

# **An Exploration of Perceptions, Barriers, and Outreach Strategies for the 2020 U.S. Census within Southern CA Muslim American Communities**

Commissioned by the Council on American-Islamic Relations, Greater Los Angeles (CAIR-LA)

Prepared by:  
Rebecca Ratzkin, Interim Director of Special Service for Groups Research & Evaluation Team  
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## Table of Contents

<b>Executive Summary.....</b>	<b>3</b>
Overarching Findings.....	3
<b>Introduction.....</b>	<b>6</b>
Study Methods .....	7
<b>Focus Group Themes .....</b>	<b>9</b>
<b>Community Survey Themes .....</b>	<b>16</b>
Experience and General Perceptions .....	17
Feelings about the Census .....	18
Specific Knowledge of the Census .....	19
Attitudinal Testing.....	21
General Likelihood of Participating.....	24
Responding to Questions on Race and Ethnicity.....	25
The Citizenship Question.....	33
Outreach Opportunities and Methods .....	35
<b>Conclusion and Next Steps.....</b>	<b>37</b>
<b>Appendix I: Focus Groups Discussion Guide .....</b>	<b>39</b>
<b>Appendix II: Focus Group Handouts – 2020 Census Language Accommodations and Test Form with Citizenship Question .....</b>	<b>42</b>
2020 Census Language Accessibility Handout .....	42
2018 Test Form for 2020 Census .....	42
<b>Appendix III: Data Collection Sites .....</b>	<b>51</b>
<b>Appendix IV: Community Survey Protocol.....</b>	<b>52</b>

## Executive Summary

The U.S. Census has a history of undercounting certain population groups, including the growing Muslim American population. There are a number of reasons for this undercount in the past, but issues and challenges around the upcoming 2020 Census count have increased concern about this undercount, and thereby concern about adequate representation and support for these important communities. Through the support of the California Community Foundation and the Weingart Foundation, the Council on American-Islamic Relations, Greater Los Angeles (CAIR-LA) has tapped into its networks throughout the Southern California region to learn more about Muslim American perspectives around the 2020 Census, and what, if anything, it can do to uplift these perspectives and offer education and information to better inform communities about the importance of the census count.

Study methods comprised a mix of qualitative focus groups with leaders in the Muslim American communities of Los Angeles County, Orange County, and the Inland Empire, followed by a community survey administered at community events, mosques, student associations, community centers, and on social media. Both focus groups and surveys examined perceptions, barriers, and potential outreach strategies around the 2020 Census with the diverse Muslim American communities of Southern California. Overall, 33 community leaders participated in the focus groups, and over 1,400 community members completed the survey.

## Overarching Findings

Two key themes permeate findings from both the focus groups and community survey:

- 1) There is a general sense of indifference and apathy, coupled with concern and distrust of the current administration around personal information. This is particularly the case with younger Muslim Americans, who have less experience with previous decennial census efforts, appear generally apathetic towards civic engagement overall, and are suspect of the federal government's intentions and actions.
- 2) The Muslim American population is not monolithic. The complexity of race, ethnicity, and nationality as well as immigration and acculturation are important influences on how different Muslim American communities feel about and react to the census. Therefore, any outreach messaging and strategies should be tailored to specific community identities and needs.

More specifically, focus groups highlighted how:

- Even among community leaders, experience with and knowledge about the census is low.
- Younger adults were more negative towards the concept of the census and quick to judge or criticize the utility of it.
- Conversely, older adults or those leaders who had relied on census data before, were more positive towards the upcoming census count, and even slightly alarmed by their younger colleagues' views.
- African American Muslims were more positive overall towards the census, and strongly believe in participating as a way of building representative power for their communities.

- The current format of the 2020 Census (April 2018 test version with the addition of the proposed citizenship question) caused concern for the majority of participants and even shifted some more neutral people against participating at all.
- A trusted advisor or leader from within the community is needed in order to be successful in engaging Muslim American communities in conversation and educational sessions around the census. The high level of investment and participation of community leaders in these focus groups, as well as their overall feedback about CAIR-LA, shows how CAIR-LA serves as one of the communities' trusted agencies, and is well-positioned to organize and lead these efforts.

Community survey findings reiterate most of the themes identified in the focus groups, with some greater detail. Specifically, overall survey findings include:

- There is pervasive lack of awareness and experience around the census, which might have to do with the younger age skew of the sample, but nevertheless permeates all other responses. Approximately one-third of all respondents have never heard of the U.S. Census, and at least half have never participated in a census survey before.
- More experience with and knowledge about the census seem to lead to more positive associations with the census. Over half (53%) of those who had previously participated in a census count felt positively about the census, compared to only 25% of those who have never participated.
- There is a significant amount of indifference about participating in the census (27% of all respondents were neutral about participating), which is even stronger for younger people, reiterating focus group participants' perspectives (34% of respondents under 25 years old reported feeling neutral about participating).
- The indifference described around participating belies the general agreement that the census can affect political change and is important to the running of the country (60% of respondents agree), suggesting that community members might understand the importance of the census in the abstract. However, on a personal action and impact level, they lean towards indifference and apathy.
- There is a great deal of concern within certain segments of Southern California's Muslim American communities about being accurately represented in the census (47% agree they are concerned about adequate representation), as well as anxiety about the current administration having access to personal data (53% agree they don't trust the current administration). The findings suggest that there may be a segment of the population who will not participate in the 2020 Census under this administration no matter what.
- Muslim Americans are not a monolithic group. Their cultural, national, and ethnic backgrounds are diverse and highly influence their perspective and position around the 2020 Census. This is particularly the case in understanding the differences of response with community members from Los Angeles County, predominantly African American, compared to members from Orange County or the Inland Empire, who are more likely to be Middle Eastern, North African, Arab, or South Asian.
- Given the diversity within Muslim American communities, outreach should be tailored based on age, interest, cultural and ethnic background, as well as previous experience with

the census. Mostly, community members want to know what the census is for, how the data is used, and what risks and benefits are associated with participating.

