based on a single sexual relationship many years ago, based only on a pattern of recent sexual activity or based on something in between ([Gates 2012](#)).

These different approaches yield different results. A 2011 review of various survey findings indicated that while an estimated 3.5% of respondents self-identified as gay, lesbian or bisexual, 8.2% reported having engaged in same-sex behaviors, and 11% of respondents (ages 18 to 44) reported at least some level of attraction to people of the same sex ([Gates 2011](#)).

A related issue is the possible unwillingness of some LGBT individuals to reveal their status in a survey interview. Given that there are mixed public attitudes about less common forms of sexual orientation and gender identity, respondents may worry about the consequences of disclosing their LGBT status. Consequently, surveys may understate the LGBT share of the population and be biased because different kinds of LGBT individuals may be more or less willing to disclose their status. For example, many studies show that younger people are more likely than older adults to self-identify as LGBT. This may reflect real differences but could also reflect a greater willingness of younger people to disclose their sexual orientation.

Because of the stigma that some attach to LGBT status, collecting information on this population group may be especially sensitive to the mode of interview used. Results from a face-to-face or telephone interview may underestimate the size of the LGBT population, if some respondents do not feel comfortable disclosing such information to others. A self-administered questionnaire, as was used in the 2013 Pew Research Center LGBT Survey, typically produces a higher share of respondents who disclose that they are LGBT ([Gates 2011](#)).

Results from two large national surveys illustrate this discrepancy. The National Election Pool's 2012 exit poll, conducted among voters on Election Day using self-administered paper questionnaires and in telephone surveys among those who voted early and absentee, found 5% of voters identifying as gay, lesbian or bisexual. Gallup's Daily Tracking telephone surveys aggregated from June to December 2012 finds 3.5% of respondents identifying as LGBT. These estimates are lower than that among 2012 voters; the difference may be partially related to the fact that the Gallup survey is conducted entirely by telephone interviewers, while most of the interviews in the exit poll are self-administered and thus anonymous.

Census Data on Same-Sex Couples and Opposite-Sex Couples Living Together

Another source of data on this population comes from the Census Bureau, which publishes counts and characteristics of same-sex couples. This measure does not cover the full gay and lesbian population because it does not tabulate unpartnered gay men or lesbians, as well as people who consider themselves to be in same-sex couples but who do not live together.

Nearly 650,000 same-sex couple households were counted in the 2010 Census (O'Connell and Feliz, 2011).⁵ They included nearly 515,000 unmarried-partner couples and nearly 132,000 couples who identified themselves as married.⁶

The Census Bureau statistics on same-sex couples, both in the decennial count and the annual American Community Survey,⁷ come from a question that asks how other members of the household are related to the householder. Among the response categories are "husband/wife" and "unmarried partner." If a householder is linked to another household member who has one of these relationship classifications, and that person is of the same sex as the householder, the two are deemed a

Census Data: Characteristics of Same-Sex and Opposite-Sex Couples Living Together

% (unless otherwise noted)

	Same-sex couples	---Opposite-sex couples---	
		Unmarried	Married
Average age (years)	48	38	51
Race/Ethnicity			
White	78.6	65.2	74.7
Black	7.0	11.6	6.9
Hispanic	9.8	18.3	11.8
Other	7.7	11.9	10.3
Interracial couples	13.9	12.7	6.4
Educational attainment			
Householder has a bachelor's degree or more	48.8	21.7	35.8
Both partners have bachelor's degrees or more	31.0	11.2	22.3
Average household income	\$106,753	\$64,562	\$95,506

Notes: Based on couples in which the householder is age 15 or older. Same-sex couples include married and unmarried couples. Some totals may not add to 100 due to rounding. Except as noted, statistics refer to characteristics of householder. Whites include only non-Hispanic; black and other race respondents may include Hispanics; Hispanics are of any race.

Source: 2011 American Community Survey
PEW RESEARCH CENTER

⁵ The tally of 646,464 couples is equal to nearly 1.3 million people.

⁶ The Census Bureau cautioned that the married-couple number likely was too high, because at the time the 2010 Census was taken, fewer than 50,000 legal same-sex marriages had been performed in the U.S. and up to 30,000 performed in other countries.

⁷ The Current Population Survey, which is not as widely used, also has data on same-sex couples.

same-sex couple. This measure, therefore, does not capture the small share of cohabiting same-sex couples where neither member of the couple is the householder.

About half (51%) of same-sex couples in the 2011 American Community Survey⁸ were female, a change from 2005 when the majority were male, according to an analysis comparing same-sex and opposite-sex couples (Gates, 2013a). The same analysis reported that the share of same-sex couples with at least one partner ages 65 and older had increased to 9.7% in 2011, from 7.5% in 2005.

Same-sex couples on average fall between opposite-sex married and unmarried couples on the age spectrum, according to a Census Bureau comparison of [same-sex and opposite-sex couples](#) in the 2011 American Community Survey (Census Bureau 2012). The average age of the householder was 47.7 years for same-sex couples, compared with 51.3 for opposite-sex married couples and 38.3 for opposite-sex unmarried couples.

While 12.6% of same-sex couple households include a household head ages 65 and older, this share is 20% for opposite-sex married couples and 4.6% for opposite-sex unmarried couples. Similarly, 20.4% of same-sex couple households include a household head who is younger than 35, compared with 15% of opposite-sex married couples and 48.5% of unmarried opposite-sex couples.

The share of same-sex couple householders who are non-Hispanic white (78.6%) is the same or slightly higher than the share of opposite-sex married couple householders (74.7%) and higher than the share of unmarried opposite-sex couple householders (65.2%). The share of black householders (including black Hispanics) among same-sex couples (7%) is similar to the share among married opposite-sex couples (6.9%), but this share is lower than among unmarried opposite-sex couples (11.6%). Hispanic householders are also less prevalent among same-sex couples (9.8%) than among married opposite-sex couples (11.8%) or unmarried opposite-sex couples (18.3%).

Same-sex couples (13.9%) are at least as likely as opposite-sex unmarried couples (12.7%) to have partners of different races, and more so than opposite-sex married couples (6.4%).

Same-sex couples are more likely than opposite-sex couples to include at least one college-educated partner. According to 2011 American Community Survey data, 48.8% of

⁸ American Community Survey estimates, although labeled as “unmarried same-sex couples,” also include those who identify as married.

householders in same-sex couples have college degrees, and in 31% of those couples, both partners have at least a college education. For opposite-sex married couples, 35.8% of householders have college degrees, and in 22.3% of marriages, both spouses do. For opposite-sex unmarried couples, 21.7% of householders have college degrees and in 11.2% of couples, both partners do.

The average household income in 2011 of same-sex couples is higher than those in both opposite-sex married and unmarried couples. Same-sex couples bring in an average of \$107,000 a year, compared with \$96,000 for opposite-sex married couples and \$65,000 for opposite-sex unmarried couples.

Their higher income probably reflects the high educational attainment of same-sex couples, but also their greater likelihood (compared with opposite-sex married couples) of being in a two-worker household. Both partners are employed in 58% of same-sex couples, compared with 47.2% of opposite-sex married couples and 54.7% of opposite-sex unmarried couples.

Counting Same-Sex Couples in the Census and ACS

The 1990 Census was the first to include an “unmarried partner” relationship category, which allowed for a count of same-sex couples living together. Since that time, the number of same-sex couples living together has grown markedly. However, the Census Bureau cautions against comparing totals from earlier counts with more current ones. There are a number of reasons it’s difficult to gauge the increasing share of same-sex couple households—among them, the changing acceptability of homosexuality; issues with data collection; and changes in the way the Census Bureau edits the data.

As with other types of surveys, some people may not disclose their living arrangements, due to perceived stigma associated with homosexuality or fear of discrimination. They may report their relationship to the household head as a “roommate” instead of as an “unmarried partner” or “husband/wife,” for example. Since public acceptance of same-sex couples has been increasing in recent years, and since the Census Bureau has improved its outreach to the LGBT population (Cohn 2011), the likelihood of same-sex couples who live together accurately reporting this fact probably has increased.

Accidental misreporting may also occur in the data collection process. For instance, after analyzing 2010 Census data, bureau officials reported that the initial tally of same-sex couples was likely an overcount, in part because of a poorly designed questionnaire that caused some people to be assigned the wrong gender. The original count had more than 900,000 same-sex

couples; the bureau released a new “preferred” lower count of 646,464 and promised that improvements in upcoming surveys would raise the quality of the data about same-sex couples.⁹

With any survey, problems can arise after data collection. And even relatively minor coding errors can have a big impact on results for small populations like same-sex couples. Since the 1990 introduction of the same-sex couple option on the decennial Census (and later on the ACS), a number of issues have arisen in the editing of the data. For instance, in the 1990 Census data, if a household’s census form listed a married same-sex couple, the Census Bureau changed the gender of one of the spouses on the assumption that an error had been made (because at that time, same-sex marriage was not legal).

Family Profiles from Past Surveys and Census Data

There are marked differences between same-sex and opposite-sex couples when it comes to the presence of children under age 18 in the household, according to the Census Bureau. About four-in-ten opposite-sex married couples (40.7%) and unmarried couples (41.3%) have children younger than 18 living with them. But that is true of only 17.5% of same-sex couples (11% of male couples and 23.2% of female couples).

Both the 2012 Gallup Survey and the General Social Survey extracted similar information for individuals, based upon their own definition of their sexuality and gender identity. In the case of the Gallup Survey, among LGBT respondents in the prime child-rearing ages (up to age 50) about 35% reported that they had a child under age 18 in the home. The comparable number among non-LGBT adults is 70%. (Gates 2013b). The 2008 and 2010 General Social Surveys include parenthood status based upon reported children ever born. Results indicate that among gay, lesbian and bisexual adults, more than one-third (37%) have had a child; due to the way the question was worded, these are most likely biological children.

In the Pew Research survey, more than one-third (35%) of LGBT respondents report that they are the parent or guardian of a child, and 17% report that they are the parent or guardian of a child under age 18. Bisexual respondents (52%) are much more likely than lesbians (31%) or gay men (16%) to be parents.

⁹ For more information, see Cohn, D’Vera (2011), “[Census Bureau: Flaws in Same-Sex Couple Data](#),” Pew Research Social & Demographic Trends (September).

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CHAPTER 2: SOCIAL ACCEPTANCE

Americans' attitudes about gays and lesbians have changed dramatically over the past decade or so, and the LGBT adults are acutely aware of this. These changing attitudes have meant that LGBT adults feel more accepted by society now than in the past. They have also given rise to a nearly universal sense of optimism about what lies ahead for this community.

At the same time, only about one-in-five LGBT adults (19%) say there is “a lot” of social acceptance of lesbian, gay, bisexual and transgender people in this country today, and 53% say there is a lot of discrimination against these groups. And significant shares of LGBT adults report having been treated unfairly because of their sexual orientation or gender identity—through experiences ranging from poor service in restaurants and hotels to threats and physical attacks.

In the eyes of LGBT adults, greater social acceptance has come as a result of more Americans knowing someone who is lesbian, gay, bisexual or transgender as well as the efforts of high-profile public figures. A large majority (70%) says individuals simply knowing someone who is LGBT has helped a lot in terms of making society as a whole more accepting. Similar-sized majorities say well-known public figures—both LGBT (67%) and non-LGBT (66%)—have helped change societal views.

LGBT adults' perceptions of how society has evolved differ by age and sexual orientation, as do their personal experiences with discrimination. This section will look in depth at how LGBT adults view various American institutions (including the two political parties), how they perceive and experience discrimination, and how levels of social acceptance differ across groups of LGBT adults (gay men, lesbians, bisexual men and bisexual women).

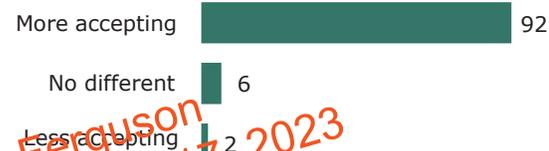
Social Acceptance: Past, Present and Future

% of all LGBT adults saying

Compared with 10 years ago, society is now ... of people who are LGBT



10 years from now, society will be ... of people who are LGBT



Notes: Based on all LGBT (N=1,197). Those who didn't answer are not shown.

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LGBT/54,55

Social Acceptance

LGBT respondents were asked, overall, how much social acceptance there is of gay, lesbian, bisexual and transgender people in this country today. On this particular measure, the verdict is mixed. About one-in-five (19%) say there is a lot of acceptance for the LGBT population, 59% say there is some acceptance, and 21% say there is only a little. Just 1% say there is no acceptance at all.

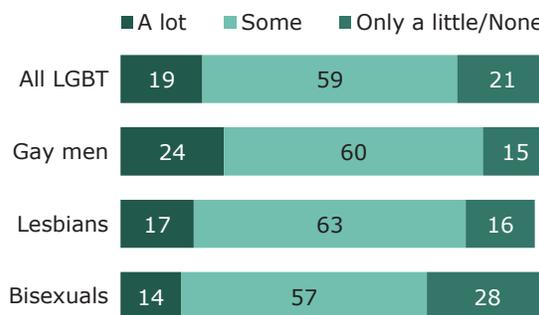
Perceptions are fairly consistent across specific groups, although bisexuals have a somewhat more negative view of the current level of social acceptance. Roughly three-in-ten bisexuals (28%) say there is only a little or no acceptance of the LGBT population, compared with 15% of gay men and 16% of lesbians. In addition, middle-aged and older LGBT adults give a slightly more upbeat assessment of where things stand today. Among those ages 45 and older, 23% say there is a lot of acceptance for the LGBT population these days. Only 16% of those under age 45 say the same.

Respondents were also asked to assess the level of social acceptance for specific LGBT groups: gay men, lesbians, bisexual men, bisexual women and transgender people. Across the LGBT population, bisexual women and lesbians are viewed as being more accepted by society than gay men, bisexual men or transgender people. There is a significant gap in perceptions about the extent to which society accepts gay men and lesbians. One-in-four LGBT adults say there is a lot of social acceptance of lesbians, while only 15% say there is a lot of acceptance of gay men.

Similarly there is a gap in views about social acceptance of bisexual women and men. One-third of all LGBT adults say there is a lot of social acceptance for bisexual women; only 8% say the same about bisexual men.

How Much Social Acceptance Is There Today?

% saying there is ... social acceptance of gay, lesbian, bisexual and transgender people today



Age groups



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/53

LGBT adults see relatively little social acceptance for transgender people. Fully eight-in-ten say there is only a little (59%) or no (21%) social acceptance of this group. Only 3% say there is a lot of acceptance, and 15% say there is some.

When it comes to social acceptance of gay men, gay men themselves are just as likely as lesbians and bisexuals to say there is a lot of social acceptance for their group. They are somewhat more likely than lesbians or bisexuals to say there is some social acceptance (and less likely to say there is only a little or no acceptance).

Lesbians' views about how much their group is accepted by society are almost identical to the views of gay men and bisexuals. Roughly one-in-four from each group say there is a lot of social acceptance for lesbians, and about six-in-ten say there is some social acceptance for this group.

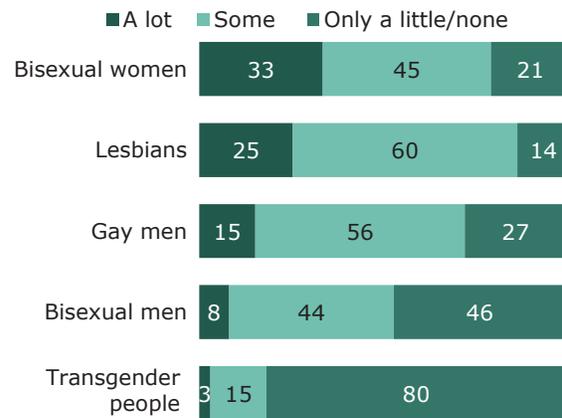
Among bisexuals, men and women agree that there is a lot more social acceptance for female bisexuals than there is for male bisexuals.

Most See Progress and Expect More to Come

When survey respondents were asked how the level of overall social acceptance of people who are LGBT has changed over the past decade, their reactions were overwhelmingly positive. About nine-in-ten LGBT adults (92%) say society is more accepting of gay, lesbian, bisexual and transgender people than it was 10 years ago. This breaks down to 52% who say society is a lot more accepting today and 40% who say society is a little more accepting. An additional 4% of LGBT adults say things are no different in this regard than they were 10 years ago, and 3% say society is either a lot or a little less accepting today.

Some LGBT Groups Seen as More Accepted than Others

% of all LGBT saying there is ... acceptance for each group



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/65a-e

Gay men and lesbians have a more positive assessment than bisexuals of how things have changed over the past decade. Majorities from each group (66% of gay men and 57% of lesbians) say society is a lot more accepting of the LGBT population today than was the case 10 years ago. Among bisexuals, 41% say society is now a lot more accepting.

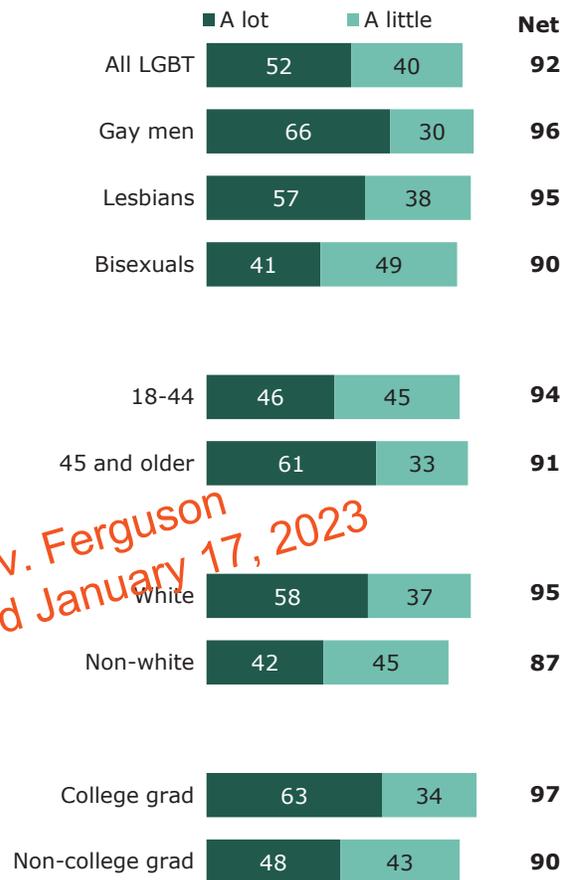
Evaluations of progress vary widely across key demographic groups. Again age is a factor, with middle-aged and older LGBT adults much more likely to see progress than younger LGBT adults. Among those ages 45 and older, 61% say society is a lot more accepting now than it was 10 years ago. Among those ages 18 to 44, only 46% agree with this assessment. Older LGBT adults have had the opportunity to witness more change and may have a greater understanding of the degree to which public views have shifted.

Among all LGBT adults, whites are more likely than non-whites to say society is a lot more accepting now (58% vs. 42%).¹⁰ Similarly, a greater share of college graduates (63%) than non-college graduates (48%) say they think society has become a lot more accepting of the LGBT population over the past decade.

Looking ahead to the next 10 years, the vast majority of LGBT adults expect society to become even more accepting of them. Fully 92% say, looking ahead 10 years from now, they think there will be greater acceptance of gay, lesbian, bisexual and transgender people in this country. Roughly two-thirds (65%) say society will be a lot more accepting 10 years from now, and an additional 27% say society will be a little more

How Has Society Changed Over the Past Decade?

% saying society is ... more accepting of people who are LGBT today compared with 10 years ago



Notes: Based on all LGBT (N=1,197). "Whites" include non-Hispanic whites only; "non-whites" include other racial groups and all Hispanics (regardless of their race). Figures may not add to net totals because of rounding.

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LGBT/54

¹⁰ For this analysis, "whites" include non-Hispanic whites only; "non-whites" include other racial groups and all Hispanics (regardless of their race). Due to small sample sizes, it is not possible to disaggregate the non-white groups.

accepting. Some 6% say things will be no different from the way they are now, and only 2% say society will be less accepting of the LGBT population 10 years from now.

Gay men and lesbians are much more optimistic than bisexuals about societal acceptance increasing in the future: 71% of gay men and 76% of lesbians, compared with 58% of bisexuals, say society will be a lot more accepting of the LGBT population 10 years from now. Opinions also differ by race: 69% of whites compared with 58% of non-whites say there will be a lot more acceptance a decade from now.

Why Are Societal Views Changing?

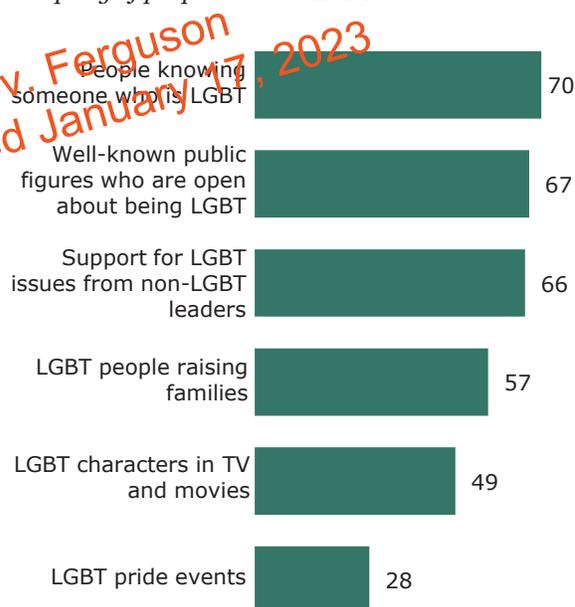
Respondents were asked about the various factors that may have contributed to increased acceptance of people who are LGBT. Individual relationships and the role of well-known public figures are viewed as being the most helpful things in terms of fostering acceptance. Fully seven-in-ten LGBT adults say people knowing someone who is lesbian, gay, bisexual or transgender helps a lot, and 24% say this helps a little.

A similar majority say well-known public figures who are open about being LGBT help make society more accepting (67% say this helps a lot, and 27% say this helps a little). LGBT adults say public figures who support LGBT issues but are not LGBT themselves are equally helpful in terms of increasing public acceptance: 66% say these leaders help a lot, and 28% say they help a little.

A smaller share of LGBT adults think that LGBT characters in TV shows and movies have a positive impact on societal acceptance. About half of all LGBT adults (49%) say these characters help a lot, and 42% say they help a little.

Personal Contact and Leadership Foster Social Acceptance

% saying each "helps a lot" in making society more accepting of people who are LGBT



Note: Based on all LGBT (N=1,197).

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LGBT/63a-f

The presence of LGBT adults raising families these days is seen as a positive factor for most LGBT respondents. Some 57% say LGBT adults raising families helps a lot in making society more accepting of the community, and an additional 35% say this helps a little.

Even fewer see LGBT pride events as being very helpful in making society more accepting. Only 28% say these events help a lot, and 48% say they help a little. One-in-five (21%) say these events do not help improve societal acceptance of the LGBT population.

Gay men and lesbians are more likely than bisexuals to see a lot of value in people knowing someone who is LGBT and in the influence of public figures who are open about being LGBT. College graduates are more likely than those without a college degree to see a large benefit from knowing someone who is LGBT and from the support of non-LGBT leaders for LGBT issues.

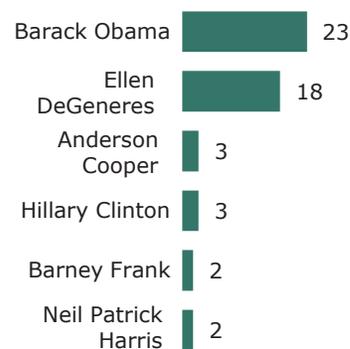
While pride events are seen as the least helpful in making society more accepting of the LGBT population, there are some important demographic differences. Non-white LGBT adults are more likely than whites to say these events help a lot in terms of bringing about greater social acceptance (36% vs. 24%, respectively). Younger LGBT adults have a more positive view of these events than their older counterparts. Among those ages 18 to 44, 33% say these events help a lot; this compares with 22% of those ages 45 and older. Finally, LGBT adults who have not graduated from college are about twice as likely as college graduates to say LGBT pride events help a lot (34% vs. 16%).

Barack Obama, Ellen DeGeneres Most Important Public Figures

LGBT respondents were asked to name public figures at the national level who have been important in advancing the rights of people who are LGBT. Two very different public figures stand out from all the rest: Barack Obama and Ellen DeGeneres. Roughly one-in-four LGBT adults (23%) named President Obama when asked for an important national figure in advancing LGBT rights. Some 18% named talk show host Ellen DeGeneres. DeGeneres made national news in 1997 when she came out publicly as a lesbian—first on “The Oprah Winfrey Show” and soon after on “The Ellen Show.”

Important Public Figures in Advancing LGBT Rights

% naming



Note: Based on all LGBT (N=1,197).

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Just one year ago, Obama announced that he supported same-sex marriage. He had opposed same-sex marriage in the past and spoke last year about the evolution of his views. Obama spoke again about same-sex marriage and LGBT rights more generally in his January 2013 inaugural address.

White and non-white LGBT adults are equally likely to point to Obama as an important public figure in advancing the LGBT rights. And there is no significant age gap in the share naming Obama as an important public figure.

Roughly equal shares of gay men (30%) and lesbians (24%) name Obama as an important figure in advancing LGBT rights. Not surprisingly, lesbians are more likely than gay men to name DeGeneres as an important figure (27% vs. 16%). And she has more bipartisan appeal than Obama: 19% of LGBT adults who identify with or lean

Some 3% of LGBT respondents name CNN's Anderson Cooper and an equal share name Hillary Clinton when asked which

Voices: Which Public Figures, at the National Level, Have Been Important in Advancing LGBT Rights?

"Barack Obama helps a lot—I am amazed to have a sitting president supporting my right to marry. Also, the lawyers arguing the two Supreme Court cases, and the Supreme Court justices themselves."
—Lesbian, age 32

"Any and all elected government officials who support and accept that gay people deserve complete equality as citizens. I believe it was profoundly brave of President Obama to end the "don't ask, don't tell" policy."
—Gay man, age 60

"Ellen DeGeneres—I know it sounds corny, but she has been out for so long that it is no longer an issue, and older white women feel comfortable with her show. She normalizes LGBT people."
—Bisexual woman, age 31

"Well of course Ellen started something very big! But having celebrities like Wanda Sykes come out, get married, and have children has given more visibility to the lives of the LGBT community. And President Obama publicly declaring his changed views and support has been absolutely huge!"
—Lesbian, age 33

"Anderson Cooper. By far the most influential person to come out publicly. Very well respected man and seen as a trusted member of the news corps."
—Gay man, age 43

"Politically? Hillary Clinton, Obama, and right now those Republicans who are now supporting the rights because one of their family members has come out. I think that's going to help a lot. Public figures like celebrities? Anne Hathaway, Brad and Angelina, Pink."
—Bisexual woman, age 37

"I think the most influential public figures are the ones who were opposed to gay marriage previously, but have changed their perspective. Those with LGBT friends or family members are often the first to change their minds, and their admission is very powerful."
—Lesbian, age 45

LGBT/64

public figures were important in advancing the rights of the LGBT population. Former representative Barney Frank and actor Neil Patrick Harris, both openly gay, were each named by 2% of respondents.

Other individuals who were mentioned by at least 1% of respondents include a mix of political figures: Joe Biden, Michelle Obama and Tammy Baldwin and entertainers and media personalities: Lady Gaga, Frank Ocean, Elton John, Rachel Maddow, George Takei and Wanda Sykes.¹¹

Overall, LGBT adults are just as likely to point to political or civic leaders (31%) as they are to name well-known entertainers or media personalities (29%) when asked to name public figures who have been important in advancing the rights of the LGBT population. Many respondents couldn't come up with an answer. Some 19% said they didn't know of any public figures, and 30% refused to answer the question.

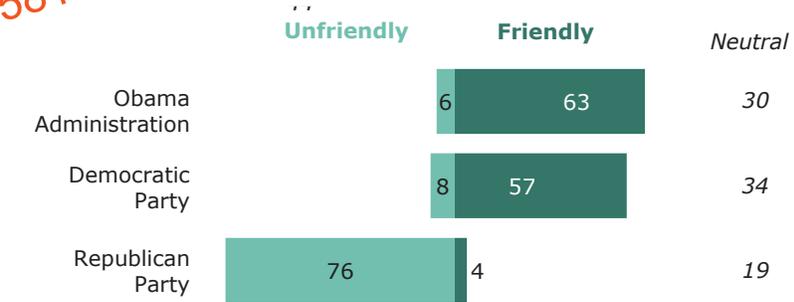
LGBT Views on Political Parties and Institutions

When it comes to politics, most LGBT adults are affiliated with the Democratic Party, and one very important reason for that may be that they believe that the Democrats are friendly toward them and that the Republicans are not.

About six-in-ten (57%) say the Democratic Party is generally friendly toward lesbian, gay, bisexual and transgender people. About one-third of LGBT adults (34%) say the Democratic Party is neutral toward them, and only 8% say the party is unfriendly.

Party Images Differ Dramatically

% saying each is generally ... toward people who are lesbian, gay, bisexual or transgender



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/56a-c

¹¹ The LGBT survey was completed on April 29, 2013, the same day NBA basketball player Jason Collins announced that he is gay.

Some 63% of LGBT adults say the Obama administration is friendly toward them, 30% say the administration is neutral toward them, and 6% say it is unfriendly.

The LGBT population has a much different view of the Republican Party. Only 4% say the GOP is generally friendly toward people who are lesbian, gay, bisexual or transgender, while 76% say the party is unfriendly. An additional 19% views the Republican Party as neutral toward the LGBT population.

Gay men and lesbians are more likely than bisexuals to see the Democratic Party as friendly to the LGBT population and to see the Republican Party as unfriendly. Middle-aged and older LGBT adults also have a more favorable view of the Democrats than younger LGBT adults: 66% of those ages 45 and older say the Democratic Party is friendly to the LGBT population, compared with 51% of those ages 18 to 44. These two age groups are equally likely to view the Republican Party as unfriendly to the LGBT population.

Many LGBT adults who are Republican or lean toward the Republican Party share the view that the GOP is unfriendly to the LGBT population. Among this group, roughly half (47%) say the Republican Party is unfriendly to the LGBT population, and only 13% say the party is friendly. LGBT adults who are Democrats or lean to the Democratic Party overwhelmingly say the GOP is unfriendly to the LGBT population: 83% say this, while only 2% see the GOP as friendly.

Respondents were asked about a series of other institutions and organizations. Most LGBT adults (70%) view the entertainment industry as friendly toward people who are LGBT. Only 6% say the entertainment industry is unfriendly to the LGBT population, and 23% say the industry is neutral. Gay men stand out in this regard, with 80% saying the entertainment industry is

Views of Other Institutions

% saying each is generally ... toward people who are lesbian, gay, bisexual or transgender



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

PEW RESEARCH CENTER

LGBT/56d-g

friendly to the LGBT population. Lesbians and bisexuals are significantly less likely to express this view. Some 65% from each group say the entertainment industry is generally friendly to the LGBT population.

Of the four institutions tested in the poll, the entertainment industry is clearly viewed as being the friendliest toward people who are LGBT. The news media are perceived as being more neutral than friendly. About six-in-ten LGBT adults (56%) say the news media are neutral toward the LGBT population, while 27% view the media as friendly to the community and 16% say the media are unfriendly.

Even as it has taken steps to remove the barriers that have prevented gay and lesbian adults from serving openly, the military is viewed by many LGBT adults as being unfriendly toward them. Fully 47% say the military is unfriendly toward the LGBT population, while a similar share (44%) says the military is neutral. Only 8% say the military is friendly toward people who are LGBT. Lesbians and bisexuals are significantly more likely than gay men to view the military as unfriendly (51% of lesbians and 52% of bisexuals say so, compared with 39% of gay men).

Professional sports leagues have an even more negative image among LGBT adults. A majority (59%) say these leagues are unfriendly to the LGBT population. About one-third (36%) say professional sports leagues are neutral toward the LGBT population, and only 4% view them as friendly. Gay men, lesbians and bisexuals all express similar views about professional sports. Notably, since the survey was completed, two male athletes—NBA basketball player Jason Collins and professional soccer player Robbie Rogers—have revealed that they are gay.

Discrimination Persists Amid Social Progress

While they feel that social acceptance of the LGBT population has increased over the past decade and that it will increase even more in the future, most LGBT adults still feel, as a group, they are discriminated against. Fully half (53%) say there is a lot of discrimination against gays and lesbians, and an additional 39% say there is some discrimination. About one-in-ten say there is only a little discrimination against gays and lesbians (6%) or none at all (1%).¹²

There are no significant differences among gay men, lesbians and bisexuals in terms of the level of discrimination they perceive against gays and lesbians (55% of gay men, 61% of lesbians and 51% of bisexuals say there is a lot of discrimination).

¹² In order to make comparisons to the general public on this measure, LGBT respondents were asked about discrimination toward "gays and lesbians" (rather than the more inclusive "lesbian, gay, bisexual and transgender people").

LGBT adults are much more likely than the general public to say there is discrimination against gays and lesbians. In a 2013 Pew Research Center nationwide survey of all adults, 39% said there is a lot of discrimination against this group, and 33% say there is some discrimination. Roughly one-in-four adults (23%) said there is only a little discrimination or no discrimination against gays and lesbians.¹³

There is a significant age gap in views on this issue. Among the general public and the LGBT population, young adults (those ages 18 to 29) are more likely than their older counterparts to say there is discrimination against gays and lesbians these days. Fully half (52%) of all adults younger than 30 and 62% of LGBT adults in that age group say there is a lot of discrimination today against gays and lesbians.

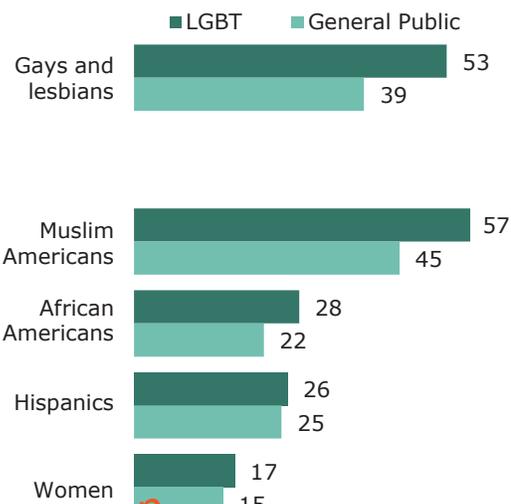
The survey also asked about four other groups, each with its own legacy of discrimination: Muslim Americans, African Americans, Hispanic Americans and women. For both LGBT adults and the general public, Muslim Americans and gays and lesbians are seen as the two groups facing the most discrimination. LGBT adults are somewhat more likely than all adults to say there is a lot of discrimination against Muslim Americans (57% vs. 45%). Still, both groups rank Muslim Americans as facing more discrimination today than blacks, Hispanics or women.

About three-in-ten (28%) LGBT adults say there is a lot of discrimination against African Americans in our society today. The share is slightly lower among the general public (22%).

Roughly a quarter of LGBT adults (26%) and all adults (25%) say there is a lot of discrimination against Hispanics today. Among LGBT adults who are white and non-Hispanic, 23% say there is a lot of discrimination against Hispanics; 20% of all white, non-Hispanic adults say the same.

LGBT Adults See More Discrimination against Gays, Lesbians

% saying there is a lot of discrimination against each



Note: Based on all LGBT (N=1,197).

Source: Pew Research Center 2013 LGBT survey and Pew Research Center national survey of adults (May 1-5, 2013, N=1,504)

PEW RESEARCH CENTER

LGBT/6a-e

¹³ These results are based on a Pew Research survey of 1,504 adults nationwide, conducted May 1-5, 2013.

Within the LGBT population and among the general public, women are less likely than other groups to be viewed as victims of discrimination. Some 17% of LGBT adults and 15% of all adults say there is a lot of discrimination against women today. In both groups, women are much more likely than men to say their gender is discriminated against (the same share of LGBT women and all women, 21%, say there is a lot of discrimination against women).

LGBT Status Makes Some a Target

Many lesbian, gay, bisexual and transgender adults say they have experienced discrimination on a personal level because of their sexual orientation or gender identity. The survey included six types of incidents—ranging from poor service in restaurants to physical attacks—and found that two-thirds of all LGBT respondents (66%) had experienced at least one of them.

The most common occurrence among the survey respondents is being the subject of slurs or jokes. Some 58% of LGBT adults say they have experienced this at some point, including 16% who say this has happened to them in the past year.

About four-in-ten (39%) say they have been rejected by a friend or family member at some point; 6% say this has happened to them in the past 12 months.

Personal Experiences with Discrimination, Exclusion

% saying this ... because of their sexual orientation or gender identity



Notes: Based on all LGBT (N=1,197). Figures may not add to net totals because of rounding.

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LGBT/82a-f

Three-in-ten LGBT adults say they have been threatened or physically attacked (4% in the past year). And a similar share (29%) say they have been made to feel unwelcome at a place of worship or religious organization (6% in the past year).

About one-in-four LGBT adults (23%) have received poor service in a restaurant, hotel or other places of business, with 5% saying this has happened to them in the past 12 months. And 21% of LGBT adults say they have been treated unfairly by an employer in hiring, pay or promotions (5% in the past year).

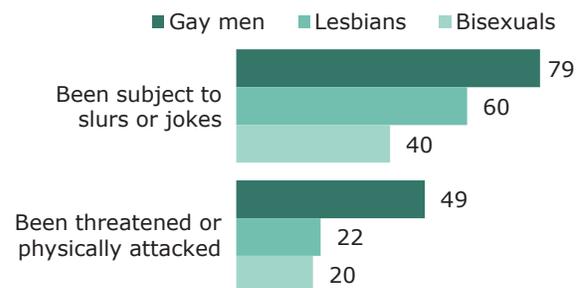
Gay men and lesbians are significantly more likely than bisexuals to have had these types of experiences. Fully 84% of gay men say they have experienced at least one of these things, as do 73% of lesbians. This compares with 49% of bisexuals. Gay men are the most likely to have experienced several of these things—33% of gay men say four or more of things have happened to them compared with 22% of lesbians and 16% of bisexuals.

