

BACKGROUND AND CODEBOOK

PEW FORUM ON RELIGION & PUBLIC LIFE¹

2011 NATIONAL SURVEY OF MORMONS

BACKGROUND

Over the years, numerous polls have gauged public attitudes toward Mormons, who make up about 2% of all U.S. adults. But what do Mormons themselves think about their place in American life? With the rising prominence of members of the LDS Church in politics, popular culture and the media, do Mormons feel more secure and accepted in American society? What do they think of other religions? What do they believe, how do they practice their faith and what do they see as essential to being a good Mormon and to leading a good life?

To answer such questions, the Pew Research Center's Forum on Religion & Public Life conducted the 2011 National Survey of Mormons. A report detailing the survey's findings, "Mormons in America," was released in January, 2012 and is available on the Forum's website (<http://www.pewforum.org/2012/01/12/mormons-in-america-executive-summary/>).

Results for the survey are based on telephone interviews conducted Oct. 25-Nov. 16, 2011, among a national sample of 1,019 Mormon adults 18 years old and older; 694 interviews were conducted on landlines and 325 were conducted on cell phones. The survey was conducted by Social Science Research Solutions (SSRS). Interviews were conducted in English and Spanish.

Sample Design

Mormons constitute a rare population in the U.S.; Pew surveys conducted in 2011 found that 1.9% of U.S. adults describe themselves as Mormons. In order to sample Mormons efficiently, the study design involved oversampling certain regions of the country where Mormons are most numerous (as a percentage of the overall population) and recontacting self-identified Mormons from previous surveys conducted by the Pew Research Center and by SSRS. When data collection was completed, the sample was weighted to correct for the geographic stratification and to account for the use of recontact sample in the study (more details on weighting are provided below). This ensures that Mormons from the various geographic regions of the country and from a variety of demographic groups are represented in the sample in their proper proportions.

¹ The 2011 National Survey of Mormons was conducted before the Pew Forum on Religion & Public Life was renamed the Pew Research Center's Religion & Public Life Project. As a result, this documentation reflects the project's former name.

Geographic Stratification

To identify U.S. counties with the largest Mormon populations, results from Pew Research Center surveys conducted between 2008-2011 were combined and analyzed along with results from surveys conducted by SSRS over the same period. Based on this analysis, each county in the U.S. was categorized into one of five geographic strata based on the estimated percentage of adults who are Mormon. The “very high” stratum consists of counties (located mostly in Utah and Idaho) that previous Pew Research Center surveys suggest are home to 23% of the Mormon population but only 1% of the total U.S. adult population, and in which Mormons comprise upwards of 50% of the total population. The “very low” stratum includes counties that are home to an estimated 29% of the Mormon population and 87% of the total U.S. population, and in which Mormons comprise less than 2% of the total population.² Similarly, other counties are grouped into “high,” “medium” or “low” strata based on the share of the county’s total population estimated to be Mormon.³

Geographic Stratification

<i>Stratum</i>	Share of U.S. adult population	Share of U.S. Mormon adult population	Share of county’s adult population that is Mormon
Very high	1%	23%	50%+
High	1%	21%	20%-50%
Medium	2%	9%	5%-20%
Low	9%	18%	2%-5%
Very low	87%	29%	Under 2%

2011 National Survey of Mormons. Estimates of the share of the total U.S. adult population residing within each stratum come from U.S. Census 2010 population by county estimates. Estimates of the share of U.S. Mormon population residing within each stratum come from aggregated Pew Research Center surveys conducted 2008-2011. Estimates of the Mormon share of county populations comes from combined Pew Research Center and SSRS surveys conducted 2008-2011. Figures may not add to 100% because of rounding.

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² The “very low” stratum includes those counties in which neither the Pew Research Center nor SSRS has interviewed a Mormon respondent since 2008.

³ Until recently, Pew Research Center surveys did not cover Alaska and Hawaii. As a result, most counties in these states could not be categorized into strata based on their estimated Mormon incidence rates. Instead, all counties in Alaska and Hawaii were included in the “medium” stratum, with the exception of Anchorage Borough, which was placed in the “high” stratum.

After the geographic stratification was complete, interviews were allocated such that the “very high” stratum was oversampled (35% of all interviews were conducted among Mormons residing in the “very high” stratum counties). The “high” and “medium” strata were sampled roughly in proportion to their share of the Mormon population, with 18% of all interviews conducted among Mormons residing in the “high” stratum counties and 13% of interviews conducted among Mormons in the “medium” stratum counties. The “low” and “very low” strata were undersampled, with 13% of interviews conducted among Mormons in “low” stratum counties and 21% conducted among Mormons in the “very low” stratum. After data collection was completed, the sample was weighted such that each of the five strata is ultimately represented in its proper proportion in the final data.

Allocation of Interviews, by Stratum

	%
Very high	35
High	18
Medium	13
Low	13
Very low	21

2011 National Survey of Mormons, Oct 25-Nov 16, 2011. Estimates based on unweighted data.

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Recontact Sample

Though the geographic stratification described above dramatically increases the efficiency with which Mormons can be reached and interviewed relative to a simple random sample, geographic stratification alone is not sufficient to conduct a nationally representative survey of Mormons at an affordable cost. Thus, to supplement the geographic stratification, the study also recontacted households from previous Pew Research Center and SSRS surveys since January 2008 in which a Mormon had been interviewed. The recontact sample was used strategically for two specific purposes. First, the recontact sample was used to boost coverage of Mormons residing in the “very low,” “low” and “medium” strata. The study design called for the “very low” stratum to be covered entirely by the recontact sample and for the “low” and “medium” strata to be covered primarily by the fresh sample (i.e., interviews with Mormons contacted and screened for the first time as part of the current study) and supplemented with some recontact sample.⁴ This strategic use of the recontact sample to cover areas of the country with lower Mormon incidence rates helped to decrease the total number of screening interviews required for the project and thus reduced the cost of the study.

The second consideration underlying the use of the recontact sample for this study was the need to achieve a good balance of landline and cell phone interviews. As the cell-phone-only population has continued to grow, the proportion of surveys conducted by organizations like the

⁴ There is an imperfect correspondence between respondents' phone numbers and the geographic area in which they actually reside. As a result, a small number of interviews in the “very low” stratum actually come from fresh sample.

Pew Research Center and SSRS among cell-phone samples has also grown. This means that the older recontact sample (e.g., from 2008) includes less cell-phone sample and thus less representation of the cell-phone-only population as compared with the more recent recontact sample (e.g., from 2011). To help offset this disparity and to boost coverage of cell-phone-only Mormons, the study attempted to recontact and interview all Mormons interviewed on cell phones by SSRS over the past three years, regardless of the stratum in which they reside.

In total, 697 interviews were conducted among the fresh sample, and 322 were conducted among the recontact sample. Interviews with Mormons residing in the “high” and “very high” strata were conducted almost exclusively among fresh sample, with the exception of a small number of recontact interviews conducted on cell phones. Interviews in the “medium” stratum were

conducted primarily using fresh sample (71%), but with a significant amount of recontact sample incorporated as well (29%). Interviews in the “low” stratum were evenly divided between fresh sample and recontact sample. And interviews with Mormons residing in the “very low” stratum were conducted almost exclusively among recontact sample.