- CAIR-LA is seen as a trusted advisor across Southern California Muslim American communities (59% chose CAIR-LA as a source they would trust and believe to provide accurate information about the 2020 U.S. Census, higher than other sources listed) and is well-positioned to provide information via its website, social media, educational workshops, and other mix of in-person and online channels.

As CAIR-LA reflects on the study results, it will consider next steps to deepen understanding and uplift the challenges the 2020 Census presents for Muslim Americans in Southern California and reflect on potential educational opportunities to better inform communities leading up to 2020. Some potential next steps include, but are not limited to:

- 1) **Share Results with Community Members:** To continue and build upon this conversation, CAIR-LA will report back to participants and the broader community about this research, the overall lessons learned, and opportunities for action and growth.
- 2) **Design, Implement, and Refine Grassroots Education and Outreach Strategies:** CAIR-LA hopes to design and test educational curriculum for town halls, workshops, ongoing listening sessions, YouTube videos, and other social media channels. CAIR-LA would then refine and scale up efforts to provide outreach, training, education, and other supports for the census throughout Southern California.
- 3) **Building Youth Capacity Around Civic Engagement:** In order to address young adults' apathy and potential lack of engagement in the census, CAIR-LA would leverage its existing relationships and programs to recruit and develop youth and young adults' awareness around the census and its potential impact, and increase capacity for youth to educators and community representatives to conduct outreach within their own communities.
- 4) **Ongoing Research on Perceptions, Attitudes, and Barriers:** As part of ongoing feedback and educational efforts, CAIR-LA would consider a series of follow-up focus groups or small group interviews with some of the same people who participated during this first phase, to see if there are any changes in perceptions, opinions, or likelihood of participating.

All the steps listed above, and others still to be considered, are already considerations in CAIR-LA's ongoing work to address community concerns and fears related to civic engagement. At its core, CAIR-LA works to create civically active Muslim Americans who are empowered and engaged politically, and who know and feel comfortable standing up for and defending their rights. Throughout the next two years, CAIR-LA will continue to reach out to community members and leaders, as well as other partners to further this conversation about the census, representation, and political power for Southern California's Muslim American communities.

## Introduction

Many community-based organizations are justifiably concerned that the communities they represent and serve will disappear from the 2020 Census counts because of lack of participation. Decreased participation in the census may affect redistricting and political representation, not to mention federal funding that supports communities. However, all the concern and fear of decreased participation is generated with very little information about what these communities think, know, and feel about the U.S. Census, in general, and about their participation more specifically. This is particularly true for AMEMSA (Arab, Middle Eastern, Muslim, and South Asian) groups, for whom there are only rare instances of research and understanding on a larger scale.

The Council on American-Islamic Relations, Greater Los Angeles (CAIR-LA), the local affiliate of a nationwide civil rights and advocacy organization, is hoping to change that. With funding from the California Community Foundation and the Weingart Foundation, CAIR-LA was able to commission this study to explore Muslim American communities' perceptions and barriers and identify potential educational outreach strategies around the 2020 Census in Southern California, focusing on Los Angeles County, Orange County, and the Inland Empire region (Riverside and San Bernardino counties).

### Counts of Muslim American Communities

#### Worldwide Muslim population<sup>1</sup>:

- 2010: 1,599,700,000 (23% of total worldwide population)
- 2020: 1,907,110,000

#### United States Muslim population<sup>2</sup>:

- 2010: 2,770,000
- 2020: 3,850,000

#### California Muslim population<sup>3</sup>:

- Approx. 1% of California's adult population identify as Muslim
- Approx. 2% of Los Angeles County's adult population identify as Muslim
- Less than 1% of Riverside County's adult population identify as Muslim

1. *Pew Templeton Research Center Global Religious Futures Project:*

<http://www.globalreligiousfutures.org/explorer/about-GRF-data>

2. *According to American Religious Identification Survey administered by Census Bureau, the count of Muslims in the U.S. was 1,349,000 in 2008, or approximately 1.4 million fewer Muslims than calculated in the Pew study.*

3. *Pew Research Center Religious Landscape Study:*

<http://www.pewforum.org/religious-landscape-study/>

The goals of this phase of research were to:

- Initiate conversations with local Muslim American communities, harnessing CAIR-LA's vast network and longstanding trust in the communities;
- Generate a richer understanding of Muslim Americans' relationship to and understanding of the census;
- Identify the most significant challenges to communities in participating in the census; and
- Determine the best direction for CAIR-LA's grassroots education efforts to better inform and support Muslim Americans (and AMEMSA communities more broadly) about the upcoming census and its potential impact.

This report represents a high-level summary of findings from the research, organized by methodology below. At the end is an outline of next steps for CAIR-LA.

## **Study Methods**

The research consisted of two parts: 1) focus groups with community leaders in each region; and 2) a community survey administered at community events, mosques, and community centers throughout each region. This mixed-methods approach was structured in a way so that the focus groups could inform the survey design, as well as provide additional contextual information to help interpret survey results. Below is an overview of each methodology.

### **Focus groups**

Three focus groups were conducted across the target geographic regions – Los Angeles County, Orange County, and the Inland Empire - representing a cross-section of local community leaders. A total of 33 people participated across all three focus groups, seven women and 26 men. They ranged in age from early 20s to mid/late 60s, and most were either born in the United States, or have lived in the United States for over 15 years. The conversations took place on Saturday, October 20<sup>th</sup> and Sunday, October 21<sup>st</sup>, 2018. The locations included the CAIR-LA office in Anaheim, the Islamic Society of Corona-Norco in Corona, and Masjid Bilal Islamic Center in South Los Angeles. All discussions lasted between 90 minutes and two hours, with topics ranging from experience with and perceptions of the census; a review of the test form used in the Census Bureau's Spring 2018 test in Providence, Rhode Island (with the addition of the proposed citizenship status question); and general thoughts on outreach messaging and strategies to help educate the community about census efforts.

