

**Jacksonville Human Rights Commission
Religious Tolerance Survey
2010**

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**Public Opinion Research Laboratory
University of North Florida**

Report

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I. Summary of Findings

From October 20 through October 27, 2010, the Public Opinion Research Laboratory at the University of North Florida conducted a survey consisting of 504 telephone interviews with adults 18 years of age or older currently residing in Duval County. Specifically, this survey was designed to gauge attitudes toward religion and various minority groups (particularly religious and ethnic minorities) within the Jacksonville Community.

In terms of general cultural perceptions, the poll finds that:

- 84.6% of respondents report positive opinion of both Barbra Streisand and Mohammed Ali (self-identified practitioners of Judaism and Islam, respectively), thereby tying for the most overall positive score; nonetheless, approximately 6% more respondents reported having “very positive” feelings for Mohammed Ali (39.5%) than for Barbra Streisand (33.1%). Contrarily, Mel Gibson received the least positive score out of all personalities listed, with 57.4% reporting having at least a “somewhat negative” opinion of him.

When it comes to workplace issues, the poll finds that:

- 99.2% of all respondents report that they at least “somewhat agree” with the statement that individuals should receive equal treatment in the workplace whatever their race. Some 97.8% of respondents agree that there should be equal treatment in the workplace regardless of religion.
- While the results show a virtual 50/50 split among those who answered “yes” and “no” to the question asking whether employers should require persons of faith either “unpaid time off,” or “to use vacation time” to participate in religious observance; just over 1 in 4 respondents in terms of “paid time off” and nearly two-thirds (64.7%) of those individuals who received the generic “time off” iteration answered “yes.”

In terms of general community perceptions:

- A plurality of respondents (31.7%) report that none of their close friends live in their neighborhood.
- When given alternatives for possible neighbors, three-quarters of respondents (75.6%) reported that they would be equally comfortable having a person or family of any race/ethnicity as potential neighbors.



- In terms of religion, 57.3 percent of respondents reported that the religion of their neighbor(s) does not matter. 18.3% less than when the question asked about the race of their neighbor. Interestingly, 8.9% of respondents reported that they would be *most* comfortable with a Muslim person/family as a neighbor, as compared to a Christian person/family (12.5%) or a Jewish person/family (11.9%). More respondents report being most comfortable with a Muslim as a neighbor than a white person.
- Some three-quarters of respondents support the Jacksonville City Council opening their sessions with a religious observance in the form of a prayer. There are no noticeable disparities among the three iterations of the question; that is, whether the question as worded in terms of “a Christian prayer,” simply “a prayer,” or “an interfaith prayer,” there was no noticeable impact on how respondents answered.
- 10.1% of respondents indicated that they would most support a white candidate over a candidate of any other race. In terms of preferences and elections, the religion of a candidate matters more to residents of Jacksonville than a candidate’s race or gender. In terms of a candidate’s religion, a plurality of respondents (46.8%) volunteered that a candidate’s religion does not matter when considering for whom to vote. However, 40.5% reported that they would most support a Christian candidate.

As it regards issues related to civil liberties and justice, the poll finds that:

- A majority of respondents reported that the burning of the U.S. flag, the Bible, the Torah, and the Qur’an should be illegal. However, it is interesting to note that support for making the burning of these articles illegal declines appreciably as the questions progressed from Q4a to Q4d, with more than three-quarters (75.5%) stating that burning the flag should be illegal and only three out of five respondents (60.4%) reporting that burning the Qur’an should be illegal.
- The least likely group to be considered “usually guilty” of a crime if accused were Muslim-Americans (40.3%). Conversely, the most likely group to be considered “usually guilty” were blacks (58.3%).
- When asked whether they considered the Confederate flag to be a symbol of pride or prejudice, results were split. 37.8% reported that that they considered the flag to be a symbol of pride as compared to 42.3% who reported it being a sign of prejudice. 13.0% of respondents volunteered that the flag was *neither* a symbol of pride nor prejudice, and 6.0% reported it being *both* a symbol of pride *and* prejudice.

In dealing with perceptions related to terrorism:

- While a majority of respondents reported that the killing of abortion doctors and the pipe bombing of a local Jacksonville mosque were both, indeed, acts of terrorism, 20% more respondents considered the pipe bombing an act of terrorism than the killing of abortion doctors. Respondents were also asked whether they generally approve or disapprove of the use of violence by a group to achieve political aims; 91.5% of respondents stated that they “strongly disapprove.”
- Respondents were also asked whether they support or oppose the construction of a community center near Ground Zero in New York City. Interestingly, the phrasing of the question in terms of the construction of “an Islamic community center,” “a mosque,” “a place of worship,” or “an interfaith community center” had no appreciable impact on an individual’s reported level of support or opposition to the proposition. Across all conditions, there is greater opposition to the construction near Ground Zero than support.

Finally, in terms of individuals’ religious preferences, the poll finds that:

- When asked about their religious preference/affiliation, nearly one-third (31.8%) identified as Protestant (a plurality of those identifying as Baptist). While a plurality of respondents (34.5%) identified as “other,” the vast majority of these simply identified as being “Christian.” Approximately one-quarter of respondents (25.2%) report having changed religions at some point. 45.1% of those who reported having changed religions at some point in their life report having converted from Protestantism.
- The vast majority of respondents report that religion is at least somewhat important in their lives, with more than two-thirds of respondents (67.6%) reporting that religion is “very important” in their lives. Only about 10% of respondents reported that religion was either “not very important” or “not at all important.”
- More than two-thirds of respondents (66.8%) identified as being a member of a place of worship. Of those who identified being a member of a place of worship, just over one third of respondents (34.4%) report attending services once a week.



II. Cultural Perceptions

Analysis of perceptions of various notable personalities finds 84.6% of respondents report positive opinion of both Barbra Streisand and Mohammed Ali (self-identified practitioners of Judaism and Islam, respectively), thereby tying for the most overall positive score; nonetheless, approximately 6% more respondents reported having “very positive” feelings for Mohammed Ali (39.5%) than for Barbra Streisand (33.1%).

Contrarily, Mel Gibson received the least positive score out of all personalities listed, with 57.4% reporting having at least a “somewhat negative” opinion of him. While fewer respondents reported having an *overall* negative affect toward Barack Obama (45.3%) than Mel Gibson, the President of the United States was the individual to see the highest percentage of respondents reporting a “very negative” opinion of him than any other personality on the list.