Number of Interviews, by Stratum and Sample Type

<i>Stratum</i>	Landline Fresh	Cell Fresh	Landline Recontact	Cell Recontact	TOTAL
Very high	250	98	0	12	=360
High	124	50	0	10	=184
Medium	55	36	34	4	=129
Low	40	24	33	31	=128
Very low	<u>2</u>	<u>18</u>	<u>156</u>	<u>42</u>	<u>=218</u>
TOTAL	471	226	223	99	=1,019

2011 National Survey of Mormons, Oct 25-Nov 16, 2011.

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Identification of Mormons

For both freshly sampled households and those in the recontact sample, the survey began with a screening interview. Respondents reached by landline were selected by randomly asking for the youngest adult male or female currently at home. Interviews on cell phones were conducted with the person who answered the phone, if that person was an adult 18 years of age or older. The screening interview consisted of a few short warm-up questions (about the respondent's level of satisfaction with their community and their life), followed by a question about the respondent's religious affiliation: “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.” Those who described themselves as

Mormons in response to this question were then administered the main survey, while the interview was discontinued for non-Mormons.⁵

After identifying themselves as Mormons, qualified respondents were asked a separate question, “And is that the Church of Jesus Christ of Latter-day Saints, the Community of Christ, or some other Mormon church?” All self-identified Mormons were eligible for the survey, regardless of whether they identified themselves as part of the LDS Church. In practice, nearly all self-identified Mormons (99% in the current sample) describe themselves as part of the LDS Church.

Questionnaire Design

The study had two main goals. First, it sought to learn about Mormons’ perceptions of American society and of their own place within it at a time when Mormons and Mormonism are receiving increased attention in the news media and popular culture. Second, it sought to assess the degree to which Mormons resemble or are distinctive from the broader public in their social and political attitudes and in their religious beliefs and practices. As such, the survey included a mix of new questions specific to Mormons and Mormonism and “trend” questions that have previously been asked of the general population in Pew Research Center surveys. The development of the survey questionnaire was informed by the advice and feedback received from a panel of advisers with expertise in the study of the U.S. Mormon population.

As with other surveys the Pew Research Center has conducted among relatively rare populations, the initial questions in the current survey were chosen to be of a general nature in order to establish rapport with respondents. After these items, respondents were asked about their religious affiliation (as described above), and the survey then proceeded with a series of questions on social and political topics (e.g., about satisfaction with the direction of the country; views about a variety of prominent political figures; attitudes about homosexuality, immigration and the size of government; life priorities; the morality of various activities such as extramarital sex and drinking alcohol; and an assessment of the degree to which various groups face discrimination in American society today).

At this point in the interview, respondents were told that the survey was designed specifically for Mormons. They were told, “Just to give you a little more background before we continue, the Pew Research Center conducts many surveys on religion and public life in the United States. Earlier, you mentioned that you are a Mormon, and we have some questions about the views

⁵ In an effort to find and interview Mormons with maximum efficiency, non-Mormons were asked whether there are any other adults in the household whose religion is different than the respondent’s own religion. In those households where the respondent indicated that there is another household member who is Mormon, interviewers asked to speak with the Mormon household member and attempted to complete the interview with that person. This approach was followed for landline sample respondents for the entirety of the field period; for the cell phone sample, this approach was followed early in the field period before being discontinued. Ultimately, 14 interviews with Mormon respondents were completed via this “handoff” technique.

and experiences of Mormons living in the United States. I think you will find these questions very interesting.” The interview then continued with questions probing how Mormons perceive their place in American society and with questions about their religious beliefs and practices, before concluding with a set of questions about their demographic characteristics.

Data collection was preceded by two pretests of the survey instrument. The first pretest was conducted on Oct. 11, 2011, among 47 Mormon respondents residing in Utah, Idaho and Nevada. The second pretest was conducted on Oct. 18, 2011, among 17 Mormon respondents residing in Utah, Idaho and Wyoming.

The survey questionnaire is available from the Pew Forum’s website:

<http://www.pewforum.org/files/2012/01/Mormons-in-America-Questionnaire-.pdf>

Survey Administration

Interviewing for the study was conducted Oct. 25-Nov. 16, 2011, by SSRS. All interviews were conducted using a computer-assisted telephone interviewing (CATI) system. Interviews averaged 24.7 minutes in length. The questionnaire was translated into Spanish and respondents who were unable to complete the interview in English were offered the option of completing it in Spanish. In total, two interviews were conducted in Spanish.

The administration of the survey utilized a seven-call design, in which all numbers that were not immediately determined to be government offices, businesses, other types of institutions or out of service were attempted at least seven times over different times of day and days of the week before being abandoned. A voice mail message about the content of the study was left the first time an answering machine or voice mail system was encountered. Respondents were offered the opportunity to call in and complete the interview, as well as the opportunity to schedule an appointment to be interviewed if they were reached at an inconvenient time. All cell phone respondents were offered a \$5 reimbursement.

Weighting

A two-stage weighting design was applied to ensure an accurate representation of the national population of Mormons. **When using the dataset, all point estimates should be derived from weighted data using the WEIGHT variable. Point estimates based on unweighted data will *not* be representative of the U.S. Mormon population.**

The first stage of weighting is called the design-weight phase. The second stage of weighting is called the post-stratification phase.

Design-Weight Phase

The first step in the design-weight phase is the stratification correction. The percentage of interviews conducted in each stratum was divided by the actual proportion of the Mormon population that lives in that stratum, as estimated by the combined set of Pew Research Center and SSRS interviews conducted over the past three years. This was done separately for the landline and cell-phone samples. This step ensures that respondents in the various strata are represented in their proper proportions in the final data and that the views of Mormons living in areas heavily comprised of Mormons are not given undue weight.

The second step in the design-weight phase is the within-household selection correction. This corrects for the unequal probabilities that are introduced by some households having more adults than others. Landline-sample households with a single adult receive a weight of one, whereas landline-sample households with two or more adults receive a weight of two. Landline-sample respondents with missing household composition data and cell phone respondents were given a weight of one.

The third step in the design-weight phase is the dual-frame correction. This adjusts for the greater probability of selection of households that have both a landline phone and a cell phone, which are twice as likely to be sampled as households that have only one kind of phone or the other. Dual users (i.e., those with both a landline and a cell phone) receive a weight of 0.5, whereas those who have only a landline or only a cell phone receive a weight of one.

The fourth and final step in the design-weight phase is the recontact-propensity correction. This step accounts for the potential bias associated with recontacting (panel bias) and is applied to the prescreened sample only. It uses demographic attributes as measured in the original survey in which a respondent was interviewed to model the probability that a household in the recontact sample yielded a successful interview in the current project. The propensity regression

analysis found that households in the original sample where the respondent was white, childless, politically independent (as opposed to Democratic) and registered to vote are more likely than others to have been successfully recontacted; respondents who have these characteristics were weighted “down” accordingly, while respondents who do not have these traits were weighted “up.”

Post-Stratification Phase

Following the design-weight phase, the data were put through a second weighting stage, called the post-stratification phase. This involved using a sample balancing method to match the demographic characteristics of the current sample to known population targets for age, gender, education, geographic region, race/ethnicity, population density and phone status and usage. The population targets were derived from analysis of the demographic characteristics of Mormons interviewed in Pew Research Center surveys between 2008 and 2011 and in SSRS surveys over the same time period. The estimates from the Pew Research Center surveys and SSRS surveys were developed separately and then averaged together to compute the post-stratification weighting targets. An analysis of the demographic characteristics of the (weighted) current sample and how it compares with Mormons interviewed in recent Pew Research Center surveys is presented below.

Design Effect and Margin of Error

Surveys that use a complex sampling design, rather than a simple random sample, ordinarily will have a margin of sampling error larger than in a simple random sample of the same size. In addition, the post-stratification weighting can also increase the margin of error. The extent to which the margin of error is inflated by the design and the weighting is called the study's "design effect," and it must be taken into account when reporting a margin of error and conducting tests of statistical significance; we recommend that analysts interested in conducting tests of statistical significance make use of appropriate statistical software that can take account of the complex sampling design employed in the study. The overall design effect for this study, taking into account both the design-weight and post-stratification phases of the weighting process, is 1.97. The margin of error for the full sample of 1,019 Mormons (at the 95% level of confidence) is +/-4.5 percentage points. The margins of error for subgroups are larger. Sample sizes and corresponding margins of error for many of the subgroups analyzed in the Pew Research Center report "Mormons in America" are provided in the accompanying table.