There are two types of experiences where gay men stand out in particular: being subjected to jokes or slurs and being physically attacked or threatened. About eight-in-ten gay men (79%) say they have been subjected to jokes or slurs in the past; 21% say they have dealt with this in the last 12 months. By comparison, 60% of lesbians have ever been subjected to jokes or slurs, as have 40% of bisexuals.

There are other types of incidents that gay men and lesbians are equally likely to have experienced: being rejected by a friend or family member; being made to feel unwelcome at a place of worship or religious organization; receiving poor treatment in a restaurant, hotel or other place of business; and being treated unfairly by an employer. In most cases,

Gay Men More Likely to Endure Jokes, Threats, Attacks

% saying they have ever ... because they are or were perceived to be gay/lesbian/bisexual

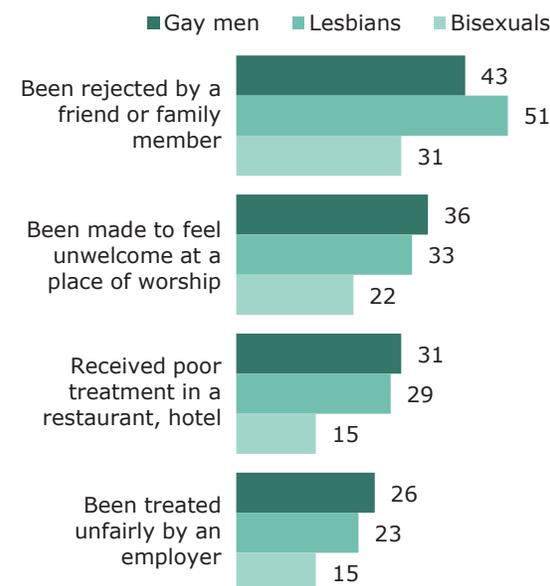


Note: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479).

PEW RESEARCH CENTER LGBT/82a,b

Bisexuals Report Less Discrimination

% saying they have ever ... because they are or were perceived to be gay/lesbian/bisexual



Note: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479).

PEW RESEARCH CENTER LGBT/82c-f

bisexuals are significantly less likely to report having experienced such an incident.

Among all LGBT adults, whites and non-whites are equally likely to have experienced these types of discrimination. And there are few significant differences by age. LGBT adults under age 45 are somewhat more likely than older LGBT adults to say they have been made to feel unwelcome at a church or religious organization (32% vs. 24%). But there is no age gap on the other items tested in the poll.

LGBT adults living in the South are more likely than those living in the Northeast and Midwest to have experienced four or more of these incidents—29% vs. 18% for the Northeast and 19% for the Midwest. LGBT adults living in the West are not statistically different from any of the three regional groups in this regard (22% say they've experienced four or more of these incidents).

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

CHAPTER 3: THE COMING OUT EXPERIENCE

For lesbians, gay men, bisexuals and transgender people, realizing their sexual orientation or gender identity and sharing that information with family and friends is often a gradual process that can unfold over a series of years. This section looks at the process of coming out—when and how it happens, how difficult it is, and what impact it has on relationships.

This section also explores the interactions LGBT adults have outside of their circles of family and close friends—in their communities and workplaces. Some seek out neighborhoods that are predominantly LGBT, but most do not. A majority of employed LGBT adults say their workplaces are accepting of people who are lesbian, gay, bisexual or transgender. Still, about half say only a few or none of their co-workers know about their sexual orientation or gender identity.

Ultimately, these journeys are personal and hard to quantify. Survey respondents were invited to elaborate on their experiences, and many of their stories are captured in an [interactive feature](#) on the Pew Research Center website.

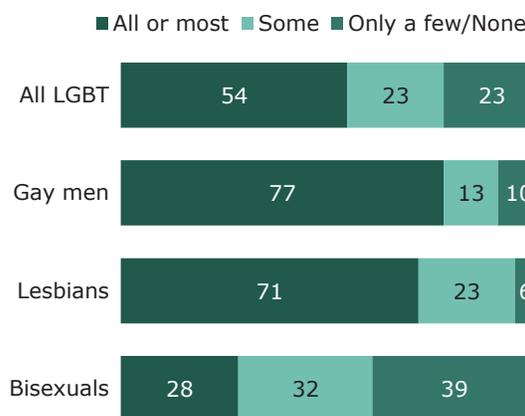
How Many of the Important People in Your Life Know?

The vast majority of LGBT respondents (86%) say they have told one or more close friends about their sexual orientation or gender identity. And some 54% say all or most of the important people in their life know that they are lesbian, gay, bisexual or transgender.

There are large differences here across LGB groups. Lesbians and gay men are more likely than bisexuals to have told at least one close friend about their sexual orientation (96% of gay men and 94% of lesbians, compared with 79% of bisexuals). And they are much more likely to say that most of the people who are important to them know about this aspect of their life: 77% of gay men and 71% of lesbians

Gay Men, Lesbians More Open with Family and Friends

% of each group saying ... of the important people in their life know they are LGBT



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/49

say all or most people know, compared with 28% of bisexuals.

Among bisexuals, there are large differences between men and women in the share who say the people closest to them know that they are bisexual. Roughly nine-in-ten bisexual women (88%) say they have told a close friend about their sexual orientation; only 55% of bisexual men say they have told a close friend. Similarly, while one-third of bisexual women say most of the important people in their life know they are bisexual, only 12% of bisexual men say the same. Furthermore, 65% of bisexual men say that only a few or none of the important people in their life know they are bisexual.

Among all LGBT adults, those with a college degree are more likely than those who have not graduated from college to say all or most of the important people in their life know they are lesbian, gay, bisexual or transgender (64% vs. 49%). There are no significant differences across age groups. Similar shares of young, middle-aged and older LGBT adults say most of the important people in their life are aware of their sexual orientation or gender identity. There is an age gap among bisexuals, however, with bisexuals under the age of 45 much more likely than those ages 45 or older to say most of the important people in their life know that they are bisexual (32% and 18%, respectively).

Growing Up LGBT

Lesbian, gay and bisexual survey respondents were asked how old they were when they first felt they might be something other than straight or heterosexual.¹⁴ The median age across all LGB adults is 12, although there are some differences across groups. Gay men report, on average, thinking around age 10 that they might not be straight. For both lesbians and bisexuals, the median age is 13.

Among gay men, about four-in-ten (38%) say they were younger than 10 when they first felt they were not heterosexual. By comparison 23% of lesbians and 18% of bisexuals say they were younger than 10 when they first started to question their sexuality.

Early Feelings about Sexuality

% saying they were ... when they first felt they might not be straight

	All LGB	Gay men	Les- bians	Bisex- uals
Younger than 10	27	38	23	18
10-14	41	46	38	39
15-19	19	12	22	25
20 or older	11	3	14	15
<i>Median age</i>	<i>12</i>	<i>10</i>	<i>13</i>	<i>13</i>

Notes: Based on gay men, lesbians and bisexuals (n=1,154). Those who didn't answer not shown.

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LGBT/39

¹⁴ Transgender respondents were asked, "How old were you when you first felt your gender was different from your birth sex?" The sample size, however, is too small to report this separately.

The vast majority of lesbians, gay men and bisexuals say they were in their teens or younger when they first started to feel they might not be straight. Only 7% were in their twenties, and 4% were 30 or older. Gay men are the least likely to report first having these feelings in their twenties or beyond: 3% say they were 20 or older, compared with 14% of lesbians and 15% of bisexuals.

After these initial feelings, it took some time for most LGBT adults to be sure of their sexual orientation or gender identity.¹⁵ Among LGBT adults who say they know for sure that they are lesbian, gay, bisexual or transgender (92%), 17 is the median age at which they say they knew.

Relatively few LGBT adults (5%) say they were sure about their sexual orientation or gender identity before they were age 10. A majority (59%) say they knew between the ages of 10 and 19. One-in-five say they knew for sure they were lesbian, gay, bisexual or transgender when they were in their twenties, and 8% say it wasn't until they were 30 or older. Some 6% say they still aren't entirely sure.

Again, gay men reached this milestone, on average, sooner than lesbians and bisexuals. The median age at which gay men say they were sure they were gay is 15. For lesbians, the median age when they were certain about their sexual orientation was 18, and for bisexuals it was 17.

Telling Friends and Family

The next step in the process for many people is telling a close friend or family member that you are or might be lesbian, gay, bisexual or transgender. For a small share of respondents in the Pew Research survey, this is a step they have not yet taken and may never take. Some 4% of gay men and 5% of lesbians say the fact that their sexual orientation has not come up with close friends or family members. Bisexuals are much more likely to fall into this category—24% say the fact that they are bisexual has not come up with friends and family.

Telling a Friend or Family Member

% saying they were ... when they first told a close friend or family member they were or might be lesbian, gay, bisexual or transgender

	All LGBT	Gay Men	Les-bians	Bisex-uals
Younger than 10	2	1	*	2
10-14	8	10	8	8
15-19	31	41	28	26
20 or older	43	43	53	37
Hasn't come up	14	4	6	24

Notes: Based on all LGBT (N=1,197). Percentages greater than 0 but less than 0.5 are replaced by an asterisk (*). Those who didn't answer not shown.

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LGBT/42

¹⁵ All LGBT adults were asked, "How old were you when you first knew for sure that you were [L/G/B/T], or are you still not sure?" As a result, transgender respondents are included in the LGBT total, but still cannot be shown separately.

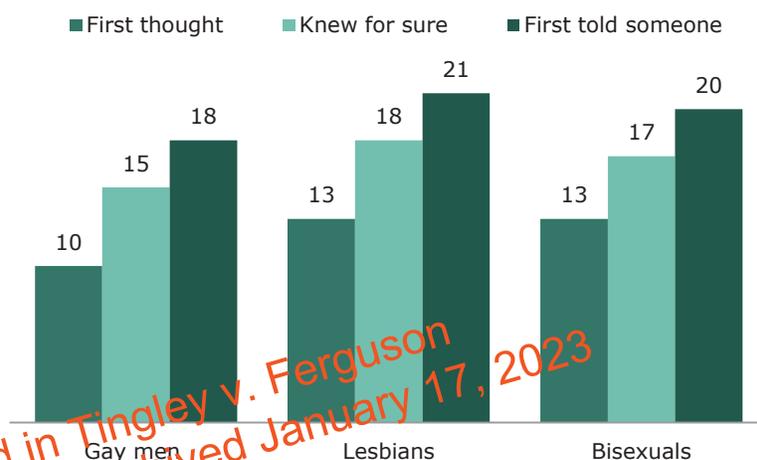
Among those who have told a friend or family member about their sexual orientation or gender identity, the median age at which they did this was 20. The median age is slightly lower for gay men (18) than lesbians (21) or bisexuals (20).

There are modest differences on this measure by age group among gay men and lesbians.¹⁶ The median age at which gay men and lesbians younger than 30 say they first told a close friend or family member is 17. Among those ages 30 to 49, the median age is 20, and for those ages 50 and older, the median age is 21.

Among gay men and lesbians under age 30, 24% say they first told a friend or family member that they were gay or lesbian before the age of 15. This compares with 8% of gay men and lesbians between the ages of 30 to 49 and 3% of those ages 50 and older. Fully two-thirds of gay men and lesbians under age 30 say they shared their sexual orientation with a friend or family member before they were 20 years old. This compares with 47% of those ages 30 to 49 and 35% of those ages 50 and older.

The Coming Out Experience: When You Thought, Knew, Told

Median age at which gay men/lesbians/bisexuals say they ... they were or might be LGB



Notes: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479). Median ages are computed based on those who answered each question. Those who are still not sure they are LGB, those who have not yet told someone and those who did not answer the questions are removed from the analysis of the relevant questions.

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LGBT/39,41,42

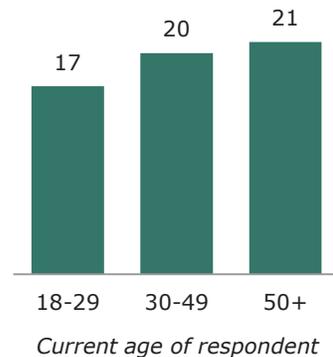
¹⁶ This analysis is limited to gay men and lesbians, because of the high share of bisexual respondents who have not told a close friend or family member about their sexual orientation.

These age gaps may be related to the fact that younger adults who may not yet identify themselves as lesbian, gay, bisexual or transgender (but may in the future) would not qualify to be included in the survey. Therefore, by definition, these younger adults could not have waited until they were age 30 or older to tell someone they were gay or lesbian. Even so, these age gaps may reflect the changes that have taken place in society over the past decade or so. As the public has become more accepting of the LGBT population, it may be that gay men and lesbians feel more comfortable sharing their sexual orientation at an earlier age.

It is important to note that many LGBT adults followed a different sequence in coming to realize their sexual orientation or gender identity and beginning to share it with others. Some individuals first felt they might be something other than straight, then told someone about it, but are still not entirely sure. Others may know for certain that they are lesbian, gay, bisexual or transgender but may have never shared this information with anyone.

Do Younger Gays, Lesbians Come Out Sooner?

Median age when gay men and lesbians first told a close friend/family member they might be gay/lesbian, by age group



Notes: Based on lesbians and gay men (n=675). For median age, those who said this "hasn't come up" or did not answer the question are not included in the analysis.

PEW RESEARCH CENTER LGBT/42

No. 21-35815 archived January 17, 2023
 cited in Tingley v. Ferguson

Telling Mom and Dad

An important milestone for many lesbians, gay men, bisexuals and transgender people is telling their parents about their sexual orientation or gender identity. Overall, LGBT adults are more likely to have shared this information with their mothers than with their fathers. Most say telling their parents was difficult, but relatively few say it damaged their relationship.

Some 56% of LGBT adults say they have told their mother that they are lesbian, gay, bisexual or transgender. About one-third (34%) say they have not told their mother, and an additional 10% say this is not applicable to them because their mother is not a part of their life or died before they could tell her.

Roughly four-in-ten LGBT adults (39%) say they have told their father about their sexual orientation or gender identity. The same share say they have not told their father. An additional 21% say that their father is deceased or that they have no relationship with him.

Overall, LGBT adults are much more likely to have told a close friend that they are lesbian, gay, bisexual or transgender than they are to have told one of their parents. Fully 86% say they have shared this information with a close friend.

Have You Told Your Parents?

% saying they have/have not told their ... about their sexual orientation or gender identity



Notes: Based on all LGBT (N=1,197). "Not applicable" includes respondents who said their mother/father was not a part of their life, died before they could tell her/him or some other reason. "Not applicable" was not offered as an option on the question about close friends. Those who didn't answer the questions are not shown.

PEW RESEARCH CENTER LGBT/44,45,48

Across LGB groups, gay men and lesbians are much more likely than bisexuals to have told their parents about their sexual orientation. Fully 70% of gay men and 67% of lesbians have told their mother, compared with 40% of bisexuals. Similarly, 53% of gay men and 45% of lesbians have told their father, compared with only 24% of bisexuals.

There is a significant difference here between bisexual men and women. Fully 47% of bisexual women say they have told their mother that they are bisexual compared with 22% of bisexual men. And while 29% of bisexual women have told their father about their sexual orientation, only 8% of bisexual men have done the same.

LGBT respondents who said that they have not told their parents about their sexual orientation or gender identity were asked in an open-ended question why they had not shared this information. Two main reasons emerged. First, many respondents say it was not important to tell their parent or that the subject never came up. About one in four respondents (27%) who have not told their mother gave this as a reason, as did 21% who have not told their father.

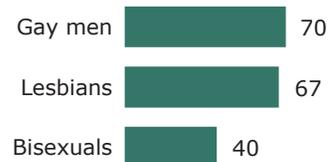
Bisexuals are much more likely than gay men and lesbians to say their sexual orientation never came up with their parents or that raising the subject was not important to them. Among those who have not told their mothers, 34% of bisexuals and 16% of gay men and lesbians gave this type of explanation when asked why they hadn't told her.¹⁷ The pattern is similar among LGB adults who said they have not told their father about their sexual orientation.

The second-most common response given by LGBT adults in explaining why they did not tell their mother or father about their sexual orientation or gender identity was that they assumed their parent would not be accepting or understanding of this, or they worried about how it would affect their relationship with their parent. Among LGBT respondents who have not told their mother, 22% gave this type of explanation; 20% of those who haven't told their father

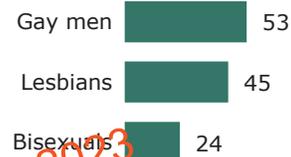
Bisexuals Less Likely To Tell Parents

% saying they have told their mother/father about their sexual orientation

Mother



Father



Note: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479).

PEW RESEARCH CENTER LGBT/44,45

¹⁷ Gay men and lesbians are combined here because of the small number of lesbian respondents who said they have not told their mother about their sexual orientation (n=64).

gave a similar reason. There are no significant differences here between gay men, lesbians and bisexuals.

One-in-five gay men and lesbians who have not told their mother about their sexual orientation say they never told her because she already knew or someone else told her. A much smaller share of bisexuals says this—only 7% say they didn't tell their mother, but that she already knew. Among LGB adults who have not told their father about their sexual orientation, 13% of gay men say this is because he already knew, as well as 17% of lesbians and 5% of bisexuals.

For LGBT adults who have not told their father that they are lesbian, gay, bisexual or transgender, about one-in-ten (12%) say they didn't tell him because they do not have a close

Voices: Why Didn't You Tell Your Mother or Father?

Mother:

"My mom strongly upholds all of the views of her church and one of those is being totally anti-gay. She is very conservative and not very accepting." – **Lesbian, age 65**

"It was experimentation. I didn't think it was any of her business, as it was none of her business how many men partners I had." – **Bisexual woman, age 61**

"Don't want to stress her out. Her oldest brother was casualty of the AIDS epidemic in the early 90s." – **Gay man, age 43**

"I always felt she already knew. I always meant to have 'the conversation' but the time never seemed right." – **Gay man, age 57**

"It's just never come up. I rarely discuss details of my love life with anyone since I am a deeply private person. If I were to make a serious commitment to another woman, I would tell my mother about it" – **Bisexual woman, age 39**

Father:

"This is not a subject to discuss or tell anyone about, ever, except those with whom I may enjoy having sex with. It's not my identity. It is an activity - like bowling, or gardening, or pick-up basketball games in the neighborhood, or joining the PTA - except that it's more intimate & personal, as a matter of discretion and respect for proper behavior in polite society." – **Bisexual woman, age 54**

"I doubt he would have any clue what I was talking about or why I was bringing it to him or what it meant." – **Transgender person, age 19**

"He's very religious and he observed my orientation before I outwardly expressed it. It was like a silent acknowledgement but not acceptance." – **Lesbian, age 58**

"Unless I decide to be with a girl long term, there is no reason for him to know." – **Bisexual woman, age 25**

"He was homophobic, plus we had a rocky relationship. I was very conflicted about him. I wanted his love." – **Gay man, age 86**

"He's not as open minded as my mother, so [I'm] waiting." – **Bisexual man, age 26**

LGBT/44new,45new

relationship with him. This is less of a factor with mothers: Only 4% of LGBT respondents say they haven't told their mother about their sexual orientation because their relationship is not close.

It Was Hard, but It Was Worth It

For those LGBT adults who have told one or both parents about their sexual orientation or gender identity, most say it was not easy. However, on balance, they say their relationship either grew stronger or didn't change after sharing this information. Relatively few say their relationship grew weaker.

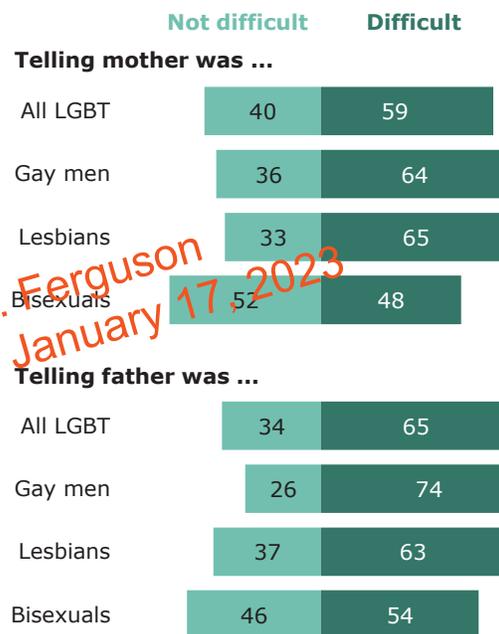
Among those respondents who say they have told their mother, 59% say it was difficult to tell her; 40% say it was not difficult. Gay men and lesbians are more likely than bisexuals to say telling their mother about their sexual orientation was a difficult thing (64% of gay men and 65% of lesbians say it was difficult, vs. 48% of bisexuals).

Four-in-ten LGBT adults (39%) who say they have told their mother about their sexual orientation say, since telling her, that their relationship has grown stronger. An additional 46% say their relationship with their mother has not changed, and 14% say their relationship has grown weaker. Lesbians are twice as likely as gay men to say telling their mother about their sexual orientation hurt their relationship (23% of lesbians say the relationship grew weaker, compared with 12% of gay men).

For those who have told their father that they are lesbian, gay, bisexual or transgender, the pattern is much the same. About two-thirds (65%) say it was difficult to tell their father about

Most Say It Was Hard to Tell Parents ...

% saying ...



Notes: Based on those who have told their mother/father about their sexual orientation or gender identity. For mother, All LGBT n=648; for father, All LGBT n=435. Those who didn't answer the questions are not shown.

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LGBT/44b,45b

their sexual orientation or gender identity, while 34% say it was not difficult. Gay men are about as likely as lesbians to say it was hard to share this information with their father (74% of gay men vs. 63% of lesbians).

Since telling their father, some 54% of LGBT adults say their relationship has not changed, and an additional 32% say it has grown stronger (32%). Some 13% say telling their father made their relationship weaker. Gay men and lesbians are more likely than bisexuals who have told their father about their sexual orientation to say this made their relationship stronger.

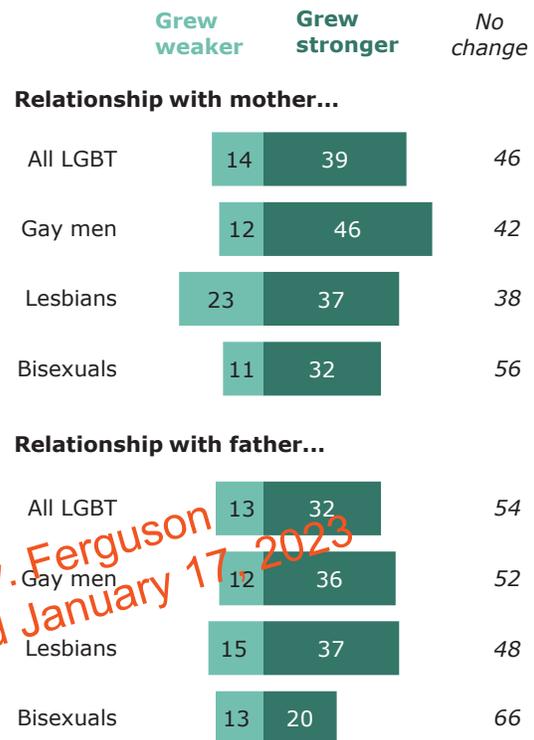
Brothers and Sisters

Among lesbian, gay, bisexual and transgender adults who have a sibling, roughly six-in-ten say they have told their siblings about their sexual orientation or gender identity. Two-thirds (65%) have told a sister, and 59% have told a brother.

Gay men and lesbians are more likely than bisexuals to have shared this information with a sister or brother. Among gay men and lesbians who have at least one sister, large majorities say they have told a sister about their sexual orientation (75% of gay men and 80% of lesbians). By contrast, only 50% of bisexuals say they have told a sister that they are bisexual. Similarly, roughly three-quarters of gay men (74%) and lesbians (76%) with at least one brother say they have told a brother about their sexual orientation, compared with 42% of bisexuals.

... But Few Say Telling Them Hurt The Relationship

% saying, after telling mother/father about sexual orientation, their relationship ...



Notes: Based on those who have told their mother/father about their sexual orientation or gender identity. For mother, All LGBT n=648; for father, All LGBT n=435. Those who didn't answer the questions are not shown.

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LGBT/44c,45c

Voices: Tell Us More About Your Coming Out Experience

"It is always nerve-wracking when I come out to someone, but I have had a positive reaction from everyone I have told, except for my dad. My mom and I were already very close, so it didn't affect our relationship. Nearly everyone in my life knows, and if someone new comes into my life, I tell him or her. If this person cannot accept that I am gay, then he or she does not need to be a part of my life."

-Lesbian, age 25, first told someone at age 13

"There were two friends from my high school days who I lost after coming out to them. That was painful. They had always said they believed in everyone being their own person and living their own life, so this was a surprise when they trotted out the "see a shrink" line and wouldn't talk to me anymore. Plus, we'd just been through the '60s and the Summer of Love and all that - I expected more open minds. Everyone else has been great, and for 40+ years I have never hesitated about or regretted being out."

-Lesbian, age 58, first told someone at age 17

"Coming from a strong evangelical Christian upbringing, and still applying that to my life, it's been difficult. A lot of people (some or most of my family included) don't approve or want to have anything to do with it, and choose to ignore my partner."

-Lesbian, age 28, first told someone at age 16

"I wish I would have told people sooner. I came of age when AIDS first emerged and homophobia was acceptable. I wasted too many years being afraid of my sexuality and making choices that allowed me to hide in the background of life. I was sort of a professional wallflower."

-Gay man, age 43, first told someone at age 22

"The most difficult part was acknowledging this in myself. Telling my best friend wasn't too hard. I was nervous, even though he told me afterwards that he had known for a while. None of my other friends or family members know and I don't plan on telling them unless absolutely necessary. I'm comfortable with myself, but am afraid of the reactions that I will receive should I divulge this information to those with whom I am closest."

-Bisexual woman, age 20, first told someone at age 20

"In the beginning, it was difficult, but always ended up positive. Nowadays, there really is no decision. I simply have a sexual orientation the same as anyone else, and talk about my partner, etc., the same way anyone mentions their opposite-sex spouse, and there's no "event" associated with it."

-Gay man, age 57, first told someone at age 21

"The hardest thing is just... there's really no good way to bring it up. You almost hope people will ask, because it's just sort of a burden, carrying around a secret. For my parents, I was mostly worried that they wouldn't take it seriously and treat it as a phase. For my friends, I was scared they would think I was hitting on them. I come from a pretty Catholic, Midwestern town, so it was rough."

-Bisexual woman, age 20, first told someone at age 14

"It was extremely difficult to come out to my family. I didn't do so until I was in my 30's. Thankfully, my family said they loved me no matter what. Many of my friends weren't as fortunate to have such a positive response. It's still not something my family really discusses but I am happy that I was finally able to share my orientation with them."

-Bisexual woman, age 41, first told someone at age 17

"It's always on a case by case basis. Those who love me and truly care for me have, of course, been the most understanding. My brother has actually taken the news the best; much better than I even expected. He's met the current guy I'm dating and they hit it off well."

-Bisexual man, age 31, first told someone at age 18

"My first 'coming out' was in a Facebook post. My friends have been cool; they generally use the right pronouns once that was explained and they all call me my chosen name now which is just wonderful. Now on the internet and in association with peers and fan culture, I am out. The people I am not out to generally include adults, such as coworkers or friends parents, and my own family - I don't feel that, as the average person (and not in a more accepting youthful age), they would really 'believe' in nonbinary genders or understand me saying that I am one."

-Transgender person, age 19

For more voices, see the [interactive feature](#) on the Pew Research Center website.

Cities, Towns, Neighborhoods

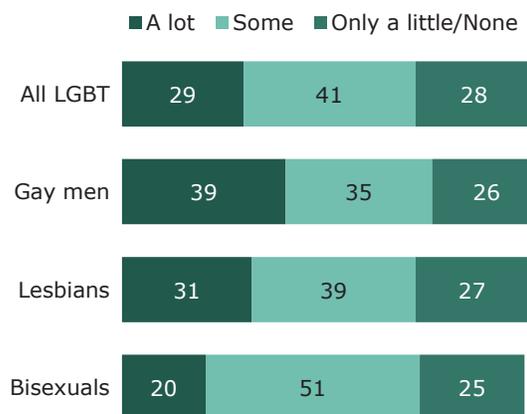
Most LGBT adults (70%) say there is at least some social acceptance of the lesbian, gay, bisexual, and transgender population in the city or town where they live. But relatively few (29%) say there is a lot of acceptance. About three-in-ten say there is only a little (23%) or no acceptance (4%) of people who are LGBT in their community.

Gay men and lesbians are more likely than bisexuals to say there is a lot of social acceptance of the LGBT population in their city or town. Four-in-ten gay men (39%) and 31% of lesbians, compared with 20% of bisexuals, say there's a lot of acceptance where they live.

Among gay men and lesbians, perceptions about social acceptance differ by region of the country. Those living in the West (51%) are more likely than those living in the South (29%) or Midwest (29%) to say there is a lot of acceptance of LGBT individuals in their city or town. At the same time, Midwesterners are more likely than those living in any other region to say there is some acceptance in their community of LGBT individuals (52% of gay men and lesbians living in the Midwest say this, compared with 35% or less of those living in the Northeast, South or West). Gay men and lesbians living in the South are much more likely than those living in the West or Midwest to say there is only a little or no acceptance of the LGBT population where they live (36% in the South vs. 19% in the Midwest and 18% in the West).

Gay Men, Lesbians Feel More Social Acceptance Where They Live

% saying there is ... social acceptance of people who are LGBT in their city or town



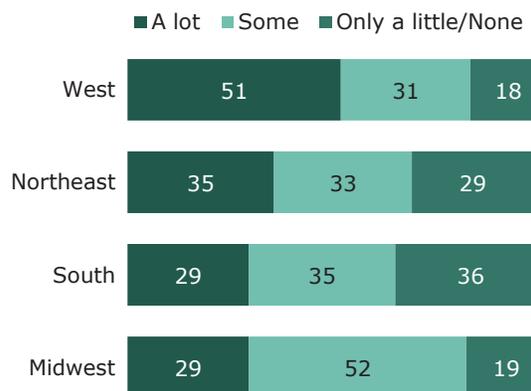
Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/71

Social Acceptance Differs by Region

% of gay men and lesbians saying there is ... social acceptance of people who are LGBT in their city or town



Notes: Based on gay men and lesbians (n=675). Those who didn't answer not shown.

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LGBT/71

Gay men and lesbians with a college degree and those with annual incomes of \$75,000 or higher are among the most likely to say there is a lot of acceptance of the LGBT population in the city or town where they live. Among college graduates, 48% say there is a lot of acceptance. This compares with only 29% of those without a college degree. Similarly, among those with an income of \$75,000 or higher, 51% say there is a lot of acceptance where they live, while only 32% of those with lower incomes say the same.

Regardless of how they feel about the level of social acceptance in their city or town, most LGBT adults say this is not a reason why they live in that particular place. Only 12% say the level of social acceptance in their city or town is a major reason for living there. One-in-five say this is a minor reason. Fully two-thirds (67%) say this is not a reason at all.

LGBT adults who say there is a lot of acceptance of people who are lesbian, gay, bisexual and transgender in their city or town are much more likely to say this is an important reason why they live there than are those who say there is little or no acceptance of the LGBT population in their community. About four-in-ten respondents (38%) who say there is at least some acceptance of LGBT individuals in their community also say this is a major or minor reason for living there. Among those who say there is little or no acceptance in their city or town, only 15% say the level of social acceptance is a reason they live there.

Overall, gay men and lesbians are more likely than bisexuals to say the level of social acceptance in the city or town where they live is an important reason why they live there.

Some 23% of gay men say this is a major reason, and 13% of lesbians say the same. Only 3% of bisexuals say the level of social acceptance of LGBT adults is a major reason for living in their city or town.

Few Choose City or Town Based on Level of Social Acceptance

% saying social acceptance of people who are LGBT in their city or town is a ... why they live there

■ Major reason ■ Minor reason ■ Not a reason



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/70

Among gay men and lesbians, there is a significant age gap on this measure. Gay men and lesbians under age 45 are much more likely than those ages 45 and older to say the level of social acceptance in their city or town is a reason why they live there. Among those ages 18 to 44, about half (48%) say the level of social acceptance is at least a minor reason why they live in their city or town. This compares with only 33% of gay men and lesbians who are 45 and older. Among the older age group, 67% say this is not a reason why they live in their community.

Gay men and lesbians with a college degree are more likely than those who have not completed college to say the level of social acceptance in their city or town is one reason for living there (49% of college graduates say this is a major or minor reason, compared with 35% of non-college graduates).

LGBT Neighborhoods

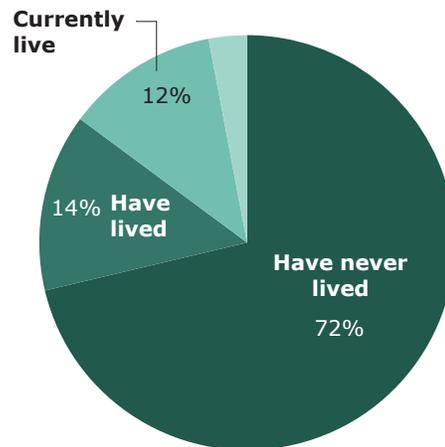
Among all LGBT respondents to the Pew Research survey, relatively few (12%) say they currently live in a neighborhood known for being an LGBT neighborhood. An additional 14% say that while they do not currently live in an LGBT neighborhood, they have lived in one in the past. Fully 72% say they have never lived in an LGBT neighborhood.

Gay men are more likely than lesbians to have lived in an LGBT neighborhood at some point in their life. Three-in-ten gay men (32%), compared with 18% of lesbians, either live in this type of neighborhood now or did in the past. Among bisexuals, 26% live or have lived in an LGBT neighborhood. Bisexual women (29%) are much more likely than bisexual men (17%) to have done this.

Among gay men and lesbians, the more important they say their sexual orientation is to their overall identity, the more likely they are to have lived in an LGBT neighborhood. Fully one-third (35%) of those who say being gay or lesbian is extremely or very important to their overall identity either live in an LGBT

Most Have Never Lived in an LGBT Neighborhood

% saying they... in a neighborhood known for being an LGBT neighborhood



Notes: Based on all LGBT (N=1,197). Those who didn't answer are shown but not labeled.

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LGBT/72,73

neighborhood now or have lived in one in the past. This compares with only 21% of those who say their sexual orientation is less important to their overall identity. Some 78% of this group have never lived in an LGBT neighborhood.

Among all LGBT adults, non-whites are more likely than whites to have lived in an LGBT neighborhood (31% of non-whites vs. 23% of whites say they have ever lived in this type of neighborhood). There is no significant difference by age in the share of LGBT adults who either live in an LGBT neighborhood or have done so in the past, but LGBT adults ages 45 and older are more likely than younger LGBT adults to say they did this in the past, but are not currently living in this type of neighborhood. There are no differences by relationship status either. LGBT adults who are married or living with a partner are just as likely as those who are not in a relationship to say they have lived in an LGBT neighborhood.

Friends and Co-Workers

For lesbians, gay men, bisexuals and transgender adults, their close friends are a mix of people who are LGBT and people who are not. Only 12% of all LGBT adults say all or most of their close friends are LGBT. An additional 42% say some of their close friends are LGBT, about one-third (35%) say only a few of their friends are LGBT, and 9% say none of their friends are.

There are significant differences across LGBT groups. Gay men are more likely than lesbians or bisexuals to have a lot of LGBT friends. Some 22% of gay men say all or most of their close friends are LGBT, compared with 12% of lesbians and 5% of bisexuals. Among bisexuals, fully half say only a few (41%) or none (12%) of their friends are LGBT. Bisexual men are much more likely than bisexual women (67% vs. 47%) to say only a few or none of their close friends are LGBT.

Not surprisingly, lesbian, gay, bisexual and transgender adults who have lived in an LGBT neighborhood are more likely than those who have not to have a lot of LGBT friends. Among

How Many of Your Friends Are LGBT?

% saying ... of their close friends are LGBT



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/74

those who live in an LGBT neighborhood now or have in the past, 21% say all or most of their friends are LGBT. Among those who haven't lived in this type of neighborhood, only 10% say the same.

Finding Acceptance at Work

Among LGBT adults who are employed full or part time, most say that their workplace is accepting of employees who are lesbian, gay, bisexual or transgender. About half (51%) say their workplace is very accepting, while 35% say it is somewhat accepting. Only 13% say their workplace is either not too accepting (11%) or not at all accepting (2%).¹⁸

Gay men find their workplaces somewhat more accepting than do bisexuals. Among employed gay men, 60% say their workplace is very accepting of gay men. Half of working lesbians say that their workplace is very accepting of lesbian employees, and 44% of bisexuals say their workplace is very accepting of bisexual employees.

Although they seem to find at least some acceptance at work, only one-third of employed LGBT adults say all or most of the people they work closely with at their job are aware of their sexual orientation or gender identity. An additional 18% say some of the people they work closely with know they are lesbian, gay, bisexual or transgender. Some 22% say only a few of their co-workers know this, and 26% say no one at work knows.

There are big gaps here across LGB subgroups. About half of gay men (48%) and lesbians (50%) who work say all or most of the people they work with closely at their job know that they are gay or lesbian. Among bisexuals, only 11% say most of their closest co-workers know they are bisexual. Fully seven-in-ten bisexuals who work say only a few or none of the people they work closely with at their job know they are bisexual.

¹⁸ Respondents were asked specifically about their own sexual orientation or gender identity. i.e., gay men were asked how accepting their workplace is of gay employees.

Going Online

People who identify as lesbian, gay, bisexual, or transgender are more socially active on social networking sites than the general public, but this is likely due in part to the relative youth of the LGBT population. Eight-in-ten (80%) LGBT adults report ever using social networking sites. By comparison, in a February 2012 Pew Research survey of the general public, only 58% of adults (and 68% of adult internet users) said the same. However, equal shares of LGBT adults ages 18 to 29 and all adults ages 18 to 29 say they have ever used social networking sites—89% and 90% respectively.

Some 54% of LGBT social networking site users say they have referred to being LGBT or revealed their sexual orientation or gender identity on a social networking site. Gay men (69%) and lesbians (62%) are more likely to say they have done this than bisexuals (40%). Younger LGBT social networking site users are also more likely to be open about their sexual or gender identities online than older users. Some 58% of those ages 18 to 44 say they have revealed their identity on a social networking site compared with 46% of those ages 45 and older.