Table 1: Respondent perception of notable personalities [Q1a to Q1h]

	Very Positive	Somewhat Positive	Somewhat Negative	Very Negative	Not Familiar
Tom Cruise [Q1a]	14.0	49.2	24.9	7.5	4.4
Steven Spielberg [Q1b]	42.3	38.0	7.4	3.9	8.4
Barack Obama [Q1c]	34.6	20.0	14.6	30.7	0.2
Mel Gibson [Q1d]	10.0	28.8	38.2	19.2	3.8
Mohammed Ali [Q1e]	39.5	45.1	8.1	2.5	4.8
Barbra Streisand [Q1f]	33.1	38.2	14.5	9.0	5.1
Dr. Sanjay Gupta [Q1g]	22.7	26.5	4.8	1.5	44.5
Bill McCollum [Q1h]	7.0	39.1	26.2	10.6	17.0



III. Workplace Issues

Although the vast majority of respondents agreed with the statement that people should receive equal treatment in the workplace regardless of their race, age, sexual orientation, or religion, race seems to be the least polarizing demographic factor in terms of workplace discrimination. 99.2% of all respondents report that they at least “somewhat agree” with the statement that individuals should receive equal treatment in the workplace whatever their race. Some 97.8% of respondents agree that there should be equal treatment in the workplace regardless of religion. Moreover, while respondents were the least likely to agree (95.5%) and the most likely to disagree (4.4%) that individuals should receive equal treatment in the workplace whatever their sexual orientation.

Table 2: Equal treatment in the workplace whatever their race, age, sexual orientation, religion [Q2a to Q2d]

	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree
Race [Q2a]	93.8	5.4	0.6	0.2
Age [Q2b]	85.4	10.4	3.0	1.2
Sexual Orientation [Q2c]	81.2	14.3	2.6	1.8
Religion [Q2d]	89.9	7.9	1.2	1.0



When respondents were asked whether employers should allow a person of faith time off to partake in religious observance, responses varied considerably depending on how the question was phrased. For this portion of the survey, we employed a four-way split-ballot design, meaning that there were four iterations of the question; each iteration was phrased slightly differently. Respondents were randomly asked *one* of the four possible iterations (see Appendix A).

Table 3 illustrates a significant disparity in responses based on the wording of the question. While the results show a virtual 50/50 split among those who answer “yes” and “no” to the question asking whether employers should require persons of faith either “unpaid time off,” or “to use vacation time” to participate in religious observance, just over 1 in 4 respondents in terms of “paid time off”, and nearly two-thirds (64.7%) of those individuals who received the generic “time off” iteration answered “yes.”

Table 3: Time off for religious observance [Q2e to Q2h]

	Yes	No	Maybe	Depends on Religion
“Paid Time Off” [Q2e]	41.7	53.2	2.9	2.2
“Unpaid Time Off” [Q2f]	48.4	45.2	4.8	1.6
“Time Off” [Q2g]	64.7	26.9	6.7	1.7
“Use Vacation Time” [Q2h]	48.2	47.3	2.7	1.8



IV. Community Perceptions

Turning from workplace issues to perceptions of community, respondents were asked how many of their close friends currently live in the same neighborhood. Interestingly, a plurality of respondents (31.7%) report that none of their close friends live in their neighborhood.

Table 4: Number of close friends living in respondent's neighborhood [Q3a]

None	31.7
1 to 2	25.9
3 to 4	18.4
5 to 10	14.8
More than 10	9.2

When given alternatives for possible neighbors, three-quarters of respondents (75.6%) reported that they would be equally comfortable having a person or family of any race/ethnicity as potential neighbors; however, 25% of respondents expressed a preference for the race they would feel most comfortable having as their neighbor.

Table 5: Respondent preference for race of neighbors [Q3b]

White Person/Family	7.1
Black Person/Family	6.2
Hispanic Person/Family	6.2
Asian Person/Family	5.0
Equally Comfortable/Doesn't Matter	75.6



In terms of religion, 57.3 percent of respondents reported that the religion of their neighbor(s) does not matter. 18.3% less than when the question asked about the race of their neighbor. Interestingly, 8.9% of respondents reported that they would be *most* comfortable with a Muslim person/family as a neighbor, as compared to a Christian person/family (12.5%) or a Jewish person/family (11.9%). More respondents report being most comfortable with a Muslim as a neighbor than a white person.

Table 6: Respondent preference for religion of neighbors [Q3c]

Christian Person/Family	12.5
Jewish Person/Family	11.9
Muslim Person/Family	8.9
Hindu Person/Family	9.3
Equally Comfortable/Doesn't Matter	57.3

Respondents were also asked to rate their perceptions of race and religious relations in their respective areas. Interestingly, respondents were least likely to report (8.6%) that relations between Christians and Muslims in their area were “excellent” and were most likely to report (18.9) that relations between the Christians and Muslims in their area were “poor.” Respondents were most likely to report that relations in their area between Christians and Jews were “excellent” (21.3%) and least likely to report that relations in their area between Christians and Jews were “poor” (2.9%). In terms of race, more than two-thirds of respondents report that relations between whites and blacks in their area were at least “good.”

Table 7: Rating of religious/race relations in respondent's area [Q6a to Q6c]

	Christians and Muslims [Q6a]	Christians and Jews [Q6b]	Whites and Blacks [Q6c]
Excellent	8.6	21.3	16.8
Good	38.0	54.7	52.7
Fair	34.5	21.1	24.1
Poor	18.9	2.9	6.4



In addition, when respondents' rating of relations between Christians and Muslims [Table 8], and then Christians and Jews [Table 9], is crosstabulated with a respondent's demographic characteristics, we find some 15.4 of 18-24 year olds said relations between Christians and Muslims were "excellent," compared to only 7.1% of this age group in relation to Christians and Jews. Furthermore, in terms of race, 24.2% of white respondents said relations between Christians and Jews were excellent, compared to only 8.1% in reference to relations between Christians and Muslims. In short, there are evident disparities in relations between religions.



Table 8: Rating of relations between Christians and Muslims [Q6a] in respondent's area

	Excellent	Good	Fair	Poor
Age (P=.069)				
18-24	15.4	23.1	53.8	7.7
25-34	6.5	29.0	54.8	9.7
35-44	6.8	44.1	22.0	27.1
45-54	8.7	38.0	37.0	16.3
55-64	1.4	41.4	34.3	22.9
65 or older	13.1	37.4	30.3	19.2
Education (P=.060)				
Grade school	0.0	42.9	57.1	0.0
High school	14.9	37.6	35.6	11.9
Currently in college	9.1	27.3	39.4	24.2
Associates degree	10.1	39.3	29.2	21.3
Bachelors degree	2.3	48.3	32.2	17.2
Masters degree	8.1	24.3	35.1	32.4
Post graduate degree	0.0	29.4	47.1	23.5
Income (P=.887)				
Less than \$20,000	12.7	33.8	35.2	18.3
\$20,000 to \$49,999	4.7	39.5	37.2	18.6
\$49,999 to \$74,999	10.9	39.1	34.4	15.6
\$75,000 to \$100,000	8.7	41.3	26.1	23.9
More than \$100,000	6.9	41.4	31.0	20.7
Length of time at address (P=.827)				
Less than 1 year	16.0	36.0	36.0	12.0
1-5 years	5.3	39.4	31.6	23.4
6-10 years	6.4	37.2	36.2	20.2
11-15 years	7.7	35.9	33.3	23.1
16-20 years	13.3	30.0	40.0	16.7
More than 20 years	11.2	41.6	33.7	13.5
Party affiliation (P=.232)				
Strong Democrat	5.6	36.1	41.7	16.7
Weak Democrat	8.0	36.0	28.0	28.8
Independent Democrat	8.1	37.8	29.7	24.3
Independent	8.7	34.8	33.3	23.2
Independent Republican	16.7	33.3	33.3	16.7
Weak Republican	4.3	56.5	34.8	4.3
Strong Republican	7.5	34.3	41.8	16.4
Other or Third Party	8.7	69.6	13.0	8.7
Race/ethnicity (P=.744)				
White	8.1	38.2	35.4	18.3
Black or African-American	10.4	41.6	33.8	14.3
Hispanic	0.0	38.5	38.5	23.1
Asian	0.0	100.0	0.0	0.0
Other	13.6	22.7	31.8	31.8
Gender (P=.409)				
Male	6.8	34.9	36.3	21.9
Female	9.8	40.0	33.3	16.9