Sampling Error

	Sample size	Margin of sampling error (in percentage points)
U.S. Mormons	1,019	+/- 4.5
Men	477	+/- 6.5
Women	542	+/- 6.0
Age 18-49	401	+/- 7.0
Age 50+	616	+/- 6.0
College grad+	433	+/- 7.0
Some college	341	+/- 7.5
HS or less	245	+/- 8.5
Live in the West	841	+/- 5.0
Live in Utah	451	+/- 6.5
Live outside the West	178	+/- 9.5
Rep/Rep leaner	781	+/- 5.0
Dem/Dem leaner	149	+/- 11.5
<i>Religious commitment</i>		
High	753	+/- 5.0
Lower	256	+/- 8.5

2011 National Survey of Mormons, Oct 25-Nov 16, 2011.
Margins of error rounded up to the nearest number ending in 0.5.

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Mormon Demographics

As mentioned above, estimates from interviews with Mormons conducted as part of other Pew Research Center surveys from 2008-2011 were used in order to create demographic targets for post-stratification weighting of the current sample. This section discusses how the demographic characteristics of Mormons in the current sample compare with the demographic characteristics of Mormons in previous Pew surveys. With few exceptions, the demographic characteristics of the current sample closely match the demographic characteristics from previous surveys. Because the current sample was weighted on several demographic characteristics, it will be similar though not identical to the previous surveys on those measures.

Gender, Age and Marital Status

In recent Pew Research Center surveys, the gender distribution of Mormons has been nearly evenly split, 49% male and 51% female. This is also the case in the current sample (50% male, 50% female).

Two-thirds of Mormons in recent Pew Research Center surveys (66%) have been under 50 years old. By comparison, the current survey of Mormons is somewhat older (58% are under 50).

Among Mormon respondents in recent Pew Research Center surveys, two-thirds (67%) have been married, 9% divorced or separated and 17% had never been married. Similarly, in the current sample, two-thirds of Mormons are married (67%), 9% are divorced or separated and 16% have never been married.

Gender, Age, and Marital Status

	Mormons in previous Pew surveys	2011 National Survey of Mormons
	%	%
Male	49	50
Female	<u>51</u>	<u>50</u>
	100	100
	(n=1,328)	(n=1,019)
Age 18-29	28	23
Age 30-49	38	35
Age 50-64	19	23
Age 65+	<u>15</u>	<u>18</u>
	100	100
	(n=1,320)	(n=1,017)
Married	67	67
Divorced	7	9
Separated	2	*
Widowed	4	6
Never married	17	16
Living with a partner	<u>3</u>	<u>2</u>
	100	100
	(n=1,023)	(n=1,017)

2011 National Survey of Mormons, Oct 25-Nov 16, 2011. SEX, AGE, MARITAL. Comparison data from aggregated Pew Research Center surveys conducted between 2008 and 2011. Results for age and marital status repercentaged to exclude non-response. Figures may not add to 100% because of rounding.

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Race and Ethnicity

Among Mormons in recent Pew Research Center surveys, 84% have been white and non-Hispanic, while 8% were Hispanic, 2% were black non-Hispanic and 5% of another race. In the current sample, 88% are white, 7% are Hispanic, 1% are black and 4% are of another race.

Comparatively, among the general public, about seven-in-ten (68%) people are white and non-Hispanic, while 11% are black, 14% are Hispanic and 7% are of other racial and ethnic backgrounds.

Majority of Mormons White Non-Hispanic

	Mormons in previous Pew surveys	2011 National Survey of Mormons
	%	%
White non-Hispanic	84	88
Black non-Hispanic	2	1
Hispanic	8	7
Other	5	4
	100	100
	(n=1,323)	(n=1,016)

2011 National Survey of Mormons, Oct 25-Nov 16, 2011. HISP, RACE. Comparison data from aggregated Pew Research Center surveys conducted between 2008 and 2011. Results repercentaged to exclude non-response. Figures may not add to 100% because of rounding.

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Income and Education

In recent Pew Research Center surveys, three-in-ten Mormons (29%) had a household income of less than \$30,000, while 30% had a household income of \$75,000-\$100,000 (14%) or over \$100,000 (16%). In the current sample, 28% have a household income less than \$30,000 and 26% report household incomes of \$75,000 or more.

The vast majority of Mormons in previous Pew Research Center surveys had a high school diploma or higher (93%). About one-third (32%) had completed some college, and almost another third (30%) had a college degree and/or some post-graduate education. The levels of educational attainment among Mormons in the current sample closely match these estimates.

Income and Education

	Mormons in previous Pew surveys	2011 National Survey of Mormons
<i>Income</i>	%	%
Less than \$30,000	29	28
\$30,000-\$39,999	12	14
\$40,000-\$49,999	11	12
\$50,000-\$74,999	18	19
\$75,000-\$99,999	14	12
\$100,000+	<u>16</u>	<u>14</u>
	100	100
	(n=1,185)	(n=922)
<i>Education</i>		
Less than high school	7	7
High school graduate	31	29
Some college	32	33
College grad	18	19
Post-graduate	<u>11</u>	<u>12</u>
	100	100
	(n=1,324)	(n=1,019)

2011 National Survey of Mormons, Oct 25-Nov 16, 2011. INCOME, EDUC. Comparison data from aggregated Pew Research Center surveys conducted between 2008 and 2011. Results repercentaged to exclude non-response. Figures may not add to 100% because of rounding.

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Region

A majority of Mormons in previous Pew Research Center surveys resided in the West (73%), as do 71% of Mormons in the current sample. Just over a third (37%) of Mormons in previous surveys lived in the state of Utah, while about two-thirds (63%) lived in other states. Similarly, in the current sample, about one-third (34%) of Mormons live in Utah and two-thirds (66%) live in other states.

Geographic Region

	Mormons in previous Pew surveys	2011 National Survey of Mormons
<i>Region</i>	%	%
East	5	4
Midwest	8	8
South	15	16
West	<u>73</u>	<u>71</u>
	100	100
	(n=1,328)	(n=1,019)
<i>State</i>		
Utah	37	34
Other states	<u>63</u>	<u>66</u>
	100	100
	(n=1,328)	(n=1,019)

2011 National Survey of Mormons, Oct 25-Nov 16, 2011.
Comparison data from aggregated Pew Research Center
surveys conducted between 2008 and 2011. Figures may not
add to 100% because of rounding.

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Response Rates and Sample Disposition Reports

The disposition of all telephone numbers in the sample is shown below, broken down by stratum and sample type. The response and cooperation rates for this study were calculated using AAPOR's RR3 and COOP3 formulas, respectively. In the case of the prescreened sample, the response rates reported in the tables below reflect only the current study. The final response rate for these cases, and thus for the full study, must take account of both the response rates provided below *and* the response rates of the original surveys from which recontact sample was obtained. The original surveys from which the recontact sample was drawn attained average response rates of 12% for the SSRS omnibus landline samples, 8% for the SSRS omnibus cell-phone samples, and 6% for the SSRS address-based design samples. The average response rate for recent Pew Research Center cell phone surveys is 9%. Taking these into account, the final combined weighted response rate for the full study is 20.4%.