Overall, about half (55%) of LGBT adults say they have made new LGBT friends online or through a social networking site. Gay men are more likely to say they have met new LGBT friends online (69%) than either lesbians (47%) or bisexuals (49%).

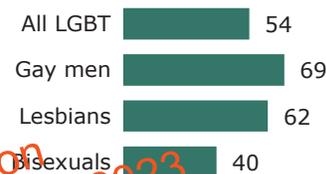
Though social networking sites are popular among LGBT internet users and many have made LGBT friends online, using the internet to discuss LGBT issues is less common. According to the Pew Research survey, only 16% of LGBT adults say they regularly discuss LGBT issues online or on a social networking site. Gay men (20%) are more likely to do

Being LGBT and Going Online

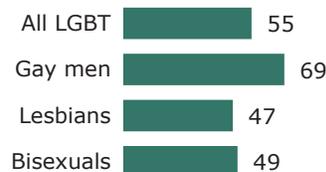
% saying they ever use social networking sites



% of social networking site users saying they have revealed their sexual/gender identity on a SNS



% saying they have met new LGBT friends online



% saying they regularly discuss LGBT issues online



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, February 8-12, 2012

PEW RESEARCH CENTER LGBT/SNS,84-86

this compared with bisexual men (7%). Some 16% of bisexual women and 14% of lesbians also say they regularly discuss LGBT issues online.

Happiness

When they are asked, in the most general terms, how happy they are with their life overall, LGBT adults are less upbeat than the general public. Only 18% of LGBT respondents say they are very happy compared with 30% of the general public.¹⁹ About two-thirds (65%) of LGBT respondents say they are pretty happy and 16% say they are not too happy. Among all adults, 57% say they are pretty happy and 13% say they are not too happy.

There is no significant difference across LGBT groups in the share saying they are very happy. Roughly one-in-five gay men (18%), lesbians (20%) and bisexuals (16%) are very happy.

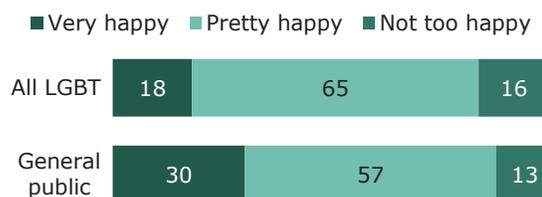
Among all LGBT adults, there is some variation in happiness across age groups. Nearly equal shares of young, middle-aged and older LGBT adults say they are very happy. However, those under age 50 are much more likely than those ages 65 and older to say they are not too happy (19% vs. 6%).

There are bigger gaps by income. LGBT adults with annual family incomes of \$75,000 or higher are about twice as likely as those with lower incomes to say they are very happy (32% vs. 15%). LGBT adults at the lowest end of the income scale (with annual incomes of less than \$30,000) are about twice as likely as those in the middle- and highest-income brackets to say they are not too happy (23% vs. 12% for middle and high-income LGBT adults).

There is a similar income gap in happiness among the general public. Among all adults, about one-in-four (25%) of those with annual household incomes of less than \$30,000 say they are not too happy with their lives overall. This compares with 13% of those making between \$30,000 and \$74,999 and only 6% of those making \$75,000 or more.

A Happiness Gap?

% saying they are ...



Notes: LGBT data based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center online omnibus survey, May 10-13, 2013 (N=1,081)

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LGBT/1

¹⁹ General public results are from a national survey of 1,081 adults conducted May 10-13, 2013. Interviews were conducted online through the random sample panel of households maintained by GfK Knowledge Networks.

LGBT adults are more likely than all adults to fall into the lowest income category (with annual family incomes of less than \$30,000). This is due in part to the fact that fewer of them are married and living in dual income households (see Chapter 1 for more details).

Those who are married or living with a partner are significantly happier than those who are not.²⁰ Some 26% of LGBT adults who are married or living with a partner say they are very happy, compared with 14% of those who are not. The pattern is similar among the general public, although the happiness gap between married and unmarried adults is not as wide among all adults as it is among those who are LGBT.

Does Feeling Accepted Affect Overall Happiness?

%

How much social acceptance today of people who are LGBT?

	A lot	Some	Little/None
Would you say you are ...			
Very happy	26	17	13
Pretty happy	62	66	63
Not too happy	11	16	23

Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/1,53

Perceptions of how much social acceptance there is of gay, lesbian, bisexual and transgender people these days is also related to personal happiness. A large majority of LGBT adults (77%) say that there is at least some social acceptance of the LGBT population today. Those who say there is a lot of acceptance are happier than those who say there is little or no acceptance. Among those who see a lot of social acceptance, 26% are very happy. This compares with 13% of those who see little or no acceptance. Among those who say there is some acceptance, 17% are very happy.

²⁰ This includes those who are in a civil union.

Trust in Others

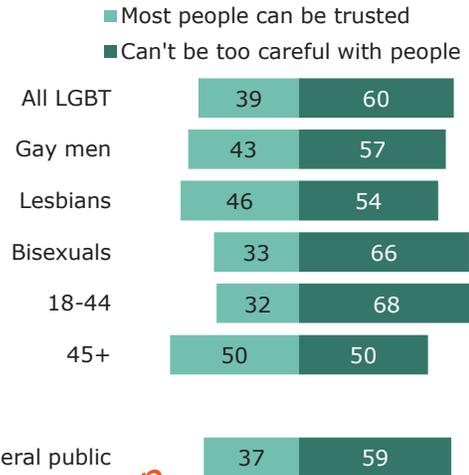
About four-in-ten (39%) LGBT adults say that, in general, “most people can be trusted” while 60% say “you can’t be too careful dealing with people.” This is nearly identical to the balance of opinion within the general public.

Bisexuals are somewhat less likely than lesbians and gay men to say that most people can be trusted. There are big differences in trust between bisexual men (45% say most people can be trusted) and women (29%).

Both in the general public and among LGBT adults, younger people are less likely than others to say that most people can be trusted.

Social Trust

% who think that ...



Notes: Based on all LGBT (N=1,097). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, April 4-15, 2012

PEW RESEARCH CENTER

LGBT/9b

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

CHAPTER 4: MARRIAGE AND PARENTING

Support for the legal right to marry and adopt children is nearly universal within the LGBT population. Still, LGBT adults are less likely than the general public to want to marry or have children. These differences may be related to the fact that marriage—and to some degree, parenting—have been legally off-limits to most LGBT adults.

The survey finds that 16% of LGBT adults—mostly bisexuals in opposite-sex relationships—are currently married, compared with about half of adults in the general public. Overall, a total of 60% of LGBT respondents are either married or would like to marry one day, while 27% say they are not currently sure if they want to marry someday. As for the general public, a similar question on a [2010 Pew Research survey](#) found that 76% of adults were either currently married or thought they wanted to get married, and 13% said they were not sure.²¹

The new survey also finds that 35% of LGBT adults are parents, compared with 74% of adults in the general public. About half of LGBT respondents (51%) either have children or want to; an additional 19% say they are not sure. A May 2013 Pew Research survey that asked a slightly different question (with no explicit option for “not sure”) found that 91% of all adults either have or want children, with an additional 1% volunteering that they are not sure.

Within the LGBT population, gay men are less likely than lesbians to say they are currently a parent or would like one day to become one. Bisexuals are more likely than gay men and lesbians to already be parents.

LGBT adults are somewhat divided on whether the issue of same-sex marriage should play as prominent a role as an LGBT issue as it has in recent years. Some 58% of survey respondents agree that same-sex marriage should be the top priority right now, but 39% say the issue is taking too much focus away from other important issues, such as equal employment rights.

²¹ This question—asked in October 2010—was worded: “In general, what’s your preference? Do you want to get married (again), don’t you want to get married (again), or are you not sure if you want to get married (again)?”

Views on Same-Sex Marriage

An overwhelming majority of lesbian, gay, bisexual and transgender adults favor allowing gay men and lesbians to marry legally.²² Fully three-quarters (74%) say they strongly favor this, and an additional 18% say they favor same-sex marriage, though not as strongly. Just 7% of LGBT adults say they oppose or strongly oppose same-sex marriage.

Among the general public, support for same-sex marriage has grown markedly over the past decade, but it still falls well below the levels registered within the LGBT population. In a [May 2013 Pew Research poll](#), 51% of Americans said they either strongly favor (21%) or favor (30%) allowing gay men and lesbians to marry legally. About four-in-ten (42%) Americans say they oppose same-sex marriage, with about two-in-ten (19%) saying they strongly oppose it. In 2003, just one-third (32%) of Americans supported same-sex marriage.²³

Among LGBT respondents, a greater share of gay men and lesbians than bisexuals strongly favors same-sex marriage. Some 80% of gay men and 85% of lesbians say they are strongly in favor of same-sex marriage, as are 69% of bisexuals. Among bisexuals, women (73%) are more likely than men (56%) to say they strongly favor allowing same-sex couples to marry legally.

There are large differences by age among the general public on the question of same-sex marriage. Americans who are younger than 30 are the most likely to favor same-sex marriage

Large Majorities of LGBT Adults Favor Same-Sex Marriage

% saying they ... allowing gay men and lesbians to marry legally

	NET -----			NET Oppose
	Strongly favor	Favor		
All LGBT	93	74	18	7
Gay men	96	80	17	4
Lesbians	97	85	12	2
NET Bisexuals	91	69	22	8
Bisexual men	86	56	29	14
Bisexual women	92	73	19	6
Among LGBT adults ...				
Dem/Lean Dem	96	81	15	4
Rep/Lean Rep	78	45	33	19
Ind/Other	92	75	17	6
Religiously affiliated	90	67	23	9
Unaffiliated	96	82	14	3
General public	51	21	30	42

Notes: Based on all LGBT (N=1,197). NET Oppose includes responses of "Oppose" and "Strongly oppose." Those who didn't answer not shown. Figures may not add to net totals because of rounding.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, May 1-5, 2013

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LGBT/11

²² In both the general public and the LGBT surveys, respondents were asked whether they favor or oppose "allowing gays and lesbians to marry" (rather than same-sex couples) so that the question wording would be comparable to past surveys.

²³ See Pew Research Center for the People & the Press, "[In Gay Marriage Debate, Both Supporters and Opponents See Legal Recognition as 'Inevitable.'](#)" June 6, 2013.

(65% say “strongly favor” or “favor”), and those ages 30 to 49 (54%) are more likely than those ages 50 to 64 (45%) or 65 and older (39%) to favor same-sex marriage. By contrast, among LGBT respondents, at least nine-in-ten in all age groups favor allowing same-sex marriage, though a slightly larger share of LGBT adults ages 18 to 29 than those ages 30 and older say they strongly favor same-sex marriage (82% vs. 71%).

While a majority of all demographic subgroups within the LGBT population favor allowing same-sex marriage, the party and religious divisions on this issue that are evident among the general public are also present to some extent among LGBT adults.

For example, while 81% of LGBT adults who identify with or lean toward the Democratic Party say they strongly favor same-sex marriage, only 45% of LGBT adults who identify with or lean toward the Republican Party say the same. Still, most LGBT Republicans favor allowing same-sex marriage; in all, 78% of LGBT Republicans and 96% of LGBT Democrats either strongly favor or favor same-sex marriage. And compared with Republicans overall, LGBT Republicans are far more accepting of same-sex marriage; only 34% of adults in the general public who identify with or lean toward the Republican Party favor allowing gay men and lesbians to marry legally, with 10% saying they strongly favor this.²⁴

Religiously affiliated LGBT adults are somewhat less supportive of same-sex marriage than those who are religiously unaffiliated. About two-thirds (67%) of the religiously affiliated say they strongly favor same-sex marriage, compared with 82% of those who are atheist, agnostic or have no particular religion. In all, 90% of religiously affiliated LGBT adults either strongly favor or favor same-sex marriage, while 96% of LGBT adults who are not affiliated with a faith favor it. Among religiously affiliated adults in the general public, 47% say they favor same-sex marriage, with just 17% saying they strongly favor it.²⁵

²⁴ Pew Research Center for the People & the Press survey, May 1-5, 2013

²⁵ Pew Research Center for the People & the Press survey, May 1-5, 2013

Even with such strong support for same-sex marriage, not everyone in the LGBT population places the issue at the top of the community's policy agenda. Respondents were asked which statement came closer to their views: "The push for same-sex marriage has taken too much focus away from other issues important to LGBT people" or "Same-sex marriage should be the top priority for LGBT people right now, even if this means some other issues do not get much attention." Overall,

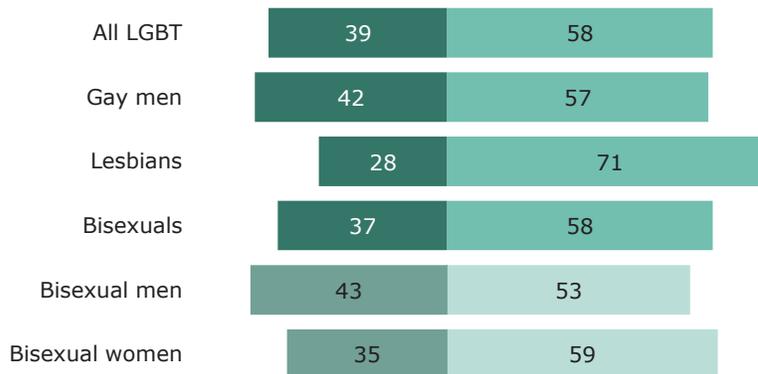
about four-in-ten survey respondents (39%) say the push for same-sex marriage has taken too much focus away from other important issues, while 58% say that same-sex marriage should be the top priority for LGBT people right now.

Among LGBT adults, lesbians (71%) are the most likely to say that same-sex marriage should be the top priority right now. About six-in-ten bisexuals (58%) and gay men (57%) say the same.

Is Same-Sex Marriage the Right Focus?

% saying ...

- The push for same-sex marriage has taken too much focus away from other issues important to LGBT people
- Same-sex marriage should be the top priority right now



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

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LGBT/102a

Reasons for Getting Married

Despite the differences between LGBT adults and the general public on the issue of same-sex marriage, both groups have similar views about the most important reasons to marry. Nearly identical shares of LGBT adults (84%) and all adults (88%) say love is a very important reason to marry, and for each group love ranks at the top of the list of seven possible reasons.

“Companionship” and “making a lifelong commitment” rank second and third for both LGBT adults and the general public. Fully 71% of LGBT adults and 76% of the general public say companionship is a very important reason to get married. When it comes to making a lifelong commitment, LGBT adults are somewhat less likely than all adults to say this is a very important reason to marry (70% vs. 81%).

A greater share of LGBT adults than the general public say that the “legal rights and benefits” of marriage (46% vs. 23%) and “financial stability” (35% vs. 28%) are very important reasons to get married.

Meanwhile, the general public is much more likely than LGBT respondents to say “having children” (49% vs. 28%) and “having a relationship recognized in a religious ceremony” (30% vs. 17%) are very important reasons to get married. Overall, about half of LGBT respondents (53%) say that having a relationship recognized in a religious ceremony is “not an important reason” to get married, compared with about one-third of the general public (35%).

Why Get Married?

% saying each is a ...

	Very important reason	Somewhat important reason	Not an important reason
Love			
LGBT	84	12	4
General public	88	9	2
Companionship			
LGBT	71	24	5
General public	76	19	3
Making a lifelong commitment			
LGBT	70	24	5
General public	81	14	4
For legal rights and benefits			
LGBT	46	36	17
General public	23	38	37
Financial stability			
LGBT	35	44	21
General public	28	48	22
Having children			
LGBT	28	41	31
General public	49	30	19
Having a relationship recognized in a religious ceremony			
LGBT	17	29	53
General public	30	33	35

Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, May 10-13, 2013 (online poll)

PEW RESEARCH CENTER

LGBT/17a-g

On some of these response categories, bisexuals have attitudes that distinguish them from other LGBT subgroups.

For example, while 60% of gay men and 56% of lesbians say legal rights and benefits are a very important reason to get married, only about half as many bisexuals (32%) say the same. And bisexuals (33%) are somewhat more likely than gay men (23%) to say having children is a very important reason to get married; 29% of lesbians say this.

When it comes to recognition of a marriage in a religious ceremony, the views of bisexuals are closer to those of gay men and lesbians than they are to the general public. About two-in-ten gay men (17%), lesbians (19%) and bisexuals (17%) say this is a very important reason to get married, compared with 30% of all adults.

Marital and Relationship Status

Some 16% of LGBT respondents in the Pew Research survey say that they are currently legally married and an additional 21% say they are living with a partner.²⁶ By comparison, a [May 2013 Pew Research survey](#) of the general public found that about half (51%) of all adults say they are married and an additional 7% say they are living with a partner.²⁷

Among the two-in-ten LGBT adults who are living with a partner but not legally married, 7% say they have a legal civil union or domestic partnership and 14% say they are living with a partner outside of a civil union or marriage. An additional 16% of LGBT adults are in a committed relationship, but not living together. About half of LGBT respondents (46%) say

Reasons for Marrying Differ Within The LGBT Population

% saying each is a "very important" reason to get married



Note: Based on gay men (n=398), lesbians (n=277) and bisexuals (n=479).

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LGBT/17a-g

²⁶ LGBT respondents in the Pew Research survey were first asked about their marital status. Those who initially said they were married were then asked whether they were legally married under state law; had a legal civil union or domestic partnership, but were not legally married; or neither. Prior research has suggested that some respondents in unmarried same-sex couple households may identify themselves as married on survey instruments ([Lofquist, 2012](#), [Feliz and O'Connell, 2011](#), etc.). For more details, see Chapter 1.

²⁷ This survey did not ask follow-up questions of those who said they were married or living with a partner probing for legal marriages and legal civil unions or domestic partnerships.

they are not currently in any of these types of relationships. Among the general public, about three-in-ten adults are not currently in any of these types of relationships.

Both lesbians and bisexual women are more likely than gay and bisexual men to be in committed relationships. Among LGBT respondents who say they are in some type of committed relationship, almost all gay men and lesbians have same-sex partners, while the

Marital and Relationship Status

% of Pew Research survey respondents who say they are currently ...

	All LGBT	Gay men	Lesbians	Bisexual men	Bisexual women	General public*
Legally married	16	4	6	23	32	51
Living w/ partner	21	24	34	7	19	7
<i>Civil union/Domestic partnership</i>	7	6	11	1	9	--
<i>LWP, no formal legal status</i>	14	17	23	6	10	--
Divorced/Separated/Widowed	12	8	12	16	16	19
Single, never married	50	64	46	54	33	22
Relationship status						
In a committed relationship	54	40	66	40	68	70
<i>Married/LWP</i>	38	28	40	30	51	59
<i>Committed relationship, not LWP</i>	16	12	26	10	18	11
Not in a committed relationship	46	60	34	59	32	29

Notes: Based on all LGBT (N=1,197). *Legal status not asked of the general public. Relationships may be with someone of the same sex or opposite sex.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, May 1-5, 2013

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LGBT/MARITAL,16,89,90

overwhelming majority of bisexuals have opposite-sex partners.²⁸

In all, 23% of LGBT adults say they are either legally married or have a legal civil union or domestic partnership; about two-in-ten lesbians (18%) and one-in-ten gay men (11%) have these types of relationships. Bisexuals are the most likely to say they have these types of relationships, particularly bisexual women. Of the 41% of bisexual women and 24% of bisexual men who are married or in a legal union or partnership, most have an opposite-sex partner.

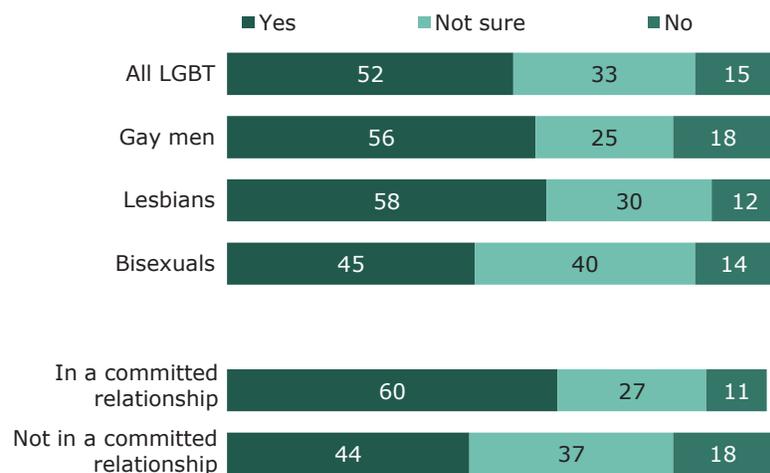
²⁸ See Chapter 5 for more details.

Desire for Marriage

The Pew Research survey asked LGBT respondents who were not currently married or separated if they would like to get married (or get married again) someday. About half (52%) say that they would like to get married in the future, a third (33%) say they are not sure whether they would like to get married someday, and 15% say they do not want to get married. Roughly half of unmarried gay men (56%) and lesbians (58%) say they want to get married someday, compared with 45% of bisexuals.

If You Could, Would You Like to Get Married Someday?

% of unmarried saying ...



Notes: Based on all LGBT who are not currently married or separated (n=947). Respondents who were divorced or widowed were asked if they want to get married "again." Those who didn't answer not shown.

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LGBT/86

In all, 60% of LGBT respondents either are currently married or would like to get married.²⁹ An additional 27% are not currently sure if they want to marry someday. The share of LGBT adults who either are married or want to get married is similar across gay men, lesbians and bisexuals; bisexuals are more likely than gay men and lesbians to already be married.

A similar question on a [2010 Pew Research survey](#) found that 76% of adults in the general public were either currently married or thought they wanted to get married, and 13% said they were not sure.³⁰

²⁹ Includes some respondents who are separated.

³⁰ This question—asked in October 2010—was worded: "In general, what's your preference? Do you want to get married (again), don't want to get married (again), or are you not sure if you want to get married (again)?"

Views on Same-Sex Adoption

Attitudes about allowing gay men and lesbians to adopt children are nearly identical to attitudes about allowing gay men and lesbians to marry legally.³¹

Three-quarters of LGBT adults (74%) say they “strongly favor” allowing gay men and lesbians to adopt children. An additional two-in-ten (19%) say they favor adoption among gay men and lesbians, though not as strongly. Just 6% of LGBT adults say they oppose or strongly oppose allowing gay men and lesbians to adopt children.

The general public’s views on allowing gay men and lesbians to adopt children also parallel their views on same-sex marriage. In a [June 2012 Pew Research poll](#), 52% of Americans said they either strongly favor (29%) or favor (28%) allowing gay men and lesbians to adopt children. About four-in-ten (42%) Americans said they oppose adoption by gay men and lesbians, with about two-in-ten (22%) saying they strongly oppose it.

Just as public support for same-sex marriage has increased over the past 10 to 15 years, so has support for adoption by gay men and lesbians. In 1999, the balance of opinion was reversed: 42% of Americans favored allowing gay men and lesbians to adopt children and 52% opposed it.³²

Among LGBT respondents, a greater share of gay men and lesbians than bisexuals says they strongly favor allowing gay men and lesbians to adopt. Some 81% of gay men and 84% of

Large Majorities of LGBT Adults Favor Adoption of Children by Gay Men and Lesbians

% saying they ... allowing gay men and lesbians to adopt children

	NET -----			
		Strongly favor	Favor	NET Oppose
All LGBT	93	74	19	6
Gay men	98	81	17	2
Lesbians	94	84	10	5
NET Bisexuals	91	69	22	7
Bisexual men	85	48	37	15
Bisexual women	94	77	17	4
Among LGBT adults who are ...				
Dem/Lean Dem	96	81	15	4
Rep/Lean Rep	83	48	34	16
Ind/Other	93	73	20	6
Religiously affiliated	91	66	25	8
Unaffiliated	96	84	12	3
General public	52	23	28	42

Notes: Based on all LGBT (N=1,197). NET Oppose includes responses of “Oppose” and “Strongly oppose.” Those who didn’t answer not shown. Figures may not add to net totals because of rounding.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, June 28-July 9, 2012

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LGBT/12

³¹ As with the same-sex marriage item, “gays and lesbians” was used for the adoption question in order to make comparisons to the general public.

³² See Pew Research Center’s Forum on Religion & Public Life and the Pew Research Center for the People & the Press, “[Two-Thirds of Democrats Now Support Gay Marriage: Obama Endorsement Has Limited Impact](#),” July 31, 2012.

lesbians say they are strongly in favor of adoption by gay men and lesbians, compared with 69% of bisexuals. Bisexual women (77%) are more likely than bisexual men (48%) to say they strongly favor allowing adoption.

Among LGBT adults, those younger than 30 are more likely than those ages 30 and older to be strongly in favor of allowing gay men and lesbians to adopt (85% vs. 70%), but at least nine-in-ten of both younger and older LGBT adults say they either strongly favor or favor this (96% and 92%, respectively).

There are large age gaps on this issue among the general public as well. Adults younger than 30 are the most likely to say they strongly favor or favor allowing gay men and lesbians to adopt children (67%), followed by those ages 30 to 49 (56%) and ages 50 to 64 (47%). Just one-third (35%) of those ages 65 and older favor allowing gay men and lesbians to adopt.³³

The patterns by party and religious affiliation are almost identical for the issue of adoption by gay men and lesbians as they are for the issue of same-sex marriage.

LGBT Parents

About one-third (35%) of LGBT respondents in the Pew Research survey are parents, and 17% have children who are younger than 18. Bisexuals are the most likely to be parents about half (52%) of bisexuals are parents, including 59% of bisexual women and 32% of bisexual men. Three-in-ten (31%) lesbians and 16% of gay men are parents.

Three-in-ten (30%) bisexuals have children younger than 18, and the gap between bisexual women (40%) and bisexual men (4%) is wide. By contrast, only 8% of lesbians and 5% of gay men have children under age 18.

The shares of parents with children of any age and parents with children younger than 18 among adults in the general public are about twice as high as they are among LGBT adults. About three-quarters of adults in the general public (74%) are parents, and about one-third (32%) have children younger than 18 currently living in their household.³⁴

³³ See Pew Research Center's Forum on Religion & Public Life and the Pew Research Center for the People & the Press, "[Two-Thirds of Democrats Now Support Gay Marriage: Obama Endorsement Has Limited Impact](#)," July 31, 2012.

³⁴ General public result from Pew Research Center for the People & the Press survey, May 1-5, 2013. The LGBT survey asked about any children younger than 18, not just those living in the household.

The Pew Research survey asked LGBT respondents younger than 60 who were not already parents if they would like to have children someday or not. About three-in-ten (28%) of these LGBT respondents say they would like to have children someday, 34% say they are not sure, and 36% say they would not like to have children.

Overall, 51% of LGBT adults of all ages either have children already or would like to have children someday. An additional 19% say they are currently not sure. A May 2013 Pew Research survey of the general public included a slightly different question (with no explicit option for “not sure”) and found that nearly all adults in the general public either already have children or would like to have children someday (91%).³⁵ Though the questions on the LGBT and general public surveys were not identical, this nevertheless suggests lower levels of interest in parenthood among LGBT adults than among the general public.³⁶

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

³⁵ General public result from Pew Research Center for the People & the Press survey, May 1-5, 2013. The response option “Not sure” was a volunteered item on the general public telephone survey.

³⁶ In both the LGBT and general public surveys, only those younger than 60 who don’t have children were asked if they would like to have children someday.

CHAPTER 5: IDENTITY AND COMMUNITY

While every respondent in this survey self-identifies as lesbian, gay, bisexual or transgender, they vary widely in the importance they attach to their own sexual orientation or gender identity and in the sense of community they share with other LGBT adults.

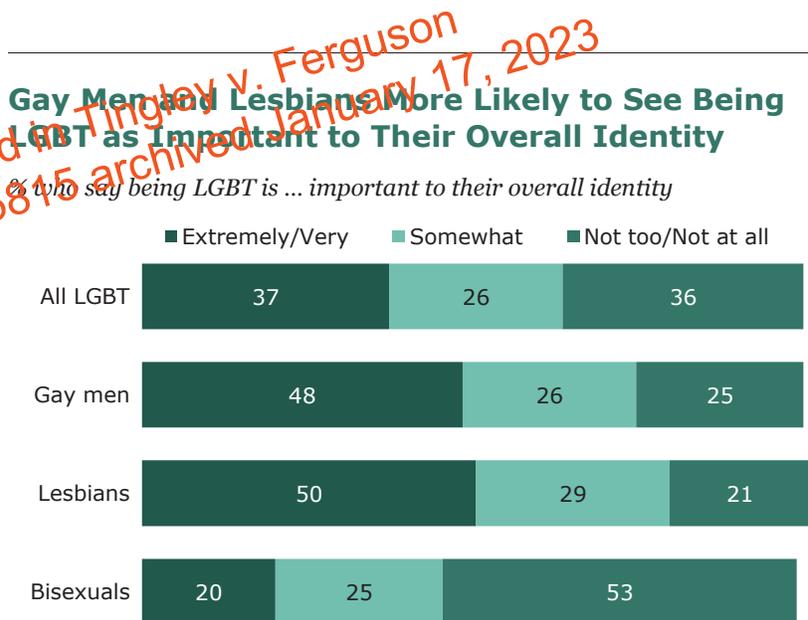
Some, including about half of gay men and lesbians, view their sexual orientation or gender identity as extremely or very important to their overall identity, but others say it carries relatively little weight.

LGBT adults also differ in how much they have in common with other subgroups within the LGBT population; how much they participate in activities such as LGBT pride events and rallies; and how big a role they believe that venues such as LGBT neighborhoods and bars should play in the future as their population becomes more accepted by the broader society.

Importance of Identity to LGBT Individuals

While 37% of LGBT adults say that being lesbian, gay, bisexual or transgender is “extremely” or “very” important to their overall identity, a similar share (36%) says it is “not too” or “not at all” important. About a quarter of LGBT adults (26%) fall in between—saying their LGBT identity is “somewhat important” to their overall identity.

Gay men and lesbians are far more likely than bisexuals to view their sexual orientation as important to their overall identity. About half of gay men (48%) say that being gay is extremely or very important to their overall identity; 50% of lesbians say being lesbian is extremely or very important to their overall identity. By



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown. Respondents' individual sexual or gender identities were inserted; for example, lesbians were asked how important "being lesbian" is ...

comparison, only two-in-ten bisexuals (20%) say being bisexual is extremely or very important to their overall identity. And while 25% of gay men and 21% of lesbians say their sexual orientation is not too or not at all important to their overall identity, 53% of bisexuals say this. About a quarter of each group says their sexual orientation is a “somewhat important” aspect of their identity.

Age plays a role in the extent to which survey respondents see sexual orientation as an important aspect of their overall identity. Among gay men and lesbians, those ages 45 and older are more likely than those ages 18 to 44 to say their sexual orientation is not too or not at all important to their identity on the whole (30% vs. 18%). And a similar pattern is evident among bisexuals: 63% of bisexuals ages 45 and older say their sexual orientation is not too or not at all important to their overall identity, compared with 49% of younger bisexuals.

LGBT adults who are non-white are more likely to view their LGBT identity as very or extremely important to their overall identity: 44% of non-whites (including Hispanics) say this, compared with 34% of white LGBT adults.

While bisexuals are less likely than gay men and lesbians to view their bisexuality as important to their overall identity, this is particularly true of bisexuals who say they are more attracted to individuals of the opposite sex. Among bisexuals who say they are more attracted to the opposite sex, 64% say their bisexuality is not too or not at all important to their overall identity. By comparison, 44% of those who are either equally attracted to both sexes or more attracted to those of the same sex, say their bisexuality is not too or not at all important to their overall identity.

Importance of Being LGBT Differs By Age

% saying their sexual orientation is ... important to their overall identity

	Extremely/ Very	Somewhat	Not too/ Not at all
<i>Gay men and lesbians</i>			
18-44	52	30	18
45 and older	46	24	30
<i>Bisexuals</i>			
18-44	23	28	49
45 and older	15	17	63

Notes: Based on gay men and lesbians (n=675) and bisexuals (n=479). Those who didn't answer not shown.

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Is Your Sexual Orientation a Positive or Negative in Your Life?

When asked whether they think of their sexual orientation or gender identity as mainly something positive in their life today, mainly something negative or if it doesn't make much difference either way, about six-in-ten LGBT respondents (58%) say their sexual orientation or

gender identity doesn't make much difference either way, while 34% say it is mainly something positive and just 7% say it is mainly something negative.

Gay men (46%) and lesbians (38%) are more likely than bisexuals (22%) to view their sexual orientation as something positive in their life today, and a small share of all groups says that their sexual orientation is something negative in their lives. Seven-in-ten bisexuals (70%) say their sexual orientation is neither something positive nor something negative.

Unsurprisingly, those who place a high level of importance on their sexual orientation or gender identity to their overall identity are also more likely to say that their sexual orientation has an impact—particularly a positive one. A 53% majority of those who say their LGBT identity is an extremely or very important part of their overall identity say that it is mainly something positive in their life today, while just 37% say it doesn't make much difference. By contrast, 79% of those who say their LGBT

identity is not too or not at all important to their overall identity say it has neither a mainly negative nor mainly positive aspect of their lives today.

While the proportion of LGBT adults who say their sexual orientation or gender identity is mainly something negative in their lives is relatively small (just 7%), this sentiment is more prevalent among some religious subgroups than others. Among LGBT Catholics, 12% say it is

Gay Men, Lesbians More Likely Than Bisexuals to See Sexual Orientation as a Positive Aspect

% saying their sexual orientation/gender identity is ... in their life today



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

mainly something negative, as do 14% of LGBT evangelical Protestants (compared with just 3% of LGBT mainline Protestants). And 15% of those who attend religious services at least monthly view their sexual orientation or gender identity negatively, as do 14% of those who say religion is very important in their lives and 14% of those who see conflict between their LGBT identity and their religious beliefs.

Why Is Your LGBT Identity a Positive or Negative in Your Life?

For the one-third of LGBT adults who say their sexual orientation or gender identity is mainly something positive in their lives, 46% volunteer, in an open-ended question, responses along the line of “it’s just who I am” or “how God made me.” Some (15%) say it has helped them find love or is generally good for their love life, 10% say it gives them empathy for other minority groups or makes them focus on justice and equality, and 9% say it makes them a stronger person or a role model for others in the LGBT population.

Why Is Your LGBT Identity Something Positive?

% saying ...

	All LGBT
Defines me/Happy with who I am/Born this way/God made me	46
Has helped me find love/Good for love life	15
Gives me empathy for other minority groups/Makes me focus on justice and equality	10
Makes me a stronger person/Role model for other LGBT	9
Family/friends/society accept me for who I am	7
Feeling of community/friendships with other LGBT	5
Makes me unique/different	5

Notes: Based on all LGBT who say their sexual orientation/gender identity is mainly something positive in their life today (n=436). Open-ended question. Some respondents gave responses that fit in more than one category. Other, less frequent responses and those who did not give an answer are not shown.

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LGBT/32a

Although responses characterizing their sexual orientation as a positive because it is how they are born or made by God are about equally common among gay men, lesbians and bisexuals, bisexuals who see their sexual orientation as a positive are somewhat more likely than gay men and lesbians together to mention that their sexual orientation has helped them to find love or relationships (31% say this vs. 11% of gays and lesbians). Gay men and lesbians are more likely than bisexuals (12% vs. 3%) to say they view their sexual orientation as a positive because it makes them a stronger person or a role model for others in the LGBT population.

Voices: Why Is Your LGBT Identity Something Positive?

Defines me/Who I am/Born this way/God made me:

"Because while it's something I must defend, it is a huge part of who I am. I love who I am, and that makes it positive." –**Lesbian, age 26**

"It is who I am, and the way God created me. If this was how I was born, God must see it as good." –**Gay man, age 42**

"Because it's who I really am inside." –**Transgender adult, age 27**

"It's who I am. Why would it be other than positive?" –**Lesbian, age 64**

Has helped me find love/Good for love life:

"My sexual orientation has affected whom and how I love. I have been with my partner for 13 years and love him as much as always. I would not be with him otherwise." –**Gay man, age 51**

"Because it opens me and my heart up to more people. Not just whom society and the past think I should be open to." –**Bisexual woman, age 32**

Empathy for other minority groups/focus on equality:

"Makes it possible to better understand the problems facing blacks, women, others who are 'closed out' of society." –**Gay man, age 83**

"Helps me be more tolerant of various differences among people—makes my horizon a little bigger—and makes me feel like part of a community." –**Bisexual woman, age 50**

Makes me a stronger person/Role model for other LGBT:

"Learning how to live with discrimination and fight it makes me a stronger person." –**Lesbian, age 25**

"I think I set an example. Made it easier for gays in the rural town I grew up in." –**Gay man, age 49**

LGBT/32a

The sample size for those saying their LGBT identity is something negative is too small for analysis (n=71), but responses generally fell into three categories: discrimination or lack of social acceptance or understanding by some combination of society, family or friends; personal struggles, such as finding a mate, living openly, or accepting one's own LGBT identity; and lack of legal rights.

Voices: Why Is Your LGBT Identity Something Negative?