### **Community survey**

The community survey was designed in partnership with CAIR-LA staff and based on focus group discussion themes. The purpose of the survey was to test some assumptions developed through the focus group, as well as collect standardized generalizable data about the region's Muslim Americans' perspectives, attitudes, and potential behaviors around the census.

The data collection sampling strategy utilized a multi-method approach. CAIR-LA identified community events and local partners (including mosques, student associations, and community centers) through which they could engage community members. On-site intercept methods involved passive intercept, defined as when members approached an existing table or booth with the opportunity to take a survey; active intercept, during which CAIR-LA staff and volunteers actively positioned themselves at key locations during events and intercepted every "nth" participant to insure randomized selection; and distribution of flyers with a hyperlink to access the online version of the survey. In addition, CAIR-LA posted a link to the survey on their website and social media accounts and distributed the survey through their general email distribution list.

Data collection started November 10<sup>th</sup> and concluded December 18<sup>th</sup>, 2018. CAIR-LA staff and SSG R&E carefully tracked the progress of data collection to insure at least 300 responses across each region. In addition, CAIR-LA offered two raffles and cell phone accessories to encourage participation and made announcements at events whenever possible to promote the offer.

Although the intercept approach was at times randomized (i.e., counting every “nth” participant at large events), the majority of sampling was done through canvassing events (i.e., approaching every person) for a targeted convenience sample. Of course, since the survey was only conducted in English, it is unknown whether or not some did not respond fully due to language challenges or discomfort. The sample is also likely under-represented for older population groups, partly due to the sampling strategy, which included many youth-centered events and locations, younger survey staff who may have felt more at ease approaching younger looking participants, as well as language and accessibility challenges.

A total of 1,442 completed surveys were collected out of 1,999 people intercepted for an overall response rate of 72%. This high response rate is probably due to the tremendous effort CAIR-LA staff made to promote the survey, the additional funds to offer a prized incentive, and the trust and standing that CAIR-LA has in the community. Results by region are as follows:

*Table 1: Distribution of Community Survey Respondents by Geography*

REGION	FREQUENCY	PERCENT
Los Angeles (LAC)	497	34.5%
Orange (OC)	362	25.1%
Inland Empire (IE)	338	23.4%
Outside Area	153	10.6%
Missing ZIP Code	92	6.4%
Total	1442	100.0%

After further cleaning of the data (e.g., removing respondents outside the three target regions, and those under 18), the final sample comprises 1,197 respondents, or 83% of the original sample. Composition of the final sample by region is:

- Los Angeles – 497/42%
- Orange – 362/30%
- Inland Empire – 338/28%

Table 2 shows how the final sample skews younger and slightly male, with 34% of respondents under 25 years old, and 53% identifying as male.

*Table 2: Age and Gender Breakdown of Final Sample*

	FREQUENCY	PERCENT
<b>Age</b>		
18-24	386	34.2%
25-34	183	16.2%
35-44	177	15.7%
45-54	190	16.9%
55-64	126	11.2%
65+	65	5.8%



	FREQUENCY	PERCENT
<b>Gender</b>		
Female	523	47.5%
Male	579	52.5%

Further analysis may be done on respondents who provided their ZIP Code but are not in the target area.

## Focus Group Themes

**Mixed and sometimes confused knowledge about what the U.S. Census is and does.** The majority of focus group participants did not know very much about the U.S. Census to begin with. Those that either had experience responding to a census survey or because they work in the nonprofit sector and have used census data in the past were able to more comfortably and easily talk about what they thought the census is and how the information gathered is used. However, even then, the more experienced participants were not clear on the difference between the decennial census and the American Community Survey, or how the census data is collected. For example, some were not sure if race or religion were even collected, whereas at least two participants were sure religion was collected. For several participants who had participated in other census efforts in other countries, they assumed or conflated these other efforts with U.S. questions. Only a handful (15% or less) of all participants knew prior to the discussion that the census helps determine political boundaries and representation. As one respondent stated, *"if you don't have the data, you don't count."* [OC participant]

### Select comments from participants:

- *"I might have [completed it], but it was forgettable experience. Don't remember if I completed it."* [OC participant]
- *A lot of people are not clear on how the census is used after collected.* [IE participant]
- *We travel and I belong to many organizations; we are used to it.* [IE participant]
- *I don't recall being asked to take the census and was overseas.* [IE participant]

**A range of general feelings about the census, with significant differences by age.** When asked about initial impressions and feelings about the census, participants had a range of reactions, defined mostly by their experience with previous census efforts or census data, their age, and their position in the community. Participants who had previously taken the census had mostly neutral to positive experiences with the exception of two respondents. One respondent was frustrated and upset that census workers came to the house and would not leave without a response. Another recounted an experience in which he was not sure who in the household was supposed to respond or be counted, in particular because not everyone was a citizen at the time. Participants who were older or who worked more in the nonprofit sector and relied on census-generated data for their work, were much more positive about the importance of the census. Younger participants overall were either negative or mostly apathetic towards the census, wondering what the whole point was and why they should care. In many ways, this apathy seems somewhat connected to the feeling

that the government does not care for them or their families or provide any meaningful support for them. When the government does take an interest in their community, it is mostly to either put them in a Muslim registry, ban their family members from entering the country, or other racist efforts. These differing reactions revealed a generational rift in point of view about the federal government and the definition of representation and democracy overall.