Landline Fresh Sample Disposition Summary, by Strata

	Stratum				Total
	Very high	High	Medium	Low	
Eligible, Interview (Category 1)					
Complete	254	125	52	40	471
Eligible, non-interview (Category 2)					
Refusal (Eligible)	21	6	2	0	29
Break off	6	12	4	1	23
Never available	9	4	3	4	20
Answering machine HH-message left	1	1	0	0	2
Language problem	0	0	0	1	1
Physically or mentally unable/incompetent	1	0	0	0	1
Unknown eligibility, non-interview (Category 3)					
Always busy	157	42	472	436	1107
No answer	788	764	3888	5431	10871
Answering machine-don't know if HH	165	114	693	1050	2022
Call blocking	166	154	503	474	1297
Housing unit, unknown if eligible respondent	214	279	1378	2188	4059
No screener completed	230	51	832	437	1550
Not eligible (Category 4)					
Fax/data line	169	190	811	1116	2286
Non-working number	1480	1420	5024	6124	14048
Business, government office, other organizations	118	107	465	697	1387
No eligible respondent	77	250	1522	2154	4003
Total phone numbers used	3856	3519	15649	20153	43177
E1	79.1%	37.2%	3.9%	2.1%	10.4%
E2	24.8%	28.3%	32.0%	35.6%	32.7%
Response Rate	33.6%	33.8%	27.0%	26.7%	30.5%
Cooperation Rate	87.0%	84.5%	85.2%	87.0%	86.1%

Cellphone Fresh Sample Disposition Summary, by Strata

	<i>Stratum</i>				
	Very high	High	Medium	Low	Total
Eligible, Interview (Category 1)					
Complete	86	55	41	44	226
Eligible, non-interview (Category 2)					
Refusal (Eligible)	11	3	2	5	21
Break off	4	4	4	1	13
Never available	3	0	0	2	5
Answering machine HH-message left	3	3	3	5	14
Language problem	0	0	0	0	0
Physically or mentally unable/incompetent	0	0	0	0	0
Unknown eligibility, non-interview (Category 3)					
Always busy	85	9	141	141	376
No answer	266	244	1270	3293	5073
Answering machine-don't know if HH	483	350	2396	5479	8708
Call blocking	3	18	61	229	311
Housing unit, unknown if eligible respondent	488	430	2352	5107	8377
No screener completed	36	5	88	245	374
Not eligible (Category 4)					
Fax/data line	43	18	93	209	363
Non-working number	4492	921	4481	7317	17211
Business, government office, other organizations	60	76	319	744	1199
No eligible respondent	163	183	1380	3178	4904
Total phone numbers used	6226	2319	12631	25999	47175
E1	39.6%	26.2%	3.5%	1.8%	5.0%
E2	14.2%	40.0%	43.6%	50.2%	43.2%
Response Rate	24.6%	22.6%	21.3%	19.1%	22.2%
Cooperation Rate	80.4%	84.6%	82.0%	77.2%	81.0%

Landline Recontact Sample Disposition Summary, by Strata

	<i>Stratum</i>			
	Medium	Low	Very low	Total
Eligible, Interview (Category 1)				
Complete	35	33	155	223
Eligible, non-interview (Category 2)				
Refusal (Eligible)	0	1	4	5
Break off	1	3	7	11
Never available	0	1	0	1
Answering machine HH-message left	2	0	1	3
Language problem	0	0	0	0
Physically or mentally unable/incompetent	0	0	0	0
Unknown eligibility, non-interview (Category 3)				
Always busy	0	2	5	7
No answer	14	23	45	82
Answering machine-don't know if HH	14	31	69	114
Call blocking	3	10	14	27
Housing unit, unknown if eligible respondent	21	35	72	128
No screener completed	1	5	5	11
Not eligible (Category 4)				
Fax/data line	1	1	4	6
Non-working number	18	27	96	141
Business, government office, other organizations	3	1	8	12
No eligible respondent	9	13	44	66
Total phone numbers used	122	186	529	837
E1	80.9%	74.5%	79.1%	78.4%
E2	75.6%	74.8%	72.4%	73.4%
Response Rate	47.0%	31.8%	51.1%	46.3%
Cooperation Rate	92.1%	86.8%	92.8%	91.8%

Cellphone Recontact Sample Disposition Summary, by Strata

	<i>Stratum</i>					
	Very high	High	Medium	Low	Very low	Total
Eligible, Interview (Category 1)						
Complete	13	8	4	31	43	99
Eligible, non-interview (Category 2)						
Refusal (Eligible)	0	0	1	0	1	2
Break off	0	0	0	1	0	1
Never available	0	1	0	1	0	2
Answering machine HH-message left	0	0	1	0	0	1
Language problem	0	0	0	0	0	0
Physically or mentally unable/incompetent	0	0	0	0	0	0
Unknown eligibility, non-interview (Category 3)						
Always busy	0	0	0	0	1	1
No answer	4	6	1	9	16	36
Answering machine-don't know if HH	11	8	5	24	42	90
Call blocking	0	0	0	0	3	3
Housing unit, unknown if eligible resp.	14	1	2	24	33	74
No screener completed	1	2	0	1	4	8
Not eligible (Category 4)						
Fax/data line	0	0	0	1	2	3
Non-working number	2	2	0	12	23	39
Business, gov't office, other organizations	2	1	0	4	4	11
No eligible respondent	1	0	2	9	19	31
Total phone numbers used	48	29	16	117	191	401
E1	92.9%	100.0%	75.0%	78.6%	69.8%	77.8%
E2	87.5%	76.9%	100.0%	79.5%	76.8%	79.8%
Response Rate	33.3%	35.9%	33.3%	42.4%	42.0%	39.9%
Cooperation Rate	100.0%	88.9%	66.7%	93.9%	97.7%	94.3%

Full Sample Disposition Summary, by Sample Type

	Landline sample	Cellphone sample	Total
Eligible, Interview (Category 1)			
Complete	694	325	1019
Eligible, non-interview (Category 2)			
Refusal (Eligible)	34	23	57
Break off	34	14	48
Never available	21	7	28
Answering machine HH-message left	5	15	20
Language problem	1	0	1
Physically or mentally unable/incompetent	1	0	1
Unknown eligibility, non-interview (Category 3)			
Always busy	1114	377	1491
No answer	10953	5109	16062
Answering machine-don't know if HH	2136	8798	10934
Call blocking	1324	314	1638
Housing unit, unknown if eligible respondent	4187	8451	12638
No screener completed	1561	382	1943
Not eligible (Category 4)			
Fax/data line	2292	366	2658
Non-working number	14189	17250	31439
Business, gov't office, other organizations	1399	1210	2609
No eligible respondent	4069	4935	9004
Total phone numbers used	44014	47576	91590
E1	13.2%	6.1%	9.1%
E2	33.5%	43.5%	38.7%
Response Rate	33.0%	25.0%	29.6%
Cooperation Rate	87.8%	84.6%	86.8%

CODEBOOK

SAMPLE AND CREATED VARIABLES

CASEID Unique respondent identification number

WEIGHT Weight variable recommended for use in all analyses

SAMP30 Indicator of whether interview was conducted via landline or cell phone and whether respondent was from fresh sample (i.e., interviewed for the first time as part of the 2011 National Survey of Mormons) or from recontact (i.e., prescreened) sample; see discussion of “Recontact Sample” above

- 1 Landline fresh sample
- 2 Cell phone fresh sample
- 3 Landline recontact (prescreened) sample
- 4 Cell phone recontact (prescreened) sample

CREGION Census region (based on self-reported zipcode, or sample geographic information for those respondents who do not provide a zipcode and those whose zipcode cannot be matched)

- 1 Northeast
- 2 Midwest
- 3 South
- 4 West

CSTATREC State (based on self-reported zipcode, or sample geographic information for those respondents who do not provide a zipcode and those whose zipcode cannot be matched)

- 1 Utah
- 2 Other Western state
- 3 All other states

CSTRATA Stratum (based on self-reported zipcode, or sample geographic information for those respondents who do not provide a zipcode and those whose zipcode cannot be matched); see discussion of “Geographic Stratification” above

- 1 Very high
- 2 High
- 3 Medium
- 4 Low
- 5 Very low

Main Survey

*Note: This codebook does not include full details about question wording and order. Analysts interested in the exact wording and order of questions should consult the survey questionnaire published as part of “Mormons in America,” <http://www.pewforum.org/2012/01/12/mormons-in-america-executive-summary/>

READ TO ALL: The first question is...

ASK ALL:

Q1. Overall, how would you rate your community as a place to live? (READ ITEMS)

- 1 Excellent
- 2 Good
- 3 Only fair, or
- 4 Poor
- 9 (DO NOT READ) Don't know/ Refused

ASK ALL:

Q2. Overall, are you satisfied or dissatisfied with the way things are going in your life today?