Discrimination/lack of social acceptance:

"Judgment from others. Can't say who I truly am, especially in Texas. Must lie to family. Hard to find others."
– **Gay man, age 22**

"It's basic. The general populace discriminates against anyone who is different. Not everyone feels this way but most do. Some just don't say anything and pretend there is no discrimination ..."
– **Lesbian, age 49**

"People assume that I will sleep with anyone I meet because I am attracted to both genders. This, of course, is not true."
– **Bisexual woman, age 22**

"Because of how the world views people with non-standard gender identities, I end up spending an incredible amount of time and energy doing "damage control" on my life. I've lost a lot of friends, family, and jobs because of misunderstandings, stereotypes, and whatnot. But that's not even the real stress. Nope. The real stress ... [is] living every moment scared of what's going to happen today, or tomorrow, because if you lose anything else it would destroy you. My gender identity is something negative in my life today because people react badly and ignorantly."
– **Transgender person, age 26**

Personal struggles:

"It prevents me from living my life in the open the way other people can who are in heterosexual relationships."
– **Bisexual woman, age 43**

"I'm turning 50 ... I wish I had a family of my own. I would turn straight if I could in order to have a family at this point in my life ..."
– **Gay man, age 49**

"My family and I are religious and it conflicts with some things that they believe. I am married and my husband is okay with knowing I am bisexual."
– **Bisexual woman, age 22**

Lack of legal rights:

"Because I cannot change or hide who I am, and it is still completely legal to discriminate and in some cases harm me just because of who I am."
– **Gay man, age 32**

"We are treated like second-class citizens even though we pay first-class taxes."
– **Lesbian, age 55**

LGBT/32a

Attraction and Sexual Orientation

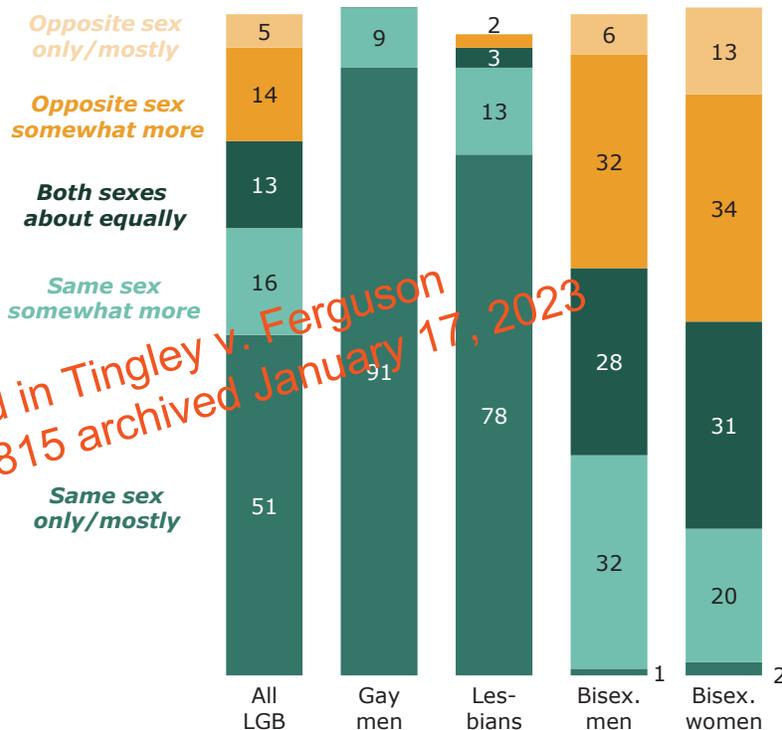
Sexual orientation is not a simple subject, and it can be measured in a variety of ways. This survey relies on self-identification, while other surveys have used measures of sexual behavior or sexual attraction. For many LGB adults, particularly bisexuals, self-identification does not necessarily correspond to particular types of attraction.³⁷

Large majorities of both gay men and lesbians say that they are primarily attracted to individuals of the same sex. Nearly all gay men say they are either only or mostly attracted to men (91%) or somewhat more attracted to men than women (9%). About three-quarters of lesbians (78%) say they are only or mostly attracted to women, and an additional 13% say they are somewhat more attracted to women than men. 3% say they are about equally attracted to both sexes, and 2% say they are more attracted to men.

Bisexuals express a broad range of attraction, with some notable differences between bisexual men and bisexual women. Among bisexual men, about equal shares say they are more attracted to men (34%), more attracted to women (38%) and attracted to both sexes about equally (28%). Among bisexual women, however, a plurality say they are at least somewhat more attracted to men (47%), including

Who Are You Attracted To?

% saying ...



Notes: Based on all LGB (N=1,154). Transgender adults, those who didn't answer and those who did not identify as either male or female are not shown.

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LGBT/27

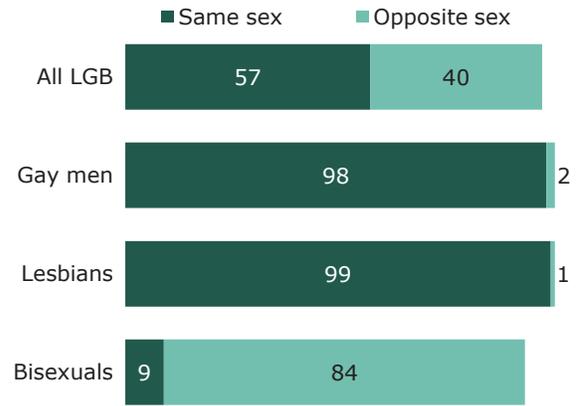
³⁷ In this section on attraction and same- and opposite-sex partnerships, transgender adults are not included in the analysis.

13% who say they are mostly or only attracted to men; 22% of bisexual women say they are at least somewhat more attracted to women; and 31% say they are attracted to both sexes equally.

According to the survey, about half (54%) of LGB adults are in committed relationships, including 38% who are married or living with a partner. Among LGB adults in committed relationships, 57% are in same-sex relationships, 40% are in opposite-sex relationships and 2% are in relationships with someone who is transgender. Almost all gay men (98%) and lesbians (99%) in relationships have partners of the same sex, compared with about one-in-ten bisexuals (9%). Fully 84% of bisexuals who are in a committed relationship are involved with someone of the opposite sex (4% have a spouse or partner who is transgender).

Most Bisexuals in Relationships Have Partners of the Opposite Sex

% in committed relationships with partners of the ...



Notes: Based on all LGB who are in a relationship (n=693). Transgender adults are not included in this analysis. Those who didn't answer and those who did not identify as either male or female are not shown.

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LGBT/87,88

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

Does Being LGBT Make You Different?

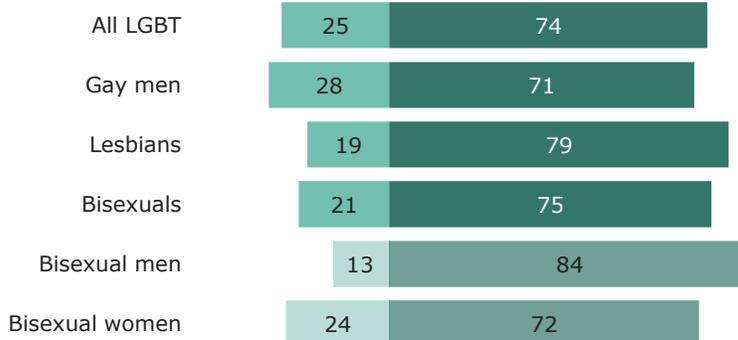
When asked which of two statements comes closer to their views—“I don’t want to be seen as different because of my sexual orientation/gender identity” or “My sexual orientation/gender identity makes me different from other people, and I am comfortable with that”—about three-quarters (74%) of LGBT adults say they don’t want to be seen as different because of their LGBT identity, and a quarter (25%) say their LGBT identity makes them different and they are comfortable with that.

Overall, majorities of all LGBT subgroups say they don’t want to be seen as different because of their LGBT identity. However, 36% of those who say that their sexual orientation or gender identity is extremely or very important to their overall identity say that their sexual orientation or gender identity makes them different and that they are comfortable with that. By comparison, among those whose sexual orientation or gender identity is less important to their overall identity, only about two-in-ten (18%) say the same.

Does Being LGBT Make You Different?

% saying ...

- My LGBT identity makes me different, and I am comfortable with that
- I don't want to be seen as different because of my LGBT identity



LGBT identity is ... important to overall identity



Notes: Based on all LGBT (N=1,197). Those who didn’t answer not shown. Question asked about “sexual orientation” for gay men, lesbians and bisexuals and “gender identity” for transgender adults.

Importance of Identity for the LGBT Population

Lesbians, gay men, bisexuals and transgender adults are often described as being part of an “LGBT community,” but opinions vary about just how much each of the groups in the acronym share common concerns and identity with the other groups, how involved they are in LGBT events and issues, and how important it is to maintain a distinct LGBT culture and way of life and distinct LGBT places.

Asked how much they feel they share common concerns and identity with other groups, 70% of gay men say they feel they share a lot or some common concerns and identity with lesbians, while a similar share of lesbians (75%) say they share a lot or some in common with gay men. And about two-thirds of gay men (65%) and 60% of lesbians feel they share at least some commonalities with bisexuals. Among both gay men (52%) and lesbians (47%), fewer say they have a lot or some common concerns and identity with transgender people.

Among bisexuals, the sense of shared community with lesbians and gays is strongly linked to gender. Two-thirds of bisexual men (66%) say they have a lot or some in common with gay men, but just 37% see at least some common ground with lesbians; roughly a third (32%) say they do not share any common concerns with lesbians. Bisexual women, conversely, are more likely to say they have a lot or some in common with lesbians (75%) than with gay men (55%), and 21% say they have no common concerns with gay men.

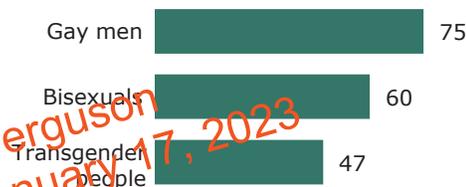
How Much Do You Share in Common With Other LGBT Groups?

% of each group saying they share a lot of or some common concerns with each group

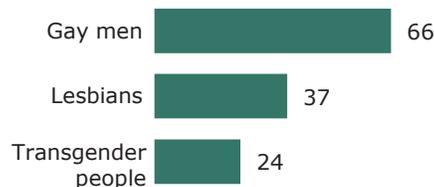
Among gay men



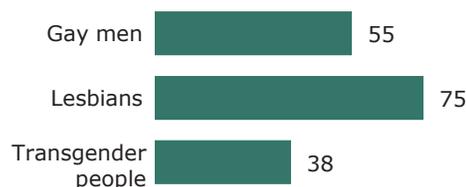
Among lesbians



Among bisexual men



Among bisexual women



Notes: Based on gay men (n=398), lesbians (n=277), bisexual men (n=129), and bisexual women (n=349). Each LGBT group was asked about the three other groups.

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LGBT/33a-d

Only about a quarter of bisexual men (24%) and about four-in-ten bisexual women (38%) say they have a lot or some in common with transgender people; pluralities of both bisexual men (51%) and bisexual women (39%) say that they feel they do not have any common concerns and identity with transgender people.³⁸

Lesbian, gay, and bisexual respondents who feel their own sexual orientation or gender identity is an extremely or very important aspect of their overall identity are, in general, more likely to say they share commonality with most of the groups. For example, while 47% of lesbians feel a sense of commonality with transgender people, that share rises to 58% among those who say being lesbian is extremely or very important to their overall identity. One exception is commonality with bisexuals: Gay men and lesbians who view their own sexual orientation as extremely or very important to their overall identity are no more (or less) likely than other gay men or lesbians to see commonality with bisexuals.

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

³⁸ The number of transgender adults included in the sample is too small for quantitative analysis. Nevertheless, the pattern of responses to this question among transgender adults suggests that they may not appear to perceive a great deal of commonality with lesbians, gay men, and bisexuals.

Level of Engagement in LGBT Groups, Events, Issues

While many individuals have been involved in LGBT events or groups or have been active in support of LGBT rights and recognition, these types of activities are far from universal.

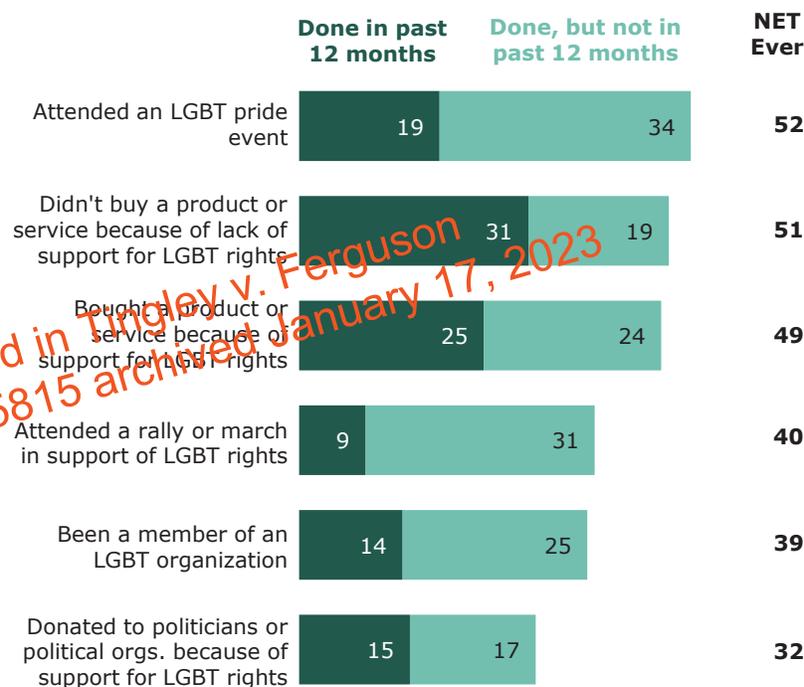
About half (52%) of survey respondents say they have attended an LGBT pride event at some point in their lives, and two-in-ten (19%) say they have done so in the past 12 months. Four-in-ten (40%) say they have attended a march or rally in support of LGBT rights, including 9% who have done so in the past year.

About four-in-ten LGBT adults (39%) say they have been a member of an LGBT organization at some point in their lives, including 14% who say they have been a part of an LGBT organization in the past year. About a third (32%) say they have donated money to politicians or political organizations because of their support for LGBT rights, including 15% over the past 12 months.

Fully half of LGBT adults say they have either expressly supported or avoided businesses because of their stance on LGBT rights: 49% say they have bought a product or service because the company is supportive of LGBT rights, while 51% say they have decided not to buy a product or service because the company is not supportive of LGBT rights. Many of these are the same people: 42% have done both.

LGBT Community Engagement

% saying they have done each



Notes: Based on all LGBT (N=1,197). Figures may not add to net totals because of rounding.

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LGBT/83a-f

About three-in-ten LGBT adults (31%) say they have decided not to buy from a company that is not supportive of gay rights in the past year, while 25% say they have bought a product in the past year because the company was supportive of gay rights.

The survey asked about involvement in six types of LGBT-related events or activities. Overall, 70% of respondents say they have done at least one in their lifetimes, and 46% have done at least one within the past year.

Gay men and lesbians are more likely than bisexuals to have engaged in any of these community activities. And gay men stand out even more than lesbians when it comes to LGBT pride events and rallies and marches for LGBT rights. For example, 72% of gay men have ever attended an LGBT pride event, compared with 61% of lesbians and 33% of bisexuals.

Gay Men and Lesbians More Connected to LGBT Issues, Events and Groups

% saying they have ever done each

However, when looking at attendance at pride events and LGBT rights marches in the past 12 months—a period in which there have been a lot of marches and rallies surrounding the issue of same-sex marriage—there are no significant gaps between gay men and lesbians. Some 29% of gay men and 23% of lesbians have attended an LGBT pride event in the past 12 months, compared with 9% of bisexuals.

	Gay men	Les- bians	NET	-----Bisexuals-----	
				Men	Women
Attended an LGBT pride event	72	61	33	25	37
Didn't buy a product or service because of lack of support for LGBT rights	68	58	34	28	36
Bought a product or service because of support for LGBT rights	61	62	36	24	40
Attended a rally or march in support of LGBT rights	58	44	25	23	26
Been a member of an LGBT organization	48	49	28	12	34
Donated to politicians or political orgs. because of support for LGBT rights	44	39	21	12	23

Note: Based on all LGBT (N=1,197).

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LGBT/83a-f

Perhaps not surprisingly, those who say their sexual orientation or gender identity is an extremely or very important aspect of their overall identity are much more likely than those for whom it is less important to have engaged in any of these activities, with the gaps ranging from 20 percentage points (for donating money to politicians or political organizations who support

LGBT rights) to 31 percentage points (for buying products from companies supportive of LGBT rights).

Education and income are also strongly associated with participation in each of these activities. For example, 68% of LGBT adults with a bachelor’s degree or more have attended a pride event, compared with 45% of those without a bachelor’s degree.

Ideology and partisanship are also linked to engagement in each of these activities. Liberal and Democratic LGBT adults are more likely than others to have done each of these activities. For the most part, this relationship holds among just gay men and lesbians as well (as discussed in Chapter 7, gays and lesbians are more likely than bisexuals to be liberal or Democratic). However, there are no significant partisan differences among gay men and lesbians in attendance at rallies or pride events.

Maintaining Distinct LGBT Culture vs. Going Mainstream

When it comes to views about the best course of action to achieve equality, LGBT adults are divided about whether they think members of the LGBT population should “be able to achieve equality while maintaining a distinct culture and way of life” or whether “the best way to achieve equality is to become part of mainstream culture and institutions like marriage” (49% say each).

There are only modest differences on this question across identity or demographic subgroups of the LGBT population

On a related question, more than half of LGBT adults (56%) say that “It is important to maintain places like LGBT neighborhoods and gay and lesbian bars,”

while 41% say “these types of places will not be important as LGBT people are more accepted

What’s the Best Way to Pursue Equality?

% saying ...

- LGBT people should be able to achieve equality while maintaining a distinct culture and way of life
- The best way to achieve equality is to become part of mainstream culture and institutions like marriage



Notes: Based on all LGBT (N=1,197). Those who didn’t answer not shown.

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LGBT/102b

into society.” Gay men are the most likely LGBT group to say that maintaining distinctly LGBT places is important; 68% do so, compared with 55% of lesbians and 47% of bisexuals.

Younger LGBT adults are more likely to say maintaining these venues is important (61% of those ages 18 to 44 say this, compared with 50% of those ages 45 and older; this is especially true among younger gay men and lesbians, for whom 73% say it is important to maintain LGBT places, compared with 54% of gay men and lesbians ages 45 and older.

Those who say their sexual orientation or gender identity is extremely or very important to their overall identity are more likely than others to place importance on maintaining distinctly LGBT places (66% vs. 51%).

However, the opinions of those who currently live—or those who have lived—in LGBT neighborhoods are no more likely to say these types of neighborhoods and establishments are important to maintain.

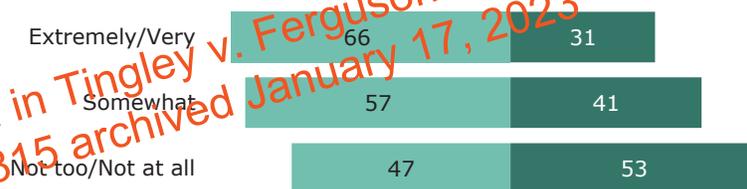
Are LGBT Neighborhoods, Bars Still Important?

% saying ...

- It is important to maintain places like LGBT neighborhoods and gay and lesbian bars
- These types of places will not be important as LGBT people are more accepted into society



LGBT identity is ... important to overall identity



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

CHAPTER 6: RELIGION

Lesbians, gay men, bisexuals and transgender adults are, on the whole, less religious than the general public. About half (48%) say they have no religious affiliation, compared with 20% in the general public; this pattern holds among all age groups. LGBT adults who do have a religious affiliation generally attend worship services less frequently and attach less importance to religion in their lives than do religiously affiliated adults in the general public.

Also, a third (33%) of religiously affiliated LGBT adults say there is a conflict between their religious beliefs and their sexual orientation or gender identity.

That sentiment is even more prevalent among the general public. About three-quarters of white evangelical Protestants (74%) and a majority of all U.S. adults with a religious affiliation (55%) say homosexuality conflicts with their religious beliefs. Among all adults in the general public, there is a strong correlation between the frequency of church attendance and the belief that homosexuality should be discouraged.

The new Pew Research survey asked LGBT respondents to rate six religions or religious institutions as friendly, neutral or unfriendly

toward the LGBT population. By overwhelming margins, most rate all six as more unfriendly than friendly. About eight-in-ten LGBT respondents say the Muslim religion, the Mormon Church and the Catholic Church are unfriendly toward them, while one-in-ten or fewer say each of these religious institutions is friendly toward them. Similarly, about three-quarters of

LGBT AND RELIGION: DIFFICULT TERRAIN

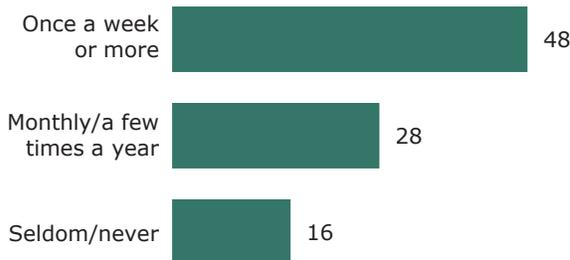
Nearly All LGBT Adults See At Least One Religious Institution as “Unfriendly” ...

Of six major religious institutions, the number viewed as unfriendly by the following percentage of LGBT adults*



... And Religious Adults Are More Likely to Have Negative Views of Homosexuality

% of all U.S. adults who say homosexuality should be discouraged, by frequency of attendance at religious services



*Religious institutions tested were the Muslim religion, the Mormon Church, the Catholic Church, Evangelical churches, the Jewish religion and non-evangelical Protestant churches

Source: Pew Research Center 2013 LGBT survey (N=1,197). Results for all adults from Pew Research Center for the People & the Press, May 1-5, 2013 (N=1,504).

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LGBT/66a-f

LGBT adults (73%) say that evangelical churches are unfriendly toward them, about a fifth (21%) consider these churches neutral and just 3% say evangelical churches are friendly toward the lesbian, gay, bisexual and transgender population. By comparison, fewer LGBT adults see the Jewish religion and non-evangelical (mainline) Protestant churches as unfriendly toward them, but more say each is unfriendly rather than friendly by a large margin. And about three-in-ten LGBT adults (29%) say they personally have “been made to feel unwelcome at a place of worship or religious organization,” as detailed in Chapter 2 on social acceptance.

Nonetheless, about half of LGBT adults (51%) have a religious affiliation, including a sizable minority of all LGBT respondents (17%) who have a religious affiliation and also say religion is very important in their lives. Most of those with a religious affiliation are Christian (53% Protestant, 26% Catholic and 1% some other Christian faith). Among LGBT Catholics, two-thirds consider the Catholic Church unfriendly toward the lesbian, gay, bisexual and transgender population, while 26% say it is neutral and just 6% see it as friendly. By contrast, among LGBT adults who are white mainline Protestants, most say that non-evangelical Protestant Churches are either friendly (20%) or neutral (54%) toward them, while 24% see these churches as unfriendly.

The remainder of this chapter explores all of these patterns in more detail and provides quotes from survey respondents on topics related to religion.

Religious Profile of the LGBT Population

When it comes to religion, the LGBT population has a distinctly different profile than the general public. Fewer LGBT adults have a religious affiliation. About half of LGBT respondents describe themselves as atheist, agnostic or having no particular religion (48%)—more than

Religious Affiliation

% of LGBT adults/all adults, by religious affiliation

	LGBT	General public
Christian	42	73
Protestant	27	49
White evang. Prot.	6	19
White mainline Prot.	12	15
Hispanic, black, other or mixed race Protestant	9	14
Catholic	14	22
Mormon	1	2
Orthodox	*	1
Jewish	2	2
Other faith	8	4
Unaffiliated	48	20
Atheist/Agnostic	17	6
Nothing in particular	31	14
Don't know	<u>1</u>	<u>2</u>
	100	100
N	1,197	31,062

Notes: Question wording is: “What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else or nothing in particular?” Some totals may not add to 100 due to rounding.

Source: Pew Research Center 2013 LGBT survey; general public figures are based on aggregated data from Pew Research Center surveys conducted January 2012 to May 2013.

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double the portion of the general public that is religiously unaffiliated (20%).

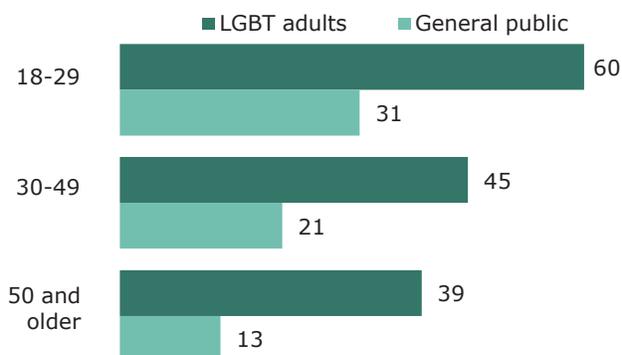
Like the U.S. general public, LGBT adults with a religious affiliation are primarily Christian. In all, 42% are Christian (including 27% who are Protestant, 14% who are Catholic and 1% who belong to other Christian faiths). One-in-ten identify with Judaism (2%) or some other non-Christian faith (8%).

Young LGBT adults are particularly likely to have no religious affiliation, a pattern that is also found among the general public. However, compared with the general public, a higher share of LGBT

adults are unaffiliated across all age groups. For example, among adults ages 18 to 29 in the general public, 31% are religiously unaffiliated, while roughly double that share (60%) are unaffiliated among LGBT adults of the same age. And roughly one-in-eight adults ages 50 and older in the general public are unaffiliated (13%), compared with about four-in-ten (39%) of older LGBT adults.

Religious Disaffiliation by Age

% of each group that is unaffiliated



Notes: Based on all LGBT (N=1,197). Those with a religious affiliation and no answer responses not shown.

Source: Pew Research Center 2013 LGBT survey; general public figures are based on aggregated data from Pew Research Center surveys conducted January 2012 to May 2013.

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Apart from age, there are few subgroup differences among LGBT adults in the tendency to be religiously affiliated or unaffiliated. Gay men, lesbian and bisexual adults are about equally likely to be religiously affiliated. Similarly, within the LGBT population there are no significant differences in religious affiliation levels among whites compared with racial and ethnic minorities, or among college graduates compared with those without a college degree.

While marriage is correlated with religious practice in the general public, being married or in a civil union is not significantly associated with having a religious affiliation among LGBT respondents.

There are modest differences across regions. LGBT respondents living in the South are more inclined to have a religious affiliation (53%) than those living in the Northeast (41%).

Religious Affiliation and Disaffiliation, by Demographic Groups

% of LGBT adults in each group who are ...

	Unaffiliated	Affiliated
All LGBT	48	51
Lesbian	46	53
Gay men	48	52
Bisexual	51	47
Bisexual Men	48	51
Bisexual Women	52	46
White	48	51
Hispanic, black, other or mixed race	47	52
Bachelor's degree or more	44	56
Less than bachelor's degree	49	50
Legally married	43	54
In a civil union or not legally married	53	47
Neither	47	52
Northeast	58	41
Midwest	48	50
South	41	57
West	47	53

Notes: Based on all LGBT (N=1,197). Some totals may not add to 100 due to rounding. LGBT respondents who didn't answer and GP respondents who responded "Don't know/Refused" are not shown.

Source: Pew Research Center 2013 LGBT survey.

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Unlike the general public, LGBT adults tend to tilt strongly toward the political left regardless of whether they are religiously affiliated or unaffiliated. About three-quarters of LGBT adults with a religious affiliation (76%) identify as Democrats or as independents who lean to the Democrats—as do 83% of LGBT adults with no religious affiliation.

Partisanship, Ideology and Religious Affiliation

	Unaffiliated		Affiliated	
	LGBT	General public	LGBT	General public
<i>Party identification</i>				
Dem/lean Dem	83	59	76	46
Rep/lean Rep	16	26	20	43
Independent/other-no lean	<u>2</u>	<u>16</u>	<u>4</u>	<u>11</u>
	100	100	100	100
<i>Ideology</i>				
Conservative	7	21	16	41
Moderate	35	37	38	35
Liberal	56	36	44	19
Don't know	<u>1</u>	<u>7</u>	<u>1</u>	<u>5</u>
	100	100	100	100
N	520	5,359	670	25,186

Note: Some totals may not add to 100 due to rounding.

Source: Pew Research Center 2013 LGBT survey. General public figures are based on aggregated data from Pew Research Center surveys conducted January 2012 to May 2013.

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LGBT adults identifying as liberals outnumber conservatives by more than two-to-one among both those who have and those who do not have a religious affiliation. However, LGBT respondents with a religious affiliation are somewhat more likely than those who are unaffiliated to identify themselves as conservatives (18%, compared with 7% among the unaffiliated).

Religious commitment. LGBT adults also exhibit lower levels of religious commitment. Compared with the general public, fewer LGBT adults attend worship services regularly (13% attend at least weekly, compared with 37% of the general public). And religion tends to be less salient in the lives of LGBT respondents. A fifth (20%) of LGBT adults say that religion is very important in their lives, compared with roughly six-in-ten (59%) among the general public.

Some, but not all, of these differences in religious commitment are related to the lower levels of religious affiliation among LGBT adults. However, even after controlling for affiliation with a religion, LGBT adults exhibit lower levels of religious commitment.

LGBT respondents with a religious affiliation attend worship services less frequently than do adults in the general public who have a religious affiliation. Among those who have a religious affiliation, a fifth (20%) attend religious services at least weekly, 36% attend monthly or yearly and about 44% say they seldom or never attend. Among adults in the general public who have a religious affiliation, the pattern is reversed, with about a fifth (18%) saying they seldom or never attend services, 36% attending monthly or yearly and 45% attending at least weekly.

The vast majority of people with no religious affiliation, both those who are LGBT and the general public, say they seldom or never attend worship services.

There are modest differences among gay men, lesbians and bisexual adults in worship service attendance. Gay men are less likely than lesbians to attend services regularly; fully 71% of gay men say they seldom or never attend worship services, while 57% of lesbians say the same. Neither gay men nor lesbians are significantly different from bisexual adults in their frequency of worship service attendance, however; 64% of bisexual adults say they seldom or never attend services.

Worship Service Attendance

% saying they attend worship services ...

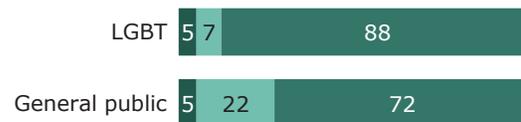
■ At least weekly ■ Monthly/yearly ■ Seldom/never



Religiously affiliated



Unaffiliated



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey; general public figures are based on aggregated data from Pew Research Center surveys conducted January 2012 to May 2013.

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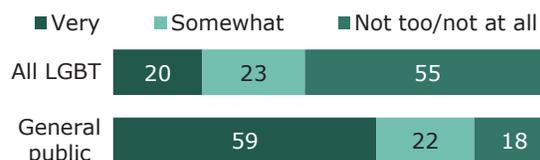
There is a similar pattern when it comes to the importance of religion. Compared with the general public, LGBT adults are less inclined to see religion as very important in their lives; a fifth (20%) say religion is very important to them, 23% say it is somewhat important and a majority (55%) say religion is not too or not at all important in their lives. By contrast, 59% of all U.S. adults say religion is very important in their lives.

Some, but not all, of the difference between LGBT adults and the general public is explained by the higher percentage of religiously unaffiliated lesbian, gay, bisexual and transgender adults. Religiously unaffiliated adults are less inclined to consider religion personally important. Even among those with a religious affiliation, however, LGBT respondents place less importance on religion. For example, a third of LGBT adults with a religious affiliation say religion is very important in their lives. This compares with two-thirds (67%) of those who are religiously affiliated in the general public.

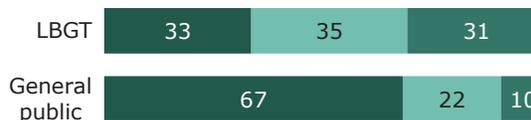
There are modest differences in religious importance among LGBT adults. A majority of lesbians (56%) consider religion either very important or somewhat important in their life. This compares with 40% among bisexual adults (42% among bisexual women) and 39% among gay men.

Importance of Religion

% saying religion is ... important in their life



Religiously affiliated



Unaffiliated



Note: Based on all LGBT (N=1,197). Those who didn't answer are shown.

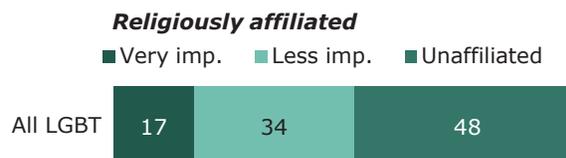
Source: Pew Research Center 2013 LGBT survey; general public figures from Pew Research Center survey May 1-5, 2013.

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LGBT/19

How Many Are More Religious?

% of LGBT adults who are religiously affiliated and say religion is very important in their lives, affiliated and say religion is less important in their lives, or who have no religion



Note: Based on all LGBT (N=1,197).

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While LGBT adults generally are less religious than American adults as a whole, a sizable minority of them show a high level of religious commitment. About one-fifth (17%) identify with a religion and consider religion very important in their lives.

This group of more religiously committed adults also attends worship services more frequently, as expected (41% say they attend weekly). They are more likely than other LGBT adults with a religious affiliation to be bisexual women and they are more likely to reside in the South. Apart from those differences, they are similar to other LGBT adults with a religious affiliation on a number of demographic background characteristics including age and marital status.

Profile of More Religiously Committed LGBT

% among each group of LGBT adults

	Religiously affiliated and say religion is ...		
	Very important	Less important	All affiliated
Lesbian	20	19	20
Gay men	31	40	37
Bisexual	43	32	36
<i>Bisexual Men</i>	10	11	11
<i>Bisexual Women</i>	33	21	25
Transgender	6	8	7
18-29	17	24	22
30-49	48	38	41
50 and older	35	37	37
Legally married	22	15	17
In a civil union, not legally married	21	19	20
Neither	56	66	64
Northeast	11	18	16
Midwest	19	19	20
South	47	33	38
West	23	29	27
Worship service attendance			
Weekly	41	9	20
Monthly/yearly	39	34	36
Seldom/never	20	56	44
N	223	445	670

Notes: Figures in each column may not add to 100% due to rounding or because those giving no answer are not shown.

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Tensions Between Religious Beliefs and Homosexuality

The relatively high share of LGBT adults with no religious affiliation could be explained, in part, by real or perceived tensions with U.S. religious groups and institutions. The Pew Research survey of LGBT adults asked about the extent to which respondents feel a conflict between their religious beliefs and their sexual orientation or gender identity. Overall, about a quarter of LGBT adults (26%) say there is a conflict between their religious beliefs and their sexual orientation or gender identity, while a majority (73%) says there is no conflict.

Those having a religious affiliation are more inclined to see a conflict (33% of the affiliated, 18% of the unaffiliated). Nevertheless, a solid majority of both groups says there is no conflict (66% of the affiliated, 82% of the unaffiliated).

Among LGBT adults with a religious affiliation, a third (33%) say there is some conflict between their religious beliefs and their sexual orientation: a fifth (20%) say there is “a lot” of conflict, and 13% say there is “a little” conflict. Two-thirds (66%) say there is no conflict.

Gay men and lesbians are somewhat more inclined than bisexual adults, especially bisexual women, to see a conflict between their religious beliefs and their sexual orientation. Roughly three-in-ten gay men (29%) and lesbians (31%) say there is a conflict, compared with a fifth (21%) of bisexual adults.

How Much Conflict Between Religious Beliefs and Sexual Orientation?

% of LGBT adults

	All LGBT	Unaffiliated	Affiliated
Yes, feel there is a conflict	26	18	33
<i>A lot of conflict</i>	16	12	20
<i>A little conflict</i>	9	5	13
No conflict	73	82	66
No answer	1	*	1
	100	100	100
	1,197	520	670

Notes: Net saying yes, there is a conflict includes those who do not specify the amount of felt conflict. Some totals may not add to 100 due to rounding.

Source: Pew Research Center 2013 LGBT survey.

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LGBT/67,68

How Much Conflict Between Religious Beliefs and Homosexuality?

% of general public

	General public	Unaffiliated	Affiliated
Yes, feel there is a conflict	48	16	55
<i>A lot of conflict</i>	35	10	41
<i>A little conflict</i>	12	7	14
No conflict	48	81	41
Don't know	4	3	4
	100	100	100
N	1,504	264	1,216

Note: Some totals may not add to 100 due to rounding.

Source: Pew Research Center survey May 1-5, 2013.

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These viewpoints contrast sharply with opinions in the general public about the degree of conflict between religious beliefs and homosexuality.

About half of adults in the general public (48%) see a conflict between their religious beliefs and homosexuality. Compared with the unaffiliated, those with a religious affiliation are especially likely to say there is a conflict; 41% of this group say there is a lot of conflict between their religious beliefs and homosexuality, 14% say there is a little conflict and 41% say there is no conflict.

Fully 74% of white evangelical Protestants in the general public say there is a conflict between their religious beliefs and homosexuality, as do 62% of white non-Hispanic Catholics and 58% of black Protestants. Only one of the major U.S. religious groups is substantially less likely to see a conflict: 41% of white mainline Protestants say there is a conflict between their religious beliefs and homosexuality, while a 55% majority takes the opposite view.

Those who attend worship services more frequently, across all faiths, are especially likely to see a conflict between their religious beliefs and homosexuality. Two-thirds of this group say there is a conflict, including half (50%) who say there is a lot of conflict.

Felt Conflict Between Religious Beliefs and Homosexuality

% of general public in each group saying ...

	Yes, conflict-----			
	NET	A lot	A little	No conflict
Protestants	58	42	16	37
White evang.	74	54	20	22
White mainline	41	26	15	55
Black Prot	58	48	11	35
Catholic	54	42	12	43
White Catholic	62	48	14	37
Unaffiliated	16	10	7	81
<i>Attend services</i>				
Weekly or more	66	50	16	30
Less often	38	27	11	59

Note: "Don't know/Refused" responses not shown. Figures may not add to net totals because of rounding.

Source: Pew Research Center survey May 1-5, 2013.

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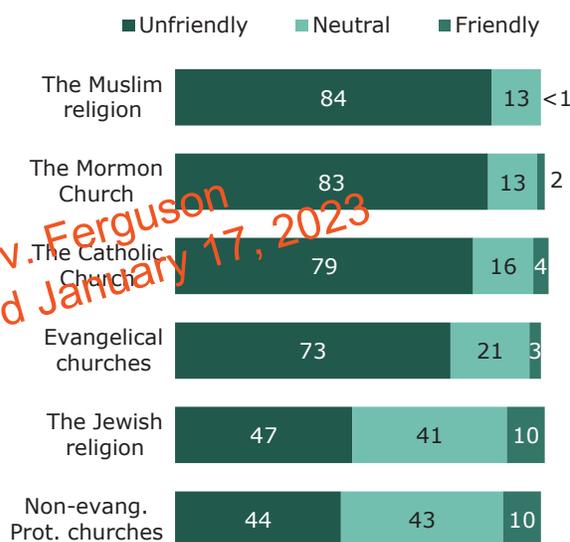
Feeling Unwelcome in Religious Communities

Many LGBT adults see major religious institutions as unfriendly toward them. And as shown in Chapter 2 on social acceptance, about three-in-ten LGBT adults (29%) say they personally have been made to feel unwelcome in a church or religious organization.