Select comments from younger participants:

- *Muslims are more in danger now. Younger people have no point of reference. I remember a Muslim registry. I was in middle school during 9/11. I looked [around] at my peers. They were not accepting in the community I was in. [I] wouldn't fill it out. I don't see the point or the benefit. I'm Egyptian. What's the point of census helping me out?* [OC participant]
- *As Muslims, what do we need from the census and how does it serve us beyond just counting heads?* [IE participant]
- *This is a representative democracy; distribution of resources [and all that]. This [representative democracy and distribution of resources] is pretty much useless to our community because we're not white. Resources only come to white people.* [OC participant]

Select comments from older participants:

- *We have to participate. My father-in-law was in Berkeley 1950s. He experienced segregation. He identified as Middle Eastern but was considered white. How much do we allow others to define us?* [OC participant]
- *Most of us are immigrants. I am intrigued about reluctance not to respond to the census. Important and critical for representative democracy. If this nation is a democracy. Without this, we are not a democratic society. Yet, as natives, you are reluctant, which is concerning to me. I'm an immigrant to this country. If natives don't want to participate and don't think this is representative democracy, then we die. This is a very serious concern.* [OC participant]
- *It is a great marketing tool for us for our community to know who is in the community. When we are opening centers, [it is] good to know who is in the community and who we can serve.* [IE participant]

Select other comments:

- *Depends on your standpoint. I'm neutral. If the government decides to do something with that information, then it's different.* [OC participant]
- *This information is readily available. That fact alone shouldn't stop anyone from collecting this census. That knowledge or fear should not discourage us from filling out this information because of all the benefit.* [IE participant]
- *The one positive point about the community to fill it out we will have more resources about the community. We will have more funding and will be advocating more resources.* [IE participant]

**Overall negative reaction to the 2020 Census test form, even from those who were initially positive.** A significant part of the discussion centered on reviewing and discussing reactions to the actual 2020 Census test form, used by the Census Bureau during their test procedures in April 2018. The original test form did not include the citizenship status question. In order to test reactions and feelings to this question, it was added to the form by the focus group facilitator. The majority of respondents reacted extremely negatively to the form, even after having some discussion about

the purpose and background experience of previous census efforts. In particular, people were surprised at both the simplicity (e.g., some expected there to be more questions about ancestry and religion), as well as what they perceived as invasiveness (e.g., questions about phone number and household composition). Even before getting to the citizenship status question, many had concerns about receiving or being asked to respond to such a questionnaire by the government. Most telling was that in two separate focus groups, two individuals who were either neutral or positive about participating in past surveys, became demonstrably more negative about the census after having reviewed the form. One of them went so far as to say they would actively tell people not to answer these questions if asked.

In addition, many people were disturbed because they assumed the government or government-related agencies already collected this information about them and wondered why they needed to provide answers to these questions on a seemingly personal form. One participant said that the IRS had this information, while another assumed the DMV knew all of this once an individual applies for a driver's license. It is clear from the responses that participants on the whole were confused as to how this census effort differs from other censuses, and other agency data gathering.

Select comments from participants:

- *The citizenship question will bring a lot of fear.* [IE participant]
- *I live here, but to ask me about citizenship, that has issues.* [LAC participant]
- *There are a lot of invasive questions.* [LAC participant]
- *They are not proposing value with these questions. It looks dangerous.* [OC participant]
- *I feel this is profiling.* [IE participant]
- *I'm a neutral person. The form made me think twice. It's very offensive to ask if someone is in jail or prison. Where do these questions come from? What do they mean?* [OC participant]
- *Most of my information you already have it either DMV or medical information. You are just wasting your money.* [IE participant]
- *This year the census wants to ask about whether or not you are citizen or not and it is being challenged. This will scare off many in our community...whether or not it will get to deportation.* [IE participant]
- *It looks to me like this form designed by intelligence agencies. It is really personal and can get this from other data.* [IE participant]
- *I personally don't have problems sharing personal information for statistical information. In looking at this form, I will not fill it out and would advise others not to fill it out.* [IE participant]

**The complexity of identity and the challenge of the race and ethnicity questions.** It is not surprising that the issue of identifying race and ethnicity was highlighted as a key limitation of, and a frustration and challenge to participating in the census. Overall, Muslim Americans with families from parts of the world such as North Africa, the Middle East, and even parts of Asia/Southeast Asia, feel like there is not a place for them to be seen on the current census form. Many are told to report they are white even though they are not seen or treated as "white" by the majority of the American population and media. In many ways, the race and ethnic identity of Muslim Americans is a combination of family ancestry, religion, nationality, and cultural practice. It is highly confusing to adults, and when they have to report about or instruct their children, it becomes even more

complicated. A parent may have been born in one country, but grew up in the United States, and have children born and raised here. However, their lived experience may not be as “white” Americans, and so they are confused and frustrated when presented with the race question. This is also a struggle for participants who are North African, who would like to say in some ways they are African American, but they are not really “black,” so what do they do? There is no label that satisfies at this time.

Select comments from participants:

- *We do not have a label for us. [OC participant]*
- *I would rather say I’m African, but I’m not black. The census is out of touch. [OC participant]*
- *I check Asian. I’m from West Jerusalem. Asia continent. [OC participant]*
- *It’s not a matter of putting a box for Arabs. I was a refugee as a child, so I don’t know what my parents’ home country. My kids are removed from that. My kids ask me why can’t I be this or that and you know what I tell them - put whatever you want. Who cares, you are American. They check Asian, White, or Other. What’s the point? They are not capturing data accurately. [OC participant]*
- *The whole white category. If you’re Egyptian, you could call yourself Black. That could be problematic. I’m closer to white, but what about other people? How do we consider where we’re from? [OC participant]*
- *I’m confused. I don’t know what to check for race/ethnicity. When I came to U.S., Afghani was not on there. I thought Southeast Asians, but they say no, you are white. I don’t know what I am. [LAC participant]*
- *When I was filling out college applications they asked about race. It is the same problem that the other [participant] mentioned [about the census]. If you are Arab you don’t know where to go. There is no bracket. Saying I am white isn’t really fair. [IE participant]*
- *They’ve [the census] included Southwest Asia and one country in Northern Africa. So if you are Moroccan where do you fit? Or if you are Egyptian, where would you fit? The Asian category examples - Pakistani, Cambodian; there are a lot of countries in the middle - India, Burma, Laos. These aren’t just races but they are also countries. [IE participant]*

**Distrust of the current administration and data privacy in general.** From the very beginning of two of the focus group discussions, there was some concern about the motivations of and use of census information by the current administration. By the end of each discussion, it was evident that participants had a difficult time separating the 2020 Census from the fear and distrust of the current administration. This fear stems from regularly seeing and experiencing the racism and prejudice against Muslim Americans, African Americans, and other immigrant groups. The Muslim American community, in general, is concerned about data security because they have been subjected to surveillance and profiling through personally invasive policies and programs that the U.S. government enacted post-9/11 (e.g., the National Security Entry-Exit Registration System that required all immigrants to be placed on a registry list managed by ICE). Recognizing that the 2020 Census will be collected under the Trump administration, and that the Trump administration is behind the recommendation for the citizenship status question, compounds the presently inherent distrust of government. Altogether, participants’ skepticism and uncertainty about the 2020 Census is strong. The overarching question they all seemed to share was: How can the

benefits outweigh the risks, when there is little trust that the current administration will represent the data accurately and use it appropriately?