- 1 Satisfied
- 2 Dissatisfied
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

RELIG. 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?

[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.” BEFORE REACHING END OF LIST, PROMPT WITH: And would you say that’s atheist, agnostic, or just nothing in particular?]

- 1 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah’s Witness, etc.)
- 2 Roman Catholic (Catholic)
- 3 Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
- 4 Orthodox (Greek, Russian, or some other Orthodox church)
- 5 Jewish (Judaism)
- 6 Muslim (Islam)
- 7 Buddhist
- 8 Hindu
- 9 Atheist (do not believe in God)
- 10 Agnostic (not sure if there is a God)
- 11 Something else (SPECIFY:_____)
- 12 Nothing in particular
- 13 (DO NOT READ) Christian
- 14 (DO NOT READ) Unitarian (Universalist)
- 99 (DO NOT READ) Don’t Know/Refused

ASK IF RELIG=3:

RELIGb.And is that the Church of Jesus Christ of Latter-day Saints, the Community of Christ, or some other Mormon church?

[INTERVIEWER INSTRUCTION: IF RESPONDENT VOLUNTEERED OR SPECIFIED “LDS” OR “CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,” IN RELIG, CODE AS “1” IN RELIGb AND DO NOT ASK RELIGb]

- 1 The Church of Jesus Christ of Latter-day Saints
- 2 Community of Christ
- 96 Other Mormon _____ (SPECIFY)
- 97 (DO NOT READ) Mormon not further specified (just a Mormon)
- 99 (DO NOT READ) Don't know/Refused

ASK ALL:

Q100.All in all, are you satisfied or dissatisfied with the way things are going in this country today?

- 1 Satisfied
- 2 Dissatisfied
- 9 (DO NOT READ) Don't know/Refused

(P.N. – RANDOMIZE ITEMS ‘A’ THROUGH ‘H’, BUT NEVER START WITH ‘b – ROMNEY’ OR ‘e – REID’ OR ‘g-Huntsman’)

(P.N. INSERT WORDING IN PARENTHESES FOR FIRST ITEM ONLY)

ASK ALL:

- Q101.** (As I read some names, please tell me if you have a favorable or unfavorable opinion of each person. First, [INSERT FIRST ITEM]... would you say your overall opinion of [INSERT FIRST ITEM] is very favorable, mostly favorable, mostly UNfavorable, or very unfavorable?)
How about [INSERT]? [IF NECESSARY: would you say your overall opinion of [INSERT] is very favorable, mostly favorable, mostly UNfavorable, or very unfavorable?]

[INTERVIEWER NOTE: PROBE TO DISTINGUISH BETWEEN “NEVER HEARD OF –CODE 5” AND “CAN’T RATE –CODE 8”]

- 1 Very favorable
- 2 Mostly favorable
- 3 Mostly unfavorable
- 4 Very unfavorable
- 5 (DO NOT READ) Never heard of
- 8 (DO NOT READ) Can't rate
- 9 (DO NOT READ) Refused

- a. Barack Obama
- b. Mitt Romney
- c. Rick Perry
- d. Sarah Palin
- e. Harry Reid
- f. Hillary Clinton
- g. Jon Huntsman, junior
- h. Herman Cain

NO Q.102

(P.N. – RANDOMIZE Q103/Q104)

ASK ALL:

Q103. Which statement comes closer to your own views – even if neither is exactly right?
(READ ITEMS)

- 1 Homosexuality should be accepted by society, or
- 2 Homosexuality should be discouraged by society
- 3 (DO NOT READ) Neither/both equally
- 9 (DO NOT READ) Don't know/refused

(P.N. – RANDOMIZE Q103/Q104)

ASK ALL:

Q104. Which statement comes closer to your own views – even if neither is exactly right?
(READ ITEMS)

- 1 Immigrants today strengthen our country because of their hard work and talents, or
- 2 Immigrants today are a burden on our country because they take our jobs, housing and health care
- 3 (DO NOT READ) Neither/both equally
- 9 (DO NOT READ) Don't know/refused

NO Q.105

ASK ALL:

Q106. If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

- 1 Smaller government, fewer services
- 2 Bigger government, more services
- 3 (DO NOT READ) Depends
- 9 (DO NOT READ) Don't know/Refused

NO Q.107-Q.199

READ TO ALL:

On another subject...

(P.N.- RANDOMIZE ITEMS 'A' THROUGH 'E')

(P.N. INSERT WORDING IN PARENTHESES FOR FIRST ITEM ONLY)

ASK ALL:

Q200. (Here are some goals that people value in their lives. Please tell me how important each is to you personally. First [INSERT FIRST ITEM], is that one of the most important things in your life, OR is it very important but not one of the most important things, OR somewhat important, or not important?)

How about [INSERT NEXT ITEM]? [READ AT LEAST TWICE, THEN AS NECESSARY "is that one of the most important things in your life, OR very important but not one of the most important things, OR somewhat important, or not important?"]

INTERVIEWER INSTRUCTION: IF R SAYS "VERY IMPORTANT," PROBE WITH "is that one of the most important things in your life, OR very important but not one of the most important things?" DO THIS FOR AT LEAST THE FIRST TWO TIMES THAT R SAYS "VERY IMPORTANT."

- 1 One of the most important things
- 2 Very important but not one of the most important things
- 3 Somewhat important
- 4 Not important
- 9 (DO NOT READ) Don't know/Refused

- a. Being successful in a high-paying career or profession
- b. Having a successful marriage
- c. Living a very religious life
- d. Being a good parent
- e. Having lots of free time to relax or do things you want to do

NO Q.201-Q.205

ASK ALL:

MARITAL. Are you currently married, living with a partner, divorced, separated, widowed, or have you never been married?

(INTERVIEWER NOTE - IF R SAYS "SINGLE," PROBE TO DETERMINE WHICH CATEGORY IS APPROPRIATE)

- 1 Married
- 2 Living with a partner
- 3 Divorced
- 4 Separated
- 5 Widowed
- 6 Never been married
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

Q206. What kind of marriage do you think is the more satisfying way of life?
(READ ITEMS)

- 1 One where the husband provides for the family and the wife takes care of the house and children, or
- 2 One where the husband and wife both have jobs and both take care of the house and children
- 9 (DO NOT READ) Don't know/Refused

NO Q.207

(P.N. -RANDOMIZE ITEMS 'a' THROUGH 'g')

(P.N. INSERT WORDING IN PARENTHESES FOR FIRST ITEM ONLY)

ASK ALL:

Q208. (Do you personally believe that [INSERT ITEM] is morally acceptable, morally wrong, or is it not a moral issue?) And do you personally believe that [INSERT ITEM] is morally acceptable, morally wrong, or is it not a moral issue? How about [INSERT]? [READ IF NECESSARY: Do you personally believe that [INSERT] is morally acceptable, morally wrong, or is it not a moral issue?]

- 1 Morally acceptable
- 2 Morally wrong
- 3 Not a moral issue
- 4 (DO NOT READ) Depends on situation
- 9 (DO NOT READ) Don't know/Refused

a. Having an abortion

NO ITEM b

c. Divorce

d. Polygamy – having more than one wife

NO ITEM e

f. Sex between unmarried adults

g. Drinking alcohol

READ TO ALL:

On another subject...

(P.N.- RANDOMIZE ITEMS 'a' through 'f')

ASK ALL:

Q209. Just your impression, in the United States today, is there a lot of discrimination against [INSERT], or not? And in the United States today, is there a lot of discrimination against [INSERT], or not? How about [INSERT]? [IF NECESSARY: In the United States today is there a lot of discrimination against [INSERT], or not?]