More than eight-in-ten LGBT adults surveyed say the Muslim religion (84%) is unfriendly to those who are lesbian, gay, bisexual or transgender, while less than 1% say the Muslim religion is friendly and 13% consider it neutral. Perceptions of the Mormon Church are similar, with 83% of LGBT respondents saying the Mormon Church is unfriendly toward them. About eight-in-ten (79%) consider the Catholic Church unfriendly, and 73% say the same about evangelical churches. By comparison, the Jewish religion and non-evangelical (mainline) Protestant churches are seen as less hostile, although many more LGBT adults consider these institutions to be unfriendly than friendly toward them. Roughly half of the LGBT adults surveyed say the Jewish religion (47%) is unfriendly toward the LGBT population, just one-in-ten say the Jewish religion is friendly and about four-in-ten (41%) say it is neutral. Perceptions of non-evangelical Protestant churches are similar; 44% of LGBT adults say these churches are unfriendly, 10% say they are friendly and 43% say they are neutral.

Few See Religious Institutions as “Friendly” Toward LGBT

% of LGBT adults saying each is unfriendly, neutral or friendly toward them



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey.

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LGBT/66a-f

Perceptions of these religious institutions among LGBT adults loosely correspond with survey findings on attitudes toward homosexuality within each of the religious groups. Members of the U.S. general public who identify as white evangelical Protestant, black Protestant, Mormon and Muslim are less accepting of homosexuality than the general public as whole. Each of these groups is more likely to say that homosexuality should be discouraged by society rather than accepted by society, according to Pew Research surveys, with the exception of U.S. Muslims, who are about equally likely to say that homosexuality should be accepted as discouraged by society. White mainline Protestants and Jews (along with the unaffiliated) are more accepting of homosexuality than the general public as a whole. Catholics are also more accepting of homosexuality than the general public as whole, although the Catholic Church officially teaches that homosexual behavior is a sinful act.

General Public Attitudes Toward Homosexuality by Religion

% of general public in each group that says homosexuality should be ... by society

	Accepted	Dis-couraged	Neither/ Both/DK
General public	60	31	8
Protestants	47	43	10
White evang.	30	59	11
White mainline	65	26	9
Black Prot.	39	51	10
Catholic	71	20	9
Mormon	26	65	9
Jews	79	15	6
Muslim	39	45	16
Unaffiliated	79	16	5

Note: Some totals may not add to 100 due to rounding.

Source: Pew Research Center survey, May 1-5, 2013; Mormons from the 2011 Survey of U.S. Mormons, Muslims from the 2011 Survey of Muslim Americans, Jews from the 2007 Religious Landscape Survey.

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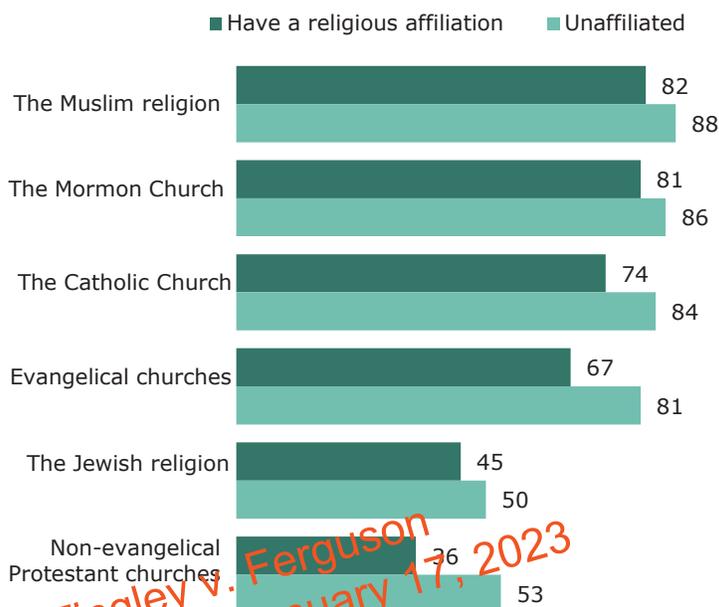
Among LGBT Catholics, two-thirds (66%) say the Catholic Church is unfriendly toward them, just 6% see the Church as friendly and 26% say it is neutral. By comparison, unaffiliated LGBT adults are more likely to see the Catholic Church as unfriendly (84%), and 74% of LGBT Protestants say the Catholic Church is unfriendly.

Perceptions of religious institutions vary somewhat between LGBT adults with and without a religious affiliation. Eight-in-ten or more of both affiliated and unaffiliated LGBT adults say the Muslim religion and the

Mormon Church are unfriendly toward them. The affiliated are less negative than those with no religious affiliation particularly when it comes to evangelical churches, but a majority of both groups says evangelical churches are unfriendly toward LGBT adults. Two-thirds of the affiliated (67%) and 81% of the unaffiliated say evangelical churches are unfriendly toward the LGBT population. The religiously affiliated are also less inclined to see non-evangelical Protestant churches as unfriendly; 36% of the affiliated (compared with 53% of the unaffiliated) say non-evangelical (mainline) Protestant churches are unfriendly. Among LGBT adults who are white mainline Protestants, roughly equal portions consider non-evangelical Protestant churches overall to be friendly (20%) or unfriendly (24%), while 54% says these churches are neutral.

Perceptions of Religious Group 'Unfriendliness' Toward LGBT Adults, by Religious Affiliation

% of LGBT adults who say each is unfriendly toward them



Note: Based on all LGBT (N=1,197).

PEW RESEARCH CENTER

LGBT/66a-f

Voices: On Religion and the Coming Out Process*

Comments from LGBT survey respondents on the conflict they feel between religion and their sexual orientation:

"The only thing holding me back from being open about my sexuality is the very strong religious Christian views that most of my family has. I have come out and been open with anyone and everyone who I know won't judge me based on their religious views and have yet to encounter any negative responses or discrimination. I am confident that the religious members of my family will judge me based on their conservative and radical views of their religion and will end their relationships with me, and I'm not prepared to lose such a large part of my family over it." -**Gay man, age 26**

"When I came out to my parents 30+ years ago it was very difficult. Both were very religious and felt homosexuality was a sin. Gradually they accepted my lifestyle including my partner. My life felt easier after I [came] out to them." -**Lesbian, age 59**

"When I was younger, I grew up in an extremely conservative [omitted] religion. I had suicidal thoughts ever since I can remember until I left the religion and accepted who I am. Coming out to my family was very difficult because of their religion. Fortunately, my family loves me still." -**Gay man, age 34**

"When I was 18 I couldn't handle it and attempted suicide. I became religious thinking God would make me straight. I gave that up at 26 when I finally realized it wasn't God who had a problem with me but his followers." - **Gay man, age 64**

Comments from LGBT respondents who are active in a church or other religious group:

"... I'm also very involved in my church as a youth leader, and I have not breached the topic with anyone. However, I do believe that both of my pastors "know" that I am gay but it has not been brought up and they don't appear to have any issue with it. I attend a church that does allow gays and lesbians to be ordained. However, it would be an issue for some people in the church and I'm not ready to open that can of worms." -**Lesbian, age 49, evangelical Protestant**

"When I told my parents, initially, our relationship grew weaker. However, after speaking with their pastor; it started getting better. With time, my life became to them a picture of normality, stability, and morality. Now everything with my parents is awesome, loving, and spiritually sound. My brothers have been by my side from the start. My sister won't speak to me even after 21 years of being 'out.' All relatives with the exception of one aunt has been supportive, welcoming and family to me." -**Gay man, age 40, Catholic**

"I was a religious professional in a denomination that essentially had a don't as[k] don't tell policy and though I was active in efforts to change those policies at every level I was not free to be out in my work and I eventually ... had to give up that work. [I]t was economically and spiritually and emotionally very difficult... I experienced the days of the really dark closets and after [S]tonewall everything was getting more free ... so in a sense better ... I never imagined then that life would be for the glbtq community what it is today ..."

-**Lesbian, age 65, mainline Protestant**

LGBT/50

CHAPTER 7: PARTISANSHIP, POLICY VIEWS, VALUES

The lesbian, gay, bisexual and transgender population is one of the most Democratic demographic groups in the country. According to the 2012 national exit polls conducted by the National Election Pool, gay, lesbian, and bisexual adults voted for Barack Obama over Mitt Romney by more than three-to-one (76% vs. 22%).

This Democratic advantage can be seen in the partisan identification of LGBT adults, a majority of whom are Democrats. It also expresses itself in policy preferences across a range of issues, including size of government, attitudes about gun policy and immigration.

When it comes to issues of specific interest to the LGBT population, many LGBT adults say equal rights, including employment rights, marriage rights and adoption rights, should be top policy priorities. Many also say the same about prevention and treatment of HIV/AIDS.

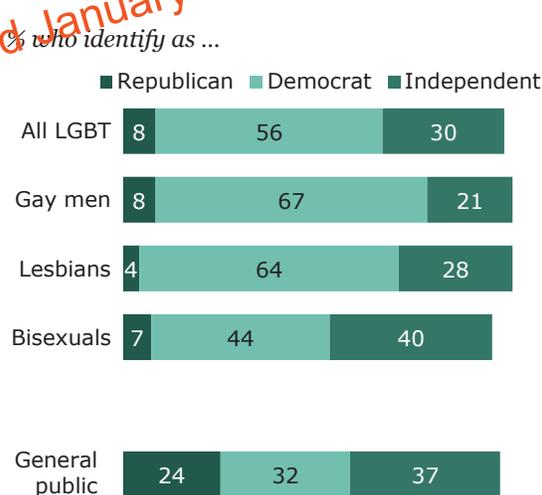
A Democratic Constituency

More than half (56%) of LGBT adults consider themselves to be Democrats, just 8% identify as Republican and 30% are independent. By comparison, 32% of the general public are Democrats, 24% are Republicans, and 37% are independents.

The overwhelming Democratic identification of LGBT adults is even clearer when leaned partisanship of independents is taken into account. About eight-in-ten (79%) LGBT adults are Democrats or lean Democratic, while just 18% are Republican or lean Republican.

Democratic affiliation is higher among gay men (67%) and lesbians (64%) than among bisexuals (44%). Still, about three-quarters of bisexuals (74%) identify as Democrats or lean toward the Democratic Party.

Partisan Identification



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, 2013 aggregate

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LGBT/PARTY

Half of LGBT adults (50%) self-identify as liberal, 37% are moderate, and just 12% say they are conservative. LGBT adults are about three times as likely as the overall public to be liberal Democrats (36% vs. 11% of the overall public). In addition, 49% plurality of gay men are liberal Democrats, significantly more than among lesbians (36%) and bisexuals (28%).

Views of Barack Obama

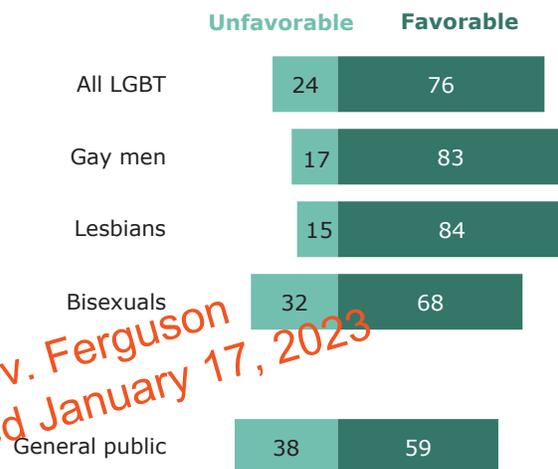
Barack Obama is viewed favorably by 76% of LGBT adults. A Pew Research Center survey in January, found that 59% of the general public viewed Obama favorably.

The higher favorable rating for Obama among LGBT adults is reflective of their strong Democratic leanings: 89% of Democratic and Democratic-leaning LGBT adults have a favorable impression of Obama, compared with 79% of all Democrats and Democratic leaners. Among Republican and Republican-leaning LGBT adults, just 23% view Obama favorably, while 77% view him unfavorably. (Among all Republicans and Republican leaners, Obama's rating was 22% favorable, 75% unfavorable in January.)

While Obama enjoys positive ratings across the LGBT population, gay men (83%) and lesbians (84%) are more likely than bisexuals (68%) to say they have a favorable impression.

Impressions of Obama

% saying their overall opinion of Obama is ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, Jan. 9-13, 2013

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LGBT/3a

Ratings of the Major Parties

The two major parties are viewed very differently among LGBT adults: About two-thirds (66%) have a favorable opinion of the Democratic Party, while just 15% have a favorable impression of the Republican Party. Among the general public, the Democratic Party is also rated higher than the GOP, but the gap is much narrower (14 points).

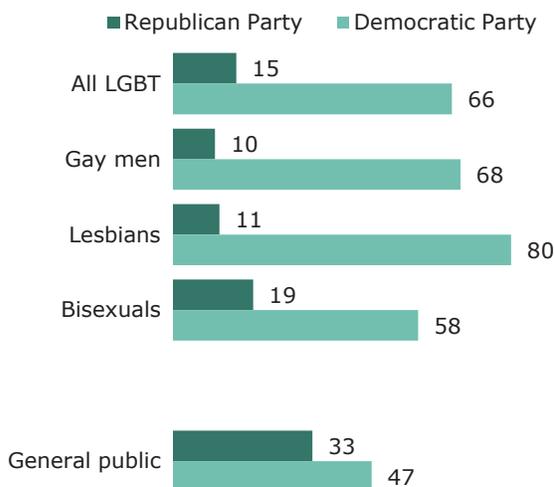
Of all LGBT adults, lesbians hold the most positive views of the Democratic Party, with eight-in-ten (80%) having a favorable opinion. About two-thirds of gay men (68%) also have a positive opinion of the Democrats, as do a smaller majority (58%) of bisexuals.

Supreme Court Views

Just weeks before the Supreme Court is set to rule on two cases involving same-sex marriage, 58% of LGBT adults have a favorable view of the institution while 40% view it unfavorably, with similar views of the court among gay men, lesbians and bisexuals. These ratings are similar to the public's views of the court.

Wide Gap in Views of Democratic and Republican Parties

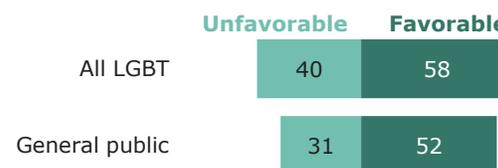
% with a favorable opinion of ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.
 Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, Jan. 9-13, 2013
 PEW RESEARCH CENTER LGBT/3b-c

Views of the Court

% saying their overall opinion of the Supreme Court is ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.
 Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, March 13-17, 2013
 PEW RESEARCH CENTER LGBT/3d

cited in Tingley v. Ferguson
 NO. 21-35815 archived January 17, 2023

Majority of LGBT Adults Say Country Is on the Right Track

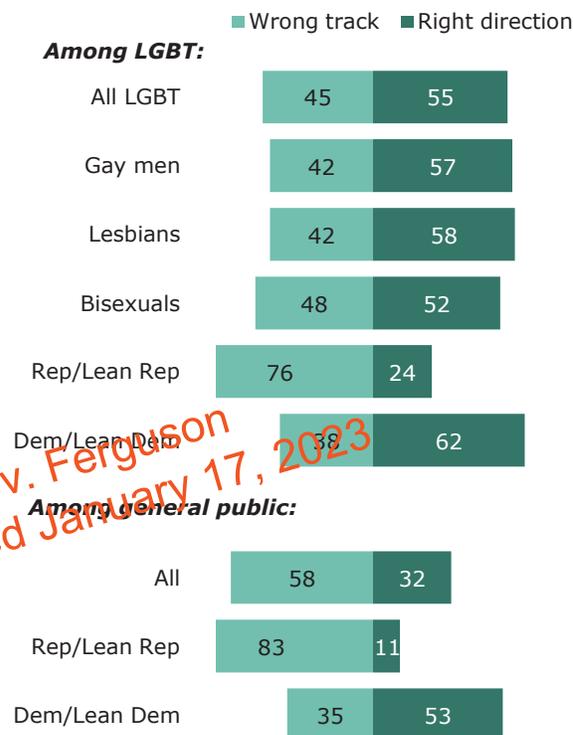
A 55% majority of LGBT adults say that things in the nation are generally headed in the right direction, while 45% say they are off on the wrong track. This is a much more optimistic view of the nation's direction than among the overall public: Just 32% of the public says the nation is headed in the right direction, while 58% say it is off on the wrong track.

Views about the direction of the country are strongly correlated with party, as evidenced by large partisan divides on this question both within the LGBT population and the overall public. About six-in-ten LGBT Democrats and Democratic leaners (62%) have a positive view about the direction of the country; that compares with 24% of LGBT Republicans and Republican leaners.

Yet even within partisan groups, LGBT adults are more upbeat about the direction of the nation than the general public is. A narrow majority of all Democrats and Democratic leaners (53%) say the country is headed in the right direction, compared with 62% of LGBT Democrats. Similarly, although 11% of all Republicans and Republican leaners say things are going in the right direction, 24% of LGBT Republicans and leaners express this view.

Where Are Things in the Nation Headed?

% who say ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, May 1-5, 2013

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LGBT/2

What Are the Priorities When It Comes to LGBT-Related Policy Issues?

Asked in an open-ended question to name the most important problems facing the lesbian, gay, bisexual, and transgender population today, 57% of LGBT adults volunteer some aspect of social treatment. The aspects raised include: 28% mentioning discrimination, prejudice, or lack of equality; 19% citing a general lack of acceptance; 13% saying ignorance; and 7% mentioning violence or bullying.

An additional 32% cite legal rights, including 15% who specifically mention the right to legally marry. The other or more general mentions of legal rights include some rights traditionally associated with marriage (such as hospital visitation rights or shared health insurance or tax benefits) as well as some statements about wanting the same rights as married heterosexual couples, even if those rights aren't granted through marriage.

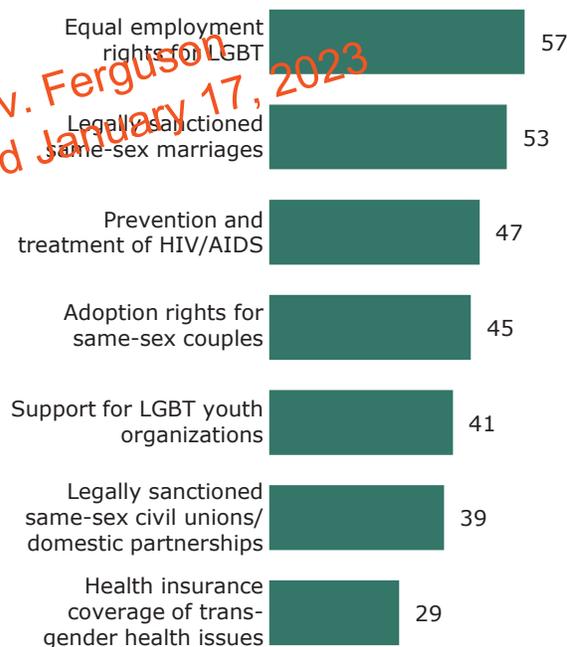
Although garnering fewer mentions, other problems mentioned include religious opposition (8%), self-acceptance (3%), and sexually transmitted diseases, including HIV/AIDS (2%).³⁹

LGBT respondents were also asked to rate several specific policies that affect the LGBT population as a top priority, very important but not a top priority, a somewhat important priority or not a priority at all. Fully 57% of LGBT adults say equal employment rights should be a top priority, while 53% cite legally sanctioned marriages for same-sex couples as a top priority.

About half (47%) of LGBT respondents say more efforts aimed at prevention and treatment of HIV and AIDS should be a top priority. A similar share (45%) says adoption rights for same-

Equal Employment, Marriage Among Top Priorities

% of LGBT respondents saying each policy issue should be a "top priority"



Note: Based on all LGBT (N=1,197).

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LGBT/80a-g

³⁹ Answers add to more than 100% because some respondents gave more than one answer.

sex couples should be a top policy priority. Roughly four-in-ten say support for organizations that provide services to LGBT youth (41%) and legally sanctioned civil unions or domestic partnerships for same-sex couples (39%) should be top policy priorities. Coverage of transgender health issues by health insurance ranks last, with 29% saying it should be a top priority.

Priorities Differ Somewhat Among LGBT Groups

% saying each is a "top priority"

	Gay men	Lesbians	Bisexuals
Equal employment rights for LGBT	62	69	49
Legally sanctioned same-sex marriages	54	69	50
Prevention and treatment of HIV/AIDS	57	45	40
Adoption rights for same-sex couples	45	60	42
Support for LGBT youth organizations	49	52	30
Legally sanctioned same-sex civil unions or domestic partnerships	41	47	36
Health insurance coverage of trans. health issues	30	38	23

Note: Based on gay men (n=398), lesbians (n=277), and bisexuals (n=479).

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LGBT/80a-g

Voices: Most Important Problems Facing the LGBT Population

Social treatment: discrimination, lack of acceptance, ignorance, and violence:

"Same as always: ignorance. We are not sexual predators. We want to enlarge, not destroy the institution of marriage. We want to live in happy families." – **Gay man, age 68**

"Privately -- acceptance of self and putting so much emphasis on others acceptance of us. Publicly -- the lies and fighting coming from all sides of the battle." – **Lesbian, age 50**

"Oppression by religious people who try to force their views about us on others. LGBT youth are committing suicide because the message in our culture is that they are garbage and have no value. We live in a country that is seeing the hatred for differences on the rise. Where religious and political parties are using fear of differences to fuel hatred and cause their followers to seek out people of differences to beat up and kill." – **Lesbian, age 64**

"Hate crimes and violence, and the fear of both of those things - they are absolutely unnecessary and uncivil." – **Bisexual woman, age 22**

Legal rights: marriage and more:

"People view anything different than themselves...as a threat to them and society. That is why there is such discrimination against them: marriage, adoptions, benefits, etc..." – **Transgender person, age 56**

"Legal barriers to establishing long term relationships, especially for younger people who want to start families and hold property together." – **Lesbian, age 60**

"I think that equal employment opportunity and financial benefits from marriage are among the most important issues facing LGBT individuals in society these days." – **Bisexual woman, age 25**

LGBT/52

Among the different LGBT groups, lesbians are more likely than gay men and bisexuals to rate legal marriage and adoption rights as top priorities. About seven-in-ten (69%) lesbians say legal marriage should be a top priority, compared with 54% of gay men and 50% of bisexuals. And six-in-ten (60%) lesbians say the same about adoption rights, compared with 45% of gay men and 42% of bisexuals. Meanwhile, gay men are more likely than lesbians and bisexuals to say HIV/AIDS prevention and treatment programs should be a top priority—57% of gay men say this, compared with 45% of lesbians and 40% of bisexuals.

Policy Preferences

Across a variety of issues, the views of the LGBT population differ from the overall public in ways that are largely consistent with the Democratic political preferences of the LGBT population.

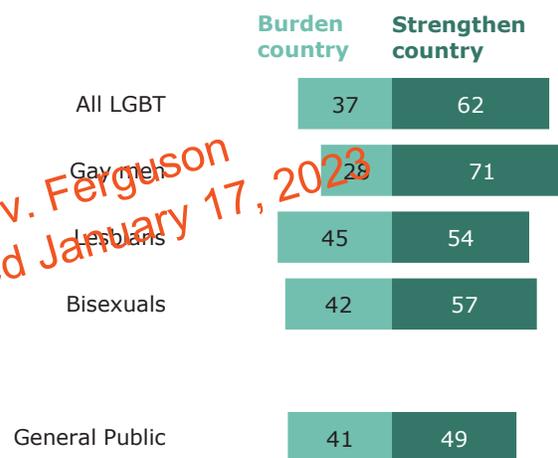
Views of immigrants are more positive among the LGBT population than the population as a whole. About six-in-ten (62%) LGBT adults say immigrants “strengthen our country because of their hard work and talents,” while far fewer (37%) say immigrants are a burden “because they take our jobs, housing and health care.” Among the public, 49% say immigrants strengthen the country while 41% say they are a burden.

The view that immigrants strengthen the country is more prevalent among gay men than among other LGBT adults: 71% of gay men say this, compared with 54% of lesbians and 57% of bisexuals.

When it comes to views of gun control, a clear majority of LGBT adults say controlling gun ownership is more important than protecting the right to own guns (64% vs. 36%), in contrast to the nearly even split on this issue among the general public (50% control ownership, 48% protect rights).

Gay Men Most Likely to Say Immigrants Strengthen the Nation

% who say immigrants...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press March 13-17, 2013

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LGBT/9a

And roughly six-in-ten LGBT adults (62%) say that “poor people have hard lives because government benefits don’t go far enough to help them live decently,” while just 37% say “poor people today have it easy because they can get government benefits without doing anything in return.” By contrast, the general public is divided on this question (44% say the poor have hard lives, and 45% say they have it easy).

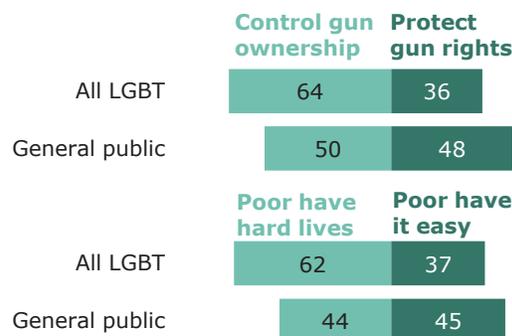
Size of Government

Overall, more LGBT adults say they would rather have a bigger government that provides more services than a smaller government that provides fewer services (56% vs. 43%). Among the general public, a narrow majority would opt for a smaller government (51% vs. 40%).

But partisan differences within the LGBT population are as pronounced as within the overall public. While about two-thirds of LGBT Democrats and Democratic leaners (64%) prefer a bigger government, 77% of LGBT Republicans and Republican leaners would prefer a smaller one.

LGBT More Liberal on Key Issues

% taking each of the following positions ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

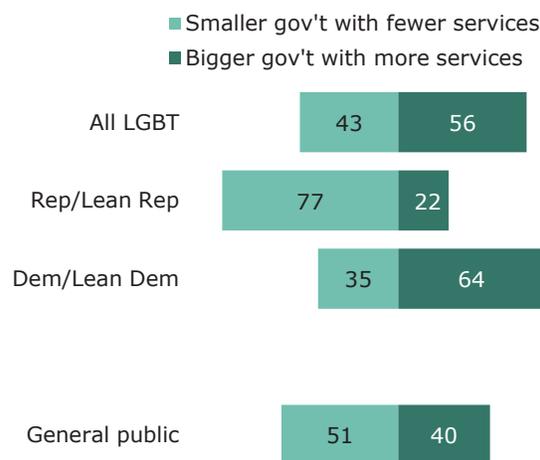
Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press, May 1-5, 2012

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LGBT/8,9c

Large Partisan Divide Among LGBT Over Size of Government

% who prefer ...



Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown.

Source: Pew Research Center 2013 LGBT survey and Pew Research Center for the People & the Press Sept. 12-16, 2013

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LGBT/4

Political Participation

On measures of political registration and voting, the LGBT population is as politically active as the general public. About three-quarters (77%) say they are certain they are registered to vote, nearly identical to the rate among the public (74%).

And about three-quarters of LGBT adults say they always (49%) or nearly always (26%) vote, little different than the 71% of the public who say they vote always (50%) or nearly always (21%).

Gay men and lesbians are registered to vote at higher rates than bisexuals (83% of gays and lesbians vs. 69% of bisexuals) and are also more likely to say they vote often. Younger bisexuals (those age 44 and younger) are significantly less likely than their gay and lesbian counterparts to be registered or regularly vote, although there is no difference in registration rates between bisexuals and gays and lesbians ages 45 and older.

As is the case among the general public, younger LGBT adults are less likely than older adults to be registered or report voting.

On a measure of attention to government and public affairs, 31% of LGBT adults report following government affairs most of the time, while 51% of the general public says this. This gap between LGBT adults and all adults holds among most age groups. However, a word of caution in interpreting this difference, since it may be attributable to differences in survey administration between the LGBT survey and general populations surveys.⁴⁰

⁴⁰ Specifically, because general population surveys are conducted with a live telephone interviewer, while the LGBT survey was conducted online, the online mode may be less prone to social desirability effects (in this case, overreporting of attention to government affairs).

Voting and the LGBT Population

	All LGBT %	General public %
Registered to vote?		
Yes, certain	77	74
No/Less than certain	22	25
Vote how often?		
Always	49	50
Nearly always	26	21
Part of the time	8	10
Seldom/Never	16	18

How closely follow gov't and public affairs?

Most of the time	31	51
Some of the time	40	27
Only now and then	19	13
Hardly at all	9	9

Notes: Based on all LGBT (N=1,197). Those who didn't answer not shown. "Never" was a voluntary option in general public survey and not an option on LGBT survey.

Source: Pew Research Center 2013 LGBT survey, Pew Research Center for the People & the Press, 2013 aggregated polls and June 7-17, 2012

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LGBT/5,REG,OFTVOTE

APPENDIX 1: SURVEY METHODOLOGY

About the Survey of LGBT Adults

The analysis of the experiences and attitudes of the LGBT population in this report is based on a survey conducted April 11-29, 2013, among a sample of 1,197 self-identified LGBT adults, 18 years of age or older. The survey was conducted by the GfK Group using KnowledgePanel, its nationally representative online research panel. KnowledgePanel members are recruited through probability sampling methods and include both those with internet access and those without (KnowledgePanel provides internet access for those who do not have it and, if needed, a device to access the internet when they join the panel). A combination of random digit dialing (RDD) and address-based sampling (ABS) methodologies have been used to recruit panel members (in 2009 KnowledgePanel switched its sampling methodology for recruiting panel members from RDD to ABS). The panel comprises households with landlines and cellular phones, including those only with cell phones, and those without a phone. Both the RDD and ABS samples were provided by Marketing Systems Group (MSG). KnowledgePanel continually recruits new panel members throughout the year to offset panel attrition as people leave the panel. The survey was conducted in English.

Panel members complete an annual profile survey that includes a range of demographic, attitudinal and behavioral questions. Among these are questions about sexual orientation and gender identity. A total of 3,645 panelists classified as LGBT in response to the profile questionnaire, although some are no longer active in the panel. All active members of the GfK panel who identified as LGBT in the profile survey were eligible for inclusion in this study, but only one person per household (where more than one LGBT individual resided), randomly selected, was recruited for the study. In all, 1,924 panelists were invited to take part in the survey. All sampled members received an initial email to notify them of the survey and provide a link to the survey questionnaire. Additional follow-up reminders were sent to those who had not yet responded as needed. In order to avoid any potential response bias related to the topic of the survey, the invitations did not describe the content or target population of the study.

The Pew Research survey relies on a random sample of adults who have agreed to be a part of the GfK KnowledgePanel and complete surveys in exchange for a modest monetary reward. Interviews are conducted online, with no interviewer present. This is not an anonymous survey, but the level of trust established between respondents and the survey organization is likely to be high. Consequently, it is possible that some LGBT individuals who would be unwilling to disclose their status in other contexts are willing to identify themselves as LGBT in

this panel.⁴¹ Considerable research on sensitive issues (such as drug use, sexual behavior and even attendance at religious services) indicates that the online mode of survey administration is likely to elicit more honest answers from respondents on a range of topics.⁴² The percentage of GfK KnowledgePanel respondents who identify as LGBT is 5.2%.

Identifying and Interviewing LGBT Respondents

A total of 1,924 members of the GfK KnowledgePanel who had identified as LGBT in their profile survey were recruited to take the current survey; 1,422 of these completed enough of the interview to determine their eligibility for the study. All of those recruited to the study were offered a \$10 incentive to complete the interview; near the end of the field period, the incentive was increased to \$20 to reduce the rate of non-response. All respondents who completed the screening questions (below) were given the incentive, regardless of whether they were determined to be eligible for the study or not.

The survey opened with general political questions and other topics unrelated to LGBT identity and experiences. Before the survey shifted to questions of particular relevance to LGBT individuals, respondents were asked the following questions about their sexual orientation and gender identity in order to reconfirm their eligibility for the survey:

Do you consider yourself to be ...

- 1 Heterosexual or straight
- 2 Gay
- 3 Lesbian
- 4 Bisexual

Do you consider yourself to be transgender?

- 1 Yes
- 2 No

IF TRANSGENDER

Are you...

- 1 Transgender, male to female
- 2 Transgender, female to male
- 3 Transgender, gender non-conforming
- 4 No, not transgender

⁴¹ Although providing only anecdotal evidence in support of this possibility, one respondent, age 66, wrote that he was "out" only to this survey panel.

⁴² See e.g., Frauke Kreuter, Stanley Presser and Roger Tourangeau. 2008. Social Desirability Bias in CATI, IVR, and Web Surveys: The Effects of Mode and Question Sensitivity. *Public Opinion Quarterly*, 72(5): 847-865.

Those whose answers indicated that they were not LGBT were asked the following question:

In an earlier survey, you identified as [gay/lesbian/bisexual (and) transgender]. Do you still consider yourself to be [gay/lesbian/bisexual (and) transgender], or not?

Overall, the vast majority of gay men (99%) and lesbian women (98%) reconfirmed as LGBT in the screening questions, though a few indicated that they belonged to a different category in the current survey than in their profile. Similarly, 85% of bisexuals reconfirmed as LGBT, including 78% who said they were still bisexual (2% identified as lesbian, 3% as gay and 2% as transgender). But most respondents who had indicated that they were transgender in the profile survey failed to reconfirm in any LGBT category. Among all those contacted for the Pew Research survey who identified as transgender in the profile survey (N=181), 23% reconfirmed as transgender in the current survey and an additional 11% identified as lesbian, gay or bisexual.

Confirmation of LGBT Identity

% of each group in profile survey that confirmed their status as ...

	In same group	In another LGBT group	Not in any LGBT group	
<i>Profile survey group contacted</i>				
Lesbian	92	6	2	=100
Gay	93	6	1	=100
Bisexual	78	7	15	=100
Transgender	23	11	66	=100

Respondents who did not reconfirm as LGBT (15%) were thanked for their time and told that the interview was over. In addition, five respondents who appeared qualified for the survey on the basis of these screening questions subsequently indicated during the interview that they were not LGBT; they, too, are excluded from the survey.

Twenty other individuals appeared qualified for the survey but broke off and did not complete the questionnaire, yielding a break-off rate of 1.1%. The final qualified sample size is 1,197. In all, 73% of those invited to take the survey screened in as qualified and completed the interview, screened out as not qualified, or indicated in their answers to other questions that they were not qualified. The cumulative response rate (CUMRR1) based on the household recruitment rate for the panel, the household profile completion rate, and the cooperation rate for this study is 7.4%. Including the average panel attrition rate in the calculation (CUMRR2) produces a response rate of 2.6%.⁴³

⁴³ Callegaro, Mario and Charles DiSogra, 2008. "Computing response metrics for online panels." *Public Opinion Quarterly* 72(5). pp. 1008-1032.

Respondents who indicated that they are both transgender and either gay, lesbian or bisexual were asked which term (e.g., transgender or gay) they would prefer that the survey use in referring to them in the rest of the survey. This term was then automatically inserted at the appropriate places in subsequent questions.

Questionnaire Development

The questionnaire was developed by the Pew Research Center. The design of the questionnaire was informed by the advice and counsel of two external advisers on the project: Gary J. Gates of the Williams Institute at UCLA and M.V. Lee Badgett of the University of Massachusetts, Amherst. In addition, the development of the questionnaire was informed by a focus group discussion of LGBT adults in the Washington, DC, area that met on March 26, 2013, at the offices of the Pew Research Center. The online questionnaire also benefited from comments and advice by GfK staff. As a further check on the questionnaire, the survey was administered as a slow launch, i.e., with a small group of panelists at the beginning of the field period. These respondents were also asked an additional open-end question to solicit feedback on any problems with clarity or other issues in the questionnaire. The Pew Research Center had final authority and responsibility for the design of the questionnaire and retains sole responsibility for the analysis and interpretation of survey findings. The median length of the questionnaire was 19 minutes.

Survey Weighting

The final qualified sample was weighted in several steps. All members of the KnowledgePanel carry a weight designed to produce a nationally representative sample of the U.S. adult population. This weight uses an iterative technique that matches gender, age, race/ethnicity, education, region and metropolitan area to parameters from the April 2013 Census Bureau's Current Population Survey (CPS). In addition, the sample is weighted to match household income and homeownership status to a parameter from the March 2012 CPS survey and to match current patterns of internet access from the July 2011 CPS survey. This weight is multiplied by an initial sampling or base weight that corrects for differences in the probability of selection of various segments of the sample and by a panel weight that adjusts for any biases due to nonresponse and noncoverage at the panel recruitment stage (using all of the parameters described above). Details about the KnowledgePanel panel-level weights can be found at <http://www.knowledgenetworks.com/knpanel/KNPanel-Design-Summary.html>.

Because the final sample is narrowed to LGBT members of the panel, an additional weighting step was taken to correct for any potential biases introduced at this stage. This step weighted the LGBT sample selected for the survey to match the characteristics of the full sample of 3,645 members of the panel who are identified as LGBT, with an adjustment to correct for the different rates by which lesbians, gays, bisexuals and transgender individuals reconfirmed their eligibility for the study when interviewed. The sample was weighted using an iterative technique that matches gender, age, race/ethnicity, education, region, metropolitan area and household income among LGBT individuals to targets derived from the weighted sample of all LGBT individuals in the panel.

An additional adjustment was made to align the Hispanic composition of the sample to a target based on a weighted average of the KnowledgePanel (N=3,645 LGBT individuals), the 2008-2012 General Social Surveys (LGBT N=188) and a telephone survey of 2,669 LGBT respondents from RDD telephone surveys conducted June-August 2012 by the Gallup Organization. The KnowledgePanel survey estimated the Hispanic share of the LGBT population at 22.5%, compared with 14.0% in the Gallup sample and 15.6% in the General Social Survey. The weighted average of the Hispanic share of LGBT respondents in these three surveys was computed by using the effective sample sizes of each survey to determine its relative contribution to the average.