Table 9: Rating of relations between Christians and Jews [Q6b] in respondent's area

	Excellent	Good	Fair	Poor
Age (P=.000)				
18-24	7.1%	42.9%	50.0%	.0%
25-34	12.9%	45.2%	38.7%	3.2%
35-44	13.1%	52.5%	27.9%	6.6%
45-54	17.0%	57.4%	24.5%	1.1%
55-64	15.2%	63.3%	17.7%	3.8%
65 or older	34.1%	51.9%	11.6%	2.3%
Education (P=.062)				
Grade school	0.0%	62.5%	25.0%	12.5%
High school	22.3%	51.2%	24.8%	1.7%
Currently in college	17.6%	35.3%	41.2%	5.9%
Associates degree	20.0%	62.1%	15.8%	2.1%
Bachelors degree	22.2%	60.6%	14.1%	3.0%
Masters degree	25.0%	45.0%	27.5%	2.5%
Post graduate degree	21.1%	63.2%	10.5%	5.3%
Income (P=.017)				
Less than \$20,000	21.1%	42.1%	31.6%	5.3%
\$20,000 to \$49,999	13.5%	56.3%	26.0%	4.2%
\$49,999 to \$74,999	14.9%	64.9%	18.9%	1.4%
\$75,000 to \$100,000	35.6%	46.7%	15.6%	2.2%
More than \$100,000	28.1%	53.1%	17.2%	1.6%
Length of time at address (P=.016)				
Less than 1 year	23.1%	61.5%	15.4%	0.0%
1-5 years	9.0%	58.0%	27.0%	6.0%
6-10 years	26.5%	52.0%	17.6%	3.9%
11-15 years	20.9%	46.5%	32.6%	.0%
16-20 years	33.3%	47.2%	19.4%	.0%
More than 20 years	23.6%	58.2%	16.4%	1.8%
Party affiliation (P=.000)				
Strong Democrat	15.9%	54.9%	24.4%	4.9%
Weak Democrat	3.3%	50.0%	46.7%	0.0%
Independent Democrat	11.1%	63.9%	25.0%	0.0%
Independent	17.9%	59.0%	16.7%	6.4%
Independent Republican	31.0%	54.8%	14.3%	.0%
Weak Republican	25.0%	70.8%	4.2%	.0%
Strong Republican	36.1%	43.4%	20.5%	.0%
Other or Third Party	18.2%	59.1%	18.2%	4.5%
Race/ethnicity (P=.000)				
White	24.2%	57.1%	17.6%	1.0%
Black or African-American	12.3%	51.9%	33.3%	2.5%
Hispanic	21.4%	42.9%	35.7%	0.0%
Asian	0.0%	100.00%	0.0%	0.0%
Other	20.0%	45.0%	10.0%	25.0%
Gender (P=.372)				
Male	19.6%	54.4%	22.2%	3.8%
Female	22.4%	54.8%	20.5%	2.3%



Respondents were also asked whether they support or oppose the opening of Jacksonville City Council sessions with a prayer. For this portion of the survey, we employed a three-way split-ballot design, meaning that there were three iterations of the question; each iteration was phrased slightly differently. Respondents were randomly asked *one* of the three possible iterations (see Appendix A).

Some three quarters of respondents support the Jacksonville City Council opening their sessions with a religious observance in the form of a prayer. There are no noticeable disparities among the three iterations of the question; that is, whether the question as worded in terms of “a Christian prayer,” simply “a prayer,” or “an interfaith prayer,” there was no noticeable impact on how respondents answered.

Table 10: Support for prayer said at opening of Jacksonville City Council sessions [Q8a to Q8c]

	“Christian Prayer” [Q8a]	“Prayer” [Q8b]	“Interfaith Prayer” [Q8c]
Strongly Support	52.5	53.3	51.7
Somewhat Support	20.1	24.6	25.2
Somewhat Oppose	7.3	6.0	7.5
Strongly Oppose	13.4	9.6	6.8
It Depends	1.7	0.0	2.7
Neither Support nor Oppose	5.0	6.6	6.1



Respondents were also asked whom they would most support for local office (such as mayor) in an election based on the hypothetical candidate’s religion, gender, and race/ethnicity.

In terms of a candidate’s religion, a plurality of respondents (46.8%) volunteered that a candidate’s religion does not matter when considering for whom to vote. However, 40.5% reported that they would most support a Christian candidate.

Table 11: Respondent preference for political candidate based on candidate’s religion [Q14a]

Christian Person	40.5
Jewish Person	1.3
Hindu Person	0.2
Muslim Person	0.2
It Depends	11.0
It Doesn’t Matter	46.8

As regards the gender of a candidate, a majority of respondents reported that a candidate’s gender either doesn’t matter or that “it depends.” However, 17.4% of respondents did report that they would sooner support a male candidate than a female candidate (9.3%).

Table 12: Respondent preference for political candidate based on candidate’s gender [Q14b]

Man	17.4
Woman	9.3
It Depends	15.0
It Doesn’t Matter	58.3



Similarly, when respondents were asked about a candidate's race a majority volunteered that the race of a candidate does not matter (65.8%), while 17.4% volunteered that "it depends." However, 10.1% of respondents indicated that they would most support a white candidate over a candidate of any other race. In terms of preferences and elections, the religion of a candidate matters more to residents of Jacksonville than a candidate's race or gender.

Table 13: Respondent preference for political candidate based on candidate's race/ethnicity [Q14c]

White Person	10.1
Black Person	4.1
Hispanic Person	0.4
Asian Person	2.2
It Depends	17.4
It Doesn't Matter	65.8

Interestingly, 39.5% of respondents who report that "it does not matter" what a candidate's religion were self-reported Democrats, with 25.9% self-reporting affiliation with the Republican party. Of respondents who reported a preference for a Christian candidate, 46.9% were Republican and 35.8% were Democrat.