- 1 Yes, there is a lot of discrimination
- 2 No, not a lot of discrimination
- 9 (DO NOT READ) Don't know/refused

a. Evangelical Christians

b. Muslims

c. Atheists, that is, people who don't believe in God

d. Mormons

e. Blacks

f. Gays and lesbians

NO Q.210-Q.299

READ TO ALL RESPONDENTS WHO HAVE NOT ALREADY BEEN TOLD THAT THIS IS A SURVEY OF MORMONS:

Just to give you a little more background before we continue, the Pew Research Center conducts many surveys on religion and public life in the United States. Earlier, you mentioned that you are a Mormon, and we have some questions about the views and experiences of Mormons living in the United States. I think you will find these questions very interesting. First,

READ TO ALL RESPONDENTS WHO HAVE ALREADY BEEN TOLD THAT THIS IS A SURVEY OF MORMONS:

Now I have some questions about the views and experiences of Mormons living in the United States.

(P.N.-RANDOM HALF OF RESPONDENTS GET Q300 (HALF A), OTHER HALF GET Q301 (HALF B)):

In your own words, what do you think are the most important problems facing Mormons living in the United States today?

(INTERVIEWER NOTE – RECORD VERBATIM RESPONSE. RECORD UP TO THREE MENTIONS IN ORDER OF MENTION, BUT DO NOT PROBE FOR ADDITIONAL MENTIONS IF RESPONDENT ONLY PROVIDES 1 OR 2 RESPONSES.)

(INTERVIEWER NOTE - IF RESPONDENT SAYS “none” OR INDICATES THERE ARE NO PROBLEMS, SOFT PROBE ONCE WITH “nothing in particular?” OR “there are no right or wrong answers...does anything come to mind?”)

Q300oe_1=First mention

Q300oe_2=Second mention

Q300oe_3=Third mention

- 1 Misconceptions/Misunderstandings/Ignorance about Mormons/Mormonism (general)
- 2 Not seen as Christian
- 3 Seen as a cult/sect
- 4 Seen as polygamists
- 5 Discrimination
- 6 Prejudice/Bias/Criticism/Stigma/Others Judgmental
- 7 Acceptance (by society/others) / Mistrust
- 8 Moral issues/Moral decline/Immorality
- 9 Difficulty living religion/living up to standards
- 10 Family issues/Decline of family
- 11 Government Interference

- 12 Economy/Jobs/Finances
- 14 Lack of Communicating with others about Mormonism
- 15 Outside Pressures/Influence/Temptations
- 16 Media/TV/Movies
- 17 Confusion because of other groups claiming to be Mormon
- 18 Divorce/Devaluing of Marriage
- 19 Pornography
- 20 Same as everyone/other religions
- 21 People don't want to learn/don't try to learn about Mormons/Mormonism
- 22 Defending/Standing up for beliefs, principles, values
- 40 Other
- 90 None
- 98 Unclear
- 99 DK/Ref

(P.N.-RANDOM HALF OF RESPONDENTS GET Q300 (HALF A), OTHER HALF GET Q301 (HALF B)):

Please tell me what one word best describes Mormons. Tell me just the one best word that comes to mind. (OPEN-END. PROBE ONCE IF RESPONDENT ANSWERS "DON'T KNOW." ACCEPT UP TO TWO RESPONSES, BUT DO NOT PROBE FOR SECOND RESPONSE)

Q301oe_1=First mention

Q301oe_2=Second mention

- 1 Christian/Christ-like/Christ-centered
- 2 Jesus/Jesus Christ/Christ
- 3 Committed/Commitment/Dedicated
- 4 Devout/Devoted
- 5 Faith/Faithful
- 6 Happy/Happiness/Joy
- 7 Religious
- 8 Caring/Compassionate/Kind
- 9 Loving/Love
- 10 Charity/Charitable
- 11 Family/FamilyOriented/FamilyValues
- 12 Friendly
- 13 Good
- 14 Hardworking/Industrious
- 15 Honest/Honesty/Trustworthy/Integrity
- 16 Honor/Honorable
- 17 Moral/Morality/Virtuous/Righteous
- 18 Peculiar/Different
- 19 Service/Serving
- 20 Spiritual
- 21 Clean
- 22 Accepting/Tolerant
- 23 Generous/Giving
- 24 Hopeful
- 25 Helpful/Helping
- 26 God
- 40 Other
- 90 None
- 99 DK/No Answer

ASK ALL:

Q302. How many of your close friends are Mormons? Would you say all of them, most of them, some of them, or hardly any of them?

- 1 All of them
- 2 Most of them
- 3 Some of them
- 4 Hardly any of them
- 5 (DO NOT READ) None of them
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

Q303. How much do you think the American people as a whole know about the Mormon religion and its practices? (READ LIST)

- 1 A great deal
- 2 Some
- 3 Not too much
- 4 Nothing at all
- 9 (DO NOT READ) Don't know/refused

(P.N.-RANDOMIZE Q.304 AND Q.305)

ASK ALL:

Q304. Overall, would you say the way Mormons are portrayed in television and movies helps, hurts, or has no effect on society's image of Mormons in general?

- 1 Helps
- 2 Hurts
- 3 No effect
- 4 (DO NOT READ) Depends
- 9 (DO NOT READ) Don't know/Refused

(P.N.-RANDOMIZE Q.304 AND Q.305)

ASK ALL:

Q305. Do you think that coverage of Mormons and Mormonism by American news organizations is generally fair or unfair?

- 1 Fair
- 2 Unfair
- 3 (DO NOT READ) Depends
- 9 (DO NOT READ) Don't know/Refused

(P.N.- RANDOMIZE a AND b)

ASK ALL:

Q306. Do you feel that [INSERT ITEM] is generally friendly, neutral, or unfriendly toward Mormons? How about [INSERT NEXT ITEM] – is [INSERT] generally friendly, neutral, or unfriendly toward Mormons?

- 1 Friendly
- 2 Neutral
- 3 Unfriendly
- 9 (DO NOT READ) Don't know/Refused

- a. The Democratic Party
- b. The Republican Party

(P.N. – RANDOMIZE a AND b)

ASK ALL:

Q.307 And do you feel that [INSERT ITEM] are generally friendly, neutral, or unfriendly toward Mormons? How about [INSERT NEXT ITEM] – are [INSERT] generally friendly, neutral, or unfriendly toward Mormons?

- 1 Friendly
- 2 Neutral
- 3 Unfriendly
- 9 (DO NOT READ) Don't know/Refused

- a. Evangelical Christians
- b. People who are not religious

NO Q.308

ASK ALL:

Q309. Do you think that the American people as a whole see Mormonism as part of mainstream American society, or don't you think so?

- 1 Yes, the American people as a whole see Mormonism as part of mainstream American society
- 2 No, don't think so
- 3 (DO NOT READ) Other/depends
- 9 (DO NOT READ) Don't know/refused

(P.N. – PLEASE RANDOMIZE: “MORE LIKELY/LESS LIKELY” AND MATCH IT TO ORDER OF RESPONSE OPTIONS)

ASK ALL:

Q310. And do you think the American people as a whole are becoming (more likely) or (less likely) to see Mormonism as part of mainstream American society, or is this not changing very much?

- 1 More likely
- 2 Less likely
- 3 Not changing very much
- 9 (DO NOT READ) Don't know/refused

ASK ALL:

Q311. And in your own view, do you think that the American people as a whole are ready to elect a Mormon as president, or not?

- 1 Yes, the American people are ready to elect a Mormon as president
- 2 No, American people are not ready to elect a Mormon as president
- 3 (DO NOT READ) Other/depends
- 9 (DO NOT READ) Don't know/refused

NO Q.312-Q.404

READ TO ALL:

Thinking about your own religious beliefs and practices...

(P.N. CREATE 'LDSFILL' VARIABLE:

IF RELIGb=1 LDSFILL=1; FOR ALL OTHERS, LDSFILL=2)

ASK ALL:

ATTEND. Aside from weddings and funerals, how often do you attend religious services...more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

- 1 More than once a week
- 2 Once a week
- 3 Once or twice a month
- 4 A few times a year
- 5 Seldom
- 6 Never
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

Q405. How important is religion in your life – very important, somewhat important, not too important, or not at all important?