Sampling errors and statistical tests of significance take into account the effect of weighting at each of these stages. The margin of sampling error at the 95% confidence level is plus or minus 4.1 percentage points for results based on all LGBT respondents (N=1,197). Sample sizes and margins of error for key subgroups of the sample are shown below. There were too few confirmed transgender respondents to tabulate separately (N=43). Sample sizes and sampling errors for other subgroups are available upon request.

Group	Unweighted sample size	Plus or minus ...
Total sample	1,197	4.1 percentage points
Lesbian	277	8.6 percentage points
Gay	398	7.1 percentage points
Bisexual	479	6.5 percentage points
Men	129	12.3 percentage points
Women	349	7.7 percentage points

In addition to sampling error, one should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Profile of Pew Research Center 2013 LGBT Survey Respondents

The LGBT survey sample is evenly split by gender—50% of respondents identify as male, and 49% as female. Among bisexuals, almost three-fourths (73%) are females, and 27% are men.

Among respondents in the survey, 30% are ages 18 to 29. Some 39% are ages 30 to 49, and 23% are ages 50 to 64. Just 9% are ages 65 or older. Bisexuals are younger, on average, than gay and lesbian respondents. Fully 38% are younger than age 30, as compared with 31% of lesbians and only 21% of gay men.

Two-thirds (66%) of respondents are non-Hispanic whites, and 17% are Hispanic. Smaller shares are non-Hispanic blacks (10%). Bisexual respondents include a significantly higher share of blacks (14%) than do gay men (7%). Conversely, gay male respondents are significantly more likely to be Hispanic (21% are) than bisexual respondents (12% are).

Overall, some 93% of respondents in the LGBT sample were born in the United States. The remainder

Profile of 2013 LGBT Survey Respondents

	All LGBT	Lesbian	Gay	Bisexual
%				
Men	50	-	100	27
Women	49	100	-	73
Age group				
18-29	30	31	21	38
30-49	39	28	44	39
50-64	23	32	28	14
65 and older	9	10	7	9
Race/Ethnicity/Nativity				
White non-Hispanic	66	70	62	67
Black non-Hispanic	10	11	7	14
Hispanic	17	15	21	12
Other non-Hispanic	7	4	10	7
U.S. born	93	94	92	94
Educational attainment				
High school or less	33	36	24	36
Some college	36	28	36	41
Bachelor's degree or more	32	36	40	23
Annual family income				
Less than \$30,000	39	39	30	48
\$30,000-\$74,999	39	41	42	36
\$75,000 or more	20	18	27	12
Region of residence				
Northeast	20	22	22	16
Midwest	20	20	17	22
South	34	29	33	39
West	27	30	27	23
Lives in MSA (urban)	89	90	92	85
Lives outside MSA (rural)	11	10	8	15

Source: Pew Research Center 2013 LGBT survey

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were born in a U.S. territory or a foreign country.

About one-third (32%) of LGBT respondents have a bachelor's degree or more, and an additional 36% have some college experience. One-third (33%) have a high diploma or less. Bisexual respondents are far less likely than gay or lesbian respondents to have a bachelor's degree (23% do); this is probably in part a reflection of their younger age profile.

Some 39% of LGBT respondents report annual family incomes of less than \$30,000; another 39% report incomes of \$30,000 to \$74,999; and 20% have incomes of \$75,000 or more. Gay male respondents are particularly affluent, with more than one-fourth (27%) having incomes of \$75,000 or more, while bisexual respondents are less affluent—only 12% report such high family incomes.

Survey respondents are located throughout the U.S. Fully one-third (34%) live in the South, and 27% reside in the West. One-fifth (20%) are in the Northeast, and the same share resides in the Midwest. Respondents are concentrated in more urban areas—89% live within a metropolitan statistical area (MSA), while 11% reside in more rural parts of the country.

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

APPENDIX 2: TOPLINE QUESTIONNAIRE

PEW RESEARCH CENTER
APRIL 2013 ONLINE SURVEY OF LESBIAN, GAY, BISEXUAL, TRANSGENDER ADULTS
FINAL TOPLINE
APRIL 11-APRIL 29, 2013
TOTAL N=1,197
GAY MEN=398, LESBIAN=277, BISEXUAL=479, TRANSGENDER=43

NOTE: ALL NUMBERS ARE PERCENTAGES. THE PERCENTAGES GREATER THAN ZERO BUT LESS THAN 0.5 % ARE REPLACED BY AN ASTERISK (*). COLUMNS/ROWS MAY NOT TOTAL 100% DUE TO ROUNDING. UNLESS OTHERWISE NOTED, ALL GENERAL PUBLIC COMPARISONS REFERENCE SURVEYS FROM SOCIAL & DEMOGRAPHIC TRENDS AND THE PEW RESEARCH CENTER FOR THE PEOPLE & THE PRESS. TRANSGENDER RESULTS ARE INCLUDED IN THE TOTAL BUT NOT SHOWN SEPARATELY DUE TO SMALL SAMPLE SIZE.

ASK ALL:

Q.1 Generally, how would you say things are these days in your life? Would you say that you are...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
18	Very happy	18	20	16
65	Pretty happy	65	64	66
16	Not too happy	16	14	16
1	No answer	1	2	1
(N=1,197)		(n=398)	(n=277)	(n=479)

GENERAL PUBLIC COMPARISON⁴⁴:

May 10-13, 2013

30	Very happy
57	Pretty happy
13	Not too happy
*	DK/Refused (VOL.)

ASK ALL:

Q.2 All in all, do you think things in the nation are generally headed in the right direction, or do you feel things are off on the wrong track?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
55	Right direction	57	58	52
45	Wrong track	42	42	48
*	No answer	*	0	0

⁴⁴ General Public data from May 10-13, 2013 is based on 1,081 interviews conducted online through the random sample panel of households maintained by GfK Knowledge Networks. Unless otherwise noted, all other general public trends are based on telephone interviews.

QUESTION 2 CONTINUED ...

GENERAL PUBLIC COMPARISON:

<u>May 1-5, 2013</u>	
32	Right direction
58	Wrong track
10	DK/Refused (VOL.)

ASK ALL:

Q.3 What is your overall opinion of... [ITEM a ALWAYS FIRST, RANDOMIZE b-d]

a. Barack Obama

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
76	NET Favorable	83	84	68
33	Very favorable	39	39	27
43	Mostly favorable	44	44	41
24	NET Unfavorable	17	15	32
12	Very unfavorable	8	7	15
12	Mostly unfavorable	9	8	17
*	No answer	0	1	*

b. The Democratic Party

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
66	NET Favorable	68	80	58
14	Very favorable	15	17	13
51	Mostly favorable	54	63	45
33	NET Unfavorable	31	19	41
11	Very unfavorable	9	7	14
22	Mostly unfavorable	22	12	27
1	No answer	1	1	1

c. The Republican Party

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
15	NET Favorable	10	11	19
2	Very favorable	*	1	3
13	Mostly favorable	10	11	16
84	NET Unfavorable	88	87	79
49	Very unfavorable	56	51	44
35	Mostly unfavorable	33	36	35
1	No answer	2	2	1

d. The Supreme Court

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
58	NET Favorable	60	59	57
4	Very favorable	3	4	4
55	Mostly favorable	57	56	53
40	NET Unfavorable	39	39	41
9	Very unfavorable	8	8	10
31	Mostly unfavorable	31	31	31
1	No answer	1	2	2

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QUESTION 3 CONTINUED ...

GENERAL PUBLIC COMPARISON:

Would you say your overall opinion of [INSERT ITEM] is very favorable, mostly favorable, mostly unfavorable, or very unfavorable?

	-----Favorable-----			-----Unfavorable-----			(VOL.)	(VOL.)
	NET	Very	Mostly	NET	Very	Mostly	Never heard of	Can't rate/Ref
Barack Obama								
Jan. 9-13, 2013	59	28	31	38	20	18	*	3
The Democratic Party								
Jan. 9-13, 2013	47	13	34	46	18	28	*	7
The Republican Party								
Jan. 9-13, 2013	33	6	28	58	27	31	1	8
The Supreme Court								
Mar. 13-17, 2013	52	7	45	31	10	21	2	15

ASK ALL:

Q.4 If you had to choose, would you rather have... [RANDOMIZE]

Total		Gay men	Lesbians	Bisexuals
43	A smaller government, providing fewer services	45	35	44
56	A bigger government, providing more services	55	64	55
1	No answer	1	1	1

GENERAL PUBLIC COMPARISON:

Sep. 12-16, 2012

51	A smaller government, providing fewer services
40	A bigger government, providing more services
4	Depends (VOL.)
6	DK/Refused (VOL.)

ASK ALL:

Q.5 Would you say you follow what's going on in government and public affairs...

Total		Gay men	Lesbians	Bisexuals
31	Most of the time	42	28	25
40	Some of the time	37	40	41
19	Only now and then	16	23	19
9	Hardly at all	4	8	15
1	No answer	1	2	0

GENERAL PUBLIC COMPARISON:

Oct. 24-28, 2012

51	Most of the time
27	Some of the time
13	Only now and then
9	Hardly at all
1	DK/Refused (VOL.)

ASK ALL:

Q.6 How much discrimination is there against each of these groups in our society today? [RANDOMIZE]?

a. African Americans

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
28	A lot	28	33	28
48	Some	53	45	44
20	Only a little	16	19	24
3	None at all	3	2	3
1	No answer	1	1	1

b. Hispanic Americans

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
26	A lot	26	30	27
53	Some	52	54	49
18	Only a little	19	14	20
2	None at all	2	1	4
1	No answer	1	1	1

c. Gays and lesbians

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
53	A lot	55	61	51
39	Some	40	31	38
6	Only a little	4	6	9
1	None at all	1	1	2
1	No answer	1	1	*

d. Women

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
17	A lot	13	25	17
49	Some	51	49	48
29	Only a little	29	25	30
4	None at all	6	1	4
1	No answer	1	1	*

e. Muslim Americans

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
57	A lot	55	62	54
34	Some	37	31	34
6	Only a little	4	4	9
3	None at all	3	1	3
1	No answer	1	2	*

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QUESTION 6 CONTINUED ...

GENERAL PUBLIC COMPARISON:

Please tell me how much discrimination there is against each of these groups in our society today. How about ... [INSERT ITEM;RANDOMIZE]? Would you say there is a lot of discrimination, some, only a little, or none at all?

	<u>A lot</u>	<u>Some</u>	<u>Only a little</u>	<u>None at all</u>	<u>DK/Ref (VOL.)</u>
African Americans					
May 1-5,2013	22	39	27	9	3
Hispanic Americans					
May 1-5,2013	25	40	23	8	3
Gays and lesbians					
May 1-5,2013	39	33	18	5	4
Women					
May 1-5,2013	15	35	32	16	2
Muslim Americans					
May 1-5,2013	45	28	13	6	8

ASK ALL:

Q.8 What do you think is more important... [RANDOMIZE]

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
36	To protect the right of Americans to own guns	26	33	43
64	To control gun ownership	73	67	56
*	No answer	1	0	1

GENERAL PUBLIC COMPARISON:

<u>May 1-5, 2013</u>	
48	To protect the right of Americans to own guns
50	To control gun ownership
2	DK/Refused (VOL.)

[RANDOMIZE Q9a, Q9b, Q9c]

ASK ALL:

Q.9a Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
62	Immigrants today strengthen our country because of their hard work and talents	71	54	57
37	Immigrants today are a burden on our country because they take our jobs, housing and health care	28	45	42
1	No answer	1	1	1

QUESTION 9a CONTINUED ...

GENERAL PUBLIC COMPARISON:

Here are some pairs of statements. Please tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is ... **[READ AND RANDOMIZE PAIRS BUT NOT STATEMENTS WITHIN EACH PAIR]**

Mar. 13-17, 2013

49	Immigrants today strengthen our country because of their hard work and talents
	Immigrants today are a burden on our country because they take our jobs,
41	housing and health care
8	Neither/Both equally (VOL.)
2	DK/Refused (VOL.)

ASK ALL:

Q.9b Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	Generally speaking, most people can be trusted	43	46	33
60	You can't be too careful in dealing with people	57	54	66
*	No answer	0	0	1

GENERAL PUBLIC COMPARISON:

Generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people?

Apr. 4-15, 2012

37	Generally speaking, most people can be trusted
59	You can't be too careful in dealing with people
2	Other/Depends (VOL.)
2	DK/Refused (VOL.)

RANDOMIZE Q9a, Q9b, Q9c**ASK ALL:**

Q.9c Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
37	Poor people today have it easy because they can get government benefits without doing anything in return	37	33	36
62	Poor people have hard lives because government benefits don't go far enough to help them live decently	63	64	63
1	No answer	1	2	1

GENERAL PUBLIC COMPARISON:

I'm going to read you some pairs of statements that will help us understand how you feel about a number of things. As I read each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is ... **[READ AND RANDOMIZE PAIRS BUT NOT STATEMENTS WITHIN EACH PAIR]**

May 1-5, 2013

45	Poor people today have it easy because they can get government benefits without doing anything in return
44	Poor people have hard lives because government benefits don't go far enough to help them live decently
6	Neither/Both equally (VOL.)
5	DK/Refused (VOL.)

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ASK ALL:

Q.10 Thinking about your own personal finances, how would you rate your own personal financial situation? Would you say you are in...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
5	Excellent shape	5	6	4
35	Good shape	37	34	33
37	Only fair shape	37	42	37
22	Poor shape	20	18	26
*	No answer	1	*	0

GENERAL PUBLIC COMPARISON:

Mar. 13-17, 2013

6	Excellent shape
32	Good shape
41	Only fair shape
21	Poor shape
1	DK/Refused (VOL.)

ASK ALL:

Q.11 Do you strongly favor, favor, oppose, or strongly oppose allowing gays and lesbians to marry legally?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
93	NET Favor	96	97	91
74	Strongly favor	80	85	69
18	Favor	17	12	22
7	NET Oppose	4	2	8
2	Strongly oppose	1	0	2
5	Oppose	3	2	6
1	No answer	0	1	1

GENERAL PUBLIC COMPARISON:

May 1-5, 2013

51	NET Favor
21	Strongly favor
30	Favor
42	NET Oppose
19	Strongly oppose
22	Oppose
8	DK/Refused (VOL.)

ASK ALL:

Q.12 Do you strongly favor, favor, oppose, or strongly oppose allowing gays and lesbians to adopt children?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
93	NET Favor	98	94	91
74	Strongly favor	81	84	69
19	Favor	17	10	22
6	NET Oppose	2	5	7
3	Strongly oppose	1	4	3
3	Oppose	1	1	4
1	No answer	*	1	2

QUESTION 12 CONTINUED ...

GENERAL PUBLIC COMPARISON:

<u>Jun. 28-Jul. 9, 2012</u>	
52	NET Favor
23	Strongly favor
28	Favor
42	NET Oppose
22	Strongly oppose
20	Oppose
7	DK/Refused (VOL.)

ASK ALL:

OFTVOTE How often would you say you vote ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
49	Always	59	52	39
26	Nearly always	25	26	26
8	Part of the time	4	10	12
16	Seldom	12	12	21
*	No answer	0	*	1

GENERAL PUBLIC COMPARISON:

<u>June 7-17, 2012</u>	
50	Always
21	Nearly always
10	Part of the time
12	Seldom
6	Never vote (VOL.)
1	Other (VOL.)
*	DK/Refused (VOL.)

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ASK ALL:

SNS Do you ever use Facebook, Twitter or other social networking sites?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
80	Yes	77	81	84
19	No	23	19	16
*	No answer	0	1	*

GENERAL PUBLIC COMPARISON:

<u>Feb. 8-12, 2012</u>		
<u>All adults</u>	<u>Internet users</u>	
58	68	Yes
42	32	No
*	*	DK/Refused (VOL.)

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PARTY/PARTYLN

ASK ALL: In politics today, do you consider yourself a...?/**ASK IF NOT REP OR DEM (PARTY=3,4, MISSING):**

As of today do you lean more to...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
8	Republican	8	4	7
56	Democrat	67	64	44
30	Independent	21	28	40
5	Something else	4	2	7
2	No answer	0	1	2
18	Republican/Lean Rep.	18	9	21
79	Democrat/Lean Dem.	82	89	74
3	Refused to lean	1	3	5

GENERAL PUBLIC COMPARISON:2013 Total⁴⁵

24	Republican
32	Democrat
37	Independent
3	No preference (VOL.)
1	Other party (VOL.)
3	DK/Refused (VOL.)
39	Republican/Lean Rep.
49	Democrat/Lean Dem.
12	Refused to lean

ASK ALL:

IDEO In general, would you describe your political views as...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
12	NET Conservative	12	14	9
2	Very conservative	1	1	3
10	Conservative	11	13	6
37	Moderate	29	35	44
50	NET Liberal	59	50	46
16	Very liberal	21	14	16
34	Liberal	38	36	30
1	No answer	*	1	1

⁴⁵ General Public data for 2013 based on 6,011 interviews from four surveys conducted January through May.

IDEO CONTINUED ...

GENERAL PUBLIC COMPARISON:

<u>2013 Total</u>	
38	NET Conservative
7	Very conservative
31	Conservative
35	Moderate
21	NET Liberal
6	Very liberal
15	Liberal
5	DK/Refused (VOL.)

ASK ALL:

MARITAL Which best describes you...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
17 ⁴⁶	Married	4	7	31
21	Living with a partner, including a civil union	24	33	14
9	Divorced	4	9	14
1	Separated	2	1	2
1	Widowed	2	2	1
50	Never been married	64	46	39
*	No answer	*	1	*

GENERAL PUBLIC COMPARISON:

<u>May 1-5, 2013</u>	
51	Married
7	Living with a partner
10	Divorced
3	Separated
7	Widowed
22	Never been married
*	DK/Refused (VOL.)

MARITAL/Q16

ASK ALL: Which best describes you.../ASK IF NOT MARRIED OR LIVING WITH PARTNER
(MARITAL=3-6, MISSING): Are you currently in a committed relationship or not?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
38	NET Married/Living with a partner (incl. civil union)	28	40	45
62	NET Not married/LWP or no answer to MARITAL	72	60	55
16	In a committed relationship	12	26	16
46	Not in a committed relationship	60	34	39
*	No answer	0	0	*

⁴⁶ When asked in a later question about the legal status of their marriage (Q.89) a small number of these people who said they were married did not reconfirm that they were "legally married under state law." Those who responded to Q.89 that they either "have a legal civil union or domestic partnership, but not legally married" or their relationship is neither a legal marriage nor a legal civil union were reclassified into "living with a partner." Throughout the report, the 16% "legally married" figure reflects those who said they were married and then reconfirmed this in Q.89.

MARITAL/Q16 CONTINUED ...

GENERAL PUBLIC COMPARISON:

May 1-5, 2013

59	NET Married/Living with a partner (incl. civil union)
41	NET Not married/LWP
11	In a committed relationship
29	Not in a committed relationship
1	No answer

ASK ALL:

Q.17 Here is a list of reasons why some people decide to get married. For each one, please indicate how important a reason you think it is to get married. [RANDOMIZE]

a. Financial stability

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
35	Very important reason	39	41	28
44	Somewhat important reason	42	41	46
21	Not an important reason	19	18	25
*	No answer	0	0	1

b. Companionship

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
71	Very important reason	72	67	71
24	Somewhat important reason	23	26	24
5	Not an important reason	6	7	5
*	No answer	*	0	0

c. Love

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
84	Very important reason	87	85	82
12	Somewhat important reason	9	11	15
4	Not an important reason	4	4	3
*	No answer	*	*	*

d. Having children

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
28	Very important reason	23	29	33
41	Somewhat important reason	38	46	40
31	Not an important reason	39	25	27
*	No answer	0	*	*

e. Making a lifelong commitment

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
70	Very important reason	74	76	66
24	Somewhat important reason	20	22	28
5	Not an important reason	6	2	6
*	No answer	1	*	*

QUESTION 17 CONTINUED ...

f. For legal rights and benefits

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
46	Very important reason	60	56	32
36	Somewhat important reason	29	35	41
17	Not an important reason	11	9	27
*	No answer	1	0	*

g. Having a relationship recognized in a religious ceremony

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
17	Very important reason	17	19	17
29	Somewhat important reason	25	38	26
53	Not an important reason	57	43	57
1	No answer	1	*	*

GENERAL PUBLIC COMPARISON⁴⁷:

	Very important <u>reason</u>	Somewhat important <u>reason</u>	Not an important <u>reason</u>	DK/Ref <u>(VOL.)</u>
a. Financial stability May 10-13,2013	28	48	22	2
b. Companionship May 10-13,2013	76	19	3	2
c. Love May 10-13,2013	88	9	2	1
d. Having children May 10-13,2013	49	30	19	2
e. Making a lifelong commitment May 10-13,2013	81	14	4	1
f. For legal rights and benefits May 10-13,2013	23	38	37	2
g. Having a relationship recognized in a religious ceremony May 10-13,2013	30	33	35	2

⁴⁷ General Public data from May 10-13, 2013 is based on 1,081 interviews conducted online through the random sample panel of households maintained by GfK Knowledge Networks. Unless otherwise noted, all other general public trends are based on telephone interviews.

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ASK ALL:

Q.24 Do you consider yourself to be heterosexual or straight, gay, lesbian, or bisexual?

ASK ALL:

Q.25 Do you consider yourself to be transgender?

ASK IF TRANSGENDER (Q25=1):

Q.26 Are you... (1) transgender, male to female, (2) transgender, female to male, (3) transgender, gender non-conforming, (4) no, not transgender?

IF NOT LGBT [Q24=1, MISSING AND (Q25=2, MISSING)]

R.1 In an earlier survey, you identified as [INSERT SEXUAL/GENDER ID FROM SAMPLE; IF LGB AND T INCLUDE BOTH, e.g. gay and transgender] do you still consider yourself to be [INSERT SEXUAL/GENDER ID FROM SAMPLE; IF LGB AND T INCLUDE BOTH, e.g. gay or transgender], or not?

ASK IF GAY OR LESBIAN OR BISEXUAL AND TRANSGENDER [(Q.24=2,3,4) AND (Q.26=1,2,3, MISSING)] OR R.1=3]:

R.2 For the purposes of referring to you in the rest of this survey, which term would you prefer to use: (1) [INSERT SEXUAL ORIENTATION], (2) Transgender?

ASK ALL:

Q.27 Which best describes you? Are you ... [IN ORDER, IN REVERSE ORDER FOR RANDOM HALF OF SAMPLE]

Total		Gay men	Lesbians	Bisexuals
38	Only or mostly attracted to males	91	0	10
17	Somewhat more attracted to males than females	9	2	34
13	About equally attracted to males and females	*	3	30
13	Somewhat more attracted to females than males	0	13	23
19	Only or mostly attracted to females	0	78	3
1	No answer	0	4	*

The next part of the survey focuses on the experiences and opinions of lesbian, gay, bisexual, and transgender (LGBT) people.

ASK ALL:

Q.31 How important, if at all, is being [INSERT ID]⁴⁸ to your overall identity? Would you say it is ...

Total		Gay men	Lesbians	Bisexuals
15	Extremely important	18	21	6
23	Very important	30	29	15
26	Somewhat important	26	29	25
20	Not too important	13	14	29
16	Not at all important	12	7	23
1	No answer	0	*	2

⁴⁸ A respondent's sexual orientation or gender identification was inserted as "gay," "lesbian," "bisexual" or "transgender" based on their answers to Q.24, Q.25, Q.26, R.1 and R.2. Respondents who had BOTH a sexual orientation that was LGB and identified as transgender were allowed to choose which term they preferred to be surveyed about and are included among that group for the purposes of analysis. If a woman chose "gay," that is what was inserted for the purposes of the survey, but she is included among lesbians for the purposes of analysis.

ASK ALL:

Q.32 Thinking about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity], do you think of it as mainly something positive in your life today, mainly something negative in your life today, or doesn't it make much of a difference either way?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
34	Mainly something positive	46	38	22
7	Mainly something negative	9	8	5
58	Doesn't make much of a difference either way	45	54	70
1	No answer	*	0	3

ASK IF Q32=1,2:

Q.32a In your own words, why is your [INSERT FOR LGB: sexual orientation, FOR T: gender identity] [IF Q32=1 something positive, IF Q32=2 something negative] in your life today? [OPEN-END]⁴⁹

BASED ON THOSE WHO SAID "MAINLY SOMETHING POSITIVE" IN Q32:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
46	Defines me/Proud of who I am/Born this way/God made me this way	43	57	42
15	Has helped me find love/good for love life	8	18	31
10	Gives me empathy for other minority groups/Makes me focus on justice and equality	11	8	13
9	Makes me a stronger person/Role model for other LGBT	12	10	3
7	Family/friends/society accept me for who I am	9	8	5
5	Feeling of community/friendships with other LGBT	5	6	6
5	Makes me different/unique	9	2	0
6	Other	6	1	9
12	No answer	14	12	5
(n=436)		(n=192)	(n=117)	(n=113)

ASK ALL:

Q.33 As a [INSERT ID] [IF INSERTID=2 AND SEX=2: woman; IF INSERTID=2 AND SEX=1: man; IF INSERTID=4: person; IF INSERTID=1: woman], how much do you feel you share common concerns and identity with [RANDOMIZE]

ASK IF GAY MAN, BISEXUAL OR TRANSGENDER [INSERT ID=3,4 OR (INSERT ID=2 AND SEX=1, MISSING)]:

a. Lesbians

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
29	A lot	33	---	27
36	Some	37	---	37
21	Only a little	20	---	20
13	Not at all	10	---	14
1	No answer	*	---	1
(n=920)				

⁴⁹ Answers will add to more than 100% because in many cases, more than one answer was given. Responses based on those who said "Mainly something negative" in Q32 are not shown due to small sample size (n=71).

QUESTION 33 CONTINUED ...

ASK IF LESBIAN, BISEXUAL OR TRANSGENDER [INSERT ID=1,3,4 OR (INSERT ID=2 AND SEX=2, MISSING)]:

b. Gay men

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
22	A lot	---	27	22
39	Some	---	48	37
21	Only a little	---	19	22
16	Not at all	---	3	19
2	No answer	---	3	2

(n=799)

ASK IF GAY MAN, LESBIAN OR TRANSGENDER [INSERT ID=1,2,4]:

c. Bisexuals

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
18	A lot	21	14	---
44	Some	45	47	---
26	Only a little	24	26	---
10	Not at all	10	8	---
2	No answer	*	5	---

(n=718)

ASK IF GAY MAN, LESBIAN OR BISEXUAL [INSERT ID=1,2,3]:

d. Transgender people

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
13	A lot	15	11	12
31	Some	37	36	22
27	Only a little	29	32	23
28	Not at all	19	19	40
1	No answer	*	2	2

(n=1,154)

The next questions are about your own personal experience in becoming aware of your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]

ASK LGB:

Q.39 How old were you when you first felt you might be something other than straight or heterosexual? [OPEN-END]

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
27	Younger than 10	38	23	18
41	Ages 10-14	46	38	39
19	Ages 15-19	12	22	25
7	Ages 20-29	2	9	10
4	Ages 30 or older	1	5	5
2	No answer	*	4	3
12	Median age	10	13	13

(n=1,154)

ASK T:Q.40 How old were you when you first felt your gender was different from your birth sex? [OPEN-END]⁵⁰**ASK ALL:**

Q.41 How old were you when you knew for sure that you were [INSERT ID], or are you still not sure? [OPEN-END]

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
5	Younger than 10	8	3	2
24	Ages 10-14	33	17	21
35	Ages 15-19	36	38	34
20	Ages 20-29	17	23	22
8	Ages 30 or older	3	13	9
6	Still not sure	2	3	10
2	No answer	*	2	2
17	Median age	15	18	17

ASK ALL:

Q.42 How old were you when you first told a close friend or family member that you were, or might be, [INSERT ID], or hasn't this come up? [OPEN-END]

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
2	Younger than 10	1	*	2
8	Ages 10-14	10	8	8
31	Ages 15-19	41	28	26
30	Ages 20-29	34	31	26
13	Ages 30 or older	10	22	12
14	Hasn't come up	4	6	24
2	No answer	*	5	3
20	Median age	18	21	20

We have a few questions about the process of telling your family members and close friends about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity], including who you have and have not told, and why.

[RANDOMIZE Q.44 BLOCK AND Q45 BLOCK]

Q44/Q44a

ASK ALL: Did you ever tell your mother about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?/**ASK IF NOT APPLICABLE (Q44=3):** Is this because ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
56	Yes, told mother	70	67	40
34	No, did not tell mother (but could have)	22	21	50
1	Not applicable - not part of life	*	2	1
7	Not applicable - passed away before you could tell her/too sick	7	9	6
2	No answer or N/A with no explanation	1	*	4

⁵⁰ Not shown due to small sample size (n=43).

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ASK IF DID NOT TELL MOTHER (Q44=2):Q44new Why didn't you tell your mother? [OPEN-END]⁵¹

<u>Total</u>		<u>Gay men</u>	<u>Bisexuals</u>
27	Not important/never came up/don't discuss this topic with her/none of her business	19	34
22	Wouldn't have been accepting or understanding/worried about how it would affect relationship	24	24
12	Never told her, but she just knew/someone else told her	18	7
5	No need unless I have a same-sex partner	4	8
5	Not ready/guilty/not comfortable/timing wasn't right	12	3
5	Didn't want to hurt/stress/disappoint her	8	4
4	Not close with her/she lives far away	3	6
2	No need to (unspecified)	*	2
0	Father/other family members asked me not to tell her	0	0
6	Some other reason (including unclear responses)	7	4
10	No answer	2	11
(n=470)		(n=125)	(n=260)

ASK IF DID TELL MOTHER (Q44=1):

Q.44b Which best describes telling your mother?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
59	It was difficult to tell her	64	65	48
40	It was not difficult to tell her	36	33	52
1	No answer	*	2	*
(n=648)		(n=255)	(n=194)	(n=184)

ASK IF DID TELL MOTHER (Q44=1):

Q.44c After you told her, did your relationship with your mother overall ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	Grow stronger	46	37	32
14	Grow weaker	12	23	11
46	Not change	42	38	56
1	No answer	0	2	*
(n=648)		(n=255)	(n=194)	(n=184)

Q45/Q45a

ASK ALL: Did you ever tell your father about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?/ **ASK IF NOT APPLICABLE (Q45=3):** Is this because ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	Yes, told father	53	45	24
39	No, did not tell father (but could have)	29	29	53
8	Not applicable - not part of life	7	7	8
12	Not applicable - passed away before you could tell him/too sick	10	17	12
2	No answer or N/A with no explanation	1	2	4

⁵¹ Answers will add to more than 100% because in many cases, more than one answer was given. Lesbians not shown due to small sample size (n=64).

ASK IF DID NOT TELL FATHER (Q45=2):Q45new Why didn't you tell your father? [OPEN-END]⁵²

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
21	Not important/never came up/don't discuss this topic with him/none of his business	15	8	30
20	Wouldn't have been accepting or understanding/worried about how it would affect relationship	19	16	23
12	Not close with him/he lives far away	12	17	11
10	Never told him, but he just knew/someone else told him	13	17	5
4	Not ready/guilty/not comfortable/timing wasn't right	7	1	3
3	No need unless I have a same-sex partner	3	0	5
3	Didn't want to hurt/stress/disappoint him	6	2	1
1	No need to (unspecified)	2	*	1
1	Mother/other family members asked me not to tell him	1	2	*
7	Some other reason (including unclear responses)	8	4	5
9	No answer	3	15	11
(n=585)		(n=161)	(n=107)	(n=295)

ASK IF DID TELL FATHER (Q45=1):

Q.45b Which best describes telling your father?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
65	It was difficult to tell him	74	63	54
34	It was not difficult to tell him	26	37	46
1	No answer	0	0	1
(n=435)		(n=194)	(n=129)	(n=100)

ASK IF DID TELL FATHER (Q45=1):

Q.45c After you told him, did your relationship with your father overall ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
32	Grow stronger	36	37	20
13	Grow weaker	12	15	13
54	Not change	52	48	66
1	No answer	0	0	1
(n=435)		(n=194)	(n=129)	(n=100)

[RANDOMIZE Q.46 AND Q.47]**Q46/Q46a**

ASK ALL: Did you ever tell any sisters about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?/**ASK IF NOT APPLICABLE (Q46=3):** Is this because ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
43	Yes, told one or more sisters	53	54	32
23	No, did not tell sister(s) (but could have)	18	13	32
29	Not applicable – didn't have any sisters	26	29	29
3	Not applicable - passed away/not part of life/too sick/too young	2	1	5
2	No answer or N/A with no explanation	1	4	2

⁵² Answers will add to more than 100% because in many cases, more than one answer was given.

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Q47/Q47a

ASK ALL: Did you ever tell any brothers about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?/ASK IF NOT APPLICABLE (Q47=3): Is this because ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
40	Yes, told one or more brothers	48	57	29
28	No, did not tell brother(s) (but could have)	17	18	40
27	Not applicable – didn't have any brothers	32	22	24
3	Not applicable - passed away/not part of life/too sick/too young	1	3	5
1	No answer or N/A with no explanation	1	*	2

ASK ALL:

Q.48 Have you told any close friends about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
86	Yes, told one or more close friends	96	94	79
13	No, did not	4	6	20
*	No answer	*	0	1

ASK ALL:

Q.49 All in all, thinking about the important people in your life, how many are aware that you are [INSERT ID]?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
54	All or most of them	77	71	28
23	Some of them	13	23	32
16	Only a few of them	9	4	28
7	None of them	1	1	11
*	No answer	0	1	1

ASK IF TOLD FAMILY/FRIENDS ABOUT SEXUAL ORIENTATION/GENDER IDENTITY (Q.44=1 OR Q.45=1 OR Q.46=1 OR Q.47=1 OR Q.48=1):

Q.50 We are interested in hearing more about your experiences telling the people in your life about your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]. In your own words, describe how this process has been for you personally. [OPEN-END]

[See report and [interactive graphic](#) for quotes from this section]

Now we have a few questions about society.

ASK ALL:

Q.52 What do you think are the most important problems facing lesbian, gay, bisexual, and transgender people today?
[OPEN-END]⁵³

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
57	NET Social treatment	59	59	56
28	Lack of general equality/discrimination/prejudice/bigotry/stigma	35	29	24
19	Lack of acceptance	16	24	19
13	Ignorance/misunderstanding/stupidity/fear/stereotyping	10	11	16
7	Violence/bullying/hate crimes	8	9	5
32	NET Legal rights	35	43	25
23	Legal rights (other/general)	27	34	16
15	Right to marry	14	19	15
8	Religious opposition/the religious right	9	8	8
3	Self-esteem/self-acceptance/problems of own making	5	1	1
2	Unprotected sex/STDs/AIDS	4	*	1
1	Republicans/conservatives	3	*	*
1	Issues specific to transgendered people	1	1	1
1	The same issues as other people	1	2	*
3	Other	3	2	4
16	No answer	11	14	18

ASK ALL:

Q.53 Overall, how much social acceptance, if any, of gay, lesbian, bisexual and transgender people do you think there is in this country today?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
19	A lot	24	17	14
59	Some	60	63	57
21	Only a little	15	16	26
1	None at all	0	0	1
1	No answer	*	4	1

ASK ALL:

Q.54 Compared with 10 years ago, would you say the level of social acceptance of gay, lesbian, bisexual and transgender people in the country today is ...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
92	NET More accepting	96	95	90
52	A lot more accepting	66	57	41
40	A little more accepting	30	38	49
4	No different	3	2	6
3	NET Less accepting	1	*	4
2	A lot less accepting	1	*	2
1	A little less accepting	*	*	2
1	No answer	*	2	*

⁵³ Answers will add to more than 100% because in many cases, more than one answer was given.

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ASK ALL:

Q.55 Looking ahead 10 years from now, do you think the level of social acceptance of gay, lesbian, bisexual and transgender people in this country will be...