Select comments from participants:

- *Couple of words that come to mind are trust and proof. We are in a timeframe right now when there is a lot of data being collected by various [agencies/companies] whether is government bodies or private. And then we are learning how they are using that data is pretty unsavory. And it is in that climate that it becomes more difficult to voluntarily share information. Where all we are doing is protecting our information. [IE participant]*
- *I'm not that informed, but that question [about citizenship status] makes me say yikes. It's scary with the current administration. If it was on the other [earlier] census, it might be different. [OC participant]*
- *There are current issues with ICE. What if people don't say anything about people in their household or lie [on the census]? What will they do? [OC participant]*
- *Under Obama, this would be easy [to tell people to participate in the census]. Problem is with Trump. He's been very straightforward [about how he feels]. Maybe it's just a way to get re-elected. People feel that if he gets re-elected, there will be radical laws. Before the midterms or the next election, it's going to be hard, not impossible, but hard to convince the community. I would be hesitant as a trusted leader to promote [the census]. People will question it. [OC participant]*
- *Before the era we're in, I would have been okay with it. Now, this is really scary. We're all put into fear. [OC participant]*
- *Muslim community avoids the census. But now they don't want to count us with gerrymandering and giv[e] us less funding. It's politicized. They actively undercount certain populations. They are setting up barriers on purpose. [OC participant]*
- *As an activist getting folks engaged with the process, especially within the African American community, there is a historical distrust of the government. They'll say we're not going to use this information, but then they use it. It would get people to not turn this in. They wouldn't even entertain the discussion of completing this. You need to have people from this group to help fill it out instead of a random person. [LAC participant]*

**The African American Muslim experience and reactions are inherently different.** The perceptions, reactions, and experience of African American Muslims, as represented by a small sample of community leaders from South Los Angeles, were markedly different from other Muslim groups in that their lens of experience is not necessarily influenced as an immigrant, but by prejudice and the fight for representation for black people in this country. In particular, one participant in the South Los Angeles focus group recounted the importance of the census in establishing the presence and educational growth of African American people, allowing for current populations to track ancestors when little other information about early free African Americans existed. In addition, another participant remembered the clear message from Congresswoman Maxine Waters during the last decennial census that residents must respond and be counted. In addition, the reaction to the form itself was less negative, and more sanguine. There was little to no personal reaction regarding the race or citizenship question, but rather, recognition that these questions would be hard for other people to respond to.

Select comments from participants:

- *When looking at genealogy, it gives your background. A lot of black people got missed after the emancipation. Records lost. We also didn't trust the government. So we got missed until white America started including us. It's an important way to find your roots. [LAC participant]*
- *Agree, it [the census] is moving in a positive direction. It's different from the 1950s doing genealogy studies. The census can give information about your background, but only for those that owned property. You can see where African ancestors were literate or illiterate as they completed. We always checked illiterate back then. It's different now. The census provides a lot of information. [LAC participant]*
- *I've done the census before. I would fill it out again. But I would answer the way I want to answer. [LAC participant]*
- *We need to be part of the efforts to get counted. We need resources. We're being gentrified in this area. Black and Latinos are being pushed out. You have to drive 1.5 hours to get to work. We need to be the people to come to and say it's ok to fill out the census. [LAC participant]*
- *I think there is negative and positive. This is our country. Let's push to make it more positive. [LAC participant]*

**Any type of outreach should prioritize education and information and be delivered by a trusted source.** The last quarter of each discussion was dedicated to brainstorming around outreach messaging and strategy within Muslim American communities around the census. In many ways, it was difficult to turn the conversation to talk about outreach, when much of the earlier conversation resulted in admissions of fear and worry about the current government gathering this type of information. In particular, many people are most concerned with the risks vs. the benefits of participating in the survey. At the end of the day, people want to know what is in it for them and their families, and at what cost. This is especially the case for the younger participants, who remained difficult to convince about the benefit even after further discussion about the importance of counts for representation. It is clear that the distrust of the current administration colors the potential for a discussion about benefits. However, there is a potential for trusted advisors, such as CAIR-LA, local South LA activists and organizers, and local faith and community leaders to facilitate information sessions that might include going through the form as was done in the focus groups to help prepare people. Whatever the messaging – the importance of representation, the benefits of federal allocation of funding – it must be conveyed by a trusted advisor, someone who shares one's faith as well as one's background, belongs to the same community, and understands a plurality of Muslim American perspectives.