- 1 Very important
- 2 Somewhat important
- 3 Not too important
- 4 Not at all important
- 9 (DO NOT READ) Don't know/Refused

(P.N.-IF LDSFILL =1 INSERT "the LDS Church"

IF LDSFILL =2 INSERT "the Mormon Church")

ASK ALL:

Q.406 How active are you in (the LDS Church/ the Mormon Church)? Would you say you are (READ LIST)?

- 1 Very active
- 2 Somewhat active
- 3 Not too active
- 4 Not at all active
- 9 (DO NOT READ) Don't know/Refused

NO Q.407

(P.N.-RANDOMIZE '1' and '2')

ASK ALL:

Q408. Which statement comes closer to your own views – even if neither is exactly right?

- 1 The book of Mormon was WRITTEN by Joseph Smith,
or
- 2 The book of Mormon was written by ancient prophets and TRANSLATED by
Joseph Smith
- 3 (DO NOT READ) Other/neither/both equally
- 9 (DO NOT READ) Don't know/refused

(P.N. RANDOMIZE ITEMS 'A' THROUGH 'G')

(P.N.-IF LDSFILL =1 INSERT "the LDS Church" FOR ITEM c AND e; IF LDSFILL=2
INSERT "the Mormon Church" FOR ITEM c AND e)

ASK ALL:

Q409. Which, if any, of the following do you believe in? Do you believe [INSERT]

- 1 Yes
 - 2 No
 - 9 (DO NOT READ) Don't know/refused
- a. that Jesus rose from the dead, or not?
 - b. that God the father and Jesus Christ are separate, physical beings, or not?
 - c. that the president of (the LDS Church/ the Mormon Church) is a prophet of God, or
not?
 - d. that families can be bound together eternally in Temple ceremonies, or not?
 - e. that women who are dedicated members of (the LDS Church/the Mormon Church)
should be ordained to the priesthood, or not?
 - f. in yoga, not just as exercise, but as a spiritual practice, or not?
 - g. in reincarnation, that people will be reborn in this world again and again, or not?

(P.N. RANDOMIZE ITEMS '1' AND '2')

(P.N.-IF LDSFILL =1 INSERT "LDS Church"

IF LDSFILL =2 INSERT "Mormon Church")

ASK ALL:

Q410. Which statement comes closer to your own views – even if neither is exactly right?

- 1 Some teachings of the (LDS Church/ Mormon Church) are hard for me to believe
or
- 2 I believe wholeheartedly in all the teachings of the (LDS Church/ Mormon Church)
- 3 (DO NOT READ) Neither/both equally
- 9 (DO NOT READ) Don't know/refused

(P.N. RANDOMIZE ITEMS 'A' THROUGH 'G')

ASK ALL:

Q411. In your own view, how important is each of the following for being a good Mormon. First, is [INSERT] essential for being a good Mormon, important but not essential, not too important, or not at all important for being a good Mormon? And is [INSERT] essential for being a good Mormon, important but not essential, not too important, or not at all important for being a good Mormon? Next, how about [INSERT]?

[IF NECESSARY: Is that essential, important but not essential, not too important, or not at all important for being a good Mormon?]

INTERVIEWER INSTRUCTION: IF R SAYS "IMPORTANT" OR "VERY IMPORTANT" PROBE TO DISCERN WHETHER THAT IS "ESSENTIAL" OR "IMPORTANT BUT NOT ESSENTIAL." DO THIS FOR AT LEAST THE FIRST TWO TIMES THAT R SAYS "IMPORTANT" OR "VERY IMPORTANT."

- 1 Essential
- 2 Important but not essential
- 3 Not too important
- 4 Not at all important
- 9 (DO NOT READ) Don't know/refused

a. Believing that Joseph Smith actually saw God the Father and Jesus Christ

NO ITEM b

c. Not drinking coffee and tea

NO ITEM d

e. Working to help the poor and needy

f. Having regular family home evenings or family nights

g. Not watching R-rated movies

ASK ALL:

Q412. People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

- 1 Several times a day
- 2 Once a day
- 3 A few times a week
- 4 Once a week
- 5 A few times a month
- 6 Seldom
- 7 Never
- 9 (DO NOT READ) Don't know/Refused

(P.N.-IF LDSFILL =1 INSERT "LDS Church"
 IF LDSFILL =2 INSERT "Mormon Church")

ASK ALL:

Q413. Have you served a full-time proselyting (pronounced: PROSS-uh-light-ing) mission for the (LDS Church/ Mormon Church), or not?

- 1 Yes
- 2 No
- 9 (DO NOT READ) Don't know/refused

(P.N. RANDOMIZE ITEMS 'A' THROUGH 'C')
 (P.N. DISPLAY RESPONSE OPTION 5 ONLY FOR ITEM b)
 ASK IF Q.413=1 'SERVED A MISSION'

Q414. How valuable would you say your missionary work was in terms of [INSERT]?
 Very valuable, somewhat valuable, not too valuable or not at all valuable? And how valuable was it in terms of [INSERT]?

[REPEAT AS NECESSARY: Very valuable, somewhat valuable, not too valuable or not at all valuable?]

- 1 Very valuable
- 2 Somewhat valuable
- 3 Not too valuable
- 4 Not at all valuable
- 5 (DO NOT READ) Not applicable/did not have career or served mission after career
- 9 (DO NOT READ) Don't know/refused

- a. helping you to grow in your own faith
- b. preparing you to be successful in a job or career
- c. gaining converts to the Mormon faith

(P.N.-IF LDSFILL =1 INSERT "LDS Church"
 IF LDSFILL =2 INSERT "Mormon Church")

ASK ALL:

Q416. Do you pay tithing, that is donate 10% or more of your income to the (LDS Church/Mormon Church), or don't you do this?

- 1 Yes, pay tithing
- 2 No, do not pay tithing
- 3 (DO NOT READ) Donate money to church, but not a full 10%
- 9 (DO NOT READ) Don't know/refused

ASK ALL:

Q417. Do you keep a supply of food in storage, to have available in case of emergencies or disasters, or don't you do this?

- 1 Yes, keep a supply of food in storage
- 2 No, don't do this
- 9 (DO NOT READ) Don't know/refused

ASK IF Q.417=1 'KEEPS A SUPPLY OF FOOD IN STORAGE':

Q418. About how much food do you keep in storage? Would you say (READ LIST)?

- 1 Less than three month's worth
- 2 About three month's worth
- 3 More than three month's worth
- 9 (DO NOT READ) Don't know/refused

ASK ALL:

Q419. Do you hold a current temple recommend, or not?

- 1 Yes
- 2 No
- 9 (DO NOT READ) Don't know/refused

NO Q.420

READ TO ALL:

On another subject...

P.N. INSERT WORDING IN PARENTHESES FOR FIRST ITEM ONLY)

(P.N.- RANDOMIZE ITEMS 'a' THRU 'd')

(P.N.- REVERSE ORDER OF RESPONSE OPTIONS FROM 1-4 TO 4-1 FOR
RANDOM HALF OF SAMPLE]

ASK ALL:

Q421. (From what you know, do you think that [INSERT FIRST ITEM] and your own religion are very similar, somewhat similar, somewhat different, or very different?)
How about [INSERT NEXT ITEM] and your own religion?

[READ AS NECESSARY: are they very similar, somewhat similar, somewhat different, or very different?]

- 1 Very similar
- 2 Somewhat Similar
- 3 Somewhat Different
- 4 Very different
- 9 (DO NOT READ) Don't know/refused

- a. the Catholic religion
- b. the evangelical Protestant religion
- c. the Jewish religion
- d. the Muslim religion

NO Q.422-Q.429

ASK ALL:

Q430. Thinking about when you were a child, in what religion were you raised, if any?
Were you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER: IF R VOLUNTEERS “nothing in particular, none, no religion, etc.”
BEFORE REACHING END OF LIST, PROMPT WITH: and would you say that was atheist, agnostic, or just nothing in particular?]