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
92	NET More accepting	96	96	88
65	A lot more accepting	71	76	58
27	A little more accepting	25	20	31
6	No different	3	2	10
2	NET Less accepting	1	2	1
1	A lot less accepting	1	0	*
1	A little less accepting	0	2	1
1	No answer	1	1	1

ASK ALL:

Q.56 Do you feel each of the following is generally friendly, neutral or unfriendly toward lesbian, gay, bisexual, and transgender people? [RANDOMIZE IN AND WITHIN BLOCKS: a-c, d-g]

a. The Democratic Party

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
57	Friendly	67	61	49
34	Neutral	28	30	39
8	Unfriendly	4	7	10
1	No answer	*	1	2

b. The Republican Party

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
4	Friendly	4	2	4
19	Neutral	16	14	22
76	Unfriendly	79	82	71
2	No answer	1	2	3

c. The Obama administration

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
63	Friendly	76	63	56
30	Neutral	23	28	34
6	Unfriendly	1	6	8
1	No answer	*	3	2

d. The entertainment industry

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
70	Friendly	80	65	65
23	Neutral	18	27	24
6	Unfriendly	2	7	8
1	No answer	0	1	3

QUESTION 56 CONTINUED ...

e. The news media

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
27	Friendly	33	26	23
56	Neutral	58	56	53
16	Unfriendly	9	18	22
1	No answer	0	1	3

f. Professional sports leagues

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
4	Friendly	3	5	5
36	Neutral	32	38	36
59	Unfriendly	65	56	56
1	No answer	*	1	3

g. The U.S. military

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
8	Friendly	10	5	7
44	Neutral	51	44	38
47	Unfriendly	39	51	52
1	No answer	0	1	3

ASK ALL:

Q.63 How much, if at all, does each of the following help to make society more accepting of lesbian, gay, bisexual, and transgender (LGBT) people in this country? [RANDOMIZE]

a. People knowing someone who is LGBT

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
70	Helps a lot	77	77	63
24	Helps a little	19	18	28
4	Does not help	4	3	6
2	No answer	*	1	3

b. LGBT characters in TV shows and movies

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
49	Helps a lot	51	54	47
42	Helps a little	42	40	42
7	Does not help	6	4	9
2	No answer	1	2	2

c. Well-known public figures who are open about being LGBT

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
67	Helps a lot	75	73	61
27	Helps a little	23	22	32
4	Does not help	2	2	4
2	No answer	*	2	3

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QUESTION 63 CONTINUED ...

d. LGBT people raising families

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
57	Helps a lot	63	60	54
35	Helps a little	31	34	36
6	Does not help	5	4	7
2	No answer	*	3	3

e. Open support for LGBT issues from public figures who are not LGBT

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
66	Helps a lot	73	71	62
28	Helps a little	24	26	29
5	Does not help	3	2	7
1	No answer	*	1	2

f. LGBT pride events

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
28	Helps a lot	28	32	27
48	Helps a little	45	47	51
21	Does not help	26	17	19
2	No answer	1	4	3

cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023

ASK ALL:

Q.64 Which public figures, if any, at the national level do you see as important in advancing the rights of LGBT people?
[OPEN-END]⁵⁴

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
31	NET Political/Civic figures	43	33	23
23	Barack Obama	30	24	17
3	Hillary Clinton	4	3	2
2	Barney Frank	4	2	1
2	Supreme Court	2	2	1
1	Joe Biden	2	2	1
1	Tammy Baldwin	1	1	1
1	Michelle Obama	1	1	*
3	Other specifically named figures	4	2	3
1	Other political/civic groups (judges/governors/military, etc.)	1	*	1
4	Political figures (general)	5	5	3
3	Senators/Congresspeople/Legislatures (general)	5	4	2
1	Republicans/Conservatives (general)	1	*	*
*	Democrats/liberals (general)	1	0	*
29	NET Entertainers/Media figures	29	36	28
18	Ellen DeGeneres	16	27	19
3	Anderson Cooper	6	2	1
2	Neil Patrick Harris	1	2	3
1	Lady Gaga	2	1	1
1	Elton John	*	*	2
1	Frank Ocean	1	0	1
1	George Takei	0	*	2
1	Rachel Maddow	*	2	*
1	Wanda Sykes	0	2	1
6	Other specifically named entertainers	7	10	5
5	Actors/Media figures/Musicians/Celebrities (general)	5	5	4
2	NET Sports figures	3	2	1
2	Sports figures (general)	2	1	1
*	Other specifically named sports figures	*	1	*
1	Religious figures (including specific names)	1	2	1
*	Business figures (including specific names)	*	*	1
3	No one specific	2	3	3
16	Don't know	12	15	18
30	Refused to answer	22	29	34

ASK ALL:

Q.65 Thinking about the level of social acceptance of different groups of LGBT people in the country today, how much social acceptance, if any, do you think there is of each of the following? [RANDOMIZE]?

a. Gay men

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
15	A lot	15	17	15
56	Some	64	53	53
24	Only a little	18	26	25
3	None at all	1	3	5
2	No answer	1	1	3

⁵⁴ Answers will add to more than 100% because in many cases, more than one answer was given.

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QUESTION 65 CONTINUED ...

b. Lesbian women

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
25	A lot	26	23	26
60	Some	59	66	58
13	Only a little	13	9	12
1	None at all	1	0	1
1	No answer	*	2	2

c. Bisexual men

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
8	A lot	5	8	11
44	Some	55	38	37
38	Only a little	34	43	40
8	None at all	5	9	9
2	No answer	1	2	3

d. Bisexual women

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
33	A lot	30	25	39
45	Some	45	49	43
18	Only a little	22	22	14
3	None at all	3	1	1
2	No answer	*	4	3

e. Transgender people

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
3	A lot	1	4	5
15	Some	17	15	13
59	Only a little	64	56	56
21	None at all	19	23	23
1	No answer	0	2	2

ASK ALL:

Q.66 Thinking about some different religions and religious groups, do you feel each of the following is generally friendly, neutral or unfriendly toward lesbian, gay, bisexual, and transgender people? [RANDOMIZE; ITEM f. SHOULD ALWAYS COME AFTER ITEM a. BUT DOESN'T NEED TO FOLLOW IMMEDIATELY AFTER]

a. Evangelical churches

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
3	Friendly	2	7	1
21	Neutral	16	21	23
73	Unfriendly	80	69	71
3	No answer	2	3	5

QUESTION 66 CONTINUED ...

b. The Catholic Church

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
4	Friendly	3	4	4
16	Neutral	14	12	18
79	Unfriendly	83	81	75
2	No answer	*	3	3

c. The Jewish religion

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
10	Friendly	14	9	5
41	Neutral	37	43	42
47	Unfriendly	47	45	48
2	No answer	1	2	4

d. The Muslim religion

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
*	Friendly	0	1	0
13	Neutral	7	14	14
84	Unfriendly	91	83	82
3	No answer	1	3	4

e. The Mormon Church

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
2	Friendly	0	1	4
13	Neutral	6	12	16
83	Unfriendly	91	83	76
3	No answer	2	3	4

f. Non-Evangelical Protestant churches

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
10	Friendly	15	12	5
43	Neutral	44	48	40
44	Unfriendly	41	38	51
3	No answer	1	3	5

Q67/Q68

ASK ALL: And thinking about your own religious beliefs, do you personally feel that there is a conflict between your religious beliefs and your [INSERT FOR LGB: sexual orientation, FOR T: gender identity]?/ **ASK IF YES, CONFLICT (Q67=1):** How much conflict do you feel there is?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
26	Yes, conflict	29	31	21
16	A lot of conflict	18	19	11
9	A little conflict	11	10	9
1	No answer	*	3	1
73	No, no conflict	70	69	77
1	No answer	1	*	2

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ASK ALL:

Q.70 Is the level of social acceptance of lesbian, gay, bisexual, and transgender people in the city or town where you live a major reason why you live there, a minor reason why you live there, or not a reason why you live there?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
12	Major reason	23	13	3
20	Minor reason	22	21	17
67	Not a reason	56	67	78
1	No answer	*	*	2

ASK ALL:

Q.71 Overall, how much social acceptance of lesbian, gay, bisexual and transgender people do you think there is in the city or town where you live?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
29	A lot	39	31	20
41	Some	35	39	51
23	Only a little	21	21	22
4	None at all	5	6	3
2	No answer	*	2	3

Q72/Q73:

ASK ALL: Would you say you live in a neighborhood known for being an LGBT neighborhood?/**ASK IF NO**

(Q72=2): Have you ever lived in a neighborhood known for being an LGBT neighborhood?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
12	Yes, live in an LGBT neighborhood	14	9	12
87	No, do not live in an LGBT neighborhood	86	91	85
14	Yes, lived in one in the past	18	9	13
72	No, never lived in one	66	78	70
2	No answer	1	4	1
1	No answer	0	*	3
26	NET Have ever lived in LGBT neighborhood	32	18	26

ASK ALL:

Q.74 How many of your close friends are lesbian, gay, bisexual or transgender?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
12	All or most of them	22	12	5
42	Some of them	45	48	40
35	Only a few of them	27	35	41
9	None of them	6	4	12
1	No answer	0	2	3

ASK ALL:

Q.80 Thinking about some policy issues, do you think each of the following should be a top priority, a very important but not top priority, a somewhat important priority, or not a priority at all? [RANDOMIZE ITEMS]

a. Equal employment rights for LGBT people

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
57	Top priority	62	69	49
28	Very important but not top priority	30	24	29
9	Somewhat important priority	5	3	13
3	Not a priority at all	2	1	3
3	No answer	1	3	6

b. Legally sanctioned marriages for same-sex couples

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
53	Top priority	54	69	50
26	Very important but not top priority	30	22	25
12	Somewhat important priority	10	6	15
6	Not a priority at all	5	3	7
2	No answer	1	1	4

c. Adoption rights for same-sex couples

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
45	Top priority	45	60	42
34	Very important but not top priority	40	29	32
14	Somewhat important priority	10	5	18
4	Not a priority at all	4	2	4
2	No answer	1	3	4

d. More efforts aimed at prevention and treatment of HIV and AIDS

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
47	Top priority	57	45	40
33	Very important but not top priority	32	35	32
16	Somewhat important priority	8	15	21
2	Not a priority at all	1	1	3
3	No answer	1	3	4

e. Legally sanctioned civil unions or domestic partnerships for same-sex couples

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	Top priority	41	47	36
32	Very important but not top priority	32	33	31
19	Somewhat important priority	15	10	24
8	Not a priority at all	10	6	5
3	No answer	2	3	4

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QUESTION 80 CONTINUED ...

f. Support for organizations that provide services to LGBT youth

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
41	Top priority	49	52	30
37	Very important but not top priority	38	35	37
17	Somewhat important priority	10	7	25
3	Not a priority at all	2	3	3
3	No answer	1	3	5

g. Coverage of transgender health issues by health insurance

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
29	Top priority	30	38	23
33	Very important but not top priority	37	31	32
26	Somewhat important priority	22	22	29
9	Not a priority at all	8	6	11
3	No answer	2	3	5

[NO QUESTION 81]

ASK ALL:

Q.82 For each of the following, please indicate whether or not it has happened to you because you are, or were perceived to be, [INSERT ID]? [RANDOMIZE ITEMS]

a. Been threatened or physically attacked

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
30	NET Happened	49	22	20
4	In past 12 months	5	5	4
26	Not in past 12 months	44	17	16
68	Never happened	50	77	77
2	No answer	1	1	3

b. Been subject to slurs or jokes

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
58	NET Happened	79	60	40
16	In past 12 months	21	17	11
43	Not in past 12 months	58	43	29
40	Never happened	20	39	56
2	No answer	1	1	4

c. Received poor service in restaurants, hotels or other places of business

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
23	NET Happened	31	29	15
5	In past 12 months	7	9	3
18	Not in past 12 months	25	20	12
75	Never happened	68	70	81
2	No answer	1	1	4

QUESTION 82 CONTINUED ...

d. Been made to feel unwelcome at a place of worship or religious organization

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
29	NET Happened	36	33	22
6	In past 12 months	4	11	6
23	Not in past 12 months	32	22	16
69	Never happened	63	66	75
2	No answer	1	1	4

e. Been treated unfairly by an employer in hiring, pay, or promotion

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
21	NET Happened	26	23	15
5	In past 12 months	4	7	4
16	Not in past 12 months	22	17	11
77	Never happened	73	76	80
2	No answer	1	1	5

f. Been rejected by a friend or family member

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	NET Happened	43	51	31
6	In past 12 months	4	10	6
33	Not in past 12 months	39	40	25
59	Never happened	56	46	65
2	No answer	1	4	3

ASK ALL:

Q.83 Here are a few activities some people do and others do not. Please indicate whether or not you have done this each of the following: [KEEP IN ORDER].

a. Been a member of an LGBT organization

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	NET Done this	48	49	28
14	In past 12 months	16	23	9
25	Not in past 12 months	31	26	20
58	Never done this	51	48	68
3	No answer	1	2	4

b. Bought a certain product or service because the company that provides it is supportive of LGBT rights

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
49	NET Done this	61	62	36
25	In past 12 months	38	28	16
24	Not in past 12 months	23	34	20
48	Never done this	37	36	61
3	No answer	2	2	4

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QUESTION 83 CONTINUED ...

- c. Decided NOT to buy a certain product or service because the company that provides it is not supportive of LGBT rights

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
51	NET Done this	68	58	34
31	In past 12 months	45	35	20
19	Not in past 12 months	23	24	14
47	Never done this	30	40	62
2	No answer	1	1	4

- d. Attended a rally or march in support of LGBT rights

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
40	NET Done this	58	44	25
9	In past 12 months	13	13	6
31	Not in past 12 months	45	32	20
57	Never done this	41	54	71
2	No answer	1	2	4

- e. Attended an LGBT pride event

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
52	NET Done this	72	61	33
19	In past 12 months	29	23	9
34	Not in past 12 months	43	38	25
45	Never done this	27	38	63
2	No answer	1	1	4

- f. Donated money to politicians or political organizations because they are supportive of LGBT rights

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
32	NET Done this	44	39	21
15	In past 12 months	21	20	8
17	Not in past 12 months	22	19	13
65	Never done this	55	59	75
2	No answer	1	2	4

ASK ALL:

- Q.84 Have you met new lesbian, gay, bisexual or transgender friends online or through a social networking site, or have you never done this?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
55	NET Done this	69	47	49
30	In past 12 months	45	16	26
25	Not in past 12 months	24	31	23
44	Never done this	31	53	48
1	No answer	*	*	3

ASK ALL:

Q.85 Do you regularly discuss LGBT issues online or on a social networking site or not?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
16	Yes	20	14	14
83	No	79	86	83
1	No answer	*	*	3

ASK ALL SNS USERS (SNS=1):

Q.85a Have you ever revealed your [INSERT FOR LGB: sexual orientation, FOR T: gender identity] or referred to being [INSERT ID] on a social networking site?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
43	Yes	53	50	34
36	No	23	30	48
1	No answer	0	*	3
20	<i>Not an SNS user / No answer to SNS</i>	23	19	16

ASK IF NOT CURRENTLY MARRIED (MARITAL=2,3,5,6):

Q.86 If you could, would you like to get married [IF MARITAL=3,5: again] someday or not?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
42	Yes	53	53	30
12	No	17	11	10
27	Not sure	24	27	27
*	No answer	0	*	1
18	<i>Currently married/separated</i>	6	8	32

Q87/Q88**ASK IF MARRIED OR LIVING WITH A PARTNER (MARITAL=1,2):** Earlier you said you are [IF MARRIED: married, IF LWP: living with a partner,]. Is your [IF MARRIED: spouse, IF LWP: partner]... /**ASK IF IN COMMITTED RELATIONSHIP, BUT NOT MARRIED/LWP (Q16=1):** Earlier you said you are in a committed relationship. Is that relationship with someone who is...**BASED ON THOSE WHO ARE MARRIED/LIVING WITH A PARTNER/IN A COMMITTED RELATIONSHIP:**

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
62	Male	98	1	75
35	Female	2	99	18
2	NET Trans male/Trans female/Gender non-conforming	0	0	4
1	No answer	0	0	3
(n=719)		(n=188)	(n=192)	(n=313)

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Q89/Q90

ASK IF MARRIED (MARITAL=1): Which best describes your current situation with your spouse?/ **ASK IF LIVING WITH PARTNER (MARITAL=2):** And do you and your partner have a legal civil union or domestic partnership?

BASED ON THOSE WHO ARE MARRIED/LIVING WITH A PARTNER:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
43	Legally married under state law	16	16	66
	Have a legal civil union or domestic partnership, but not legally			
19	married	22	28	14
38	Neither	62	56	19
*	No answer	0	0	1
(n=535)		(n=141)	(n=138)	(n=236)

Q92/Q93

ASK ALL: At any point in your life have you been a parent or guardian of a child?/ **ASK IF EVER BEEN PARENT (Q92=1):** Do you have any children under age 18?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
35	Yes, parent or guardian	16	31	52
17	Has children under age 18	9	8	30
19	No children under age 18	12	24	21
*	No answer	0	0	*
64	No, never a parent or guardian	84	66	47
1	No answer	0	2	1

ASK IF MARRIED OR LWP AND DOES NOT HAVE OWN CHILD [MARITAL=1,2 AND (Q92=2, MISSING OR Q93=2, MISSING)]

Q.94 Does your [IF MARITAL=1: spouse; IF MARITAL=2: partner] have any children under age 18?

BASED ON THOSE WHO ARE MARRIED/LWP AND DON'T HAVE OWN CHILDREN [n=141]:⁵⁵

<u>Total</u>	
9	Yes
91	No
0	No answer

IF RESPONDENT OR SPOUSE/PARTNER HAS CHILDREN UNDER 18, ASK (Q93=1 OR Q94=1):

Q.95 Do any of those children under age 18 live in your household or not?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
15	Children of own/partner under 18 in household	4	9	27
83	No children of own/partner under 18 in household	96	89	71
1	No answer	*	2	2
(N=1,197)		(n=398)	(n=277)	(n=479)

⁵⁵ Subgroups not shown due to small sample sizes.

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PEW RESEARCH CENTER

ASK IF NO CHILDREN AND UNDER AGE 60 (Q92=2, MISSING AND AGE=18-59):

Q.96 Would you yourself like to have children someday or not?

BASED ON TOTAL:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
35	Has children of own	16	31	52
64	NET No children of own	84	66	47
16	Would like to have children	14	21	15
21	Don't want children	29	24	13
19	Not sure if want children	30	9	15
1	No answer	*	2	1
14	<i>Ages 60 and older</i>	14	20	12
1	No answer	0	2	1

ASK ALL:

EMPLOY2 Which best describes your current situation?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
63	NET Employed	64	69	60
48	Employed full-time	52	57	40
16	Employed part-time	12	12	19
14	Retired	16	17	11
22	Not employed for pay	19	14	28
1	No answer		*	1

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56	NET Employed
42	Employed full-time
12	Employed part-time
2	Own business/self-employed
43	NET Not employed
20	Retired
18	Not employed for pay
3	Disabled (VOL.)
2	Student (VOL.)
*	Other (VOL.)
*	DK/Refused (VOL.)

ASK IF EMPLOYED (EMPLOY2=1,2):

Q.98 In general, how accepting would you say your workplace is of [INSERT ID] employees?

BASED ON THOSE WHO ARE EMPLOYED:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
51	Very accepting	60	50	44
35	Somewhat accepting	32	38	34
11	Not too accepting	6	12	16
2	Not at all accepting	2	0	3
1	No answer	0	0	2
(n=771)		(n=238)	(n=192)	(n=315)

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ASK IF EMPLOYED (EMPLOY2=1,2):

Q.99 Thinking about the people you work with closely at your job, how many of these people are aware that you are [INSERT ID]?

BASED ON THOSE WHO ARE EMPLOYED:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
33	All or most of them	48	50	11
18	Some of them	15	25	17
22	Only a few them	21	17	25
26	None of them	16	8	45
1	No answer	1	*	1
(n=771)		(n=238)	(n=192)	(n=315)

[NO QUESTIONS 100-101]

[RANDOMIZE Q102a, Q102b, Q102c, Q102d]

ASK ALL:

Q.102a Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
39	The push for same-sex marriage has taken too much focus away from other issues important to LGBT people	42	28	37
58	Same-sex marriage should be the top priority for LGBT people right now, even if this means some other issues do not get much attention	57	71	58
3	No answer	1	1	5

ASK ALL:

Q.102b Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
49	The best way to achieve equality is for LGBT people to be a part of mainstream culture and institutions like marriage	47	55	49
49	LGBT people should be able to achieve equality while still maintaining their own distinct culture and way of life	53	42	47
2	No answer	0	3	4

ASK ALL:

Q.102c Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
74	I don't want to be seen as different because of my (<i>sexual orientation / gender identity</i>)	71	79	75
25	My (<i>sexual orientation / gender identity</i>) makes me different from other people, and I am comfortable with that	28	19	21
2	No answer	*	1	4

ASK ALL:

Q.102d Which statement comes closer to your own views — even if neither is exactly right?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
56	It is important to maintain places like LGBT neighborhoods and gay and lesbian bars	68	55	47
41	These types of places will not be important as LGBT people are more accepted into society	31	43	48
2	No answer	1	2	4

We just have a few more questions that will be use for statistical purposes only.

RELIG/CHR

ASK ALL: RELIG What is your present religion, if any? Are you.../IF SOMETHING ELSE (RELIG=11, 12, MISSING) **ASK:** CHR Do you think of yourself as a Christian or not?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
26	Protestant (for example, Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, etc.)	25	27	24
14	Roman Catholic	15	14	9
1	Mormon (Church of Jesus Christ of Latter-day Saints or LDS)	*	0	1
*	Orthodox (Greek, Russian, or some other orthodox church)	*	0	*
2	Jewish	2	2	1
*	Muslim	1	0	0
2	Buddhist	1	1	3
*	Hindu	0	*	0
9	Atheist	15	3	6
8	Agnostic	7	4	10
5	Something else	4	4	7
31	Nothing in particular	26	39	35
2	Christian (backcoded)	3	2	1
1	Unitarian/Universalist (VOL.)	*	2	1
1	No answer	0	1	2

GENERAL PUBLIC COMPARISON:2013 Total

49	Protestant (for example, Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, etc.)
22	Roman Catholic (Catholic)
2	Mormon (Church of Jesus Christ of Latter-day Saints or LDS)
1	Orthodox (Greek, Russian, or some other orthodox church)
2	Jewish (Judaism)
4	Other faith (Muslim, Buddhist, Hindu)/Something else
5	Atheist (do not believe in God)/Agnostic (not sure if there is a God)
14	Nothing in particular
2	DK/Refused (VOL).

A Survey of LGBT Americans: Attitudes, Experiences and Values in Changing Times

IF CHRISTIAN (RELIG=1-4, OR CHR=1) ASK:

BORN Would you describe yourself as a "born again" or evangelical Christian, or not?

BASED ON CHRISTIANS:

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
26	Yes, born again	20	20	35
73	No, not born again	78	78	63
2	No answer	1	1	2
(n=668)		(n=231)	(n=162)	(n=247)

GENERAL PUBLIC COMPARISON [BASED ON CHRISTIANS]:May 1-5, 2013

Yes, born again
 No, not born again
 DK/Refused (VOL.)

ASK ALL:

ATTEND Aside from weddings and funerals, how often do you attend religious services...?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
3	More than once a week	2	2	3
10	Once a week	7	14	11
7	Once or twice a month	6	6	8
15	A few times a year	14	20	12
26	Seldom	26	27	26
38	Never	45	30	38
1	No answer	0	1	2
13	NET Weekly or more	9	17	14

GENERAL PUBLIC COMPARISON:

<u>2013 Total</u>	
14	More than once a week
23	Once a week
13	Once or twice a month
19	A few times a year
16	Seldom
13	Never
2	DK/Refused (VOL.)
37	NET Weekly or more

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PEW RESEARCH CENTER

ASK ALL:

IMP How important is religion in your life?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
20	Very important	16	24	22
23	Somewhat important	23	31	18
21	Not too important	26	17	20
34	Not at all important	36	26	38
1	No answer	0	1	2

GENERAL PUBLIC COMPARISON:May 1-5, 2013

59	Very important
22	Somewhat important
11	Not too important
8	Not at all important
1	DK/Refused (VOL.)

ASK ALL:

REG Which of these statements best describes you?

<u>Total</u>		<u>Gay men</u>	<u>Lesbians</u>	<u>Bisexuals</u>
77	I am absolutely certain that I am registered to vote at my current address	85	79	69
5	I am probably registered, but there is a chance my registration has lapsed	4	7	5
17	I am not registered to vote at my current address	11	13	23
1	No answer	0	1	3

GENERAL PUBLIC COMPARISON:2013 Total

74	I am absolutely certain that I am registered to vote at my current address
4	I am probably registered, but there is a chance my registration has lapsed
21	I am not registered to vote at my current address
1	DK/Refused (VOL.)

RESEARCH THAT MATTERS

*cited in Tingley v. Ferguson
No. 21-35815 archived January 17, 2023*

RELIGIOSITY AMONG LGBT ADULTS IN THE US

OCTOBER 2020

Kerith J. Conron
Shoshana K. Goldberg
Kathryn O'Neill

School of Law
Williams Institute

UCLA

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EXECUTIVE SUMMARY

Religion in the United States has been studied widely; however, relatively little is known about religiosity and LGBT people. Prior population-based studies indicate that more than half of LGBT adults are religiously affiliated, yet, information about the importance of religion to LGBT people, their service attendance, and characteristics has been lacking. This report aims to fill these gaps. Data from the nationally representative Gallup Daily Tracking Survey, an anonymous telephone survey, were analyzed to describe religiosity among LGBT-identified respondents and to provide information about their sociodemographic characteristics. Respondents were classified as not religious, moderately religious, or highly religious based on the responses to two questions—the importance of religion in daily life and frequency of service attendance. Gallup and Census data were used to produce estimates of the number of religious LGBT adults in the nation, by state, region, and religious affiliation. Main findings include:

- Nationwide, about 5.3 million LGBT adults are religious, including an estimated 3,063,000 LGBT adults who are moderately religious and 2,230,000 who are highly religious.
- Religious LGBT adults are found across the age spectrum, in every racial-ethnic group, among married and single people, among those who are parenting, and among rural and urban dwellers.
 - About one in seven highly religious LGBT adults is married to a same-sex partner (8.9%) or is cohabitating with a same-sex partner (5.9%); one in five (20.5%) is married to a different-sex partner; about one in seven (15.5%) is separated, divorced or widowed.
 - Many religious adults are parents (45.8% and 57.7% among moderately and highly religious adults respectively) and many currently have a child under the age of 18 (25.4% and 31.3% among moderately and highly religious adults, respectively).
- Demographic patterns in religiosity observed in the general population are also observed among LGBT adults. Middle-aged and older adults are more likely to be religious than younger adults. Many Black LGBT adults are religious.
 - About 40% of LGBT adults ages 18 to 34 are religious, as are 51.1% of those ages 35 to 49, 55.8% of those ages 50 to 64, and 64.9% of those ages 65 and up.
 - Over 70% of Black LGBT adults are religious—either moderately (39.3%) or highly (31.7%) religious.
 - Over half (54.1%) of LGBT adults in the south are religious—including those who are moderately (31.0%) or highly (23.1%) religious.
- Among religious LGBT adults, there are an estimated 1.5 million Protestants, 1.3 million Roman Catholics, 1.3 million who report belonging to another Christian religion, 425,000 who identify with another non-Christian religion, as well as 131,000 Jews, 107,000 Mormons, and 106,000 who are Muslim.

Religion is important to many LGBT people. Religious LGBT adults, including those who are moderately or highly religious, are socio-demographically diverse, reside in every region and state, and are represented across all religious denominations. Among LGBT adults, older adults, Black adults, and those residing in the South are the most likely to be religious.

INTRODUCTION

Religion in the United States has been studied widely, with declines in religious affiliation noted among younger generations;^{1,2,3} however, relatively little is known about religiosity and LGBT people. Prior population-based studies indicate that at least half of LGBT adults are religiously affiliated,^{2,3,4,5} yet, information about the importance of religion to LGBT people and their service attendance has heretofore been lacking. This report aims to fill these gaps. Further, this report provides a robust sociodemographic snapshot of LGBT adults by religiosity, and includes population estimates of LGBT adults by religiosity in the nation, as well as by state and region. Estimates of LGBT adults who are affiliated with specific religious denominations are also included.

METHODS

Anonymous data collected from U.S. adults on the nationally representative Gallup Daily Tracking Politics and Economy surveyⁱ between 2015 and 2017 were aggregated and analyzed for this report, unless otherwise noted. Analyses were restricted to respondents who answered yes to the question “Do you, personally, identify as lesbian, gay, bisexual, or transgender?” Characteristics of the final analytic sample are reported in Appendix B, Table B.1.

Respondents were categorized as not religious, moderately religious, or highly religious based upon their responses to the questions, “Is religion an important part of your daily life?” and, “How often do you attend church, synagogue, or mosque?” Following Gallup,⁶ respondents who indicated that religion is not an important part of their daily life and that they attended religious services seldom or never were categorized as not religious. Those who indicated that religion is an important part of their daily life, even if they attended services about once a month, seldom, or never, as well as those who indicated that religion is not an important part of their daily life but that they attend services every week or almost every week were categorized as moderately religious. Respondents who indicated that religion is an important part of daily life and that they attend religious services every week or almost every week were categorized as highly religious. Religious characteristics of the sample are reported in Appendix B, Tables B.2. and B.3.

Descriptive analyses were conducted using Stata version 14.0⁷ statistical software and include Chi-square (χ^2) tests of differences in proportions to assess whether LGBT adults vary socio-demographically by level of religiosity. Variables are described in Appendix A. Findings are reported in the figures below and summarized in tables presented in Appendix B. All analyses were weighted with national or state post-stratification sampling weights provided by Gallup.

ⁱ Each year, from 2012 to 2017, Gallup called approximately 350,000 U.S. adults ages 18 and up who reside in the 50 states and the District of Columbia. The specific way that the sample was drawn is called list-assisted random digit dial (70% cell phone, 30% landline). Respondents who agreed to complete a survey were randomly assigned to one of two surveys within the Daily Tracking survey including the Gallup Politics and Economy survey. The survey was interviewer-administered by telephone in English or Spanish.

Estimates of the number of LGBT people by religiosity were calculated by multiplying the percentage of LGBT adults in each group (not religious, moderately religious, highly religiously) within the U.S., each state, and the District of Columbia, to our prior estimates of the number of LGBT people in each place⁸ and rounding to the nearest 1,000. To provide lower and upper bound estimates, the lower and upper 95% confidence intervals for each weighted percentage (level of religiosity) were multiplied by the LGBT adult population estimates. For larger states with bigger samples, we used 2015-2017 Gallup data. For less populous states,ⁱⁱ we aggregated data from June 1, 2012 through December 31, 2017 in order to produce more reliable estimates. The same approach was used to produce estimates of religious (moderately or highly religious) LGBT adults who have specific religious affiliations.

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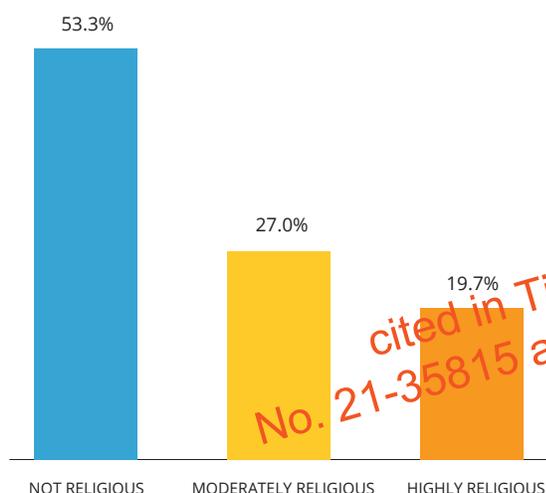
ⁱⁱ Alaska, Delaware, Hawaii, Idaho, Mississippi, Montana, New Hampshire, North Dakota, Rhode Island, South Dakota, Vermont, West Virginia, and Wyoming.

FINDINGS

RELIGIOSITY AMONG ALL US ADULTS

Nearly half (46.7%) of LGBT adults are religious—either moderately (27.0%) or highly religious (19.7%) (Figure 1). More specifically, almost one in five (19.7%) LGBT adults are highly religious (i.e., religion is important in their daily lives and they attend services weekly or nearly weekly). The remainder, 27.0%, are moderately religious—a group that includes people who report that religion is important in their daily lives and attend services about once a month, seldom, or never, as well as those who say that religion is not important in their daily lives and that they attend services weekly, nearly weekly or once a month. Just over half (53.3%) of LGBT adults are not religious (i.e., religion is not important in their daily lives and they never or seldom attend religious services).

Figure 1. Religiosity among LGBT adults



SOCIO-DEMOGRAPHIC CHARACTERISTICS OF LGBT ADULTS BY RELIGIOSITY

As shown in Appendix B, Table B.5., religious LGBT adults are found across the age spectrum, in every racial-ethnic group, among married and single people, among those who are parenting, and among rural and urban dwellers. Moderately and highly religious adults are older than those who are not religious and are more likely to be people of color than those who are not religious. Among moderately religious adults, 23.7% are Latino/a, 18.3% are Black, 49.1% are white (non-Hispanic), and the remainder are more than one race (4.7%), Asian (1.9%), American Indian/Alaska Native (1.5%), or Hawaiian/Asian Pacific Islander (0.9%). Among highly religious adults, 27.2% are Latino/a, 20.3% are Black, 44.3% are White, and the remainder are more than one race (4.0%), Asian (1.5%), American Indian/Alaska Native (1.6%), or Hawaiian/Asian Pacific Islander (1.1%). Lastly, among LGBT adults who are not religious, 16.4% are Latino/a, 6.8% are Black, 68.3% are White, and the remainder are more than one race (4.7%), Asian (2.3%), American Indian/Alaska Native (1.0%), or Hawaiian/Asian Pacific Islander (0.5%). Similar proportions of males and females are found across groups.

Due, at least in part, to age differences between groups, highly religious LGBT adults are more likely to be married and in domestic partnership/cohabitating relationships or to have been married than

LGBT adults who are not religious or are moderately religious. About one in seven highly religious LGBT adults is married to a same-sex partner (8.9%) or is cohabitating with a same-sex partner (5.9%); one in five (20.5%) is married to a different-sex partner, and about one in seven (15.5%) is separated, divorced or widowed. Similarly, religious adults are more likely to be parents (45.8% and 57.7% among moderately and highly religious adults, respectively) than those who are not religious (27.4%), and to currently have a child under the age of 18 (25.4%, 31.3%, and 17.4% among moderately, highly, and not religious adults, respectively).

Educational attainment and household income vary considerably within and across religious groups. Educational attainment and household income are, on average, somewhat lower among moderately and highly religious LGBT adults than among their not-religious LGBT counterparts and may be linked, at least in part, to the racial/ethnic composition of each religiosity group. LGBT adults who are religious (and those who are not) reside in all regions of the U.S. and in rural and urban areas. Religious LGBT adults are slightly overrepresented in the south and are somewhat underrepresented in the west in comparison to their presence in the population.

RELIGIOSITY IN THE LGBT POPULATION

Information about religiosity within specific demographic groups (e.g., young adults, Latino/as) is provided below and in Appendix B, Table B.6. Moving from younger to older cohorts, larger percentages of LGBT adults are religious—either moderately or highly religious (Figure 2). About 38.5% of LGBT adults ages 18 to 24 and 40.2% of those ages 25 to 34 are religious (totals not shown). In contrast, over half of LGBT adults ages 35 and up are religious, including 51.1% of those ages 35 to 49, 55.8% of those ages 50 to 64, and 64.9% of those ages 65 and up (totals not shown).