Turning to a respondent's preference for a political candidate based on a candidate's race, some 70.6% of respondents who have a preference for a black person are Democrat, and 61.4% of respondents who have a preference for a white person are Republican.

In terms of a respondent's preference for a political candidate based on a candidate's gender, 54.5% of those respondents who have a preference for a male candidate are Republican. Preference for a female candidate is greatest among Democrats. Of respondents who have a preference for a political candidate based on a candidate's gender, some 48.8% of those who have a preference for a female candidate are Democrats.



Table 14: Respondent Party Affiliation and Preference for Political Candidate Based on Candidate’s religion/race/gender

	Democrat	Republican	Independent	Third Party/Other
Religion (P=,001)				
A Christian Person	35.8%	46.9%	14.0%	3.4%
A Jewish Person	33.3%	66.7%	.0%	.0%
A Hindu Person	0.0%	0.0%	100.0%	.0%
It Depends	30.6%	40.8%	22.4%	6.1%
It Does Not Matter	39.5%	25.9%	24.9%	9.8%
Race (P=,07)				
A White Person	25.0%	61.4%	11.4%	2.3%
A Black Person	70.6%	11.8%	17.6%	0.0%
A Hispanic Person	50.0%	50.0%	0.0%	0.0%
An Asian Person	44.4%	22.2%	22.2%	11.1%
It Depends	40.5%	40.5%	13.9%	5.1%
It Does Not Matter	36.7%	36.7%	23.5%	8.0%
Gender (P=,000)				
A Man	33.8%	54.5%	11.7%	0.0%
A Woman	48.8%	24.4%	24.4%	2.4%
It Depends	41.4%	41.4%	11.4%	5.7%
It Does Not Matter	35.9%	30.5%	24.3%	9.3%



When asked about if they voted in the most recent election (which, at the time this survey was fielded, was the 2008 general election), results were fairly evenly distributed among Democrats and Republicans. Interestingly, only 4.4% of respondents report not having voted in the 2008 election.

Table 15: How respondent voted in most recent (2008) election [Q13]

Straight Democratic	16.2
Mostly Democratic	14.7
A Few More Democrats	5.9
About Equally for Both Parties	17.3
A Few More Republicans	5.9
Mostly Republican	18.7
Straight Republican	13.7
Other (Third Party)	3.2
Did Not Vote	4.4



V. Civil Liberties & Justice

A majority of respondents reported that the burning of the U.S. flag, the Bible, the Torah, and the Qur'an should be illegal. However, it is interesting to note that support for making the burning of these articles illegal declines appreciably as the questions progressed from Q4a to Q4d, with more than three-quarters (75.5%) stating that burning the flag should be illegal and only three out of five respondents (60.4%) reporting that burning the Qur'an should be illegal.

Table 16: Should the burning of symbolic/religious articles be illegal [Q4a to Q4d]

	U.S. Flag [Q4a]	Bible [Q4b]	Torah [Q4c]	Qur'an [Q4d]
Yes	75.5	65.5	61.1	60.4
No	24.5	34.5	38.9	39.6

When asked whether certain individuals, when accused of a crime, are usually guilty or not guilty, responses varied. For questions 5a and 5b, we employed a two-way split-ballot, meaning that 50% of respondents randomly received Q5a and the other 50% of respondents randomly received Q5b. All respondents received Q5c and Q5d.

Interestingly, the least likely group to be considered “usually guilty” of a crime if accused were Muslim-Americans (40.3%). Conversely, the most likely group to be considered “usually guilty” were blacks (58.3%).

Table 17: Perceptions of guilt of individuals of various races/religious affiliations [Q5a to Q5d]

	Muslim-American [Q5a]	Christian Person [Q5b]	Black Person [Q5c]	White Person [Q5d]
Usually Guilty	40.3	56.2	58.3	52.4
Usually Not Guilty	59.7	43.8	41.7	47.6



When asked whether they considered the Confederate flag to be a symbol of pride or prejudice, interestingly, results were split. 37.8% reported that that they considered the flag to be a symbol of pride as compared to 42.3% who reported it being a sign of prejudice. 13.0% of respondents volunteered that the flag was *neither* a symbol of pride nor prejudice, and 6.0% reported it being *both* a symbol of pride *and* prejudice.

Table 18: Confederate flag as sign of pride or prejudice [Q7]

Pride	37.8
Prejudice	42.3
Neither	13.0
Both	6.9



VI. Perceptions of Terrorism & 9/11

This survey also sought to gauge individuals’ overall perceptions of terrorism as they relate to attitudes about religion. Interestingly, while a majority of respondents reported that the killing of abortion doctors and the pipe bombing of a local Jacksonville mosque were both, indeed, acts of terrorism, 20% more respondents considered the pipe bombing an act of terrorism than the killing of abortion doctors.

Table 19: Perceptions as to whether certain events are acts of terrorism [Q9a and Q9b]

	Killing of Abortion Doctors [Q9a]	Pipe Bombing of Local Mosque [Q9b]
Yes	59.0	79.0
No	38.2	17.2
It Depends	2.7	3.8

As a follow-up to questions 9a and 9b, respondents were then asked whether they generally approve or disapprove of the use of violence by a group to achieve political aims. 91.5% of respondents stated that they “strongly disapprove.”

Table 20: Use of violence to achieve political aims [Q11]

Strongly Approve	1.0
Somewhat Approve	5.8
Somewhat Disapprove	0.0
Strongly Disapprove	91.5
It Depends	1.4
Neither Approve/Disapprove	0.2



This survey also sought to determine how many local residents could accurately recall President Barack Obama’s religion. Less than half of respondents (48.8%) reported correctly that Barack Obama is an avowed Christian, with 9.8% incorrectly identified him as a Muslim, and more than one-third (37.9%) reporting not knowing the President’s religious preference.

Table 21: Barack Obama’s religion [Q10]

Christian	48.8
Muslim	9.8
Other	3.4
Do Not Know	37.9

Respondents were also asked whether they support or oppose the construction of a community center near Ground Zero in New York City. For this portion of the survey, we employed a four-way split-ballot design, meaning that there were four iterations of the question; each iteration was phrased slightly differently. Respondents were randomly asked *one* of the four possible iterations (see Appendix A).

There is no significant disparity among iterations. Thus, phrasing the question in terms of the construction of “an Islamic community center,” “a mosque,” “a place of worship,” or “an interfaith community center” had no appreciable impact on an individual’s reported level of support or opposition to the proposition. Across all conditions, there is greater opposition to the construction near Ground Zero than support.