- 1 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah’s Witness, etc.)
- 2 Roman Catholic (Catholic)
- 3 Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
- 4 Orthodox (Greek, Russian, or some other orthodox church)
- 5 Jewish (Judaism)
- 6 Muslim (Islam)
- 7 Buddhist
- 8 Hindu
- 9 Atheist (do not believe in God)
- 10 Agnostic (not sure if there is a God)
- 11 Something else _____ (SPECIFY)
- 12 Nothing in particular
- 13 (DO NOT READ) Christian
- 14 (DO NOT READ) Unitarian (Universalist)
- 99 (DO NOT READ) Don't Know/Refused

ASK IF Q.430=1-2, 4-99 'NOT RAISED MORMON':

Q432REC Recoded variable indicating age at which respondent said they became Mormon

- 1 Under 15 years old
- 2 Age 15-19
- 3 Age 20-24
- 4 Age 25-29
- 5 Age 30 or older
- 99 Don't know/refused (VOL.)

ASK IF Q.430=1-2, 4-99 'NOT RAISED MORMON':

And just in your own words, what would you say is the main reason that you became Mormon?

Q433oe_1=First mention

Q433oe_2=Second mention

Q433oe_3=Third mention

Religious and Moral Beliefs

Religious Teachings

- 37 Other disagreement with former religion's specific teachings / beliefs / rituals / policies
- 40 Did not understand former religion
- 43 Generic Stopped believing, lost faith, stopped being religious, began questioning, became skeptical
- 50 Found the truth / like teachings of current religion / current religion made sense
- 60 Beliefs of eternal family
- 88 Respondent believes in Bible/Book of Mormon / former religion did not adhere closely enough

Moral/social teachings

- 200 Emphasis on family Values

Religious Institutions, Practices and People

Particular churches and their leaders/members

- 370 Liked current religions worship services / practices / prayers / meditations, etc.
- 371 Just don't like religion or former religion/ wasn't right for me
- 373 Just liked current religion
- 376 Like leadership, structure of current religion
- 385 People at a particular parish/congregation/church were mean, unkind, not generous, etc.
- 393 Liked particular pastor / joined because of influence of particular pastor
- 396 Liked people in religion / in a particular church / people in religion or church were nice or helpful

Spiritual/social connectedness

- 407 Felt connected, comfortable, welcome / good fit / felt right / liked atmosphere
- 416 Liked Sunday school / other programs offered at church / former religion didn't offer programs
- 430 Invitation/influence/example/outreach of church member, friend, neighbor, or other person
- 431 Missionaries
- 443 Positive childhood experience / experience at religious school

450 Wanted social interaction / social reasons

Personal Spirituality

482 Spiritual awakening / personal spiritual growth / self-realization / spiritual change

485 Wanted to be a better person, mother, father, spouse, etc.

488 Looking for something/looking for answers / missing something / looking for something deeper

503 Tangible benefits of religion / good things happen to believers / found more joy, fulfillment etc. / gives guidance

508 Calling from God / Led by prayer or revelation / spoke to my heart / miracle / spirit moved me

509 Saved / accepted Jesus / born-again / Grace / became convicted

510 Need for Jesus / need to be saved / don't want to go to hell / want eternal life

Lifecycle Changes

Marriage and family

520 Marriage/because of spouse

532 Parents' decision / influence of parents

535 Other family reason / cultural reason / heritage

New circumstances

541 Joined military

546 Other lifecycle reason / life event

699 Other reason

999 Don't know / refused

NO Q.434-Q.439

(P.N. - IF MARITAL=1 INSERT: spouse's/
IF MARITAL=2: partner's)

ASK IF MARITAL=1,2 'MARRIED OR PARTNERED':

Q440. And what is your (spouse's/ partner's) religion, if any? Are they Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

[INTERVIEWER NOTE: IF R VOLUNTEERS "nothing in particular, none, no religion, etc." BEFORE REACHING END OF LIST, PROMPT WITH: and would you say they are atheist, agnostic, or just nothing in particular?]

- 1 Protestant (Baptist, Methodist, Non-denominational, Lutheran, Presbyterian, Pentecostal, Episcopalian, Reformed, Church of Christ, Jehovah's Witness, etc.)
- 2 Roman Catholic (Catholic)
- 3 Mormon (Church of Jesus Christ of Latter-day Saints/LDS)
- 4 Orthodox (Greek, Russian, or some other orthodox church)
- 5 Jewish (Judaism)
- 6 Muslim (Islam)
- 7 Buddhist
- 8 Hindu
- 9 Atheist (do not believe in God)
- 10 Agnostic (not sure if there is a God)
- 11 Something else _____ (SPECIFY)
- 12 Nothing in particular
- 13 (DO NOT READ) Christian
- 14 (DO NOT READ) Unitarian (Universalist)
- 99 (DO NOT READ) Don't Know/Refused

ASK ALL:

Q442. Some non-Mormons say that Mormonism is not a Christian religion. Others say that it is. In your own view, do you think of Mormonism as a Christian religion, or is it not a Christian religion?

- 1 Yes, think of Mormonism as a Christian religion
- 2 No, it is not a Christian religion
- 9 (DO NOT READ) Don't know/refused

READ TO ALL:

Our final set of questions is for statistical purposes only.

ASK ALL:

SEX. Record Respondent's Gender

- 1 Male
- 2 Female

ASK ALL:

AGEREC Recoded age variable

- 1 Age 18-29
- 2 Age 30-49
- 3 Age 50-64
- 4 Age 65 or older
- 9 Don't know/refused

ASK ALL:

EDUCREC Recoded educational attainment variable

- 1 High school or less
- 2 Some college
- 3 College graduate
- 4 Post-graduate training after college
- 9 Don't know/Refused

ASK ALL:

RACETHNREC Recoded race/ethnicity variable

- 1 White non-Hispanic
- 2 Non-white
- 9 Don't know/refused

ASK ALL:

INCOMEREC Recoded 2010 family income variable

- 1 \$30,000 or less
- 2 \$30,000 to under \$50,000
- 3 \$50,000 to under \$100,000
- 4 \$100,000 or more
- 99 Don't know/refused

ASK ALL:

REGA Which of these statements best describes you? (READ IN ORDER)

- 1 Are you absolutely certain that you are registered to vote at your current address, or
- 2 Are you probably registered, but there is a chance your registration has lapsed, or
- 3 Are you not registered to vote at your current address
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or independent?

- 1 Republican
- 2 Democrat
- 3 Independent
- 4 (DO NOT READ) No preference
- 5 (DO NOT READ) Other party
- 9 (DO NOT READ) Don't know/Refused

ASK IF PARTY=3,4,5,9 'INDEP/NO PREF/OTHER/DK/REF':

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

- 1 Republican
- 2 Democrat
- 9 (DO NOT READ) Other/Don't know/Refused

ASK ALL:

IDEO In general, would you describe your political views as... (READ ITEMS)

- 1 Very conservative
- 2 Conservative
- 3 Moderate
- 4 Liberal, or
- 5 Very liberal
- 9 (DO NOT READ) Don't know/Refused

ASK ALL:

TEAPARTY2 From what you know, do you agree or disagree with the Tea Party movement, or don't you have an opinion either way?

- 1 Agree
- 2 Disagree
- 3 No opinion either way
- 8 (DO NOT READ) Haven't heard of
- 9 (DO NOT READ) Refused

ASK ALL:

HH1REC Recoded indicator of the total number of people (adults and children) in respondent's household

- 1 One
- 2 Two
- 3 Three
- 4 Four
- 5 Five or more
- 99 Don't know/refused

ASK IF MORE THAN ONE PERSON IN HH (HH1REC>1):

HH2REC Recoded indicator of the number of children under age 18 in respondent's household

- 0 Zero
- 1 One
- 2 Two
- 3 Three or more
- 99 Don't know/refused

ASK ALL:

FERTREC Recoded indicator of the number of biological children who were ever born alive to respondent

- 0 Zero
- 1 One
- 2 Two
- 3 Three or more
- 99 Don't know/refused