Select comments from participants:

- *CAIR is trusted and respected. You could do town halls and say this [the census] is coming. This is what it will look like. [You could do] mock trials of completing the survey. [OC participant]*
- *CAIR-LA by itself is the most trusted Muslim org around here. It [census outreach] would go far if they put their support behind this, especially with these kinds of workshops. If they say it is good for you, people will do it because they trust CAIR. [LAC participant]*
- *You could say the benefits could outweigh the cost. A way to restore democracy. [OC participant]*

- *Education and translation. People trust CAIR. Social media. Mosques are where we engage politically and socially. This is the place to go - places of faith - that's where you need to go. The leaders of the mosques are all trusted. We pray, celebrate, educate, get upset with them, and organize. We need absolute transparency, resources, and funding. The community can have positive response to the census. [OC participant]*
- *Just because you're Black or Latino you're not just going to answer the door. You need key people that you trust from certain places. Just like we get people to vote. We've been working on relationships here for years. So as leaders if we're pushing this in the community and it is something detrimental, it could come back to haunt us. [LAC participant]*
- *What's in it for me? We need to know the purpose. What's in it for them? Why are you wasting half hour of my time filling this out? [LAC participant]*
- *At the face of it, people need to feel it's important. If you don't see yourself in it, you're not going to do it. Make it more relatable. [OC participant]*
- *When have trusted name such as CAIR, I will be involved. [IE participant]*

## Community Survey Themes

The community survey allowed for testing and further detailed examination of some of the assumptions and opinions focus group participants brought to light. The survey results reiterated many of the focus group findings and also deepened understanding around certain key issues, such as the challenge around race and ethnicity identification. Overall takeaways include:

- 1) There is pervasive lack of awareness and/or experience around the census, which might have to do with the younger age skew of the sample, but nevertheless permeates all other responses. Approximately one-third of all respondents have never heard of the U.S. Census, and at least half have never participated in a census survey before.
- 2) More experience and knowledge about the census seem to lead to more positive associations with the census. Over half (53%) of those who had previously participated in a census count felt positively about the census, compared to only 25% of those who have never participated.
- 3) There is a significant amount of indifference about participating in the census (27% of all respondents feel neutral about participating), which is even stronger for younger people, reiterating focus group participants' perspectives (34% of respondents under 25 years old report feeling neutral about participating).
- 4) The indifference described around participating belies the general agreement that the census can affect political change and is important to the running of the country (60% of respondents agree), suggesting that community members might understand the importance of the census in the abstract. However, it is uncertain whether understanding the potential positive benefits of the census will overcome personal indifference (56% feel neutral in general about the census and 26% are indifferent about participating in the 2020 U.S. Census).
- 5) There is a great deal of concern within certain segments of Southern California's Muslim American communities about being accurately represented in the census (47% agree they are concerned about adequate representation), as well as anxiety about the current administration having access to personal data (53% agree they don't trust the current administration). The findings suggest that there may be a segment of the population who will not participate in the 2020 Census under this administration no matter what.
- 6) Muslim Americans are not a monolithic group. Their cultural, national, and ethnic backgrounds are diverse and highly influence their perspective and position on the 2020 Census. This is particularly the case in understanding the differences in response with community members from Los Angeles County, predominantly African American, compared to members from Orange County or the Inland Empire, who are more likely to be Middle Eastern, North African, Arab, or South Asian.
- 7) Given the diversity within the Muslim American communities, outreach should be tailored based on age, interest, cultural and ethnic background, as well as previous experience with the census. Mostly, community members want to know what the census is for, how the data is used, and what are the risks and benefits associated with participating.
- 8) CAIR-LA is seen as a trusted advisor across Southern California Muslim American communities (59% chose CAIR-LA as a source they would trust and believe to provide accurate information about the 2020 U.S. Census, higher than other sources listed) and is



well-positioned to provide information via its website, social media, educational workshops, and other mix of in-person and online channels.

More detailed descriptions of results below are organized by topic area, with key points and comparison charts to highlight general response across all respondents, as well as select differences by geographic region, age, gender, and race/ethnicity.

## Experience and General Perceptions

Survey respondents were asked a series of questions about their knowledge/awareness of and past experience with the U.S. Census. Overall, 62% of respondents said they have heard about the U.S. Census, but only 39% can remember ever participating in a past census (see Figure 1). Similar patterns hold when analyzing results by region (see Figure 2 below), with Los Angeles County respondents reporting the highest levels of knowledge (71%) and participation (48%), compared to Orange County (56% heard and 35% participated) and the Inland Empire with the lowest levels of awareness and participation (55% and 31%, respectively).

Figure 1: Knowledge and Participation about the Census

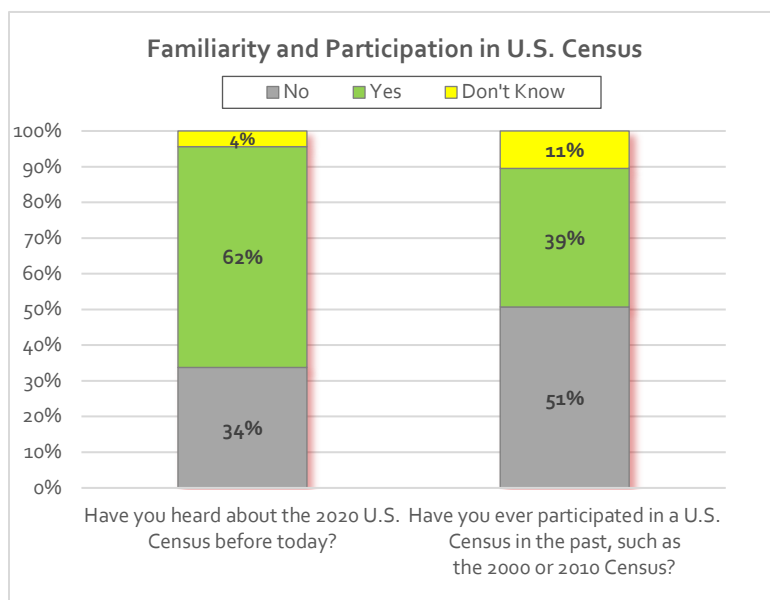
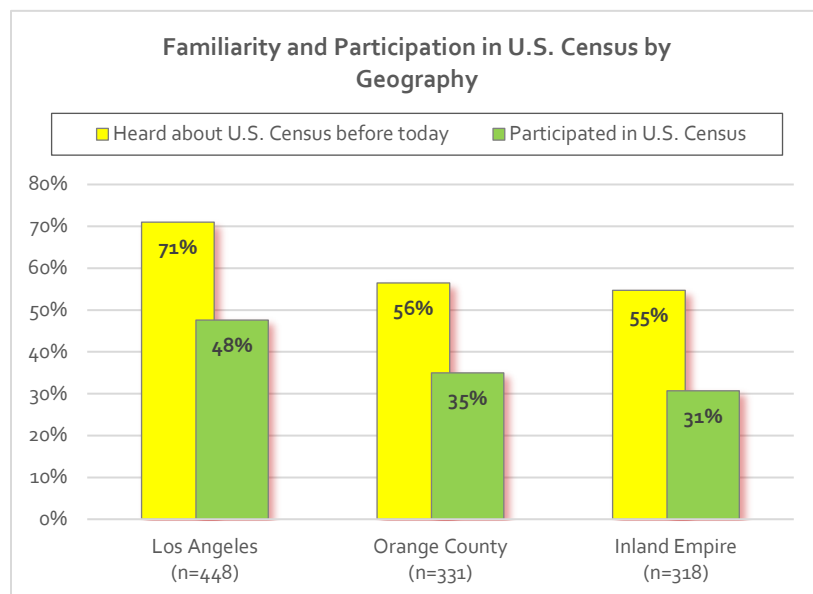