Table 22: Support/oppose construction of community center near Ground Zero in New York City [Q12a to Q12d]

	“Islamic Community Center” [Q12a]	“Mosque” [Q12b]	“Place of Worship” [Q12c]	“Interfaith Community Center” [Q12d]
Strongly Support	15.0	17.9	16.8	14.6
Somewhat Support	14.2	18.8	14.9	20.8
Somewhat Oppose	15.0	12.5	18.8	10.8
Strongly Oppose	48.3	42.0	40.6	44.6
Neither Support/Oppose	7.5	8.9	8.9	9.2



VII. Religious Preference

When asked about their religious preference/affiliation, nearly one-third (31.8%) identified as Protestant (a plurality of those identifying as Baptist). While a plurality of respondents (34.5%) identified as “other,” the vast majority of these simply identified as being “Christian.”

Table 23: Respondent religious preference [Q15a]

Protestant	31.8
Catholic	21.3
Orthodox Christian	7.0
Jewish	1.0
Muslim	0.0
Hindu	0.0
Buddhist	0.4
Atheist	1.4
Agnostic	2.5
Other	34.5

Table 24: Respondent denomination (if “Protestant” in Q15a) [Q15b]

Non-Denominational	18.3
Inter-Denominational	0.7
Episcopalian/Anglican	7.2
Baptist (Southern)	24.2
Baptist (Other)	23.5
Methodist	12.4
Lutheran	0.7
Presbyterian	8.5
Other	4.6



Respondents who chose to self-identify as a practitioner of a given religion were also asked whether their current religion has always been their religion; in other words, had they undergone a religious conversion at some point during their life. Approximately one-quarter of respondents (25.2%) report having changed religions at some point.

Table 25: Current religion always been respondent’s religion [Q16a]

Yes	74.8
No	25.2

45.1% of those who reported having changed religions at some point in their life report having converted from Protestantism. Nearly equal percentages report having converted from Catholicism (24.6%) or some other religion (25.4%). However, there appears to be no appreciable difference among responses when asked at what age the respondent converted.

Table 26: Previous religion (if “No” in Q16a) [Q16b]

Protestant	45.1
Catholic	24.6
Orthodox Christian	0.8
Jewish	0.8
Muslim	0.0
Hindu	0.8
Buddhist	0.0
Atheist	1.6
Agnostic	0.8
Other	25.4



The vast majority of respondents report that religion is at least somewhat important in their lives, with more than two-thirds of respondents (67.6%) reporting that religion is “very important” in their lives. Only about 10% of respondents reported that religion was either “not very important” or “not at all important.”

Table 27: Importance of religion in life [Q17a]

Very Important	67.6
Somewhat Important	21.8
Not Very Important	6.0
Not at All Important	4.6

All respondents were also asked whether they were a member of a place of worship. Again, more than two-thirds of respondents (66.8%) identified as being a member of a place of worship.

Table 28: Member of place of worship [Q17b]

Yes	66.8
No	33.2

Of those who identified being a member of a place of worship, just over one third of respondents (34.4%) report attending services once a week. However, nearly as many respondents (29.3%) report attending services *more* than once per week.

Table 29: Frequency of attending services at place of worship [Q17c]

More Than Once a Week	29.3
Once a Week	34.4
Once or Twice a Month	23.4
A Few Times per Year	9.0
Once a year	1.2
Never	2.7



Finally, respondents were asked how many of their close friends share their religious preference. A plurality of respondents (39.5%) report that “most of them” share their religious preference, with 33.3% reporting “some of them,” and 12.0% reporting “all of them.” Only 5.3% report that none of their close friends share their religious preference.

Table 30: Number of friends who share respondent’s religious preference [Q17d]

All of Them	12.0
Most of Them	39.5
Some of Them	33.3
Hardly Any of Them	9.9
None of Them	5.3



VII. Demographics

Table 31: Age [D1]

18-24	3.1
25-34	7.7
35-44	15.3
45-54	22.8
55-64	19.1
65 or older	32.0

Table 32: Education [D2]

Grade school	2.2
High school	30.5
Currently in college	7.8
Associates degree	21.9
Bachelors degree	22.7
Masters degree	9.8
Postgraduate degree	5.2

Table 33: Total Income in 2009 [D3]

Less than \$20,000	22.0
\$20,000 to \$49,999	28.4
\$50,000 to \$74,999	20.6
\$75,000 to \$100,000	12.6
More than \$100,000	16.4

Table 34: Race/Ethnic Background [D4]

White	69.4
Black	20.6
Hispanic	3.5
Asian	0.6
Other	5.9

Table 35: Political Ideology [D5]

Strong Democrat	21.2
Weak Democrat	7.6
Independent Democrat	8.8
Independent	20.4
Independent Republican	10.1
Weak Republican	5.9
Strong Republican	19.5
Other/Third Party	6.5

Table 36: Citizenship Status [D6a]

U.S. Citizen	97.6
Permanent Resident	2.2
Non-Resident Alien	0.2
Other	0.0

Table 37: Emigrated to U.S. [D6b]

Yes	5.2
No	94.8

Table 38: Employment Status [D7]

Employed Full-Time	38.3
Employed Part-Time	5.6
Self-Employed Full-Time	3.6
Self-Employed Part-Time	1.2
Retired	34.3
Unemployed (Terminated/Laid Off)	5.0
Unemployed (Resigned)	3.0
Unemployed (Disabled)	3.0
Student	2.4
Other	3.6

Table 39: Marital Status [D8]

Married	31.1
Divorced	9.8
Separated	2.0
Widowed	12.8
Single/Never Been Married	14.0
Other	0.4

Table 40: Length of Time at Current Address [D9]

Less Than 1 Year	6.4
1 to 5 Years	23.1
6 to 10 Years	24.1
11 to 15 Years	11.1
16 to 20 Years	8.3
More than 20 Years	27.0

Table 41: How Many Adults Over 18 Living in Household [D10]

1	22.1
2	56.6
3	16.2
4	4.0
5	0.8
6	0.2

Table 42: How Many Children Under 18 Living in Household [D11]

0	69.9
1	13.3
2	12.1
3	3.2
4	1.4
5	0.2
6	0.2

Table 43: Sexual Orientation? [D12]

Heterosexual	98.5
Bisexual	0.2
Gay	0.8
Lesbian	0.4
Transgender	0.0

Table 44: Respondent Gender [QGend]

Male	36.5
Female	63.5

IX. Survey Methodology

The Jacksonville Human Rights Commission Religious Tolerance Survey received survey responses from 504 Jacksonville residents.

The survey was conducted by the Public Opinion Research Laboratory at the University of North Florida. The interviews were completed in English from October 20 through October 27, 2010. The margin of sampling error for the entire sample is approximately 4.5%. Margin of error is higher for crosstabulations.

Sample Design

The telephone samples were provided by Genesys Sampling Systems at Marketing Systems Group. The sample was drawn using standard list-assisted random digit dialing (RDD) methodology.

Procedure

Interviews were conducted from October 20 through October 27, 2010. As many as 6 attempts were made to contact every sampled telephone number.

Analysis

Responses “Do not know” and “Refused” were removed for analytical purposes in most questions, except when stated otherwise. Due to rounding, some percentages may vary.