Figure 2. Religiosity among US LGBT adults by age

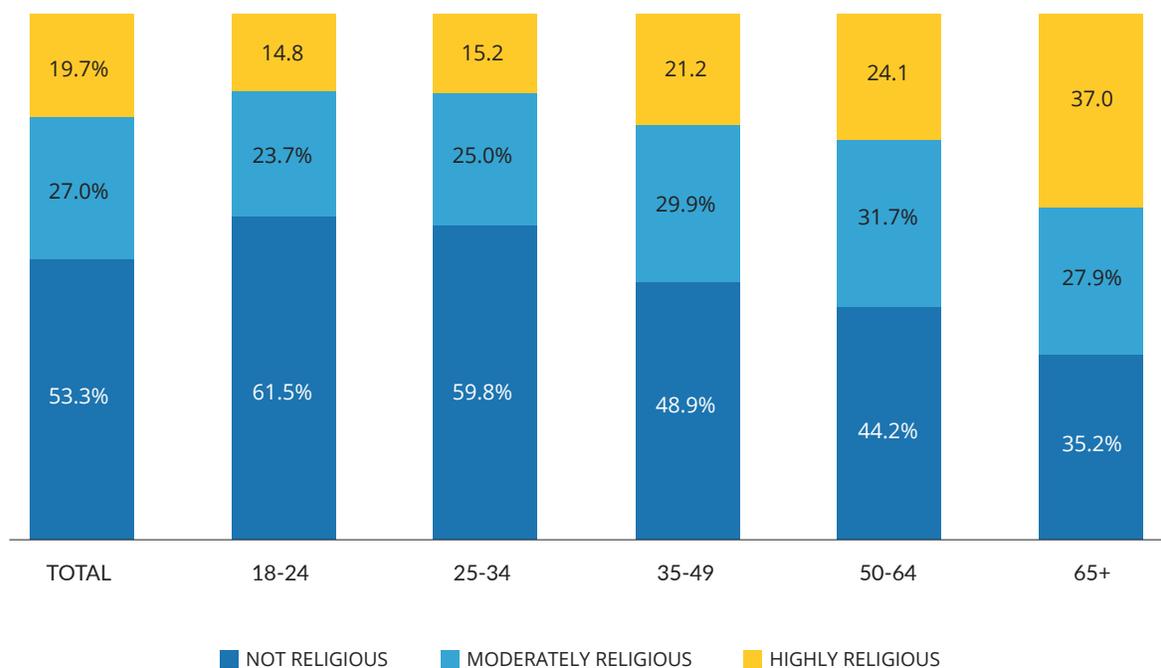
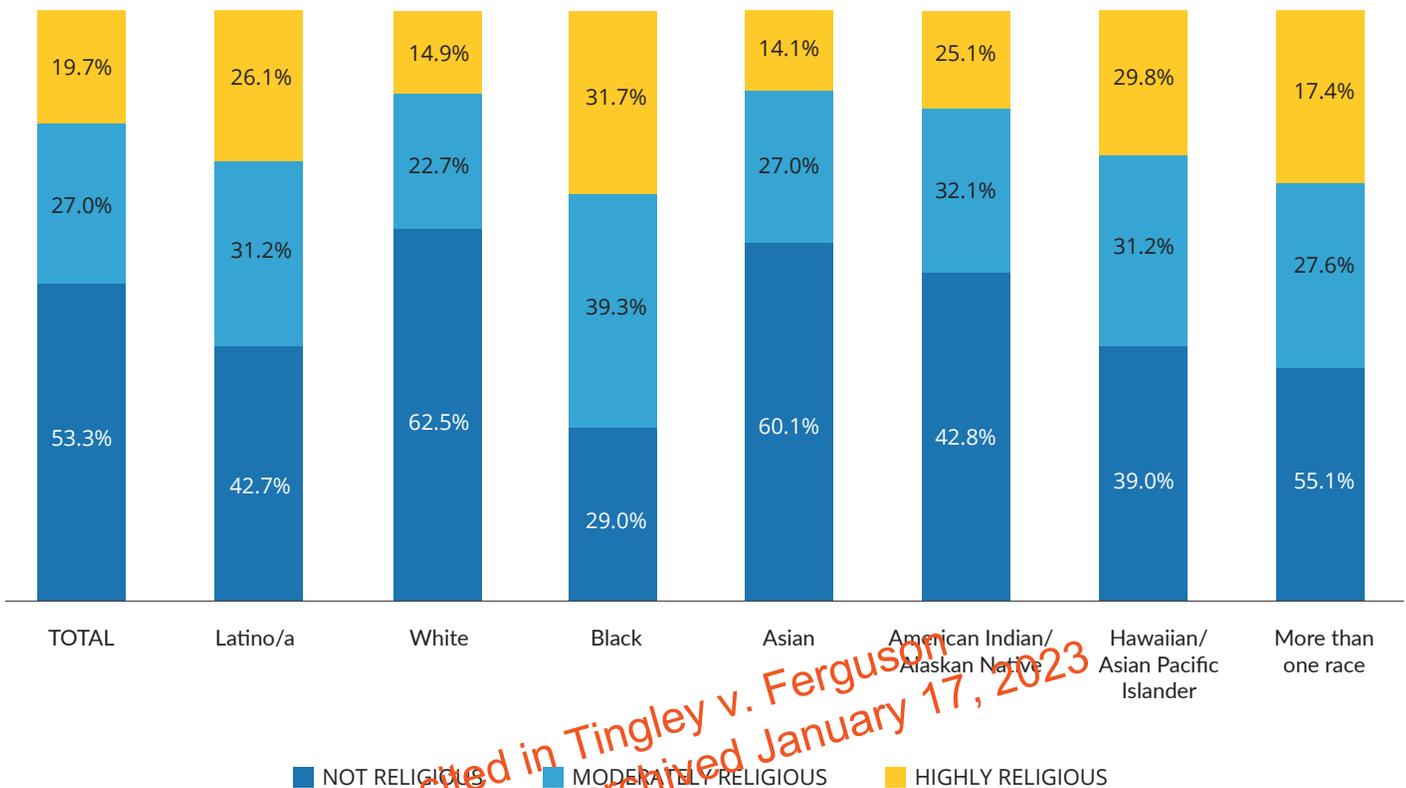


Figure 3. Religiosity among US LGBT adults by race-ethnicity

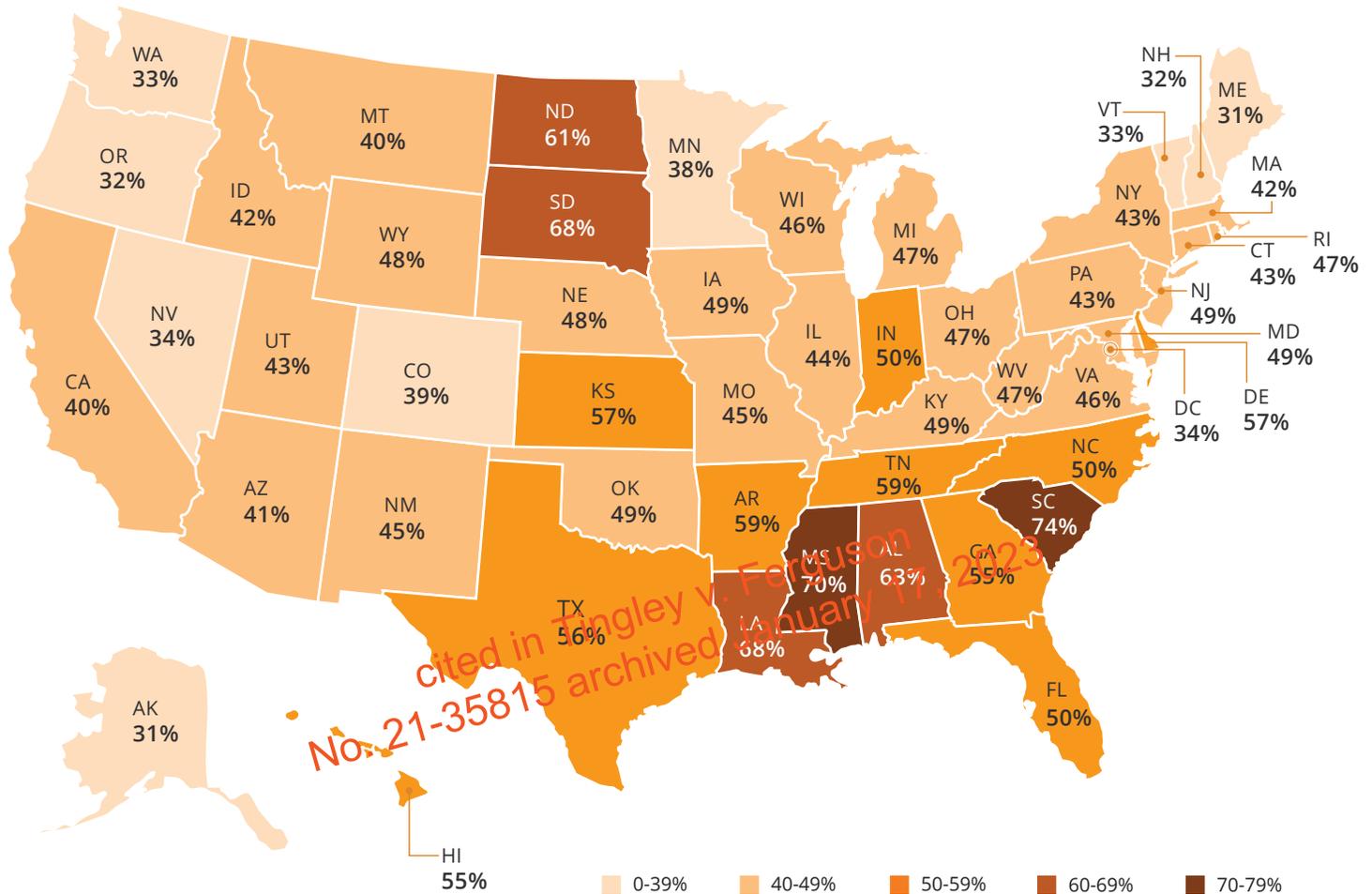


Among LGBT adults, the majority (71.0%) of Black adults are religious—either moderately (39.3%) or highly (31.7%) religious (Figure 3). More than half of LGBT Hawaiian/Asian Pacific Islander (61.0%), American Indian/Alaskan Native (57.2%), as well as Latino/a (57.3%) adults are moderately or highly religious (totals not shown). More than half of adults who are White (62.5%), Asian (60.1%), and those who report more than one race (55.1%), are not religious.

POPULATION ESTIMATES OF MODERATELY AND HIGHLY RELIGIOUS LGBT ADULTS

Nationwide, there are approximately 11.3 million LGBT adults,⁸ including an estimated 3,063,000 who are moderately religious and 2,230,000 who are highly religious (Appendix B, Table B.7). The greatest concentration of religious LGBT adults is in the South (Figure 4), where about 54.1% are religious (Appendix B, Table B.6). By region, the South is home to the largest number of LGBT adults and the largest numbers of moderately (1,190,000) and highly (904,000) religious LGBT adults. The West is home to the second largest population of moderately (701,000) and highly (455,000) LGBT adults. In the Northeast, there are 521,000 moderately religious and 372,000, highly religious adults, while in the Midwest, there are 546,000 and 444,000, moderately and highly religious adults (Appendix B, Table B.8).

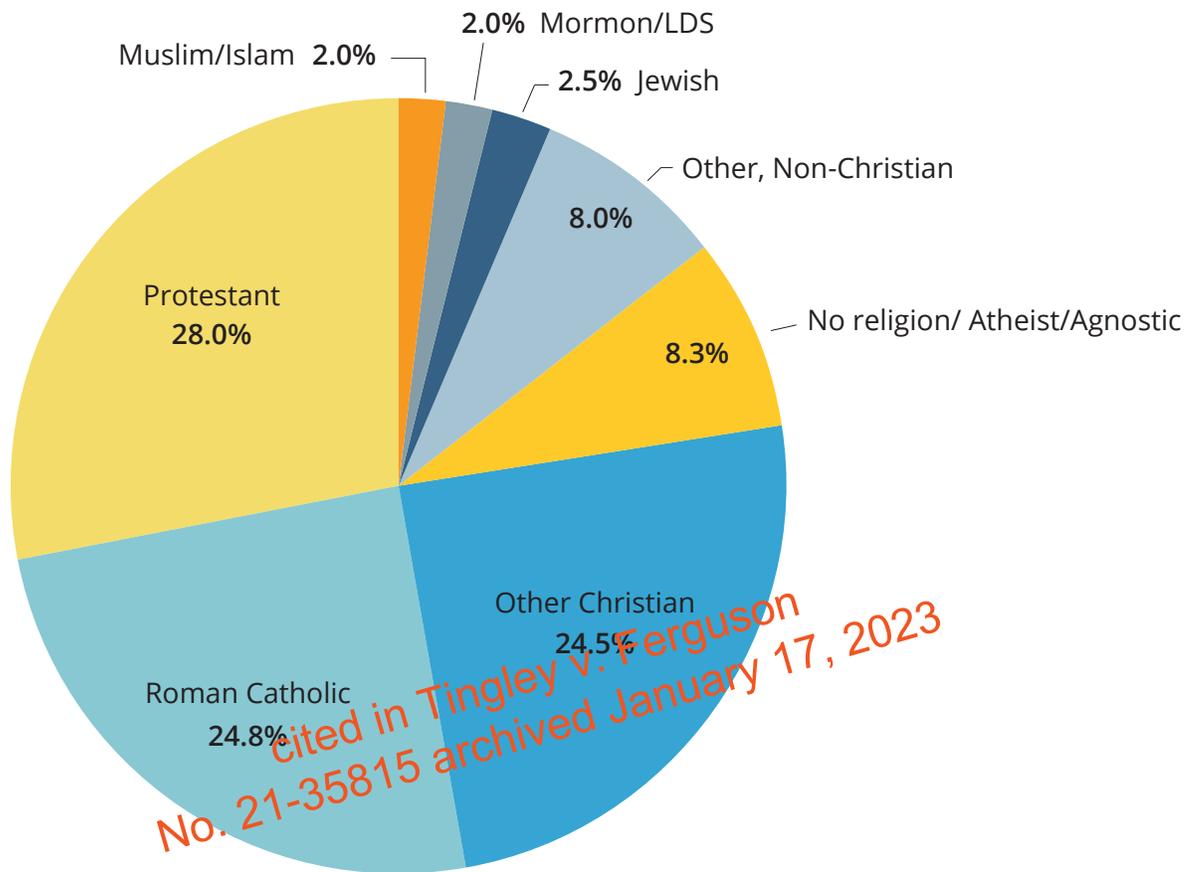
Figure 4. Percentage of the US LGBT adult population that is moderately or highly religious by state



RELIGIOUS AFFILIATION AMONG RELIGIOUS LGBT ADULTS

Among religious LGBT adults, including those who are moderately or highly religious, the majorities are Protestant (28.0%) (including Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopal, and Church of Christ), Roman Catholic (24.8%), or report belonging to another Christian religion (24.5%) (Figure 5). The remainder report no affiliation or that they are atheist or agnostic (8.3%), other non-Christian religion (8.0%), Jewish (2.5%), or Muslim (2.0%).

Figure 5. Specific religious affiliation among religious LGBT adults



POPULATION ESTIMATES OF RELIGIOUS LGBT ADULTS BY RELIGIOUS AFFILIATION

A majority of the estimated 5.3 million religious, including those who are moderately or highly religious, LGBT adults report a specific religious affiliation. The majority, over 4 million, are affiliated with a form of Christianity (Protestant, Roman Catholic, or other Christian). Over 430,000 identify with no religion or as atheist or agnostic, more than 420,000 are affiliated with other non-Christian religions, over 130,000 are Jewish, more than 100,000 religious LGBT people are affiliated with Islam, and over 100,000 are affiliated with the Church of Latter Day Saints (LDS).

Table 1. Population estimates of religious US LGBT adults by specific religious affiliation

RELIGIOUS AFFILIATION	ESTIMATED NUMBER OF ADULTS	RANGE
Protestant	1,483,000	1,420,000, 1,546,000
Roman Catholic	1,313,000	1,250,000, 1,377,000
Other Christian	1,296,000	1,232,000, 1,362,000
No religion/atheist/agnostic	437,000	396,000, 482,000
Other Non-Christian	425,000	388,000, 466,000
Jewish	131,000	112,000, 154,000
Mormon/LDS	107,000	87,000, 131,000
Muslim/Islam	106,000	87,000, 130,000
Total*	5,293,000	5,187,000, 5,398,000

* Column components may not sum to the total due to rounding.

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CONCLUSION

This report contributes new information about the importance of religion to LGBT adults, their service attendance, and the socio-demographic characteristics of LGBT adults by level of religiosity. Religion is important to many LGBT people. Religious LGBT adults, including those who are moderately or highly religious, are socio-demographically diverse, reside in every region and state, and are represented across all religious denominations. Among LGBT adults, following patterns observed in the general adult population,^{1-3 and 6} older adults, Black adults, and those residing in the South are the most likely to be religious.

*cited in Tingley v. Ferguson
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AUTHORS

Kerith J. Conron, Sc.D., M.P.H., is the Research Director is the Blachford-Cooper Distinguished Scholar and Research Director at the Williams Institute.

Shoshana K. Goldberg, Ph.D., M.P.H., is a former Research Consultant with the Williams Institute.

Kathryn O'Neill, M.P.P., is a Policy Analyst at the Williams Institute.

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FOR MORE INFORMATION

The Williams Institute, UCLA School of Law
1060 Veteran Avenue, Suite 134
Box 957092, Los Angeles, CA 90095-7092
williamsinstitute.law.ucla.edu

RESEARCH THAT MATTERS



APPENDIX A. DESCRIPTION OF VARIABLES

MEASURE	QUESTION WORDING	RESPONSES	NOTES
Importance of Religion	Is religion an important part of your daily life?	Q1: 1. Yes 2. No	Categorized as reported Question was asked for all respondents, regardless of religious affiliation
Frequency of Religious Service Attendance	How often do you attend church, synagogue, or mosque?	Q2: 1. Every week 2. Almost every week 3. About once a month 4. Seldom 5. Never	Categorized as reported Categorized as: 1. Yes (Categories 1-2) 2. No (Categories 3-5)
Weekly or Almost Weekly Religious Attendance			
Religiosity	Constructed variable based on importance of religion, and frequency of religious service attendance (question wording as listed above) following Gallup https://news.gallup.com/poll/224642/2017-update-americans-religion.aspx		Categorized for current analysis as: 1. Not religious Say religion is not important in their daily life (Q1) AND Attend services "seldom" or "never" (Q2) 2. Moderately religious (A) Say religion is important in their daily life (Q1) AND Attend services "about once a month," "seldom," or "never" (Q2) OR (B) Say religion is not important in their daily life (Q1) AND Attend services "weekly," "nearly weekly" or "once a month" (Q2) 3. Highly religious Say religion is important in their daily life (Q1) AND Attend services "every week" or "almost every week" (Q2)

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MEASURE	QUESTION WORDING	RESPONSES	NOTES
<p>Religious Affiliation</p>	<p>What is your religious preference—are you Protestant, Roman Catholic, Mormon, Jewish, another religion, or no religion?</p>	<ol style="list-style-type: none"> 1. Protestant (includes Baptist, Methodist, Lutheran, Presbyterian, Pentecostal, Episcopal, Church of Christ, etc.) 2. Roman Catholic 3. Jewish 4. Muslim/Islam 5. Mormon/Latter-Day Saints 6. Other Christian Religion 7. Other Non-Christian Religion 8. No Religion/Atheist/Agnostic 	<p>Categorized as reported</p>
<p>Age</p>	<p>What is your age?</p>	<p>Write-in</p>	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. 18-24 2. 25-34 3. 35-44 4. 45-54 5. 55+
<p>Sex</p>	<p>I am required to ask, are you male or female?</p>	<ol style="list-style-type: none"> 1. Male 2. Female 	<p>Categorized as reported</p>
<p>Race-Ethnicity</p>	<p>Q1 (Ethnicity): Are you of Hispanic, Latino, or Spanish origin—such as Mexican, Puerto Rican, Cuban, or other Spanish origin?</p> <p>Q2 (Race): Which of the following describes your race? You may select one or more</p>	<p>Q1 (Ethnicity):</p> <ol style="list-style-type: none"> 1. Yes 2. No <p>Q2 (Race):</p> <ol style="list-style-type: none"> 1. White 2. Black or African American 3. Asian 4. American Indian or Alaskan Native 5. Native Hawaiian or Pacific Islander 	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. Latino/a Answered yes to Q1 (ethnicity), regardless of answer to Q2 (race) 2. White only Among all non-Latino/a respondents, those who exclusively answered White to Q2 3. Black only Among all non-Latino/a respondents, those who exclusively answered Black to Q2 4. Asian only Among all non-Latino/a respondents, those who exclusively answered Asian to Q2 5. American Indian/Alaskan Native only Among all non-Latino/a respondents, those who exclusively answered AIAN to Q2 6. Native Hawaiian or Pacific Islander only Among all non-Latino/a respondents, those who exclusively answered Native Hawaiian or Pacific Islander to Q2 7. More than one race Among all non-Latino/a respondents, those who selected two or more race categories for Q2

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MEASURE	QUESTION WORDING	RESPONSES	NOTES
<p>Marital Status</p>	<p>Q1: What is your current marital status?</p>	<p>Q1: 1. Single/Never been married 2. Married 3. Separated 4. Divorced 5. Widowed 6. Domestic partnership/ Living with a partner (not legally married)</p>	<p>Categorized for current analysis as:</p> <ol style="list-style-type: none"> 1. Single, never married 2. Married same-sex partner 3. Married different-sex partner 4. Domestic/cohabiting same-sex partner 5. Domestic/cohabiting different-sex partner 6. Separated/divorced/widowed
	<p>Q2 If answered "Married" or "Domestic Partner" in Q1 & answered "yes" to LGBT identity question: Earlier you indicated that you were (married). Is your partner...?</p>	<p>Q2: 1. Same-sex 2. Opposite-sex</p>	
<p>Lifetime Parent</p>	<p>How many children do you have?</p>	<p>Write-in</p>	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. Yes/a parent reported ≥ 1 child 2. No/not a parent reported 0 children
<p>Have a Child Under Age 18</p>	<p>How many of those children are under the age of 18?</p>	<p>Write-in</p>	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. Yes Has ≥1 child, based on lifetime parent question AND reported ≥1 child under age 18 2. No Has 0 children, based on lifetime parent question, OR has ≥1 child, based on lifetime parent question, but 0 children under age 18

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MEASURE	QUESTION WORDING	RESPONSES	NOTES
<p>Education</p>	<p>What is the highest level of school you have completed or the highest degree you have received?</p>	<ol style="list-style-type: none"> 1. 5th grade or lower 2. 6th grade or higher but no high school degree or diploma 3. High school degree or diploma 4. Technical, trade, or vocational degree after high school 5. Some college but no degree 6. Two-year associate degree 7. Four-year bachelor's degree BA, BS, AB 8. Some postgraduate work but no degree 9. Postgraduate or professional degree including master's, doctorate, medical, or law degree 	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. ≤ High school Categories 1-3 2. Some college Categories 4-6 3. Bachelor's degree Category 7 4. > Bachelor's degree Category 8-9
<p>Household Income</p>	<p>What is your total ANNUAL household income, before taxes? Please include income from wages and salaries, remittances from family members living elsewhere, farming, and all other sources.</p>	<ol style="list-style-type: none"> 1. Under \$720 2. \$720 to \$5,999 3. \$6,000 to \$11,999 4. \$12,000 to \$23,999 5. \$24,000 to \$35,999 6. \$36,000 to \$47,999 7. \$48,000 to \$59,999 8. \$60,000 to \$89,999 9. \$90,000 to \$119,999 10. \$120,000 and over 11. Don't know 12. Refuse to answer 	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. < \$24,000 Categories 1-4 2. \$24,000 - \$59,999 Categories 5-7 3. \$60,000 - \$89,999 Category 8 4. ≥ \$90,000 Categories 9-10 <p>Respondents answering 'Don't know' or 'Refuse to answer' were excluded from income analyses</p>

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MEASURE	QUESTION WORDING	RESPONSES	NOTES
Census Region	N/A	<p>Categorized based on respondent zip code of home address by Gallup as:</p> <ol style="list-style-type: none"> 1. Northeast 2. Midwest 3. South 4. West <p>US Census regions: https://www2.census.gov/geo/pdfs/maps-data/maps/reference/us_regdiv.pdf</p>	Categorized as reported
Urbanicity	N/A	<p>Respondent in Metropolitan Statistical Area (MSA) was reported based on zip code of home address by Gallup</p>	<p>Categorized as:</p> <ol style="list-style-type: none"> 1. Urban Living in a MSA 2. Rural Not living in a MSA

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APPENDIX B. CHARACTERISTICS OF LGBT ADULTS AND LGBT ADULTS BY RELIGIOSITY

Table B.1. Demographic characteristics of LGBT adult respondents (N=15,954): Gallup Daily Politics & Economy Survey, 2015-2017*

	%
Age	
18-24	29.7
25-34	24.0
35-49	21.4
50-64	17.4
≥ 65	7.5
Sex	
Male	45.0
Female	55.0
Race-ethnicity	
Latino/a	20.5
White	58.4
Black	12.6
Asian	2.0
American Indian/Alaskan Native	1.2
Hawaiian/Asian Pacific Islander	0.7
More than 1 race	4.6
Marital status	
Single, never married	57.3
Married same-sex partner	10.0
Married different-sex partner	13.6
Domestic/co-habiting same-sex partner	6.2
Domestic/co-habiting different-sex partner	2.6
Separated/divorced/widowed	10.3
Lifetime parent	
Yes	38.3
No	61.7
Have a child < age 18	
Yes	22.3
No	77.7
Education	
≤ High school	41.5
Some college	28.6
Bachelor's degree	17.0
> Bachelor's degree	12.9

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	%
Household income	
< \$24,000	25.6
\$24,000 - \$59,999	34.2
\$60,000 - \$89,999	14.9
≥ \$90,000	25.3
Census region	
Northeast	19.3
Midwest	19.3
South	35.2
West	26.2
Urbanicity	
Rural	11.1
Urban	88.9

* Column percentages may not total 100% due to rounding.

Table B.2. Religious characteristics of LGBT adult respondents (N=15,954): Gallup Daily Politics & Economy Survey, 2015-2017*

	%
Religion is important in daily life	
Yes	42.1
No	57.9
Frequency of religious service attendance	
Never	41.6
Seldom	26.6
Once a month	10.5
Almost every week	6.1
Every week	15.2
Weekly or almost weekly religious service attendance	
Yes	21.4
No	78.6
Religiosity	
Not religious	53.3
Moderately religious	27.0
Highly religious	19.7

* Column percentages may not total 100% due to rounding.

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Table B.3. Religious characteristics of LGBT adult respondents by religiosity (N=15,954): Gallup Daily Politics & Economy Survey, 2015-2017*

	NOT RELIGIOUS (N=8,520)	MODERATELY RELIGIOUS (N=4,180)	HIGHLY RELIGIOUS (N=3,254)
	%	%	%
Religion is important in daily life			
No	100.0	16.8	0.0
Yes	0.0	83.2	100.0
Frequency of religious service attendance			
Never	67.2	21.1	0.0
Seldom	32.8	33.7	0.0
Once a month	0.0	38.8	0.0
Almost every week	0.0	2.5	27.9
Every week	0.0	3.9	72.2
Any religious affiliation			
No	62.2	11.8	3.5
Yes	37.8	88.3	96.5

* Column percentages may not total 100% due to rounding.

Table B.4. Religious affiliation among moderately or highly religious LGBT adult respondents (N=7,337): Gallup Daily Politics & Economy Survey, 2015-2017*

	%
Protestant	28.0
Roman Catholic	24.8
"Other Christian"	24.5
No Religion/Atheist/Agnostic	8.3
"Other Non-Christian"	8.0
Jewish	2.5
Mormon/Latter Day Saints	2.0
Muslim/Islam	2.0

* Column percentages may not total 100% due to rounding.

Table B.5. Sociodemographic characteristics of LGBT adult respondents by religiosity (N=15,954): Gallup Daily Politics & Economy Survey, 2015-2017*

	NOT RELIGIOUS (N=8,520)	MODERATELY RELIGIOUS (N=4,180)	HIGHLY RELIGIOUS (N=3,254)	χ^2 P-VALUE
	%	%	%	
Age				
18-24	34.2	26.0	22.5	<0.001
25-34	26.8	22.1	18.6	
35-49	19.6	23.7	23.2	
50-64	14.4	20.5	21.4	
³ 65	5.0	7.8	14.2	
Sex				
Male	45.1	44.4	45.6	0.70
Female	54.9	55.6	54.4	
Race-ethnicity				
Latino/a	16.4	23.7	27.2	<0.001
White	68.3	49.1	44.3	
Black	6.8	8.3	20.3	
Asian	2.3	1.9	1.5	
American Indian/Alaskan Native	1.0	1.5	1.6	
Hawaiian/Asian Pacific Islander	0.5	0.9	1.1	
More than 1 race	4.7	4.7	4.0	
Marital status				
Single, never married	62.0	55.3	47.0	<0.001
Married, same-sex partner	11.0	8.7	8.9	
Married, different-sex partner	10.6	14.6	20.5	
Domestic/cohabiting same-sex partner	6.4	6.2	5.9	
Domestic/cohabiting different-sex partner	2.4	3.4	2.2	
Separated/divorced/widowed	7.6	11.8	15.5	
Lifetime parent				
Yes	27.4	45.8	57.7	<0.001
No	72.7	54.2	42.3	
Have a child < age 18				
Yes	17.4	25.4	31.3	<0.001
No	82.6	74.6	68.7	
Education				
≤ High school	35.4	47.8	49.5	<0.001
Some college	30.3	28.4	24.2	
Bachelor's degree	20.0	13.2	14.2	
> Bachelor's degree	14.4	10.6	12.1	
Household income				
< \$24,000	20.6	32.5	29.8	<0.001
\$24,000 - \$59,999	33.4	34.5	36.1	
\$60,000 - \$89,999	16.2	12.8	14.3	
≥ \$90,000	29.8	20.2	19.8	

	NOT RELIGIOUS (N=8,520)	MODERATELY RELIGIOUS (N=4,180)	HIGHLY RELIGIOUS (N=3,254)	χ^2 P-VALUE
	%	%	%	
Census Region				
Northeast	20.7	18.0	17.3	<0.001
Midwest	18.9	19.0	20.7	
South	30.4	40.4	41.3	
West	30.0	22.6	20.7	
Urbanicity				
Rural	10.0	11.9	13.2	<0.001
Urban	90.0	88.1	86.9	

* Column percentages may not total 100% due to rounding.

Table B.6. Percentage of US LGBT adults who are not religious, moderately religious, and highly religious within each demographic group (N= 15,954): Gallup Daily Politics & Economy Survey, 2015-2017*

	NOT RELIGIOUS (N=8,520)	MODERATELY RELIGIOUS (N=4,180)	HIGHLY RELIGIOUS (N=3,254)
	%	%	%
Total	53.3	27.0	19.7
Age			
18-24	61.5	23.7	14.8
25-34	59.8	25.0	15.2
35-49	48.9	29.9	21.2
50-64	44.2	31.7	24.1
³ 65	35.2	27.9	37.0
Race-ethnicity			
Latino/a	42.7	31.2	26.1
White	62.5	22.7	14.9
Black	29.0	39.3	31.7
Asian	60.1	25.7	14.1
American Indian/Alaskan Native	42.8	32.1	25.1
Hawaiian/Asian Pacific Islander	39.0	31.2	29.8
More than 1 race	55.1	27.6	17.4
Census Region			
Northeast	57.2	25.2	17.6
Midwest	52.3	26.6	21.1
South	46.0	31.0	23.1
West	61.2	23.3	15.5
Urbanicity			
Rural	48.1	28.9	23.0
Urban	54.2	26.8	19.0

* Row percentages may not total 100% due to rounding.

Table B.7. Estimated number of LGBT adults in the US and by state who are not religious, moderately religious, and highly religious: Gallup Daily Politics & Economy Survey, 2015-2017*

STATE	NUMBER LGBT		NOT RELIGIOUS		MODERATELY RELIGIOUS		HIGHLY RELIGIOUS		% LGBT ADULTS WHO ARE MODERATELY + HIGHLY RELIGIOUS
	Total	Estimate	Estimate	Range	Estimate	Range	Estimate	Range	
US*	11,343,000	6,050,000	6,050,000	5,945,000, 6,156,000	3,063,000	2,970,000, 3,158,000	2,230,000	214,700, 231,500	
Alabama	117,000	43,000	43,000	34,000, 53,000	35,000	26,000, 45,000	39,000	30,000, 49,000	63.4
Alaska	21,000	14,000	14,000	12,000, 16,000	5,000	3,000, 7,000	2,000	1,000, 4,000	31.4
Arizona	242,000	142,000	142,000	127,000, 157,000	60,000	47,000, 74,000	40,000	30,000, 53,000	41.4
Arkansas	76,000	31,000	31,000	23,000, 39,000	28,000	20,000, 36,000	18,000	12,000, 25,000	59.4
California	1,615,000	970,000	970,000	929,000, 1,009,000	383,000	353,000, 414,000	258,000	228,000, 290,000	40.0
Colorado	200,000	122,000	122,000	109,000, 135,000	47,000	37,000, 59,000	31,000	23,000, 41,000	39.1
Connecticut	111,000	63,000	63,000	55,000, 73,000	28,000	20,000, 38,000	20,000	13,000, 28,000	43.2
Delaware	34,000	15,000	15,000	11,000, 19,000	10,000	7,000, 14,000	9,000	6,000, 13,000	56.9
District of Columbia	56,000	37,000	37,000	31,000, 42,000	10,000	7,000, 15,000	9,000	5,000, 14,000	34.3
Florida	772,000	383,000	383,000	356,000, 409,000	244,000	219,000, 269,000	146,000	126,000, 168,000	50.4
Georgia	356,000	161,000	161,000	144,000, 179,000	116,000	100,000, 133,000	79,000	65,000, 94,000	54.7
Hawaii	52,000	23,000	23,000	18,000, 29,000	17,000	12,000, 23,000	11,000	7,000, 18,000	55.1
Idaho	36,000	21,000	21,000	17,000, 24,000	9,000	6,000, 12,000	6,000	4,000, 9,000	41.9
Illinois	426,000	237,000	237,000	216,000, 259,000	105,000	88,000, 125,000	83,000	67,000, 102,000	44.3
Indiana	229,000	115,000	115,000	100,000, 130,000	60,000	48,000, 74,000	54,000	42,000, 68,000	49.8

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STATE	NUMBER LGBT		NOT RELIGIOUS		MODERATELY RELIGIOUS		HIGHLY RELIGIOUS		% LGBT ADULTS WHO ARE RELIGIOUS (MODERATELY + HIGHLY)
	Total	Estimate	Range	Estimate	Range	Estimate	Range		
Iowa	87,000	45,000	37,000, 53,000	25,000	18,000, 32,000	17,000	12,000, 24,000	48.6	
Kansas	73,000	32,000	24,000, 40,000	28,000	21,000, 36,000	13,000	8,000, 20,000	56.6	
Kentucky	117,000	60,000	50,000, 71,000	32,000	24,000, 42,000	25,000	17,000, 35,000	48.6	
Louisiana	139,000	45,000	35,000, 57,000	48,000	38,000, 60,000	46,000	35,000, 57,000	67.5	
Maine	53,000	36,000	30,000, 41,000	7,000	4,000, 10,000	10,000	6,000, 16,000	31.4	
Maryland	198,000	100,000	87,000, 113,000	66,000	54,000, 79,000	32,000	24,000, 42,000	49.4	
Massachusetts	296,000	173,000	158,000, 188,000	73,000	60,000, 87,000	50,000	39,000, 63,000	41.5	
Michigan	311,000	166,000	140,000, 180,000	79,000	63,000, 95,000	66,000	53,000, 80,000	46.5	
Minnesota	175,000	109,000	97,000, 120,000	38,000	28,000, 49,000	29,000	21,000, 38,000	37.9	
Mississippi	79,000	24,000	17,000, 33,000	21,000	14,000, 30,000	34,000	26,000, 44,000	69.9	
Missouri	180,000	100,000	88,000, 111,000	47,000	37,000, 58,000	34,000	25,000, 44,000	44.6	
Montana	24,000	14,000	12,000, 16,000	5,000	4,000, 7,000	4,000	3,000, 6,000	40.4	
Nebraska	55,000	29,000	23,000, 35,000	18,000	12,000, 24,000	9,000	5,000, 13,000	47.5	
Nevada	127,000	83,000	72,000, 94,000	27,000	19,000, 38,000	16,000	10,000, 25,000	34.3	
New Hampshire	51,000	35,000	30,000, 39,000	11,000	8,000, 15,000	5,000	3,000, 9,000	31.7	
New Jersey	288,000	148,000	132,000, 165,000	80,000	65,000, 96,000	60,000	47,000, 75,000	48.6	
New Mexico	72,000	40,000	33,000, 47,000	16,000	11,000, 22,000	16,000	11,000, 23,000	44.7	

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STATE	NUMBER LGBT		NOT RELIGIOUS		MODERATELY RELIGIOUS		HIGHLY RELIGIOUS		% LGBT ADULTS WHO ARE RELIGIOUS (MODERATELY + HIGHLY)
	Total	Estimate	Range	Estimate	Range	Estimate	Range		
New York	800,000	455,000	429,000, 480,000	207,000	185,000, 231,000	138,000	119,000, 159,000	43.2	
North Carolina	319,000	160,000	142,000, 177,000	89,000	74,000, 106,000	70,000	56,000, 86,000	49.9	
North Dakota	16,000	6,000	4,000, 9,000	5,000	3,000, 8,000	5,000	3,000, 7,000	61.1	
Ohio	389,000	208,000	188,000, 227,000	99,000	83,000, 116,000	83,000	68,000, 100,000	46.6	
Oklahoma	113,000	57,000	48,000, 67,000	28,000	20,000, 37,000	28,000	20,000, 37,000	49.3	
Oregon	183,000	124,000	113,000, 135,000	37,000	29,000, 48,000	21,000	15,000, 30,000	32.0	
Pennsylvania	416,000	236,000	217,000, 255,000	100,000	85,000, 117,000	79,000	66,000, 95,000	43.2	
Rhode Island	38,000	20,000	16,000, 24,000	10,000	7,000, 14,000	7,000	5,000, 11,000	47.0	
South Carolina	137,000	36,000	27,000, 46,000	50,000	39,000, 61,000	51,000	41,000, 62,000	73.8	
South Dakota	20,000	8,000	4,000, 9,000	8,000	5,000, 10,000	6,000	4,000, 9,000	68.4	
Tennessee	182,000	74,000	63,000, 86,000	58,000	47,000, 69,000	50,000	40,000, 62,000	59.3	
Texas	858,000	381,000	352,000, 410,000	262,000	235,000, 290,000	215,000	191,000, 241,000	55.6	
Utah	80,000	46,000	39,000, 53,000	18,000	13,000, 25,000	16,000	11,000, 23,000	42.7	
Vermont	26,000	17,000	15,000, 20,000	5,000	4,000, 8,000	3,000	2,000, 5,000	32.9	
Virginia	257,000	138,000	123,000, 153,000	76,000	63,000, 90,000	43,000	33,000, 55,000	46.2	
Washington	300,000	201,000	186,000, 215,000	67,000	55,000, 80,000	32,000	24,000, 43,000	33.0	
West Virginia	58,000	31,000	25,000, 37,000	17,000	12,000, 23,000	10,000	6,000, 16,000	46.5	

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STATE	NUMBER LGBT		NOT RELIGIOUS		MODERATELY RELIGIOUS		HIGHLY RELIGIOUS		% LGBT ADULTS WHO ARE RELIGIOUS (MODERATELY + HIGHLY)	
	Total	Estimate	Range	Estimate	Range	Estimate	Range	Estimate	Range	Estimate
Wisconsin	171,000	92,000	79,000, 105,000	34,000	25,000, 46,000	45,000	34,000, 57,000	46.1		
Wyoming	15,000	8,000	6,000, 10,000	5,000	3,000, 7,000	2,000	1,000, 4,000	48.2		

* Data from 2012-2017 were aggregated for less densely populated states (Alaska, Delaware, Hawaii, Idaho, Mississippi, Montana, New Hampshire, North Dakota, Rhode Island, South Dakota, Vermont, West Virginia, and Wyoming).

National estimates are not equal to the sum of state estimates because the national estimate and many state estimates relied upon Gallup data from 2015-2017, whereas data from 2012-2017 were used for less densely populated states.

Table B.8 . Estimated Number of LGBT Adults in the US by Census Region who are Not Religiously Moderately Religious, and Highly Religious: Gallup Daily Politics & Economy Survey, 2015-2017*

	NUMBER LGBT		NOT RELIGIOUS		MODERATELY RELIGIOUS		HIGHLY RELIGIOUS	
	Estimate	Range	Estimate	Range	Estimate	Range	Estimate	Range
Northeast	2,079,000	1,183,000, 2,975,000	1,080,000, 1,285,000	521,000	438,000, 616,000	372,000	300,000, 461,000	
Midwest	2,132,000	1,145,000, 3,119,000	1,009,000, 1,281,000	546,000	433,000, 673,000	444,000	342,000, 562,000	
South	3,868,000	1,776,000, 6,000,000	1,568,000, 1,991,000	1,190,000	999,000, 1,399,000	904,000	733,000, 1,100,000	
West	2,967,000	1,808,000, 4,126,000	1,673,000, 1,938,000	701,000	592,000, 826,000	455,000	368,000, 569,000	

* Data from 2012-2017 were aggregated for less densely populated states (Alaska, Delaware, Hawaii, Idaho, Mississippi, Montana, New Hampshire, North Dakota, Rhode Island, South Dakota, Vermont, West Virginia, and Wyoming).

Regional totals are computed as the sum of state estimates, and reflect Census designated regions defined as:

Northeast: Connecticut, Maine, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont

Midwest: Iowa, Illinois, Indiana, Kansas, Michigan, Minnesota, Missouri, North Dakota, Nebraska, Ohio, South Dakota, Wisconsin

South: Alabama, Arkansas, Washington, DC, Delaware, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia

West: Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming

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ENDNOTES

¹ *The Age Gap in Religion around the World*. Pew Research Center; 2018. Retrieved from: <https://www.pewforum.org/2018/06/13/the-age-gap-in-religion-around-the-world/>. Accessed September 28, 2020.

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