Figure 2: Knowledge and Experience with the Census by Geography



These differences are most likely due to the larger representation of African Americans in the Los Angeles County sample (83% of African American respondents are within the Los Angeles County sample), and that African Americans reported higher levels of awareness of and experience with the census (77% have heard of the census compared to 55% of respondents identifying as White, 63% of Asian Indian respondents, and 65% of Other Asian respondents).

It is evident, and not surprising, that respondents had heard about but not participated in the census. This finding may be influenced by the fact that the sample skews younger on the whole, and younger respondents (34% under 25 years old) were less likely to be familiar with or have participated in census activities, in general. These results raise the question about the likelihood of participation in the 2020 Census for those unfamiliar with or who have never taken the census before, because past behavior often predicts future behavior (i.e., if people are used to and comfortable taking the census survey in the past, they may be more inclined to do it again vs. someone faced with the prospect for the first time).

### Feelings about the Census

In general, respondents felt relatively neutral to positive about the census. Over half (56%) said they feel neutral compared to 7% who were more negative and 36% on the positive end of the spectrum (see Figure 3 at right). In further investigation by geography, respondents from Los Angeles County leaned more positive compared to the other regions (44% vs. 31% for Orange County and 32% for Inland Empire; see Figure 4 below). This difference is likely due to the fact that Los Angeles County respondents were more likely to have had experience participating in previous census efforts, and those with more experience are more inclined to feel positive about the census in general (see Figure 5).

Figure 3: General Feelings about the Census

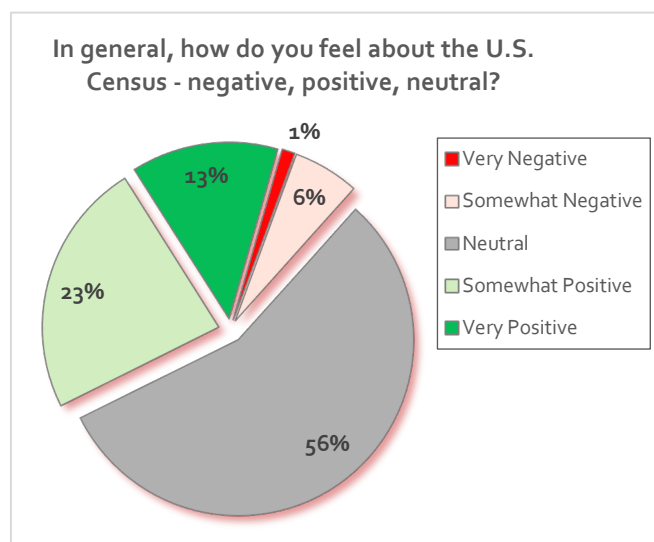
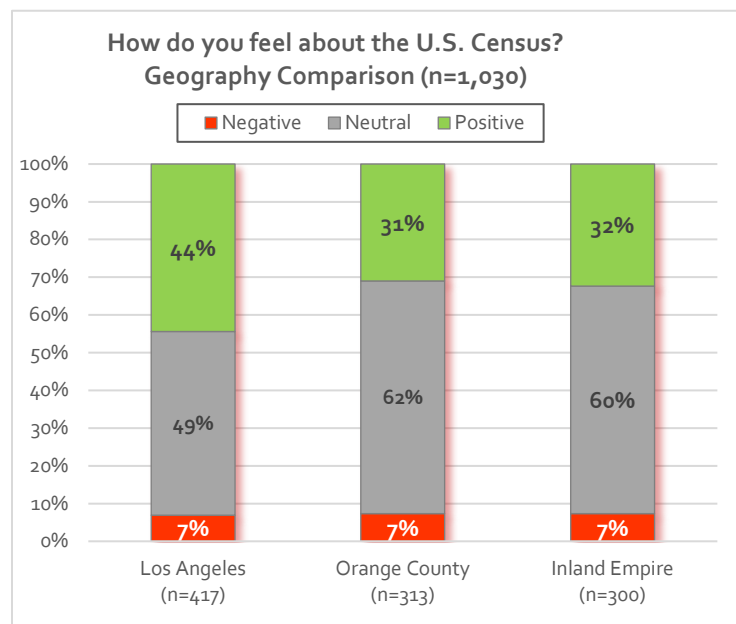


Figure 4: Feelings about the Census by Geography

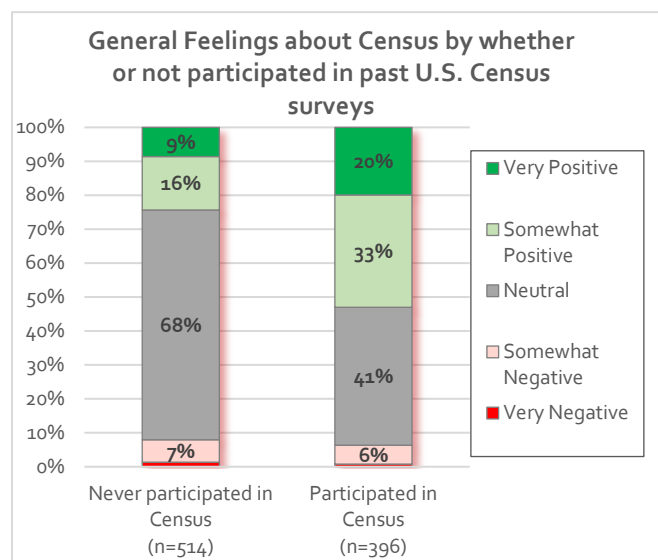


Men were more positive than women about the census (45% vs. 28%, respectively; see Figure 6), which also reflects their higher levels of participation in previous census efforts. Women were more likely to be neutral compared to men (64% vs. 49%).