Small scale changes in responses can be seen between groups when examining various survey responses. By contrast, statistical significance between groups is achieved when there is a strong likelihood (at least 95%), that the variation between groups was caused by there being a difference in the actual responses between groups, rather than the variation being caused by chance. When this relationship exists, the “P value” will be less than or equal to .05, indicating that there is a 5% chance or less that differences between groups was caused by chance. For example, a “P value” of .003 would indicate that there is less than a 0.3% probability that the difference between groups was caused simply by chance.

Sample Disposition

The table below illustrates the disposition coding for all sampled telephone numbers dialed in the Duval County, Florida for this survey.

Sample Disposition

Total Numbers Dialed	15,992
Business	432
Computer/Fax	723
Cell Phone	25
Other Non-Working	2,764
Working Numbers	12,048
Working Rate (%)	75.3%
No Answer	3,039
Busy	702
Answering Machine	4,737
Callbacks	1,901
Other Non-Contacts	635
Contacted Numbers	1,034
Contact Rate (%)	8.6%
Refusals	479
Cooperating Numbers	555
Cooperation Rate (%)	53.7%
No Adult in Household	0
Language Barrier	30
Ineligible by Screener Question	0
Eligible Numbers	525
Eligibility Rate (%)	94.6%
Interrupted	21
Completes	504
Completion Rate (%)	96.0%

Jacksonville Human Rights Commission Religious Tolerance Survey 2010

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Appendix A: Survey Instrument

JACKSONVILLE HUMAN RIGHTS COMMISSION RELIGIOUS TOLERANCE SURVEY 2010

SURVEY INSTRUMENT

INTRODUCTION:

Hello, my name is _____. This is not a sales or fundraising call. I'm a student calling from the Public Opinion Research Laboratory at the University of North Florida. We're calling people in Jacksonville to ask them some questions concerning attitudes toward their community, the workplace, and public accommodations. May I please speak to the person in your home who is 18 years of age or older and has the next birthday for a few minutes?

INFORMED CONSENT:

Thank you for your time. As I said, this research study is being conducted by the Public Opinion Research Laboratory at the University of North Florida. It should take about 10 minutes to complete. Your participation is voluntary, and you may terminate the call at any time. There are no foreseeable risks to your participation in this survey, nor are there any direct benefits or compensation for participating. If there are any questions you do not wish to answer, please let me know, and we will move on to the next one. Your identity is unknown, and all of your responses will remain confidential. So, if I have your permission, we can begin.

QUESTIONS:

First, I'm going to read a list of names of famous people. For each one, please tell me whether you have a very positive, somewhat positive, somewhat negative, or very negative opinion of each one. The first one is:

Q1a) Tom Cruise, the actor:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1b) Steven Spielberg, the director:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1c) Barack Obama, the President of the United States:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1d) Mel Gibson, the actor:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1e) Mohammed Ali, the boxer:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1f) Barbra Streisand, the singer and actress:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1g) Dr. Sanjay Gupta [SAWN-JAY GOOP-TA], the CNN Medical Correspondent:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q1h) Bill McCollum, the current Florida Attorney General:

1. Very positive
2. Somewhat positive
3. Somewhat negative
4. Very negative
5. Not familiar with this person [DO NOT READ]
8888. Don't know/unsure [DO NOT READ]

9999. Refused [DO NOT READ]

Now I'd like to ask you some questions about the workplace.

[RANDOMIZE Q2a-Q2d ONLY]

Q2a) Agree or Disagree—People should receive equal treatment in the workplace, whatever their race?

[PROBE: AGREE—STRONGLY/SOMEWHAT? DISAGREE—STRONGLY/SOMEWHAT?]

- 1.Strongly agree
- 2.Somewhat agree
- 3.Somewhat disagree
- 4.Strongly disagree
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q2b) Agree or Disagree—People should receive equal treatment in the workplace, whatever their age?

[PROBE: AGREE—STRONGLY/SOMEWHAT? DISAGREE—STRONGLY/SOMEWHAT?]

- 1.Strongly agree
- 2.Somewhat agree
- 3.Somewhat disagree
- 4.Strongly disagree
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q2c) Agree or Disagree—People should receive equal treatment in the workplace, whatever their sexual orientation?

[PROBE: AGREE—STRONGLY/SOMEWHAT? DISAGREE—STRONGLY/SOMEWHAT?]

- 1.Strongly agree
- 2.Somewhat agree
- 3.Somewhat disagree
- 4.Strongly disagree
- 8888. Don't know [DO NOT READ]

9999. Refused [DO NOT READ]

Q2d) Agree or Disagree—People should receive equal treatment in the workplace, whatever their religion?

[PROBE: AGREE—STRONGLY/SOMEWHAT? DISAGREE—STRONGLY/SOMEWHAT?]

- 1.Strongly agree
 - 2.Somewhat agree
 - 3.Somewhat disagree
 - 4.Strongly disagree
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

[FOUR-WAY SPLIT BALLOT Q2e, Q2f, Q2g, Q2h]

Q2e) In your opinion, should an employer be required to provide paid time off to allow a person of faith to participate in religious observance?

- 1.Yes
 - 2.No
 - 3.Maybe [DO NOT READ]
 - 4.It depends on the religion [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q2f) In your opinion, should an employer be required to provide unpaid time off to allow a person of faith to participate in religious observance?

- 1.Yes
 - 2.No
 - 3.Maybe [DO NOT READ]
 - 4.It depends on the religion [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q2g) In your opinion, should an employer be required to provide time off to allow a person of faith to participate in religious observance?

- 1.Yes
- 2.No
- 3.Maybe [DO NOT READ]
- 4.It depends on the religion [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q2h) In your opinion, should an employer require a person of faith to use his/her vacation time to participate in religious observance?

- 1.Yes
- 2.No
- 3.Maybe [DO NOT READ]
- 4.It depends on the religion [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q3a) Turning to your community, of your close friends, how many would you say live in your neighborhood?

- 1.None
- 2.1 to 2
- 3.3 to 4
- 4.5 to 10
- 5.More than 10
- 8888.Don't know [DO NOT READ]
- 9999.Refused [DO NOT READ]

Q3b) Thinking of your neighborhood, of the following, with whom would you feel *most* comfortable having as your neighbor? [RANDOMIZE RESPONSES 1-4]

- 1.A white person/family
- 2.A black person/family
- 3.A hispanic person/family
- 4.An Asian person/family
- 5.Equally comfortable/It doesn't matter [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q3c) Again, thinking of your neighborhood, of the following, with whom would you feel *most* comfortable having as your neighbor?

- 1.A Christian person/family
- 2.A Jewish person/family
- 3.A Muslim person/family
- 4.A Hindu person/family
- 5.Equally comfortable/It doesn't matter [DO NOT READ]
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q4a) In your opinion, should burning the US flag be illegal?

- 1.Yes
- 2.No
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q4b) In your opinion, should burning the Bible be illegal?

- 1.Yes
- 2.No
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q4c) In your opinion, should burning the Torah be illegal?

- 1.Yes
- 2.No
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q4d) In your opinion, should burning the Qur'an/Koran be illegal?

- 1.Yes
- 2.No
- 8888. Don't know [DO NOT READ]

9999. Refused [DO NOT READ]

[50/50 SPLIT BALLOT Q5a AND Q5b]

Q5a) In your opinion, if a Muslim-American is accused of a crime, are they usually guilty or not guilty of the charges?

- 1. Usually guilty
- 2. Usually not guilty
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q5b) In your opinion, if a Christian person is accused of a crime, are they usually guilty or not guilty of the charges?

- 1. Usually guilty
- 2. Usually not guilty
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q5c) [ASK ALL] In your opinion, if a black person is accused of a crime, are they usually guilty or not guilty of the charges?

- 1. Usually guilty
- 2. Usually not guilty
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q5d) In your opinion, if a white person is accused of a crime, are they usually guilty or not guilty of the charges?

- 1. Usually guilty
- 2. Usually not guilty
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q6a) Overall, how would you rate relations between Christians and Muslims in your area? Would you say they are:

- 1.Excellent
- 2.Good
- 3.Fair
- 4.Poor
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q6b) Overall, how would you rate relations between Christians and Jews in your area? Would you say they are:

- 1.Excellent
- 2.Good
- 3.Fair
- 4.Poor
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q6c) Overall, how would you rate relations between whites and blacks in your area? Would you say they are:

- 1.Excellent
- 2.Good
- 3.Fair
- 4.Poor
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

Q7) Do you consider the Confederate flag to be a symbol of pride or prejudice?

- 1.Pride
- 2.Prejudice
- 3.Neither [DO NOT READ]
- 4.Both [DO NOT READ]
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

[THREE-WAY SPLIT BALLOT Q8a-Q8c]

Q8a) Do you support or oppose the Jacksonville City Council opening each council session with a Christian prayer?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE?]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.It depends [DO NOT READ]
- 6.Neither support nor oppose [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q8b) Do you support or oppose the Jacksonville City Council opening each council session with a prayer?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE?]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.It depends [DO NOT READ]
- 6.Neither support nor oppose [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q8c) Do you support or oppose the Jacksonville City Council opening each council session with an interfaith prayer?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE?]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.It depends [DO NOT READ]
- 6.Neither support nor oppose [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q9a) [ASK ALL] In your opinion, is the killing of abortion doctors an act of terrorism?

1. Yes
2. No
3. It depends [DO NOT READ]

8888.) Don't know [DO NOT READ]
9999.) Refused [DO NOT READ]

Q9b) In your opinion, was the pipe bombing of a local Jacksonville mosque in May of this year an act of terrorism?

1. Yes
2. No
3. It depends [DO NOT READ]

8888.) Don't know [DO NOT READ]
9999.) Refused [DO NOT READ]

Q10) Do you happen to know what is Barack Obama's religion?
[DO NOT READ LIST]

- 1.Christian
 - 2.Jewish
 - 3.Muslim [ISLAM]
 - 4.Hindu
 - 5.Baha'i
 - 6.Other [SPECIFY]
8888. Don't know
9999. Refused

Q11) Do you generally approve or disapprove of the use of violence by a group to achieve political aims?

[PROBE: STRONGLY/SOMEWHAT APPROVE/DISAPPROVE?]

- 1.Strongly approve
- 2.Somewhat approve
- 3.Somewhat disapprove
- 4.Strongly disapprove
- 5.It depends [DO NOT READ]
- 6.Neither approve nor disapprove [DO NOT READ]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

[FOUR-WAY SPLIT BALLOT Q12a, Q12b, Q12c, Q12d]

Q12a) Do you support or oppose the construction of an Islamic Community Center near Ground Zero in New York City?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.Neither [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q12b) Do you support or oppose the construction of a Mosque near Ground Zero in New York City?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.Neither [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q12c) Do you support or oppose the construction of a place of worship near Ground Zero in New York City?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.Neither [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q12d) Do you support or oppose the construction of an interfaith community center near Ground Zero in New York City?

[PROBE: STRONGLY/SOMEWHAT SUPPORT/OPPOSE]

- 1.Strongly support
- 2.Somewhat support
- 3.Somewhat oppose
- 4.Strongly oppose
- 5.Neither [DO NOT READ]
8888. Don't know/Unsure [DO NOT READ]
9999. Refused [DO NOT READ]

Q13) In the most recent general election, which answer best describes how your voted for national, state, and local offices (such as president, senator, governor, and mayor)?

- 1.Straight Democratic
- 2.Mostly Democratic
- 3.A few more Democrats than Republicans
- 4.About equally for both parties
- 5.A few more Republicans than Democrats
- 6.Mostly Republican
- 7.Straight Republican
- 8.Other [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q14a) Speaking of elections, which of the following candidates would you most support for local office, such as mayor?

- 1.A Christian person
- 2.A Jewish person
- 3.A Hindu person
- 4.A Muslim person
- 5.It depends [DO NOT READ]
- 6.It doesn't matter [DO NOT READ]
- 8888.Don't know/Unsure [DO NOT READ]
- 9999.Refused [DO NOT READ]

Q14b) Again, which of the following candidates would you most support for local office, such as mayor?

- 1.A man
- 2.A woman
- 3.It depends [DO NOT READ]
- 4.It doesn't matter [DO NOT READ]
- 8888.Don't know/Unsure [DO NOT READ]
- 9999.Refused [DO NOT READ]

Q14c) Again, which of the following candidates would you most support for local office, such as mayor?

- 1.A white person
- 2.A black person
- 3.A hispanic person
- 4.An asian person
- 5.It depends [DO NOT READ]
- 6.It doesn't matter [DO NOT READ]
- 8888.Don't know/Unsure [DO NOT READ]
- 9999.Refused [DO NOT READ]

Now I'd like to ask you some questions about your religion.

Q15a) What is your religious preference?
[DO NOT READ LIST]

1. Protestant [GO TO Q15b]
2. Catholic [GO TO Q16]
3. Orthodox Christian [GO TO Q16]
4. Jewish [GO TO Q16]
5. Muslim [GO TO Q16]
6. Hindu [GO TO Q16]
7. Buddhist [GO TO Q16]
8. Atheist [GO TO Q16]
9. Agnostic [GO TO Q16]
10. Other [SPECIFY] [GO TO Q16]
8888. Don't know [GO TO Q16]
9999. Refused [GO TO Q16]

Q15b) [ASK ONLY IF 1 IN Q15a] What denomination is that, if any?
[DO NOT READ LIST]

1. Non-denominational
2. Inter-denominational
3. Episcopalian/Anglican
4. Baptist (Southern)
5. Baptist (all other)
6. Methodist
7. Lutheran
8. Presbyterian
8. Other [SPECIFY]
8888. Don't know
9999. Refused

Q16a) [ASK ALL] Has your current religion always been your religion?

1. Yes [GO TO Q17]
2. No [GO TO Q16b]
8888. Don't know [DO NOT READ] [GO TO Q17]
9999. Refused [DO NOT READ] [GO TO Q17]

Q16b) [IF 2 IN Q16a] What were you before? [DO NOT READ LIST]

1. Protestant [GO TO Q16c]
2. Catholic [GO TO Q16d]
3. Orthodox Christian [GO TO Q16d]
4. Jewish [GO TO Q16d]
5. Muslim [GO TO Q16d]
6. Hindu [GO TO Q16d]
7. Buddhist [GO TO Q16d]
8. Atheist [GO TO Q16d]
9. Agnostic [GO TO Q16d]
10. Other [SPECIFY] [GO TO Q16d]
9999. Refused [GO TO Q16d]

Q16c) [IF 1 IN Q16b] What denomination is that, if any? [DO NOT READ LIST]

1. Non-denominational
2. Inter-denominational
3. Episcopalian/Anglican
4. Baptist (Southern)
5. Baptist (all other)
6. Methodist
7. Lutheran
8. Presbyterian
8. Other [SPECIFY]
8888. Don't know
9999. Refused

Q16d) How old were you when you changed religions?

- [SCALE RECORD NUMBER]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q17a) [ASK ALL] How important is religion in your life?

1. Very important
2. Somewhat important
3. Not too important
4. Not at all important
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q17b) Are you a member of a place of worship?

1. Yes [GO TO Q17c]
2. No [GO TO Q17d]
8888. Don't know [DO NOT READ] [GO TO Q17d]
9999. Refused [DO NOT READ] [GO TO Q17d]

Q17c) [IF 1 IN Q17b] On average, how often do you attend services at your place of worship?

1. More than once a week
2. Once a week
3. Once or twice a month
4. A few times per year
5. Once a year
6. Never
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

Q17d) [ASK ALL] Thinking of your close friends, how many of them share your religious preference?

1. All of them
2. Most of them
3. Some of them
4. Hardly any of them
5. None of them
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

DEMOGRAPHICS:

These last few questions are for demographic purposes only, so we can compare your responses to others in the survey.

D1) What is your age?

- [SCALE RECORD NUMBER]
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

D2) What is the highest grade in school or year of college you have COMPLETED?

- 1. Grade school
- 2. High school graduate / G.E.D.
- 3. Currently in college (two- or four-year program)
- 4. Associates degree (A.A., A.S.)
- 5. Bachelors degree (B.A., B.S.)
- 6. Masters degree (M.A., M.S., M.B.A.)
- 7. Postgraduate degree (Ph.D., M.D., J.D.)
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

D3) What was your total income in 2009? Was it:

- 1. Less than \$20,000
- 2. \$20,000 to \$49,999
- 3. \$50,000 to \$74,999
- 4. \$75,000 to \$100,000
- 5. More than \$100,000
- 8888. Don't know [DO NOT READ]
- 9999. Refused [DO NOT READ]

D4) What is your racial or ethnic background? Is it:

1. White
2. Black or African-American
3. Hispanic
4. Asian
5. Other [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D5) Do you think of yourself as a Democrat, a Republican, an Independent, or something else?

[PROBE: DEMOCRAT—STRONG/WEAK? INDEPENDENT—LEAN REPUBLICAN, LEAN DEMOCRAT, OR PURELY INDEPENDENT? REPUBLICAN—STRONG/WEAK?]

- 1.Strong Democrat
- 2.Weak Democrat
- 3.Independent Democrat
- 4.Independent
- 5.Independent Republican
- 6.Weak Republican
- 7.Strong Republican
- 8.Other/Third Party [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D6a) What is your citizenship status?

1. U.S. Citizen
2. Permanent Resident [GREEN CARD]
3. Non-resident Alien [F1/J1]
4. Other [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D6b) Did you emigrate to the United States?

1. Yes [GO TO D7]
2. No [GO TO D6c]
8888. Don't know [DO NOT READ] [GO TO D7]
9999. Refused [DO NOT READ] [GO TO D7]

D6c) [IF 2 IN D6b] In what country were you born?

- [RECORD VERBATIM RESPONSE]
8888. Don't know [DO NOT READ]
 9999. Refused [DO NOT READ]

D6d) What would you say is the MAIN reason you came to the United States?
[RANDOMIZE ORDER OF RESPONSES 1-4 ... ALL OTHERS REMAIN IN ORDER
AT END OF LIST]

1. Educational opportunities
2. Economic opportunities
3. Conflict or persecution in your home country
4. For family reasons
5. Some other reason [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D6e) In what year did you come to live in the U.S.?

- [RECORD VERBATIM RESPONSE]
8888. Don't know [DO NOT READ]
 9999. Refused [DO NOT READ]

D7) What is your current employment status? [SELECT ALL THAT APPLY]

1. Employed full-time
2. Employed part-time
3. Self-employed full-time
4. Self-employed part-time
5. Retired
6. Unemployed – Terminated/Laid-off
7. Unemployed – Resigned
8. Unemployed – Disabled
9. Student
10. Other [SPECIFY]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D8) What is your marital status?

1. Married
2. Divorced
3. Separated
4. Widowed
5. Never been married
6. Other [SPECIFIED]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D9) How long have you lived at your current address?

1. Less than a year
2. 1-5 years
3. 6-10 years
4. 11-15 years
5. 16-20 years
6. More than 20 years
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D10) How many adults over the age of 18 are living in your household?

[SCALE RECORD NUMBER]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D11) How many children under the age of 18 live in your household?

[SCALE RECORD NUMBER]
8888. Don't know [DO NOT READ]
9999. Refused [DO NOT READ]

D12) What is your sexual orientation? Are you:

- 1.)Heterosexual/Straight
 - 2.)Bisexual
 - 3.)Gay
 - 4.)Lesbian
 - 5.)Transgender
- 8888.) Don't know [DO NOT READ]
9999.) Refused [DO NOT READ]

D13) And finally, what is your zip code?

[RECORD VERBATIM RESPONSE]
8888.) Don't know [DO NOT READ]
9999.) Refused [DO NOT READ]

CLOSING:

Thank you for taking the time to complete this survey. As mentioned, this research study is being conducted by the Public Opinion Research Laboratory at the University of North Florida to learn about people's attitudes toward their community, the workplace, and public accommodations. If you have any questions regarding this survey or the rights of research subjects, please contact the Principal Investigator, Dr. Paul Harwood, Director of the Public Opinion Research Laboratory at (904) 620-2077, or Dr. Katherine Kasten, Chair of the Institutional Review Board at the University of North Florida at (904) 620-2498.

R_Gend) Gender of respondent

1. Male
2. Female