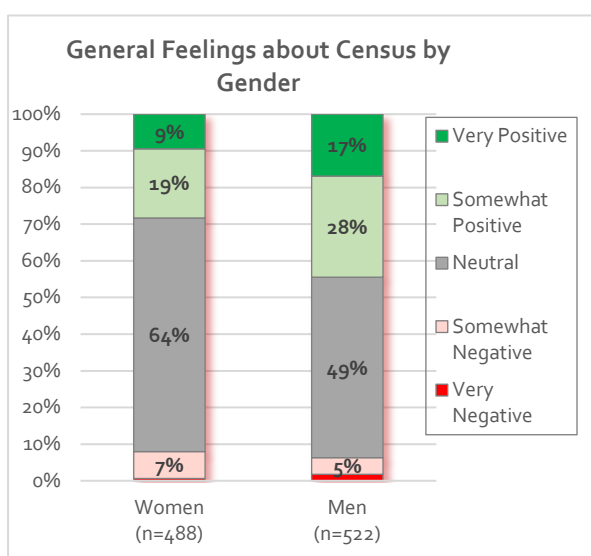
In viewing results by age, patterns follow likelihood of whether or not someone has participated in past census efforts: 64% of younger respondents (under 40 years old) are neutral or indifferent about the census compared to 45% of older respondents (40+ years old). Although younger respondents' feelings do not

particularly reflect focus group participants' negativity around the census, they do reflect an overall indifference that was also voiced during the focus group discussions. In looking at positive leanings towards the census, 48% of 40+ respondents report positive feelings vs. 30% of under-40-year-olds (see Figure 7).

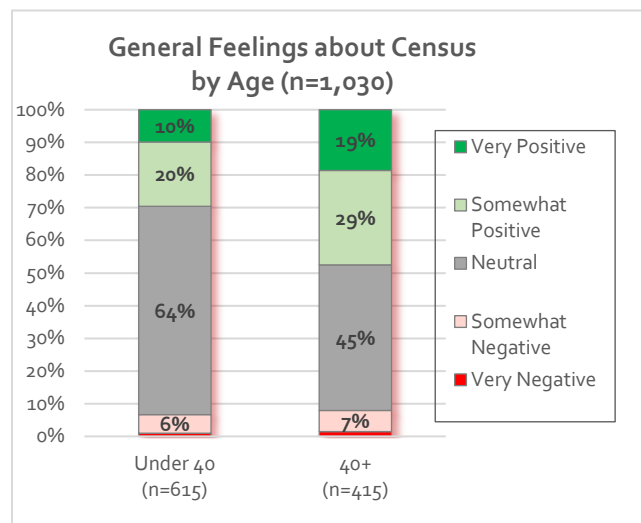
*Figure 6: Feelings about the Census by Participation*



*Figure 5: Feelings about the Census by Gender*



*Figure 7: Feelings about the Census by Age*



### Specific Knowledge of the Census

To further explore respondents' knowledge and assumptions about what the census is and does, they were asked to describe the census more specifically based on what they have heard or know. Results are shown in Table 3 below. In general, about half or over of respondents knew that "it provides population estimates to establish congressional districts," that "it is required by the constitution to count...every 10 years," and that "it helps the government do many things..." Least

selected of the statements provided include that it is “optional,” “it is only for U.S. citizens,” “it helps enforce the Voting Rights Act,” and “it is a way for the government to track certain people.”

Only five of the eight statements are true, but approximately 14% of respondents selected six or more total in answering this question. Twenty-five percent only selected one statement, and 61% selected between two and five statements. Of those who selected only one statement, 28% chose “it is required by the constitution,” and 14% chose “it provides population estimates to establish congressional districts.” These two facts about the census are the most familiar to respondents across the board.

Table 3: Specific Knowledge about the Census

From what you already know or have heard, which of the following statements best describes what the U.S. Census is? (check all that apply)	Frequency % of Response (All respondents)
It provides population estimates to establish congressional districts.	59%
It is required by the constitution to count everyone in the U.S. every 10 yrs.	53%
It helps the government do many things from creating voting districts to allocating federal funds.	52%
Census data are shared across all government agencies (i.e., beyond U.S. Census Bureau).	47%
It is an optional survey.*	34%
It is only for U.S. citizens or legal residents.*	31%
It helps enforce the Voting Rights Act (law that prohibits racial discrimination in voting, like requiring literacy tests to vote).	30%
It is a way for the government to track certain people.*	20%

\* False or misleading statements

Respondents were also allowed to write in other things they have heard or know about the census. Twenty-two respondents stated that they have not heard anything or do not know anything about the census (approximately 2% of the entire sample, and 51% of the sample who provided open-ended responses). Negative comments (0.6% of total sample and 16% of comments) about the census included:

- *Census data is sold to 3rd party*
- *Determines minority status*
- *I believe the Census is designed for positive purposes but can very easily be used negatively, and I suspect it already is.*
- *It targets certain races*
- *Leads to genocide*
- *[It is about] spying and mapping concentration camps*

More positive or neutral associations (1.2% of total sample and 33% of comments) restated uses for the census related to academic research, housing assistance, school funding, and helping the

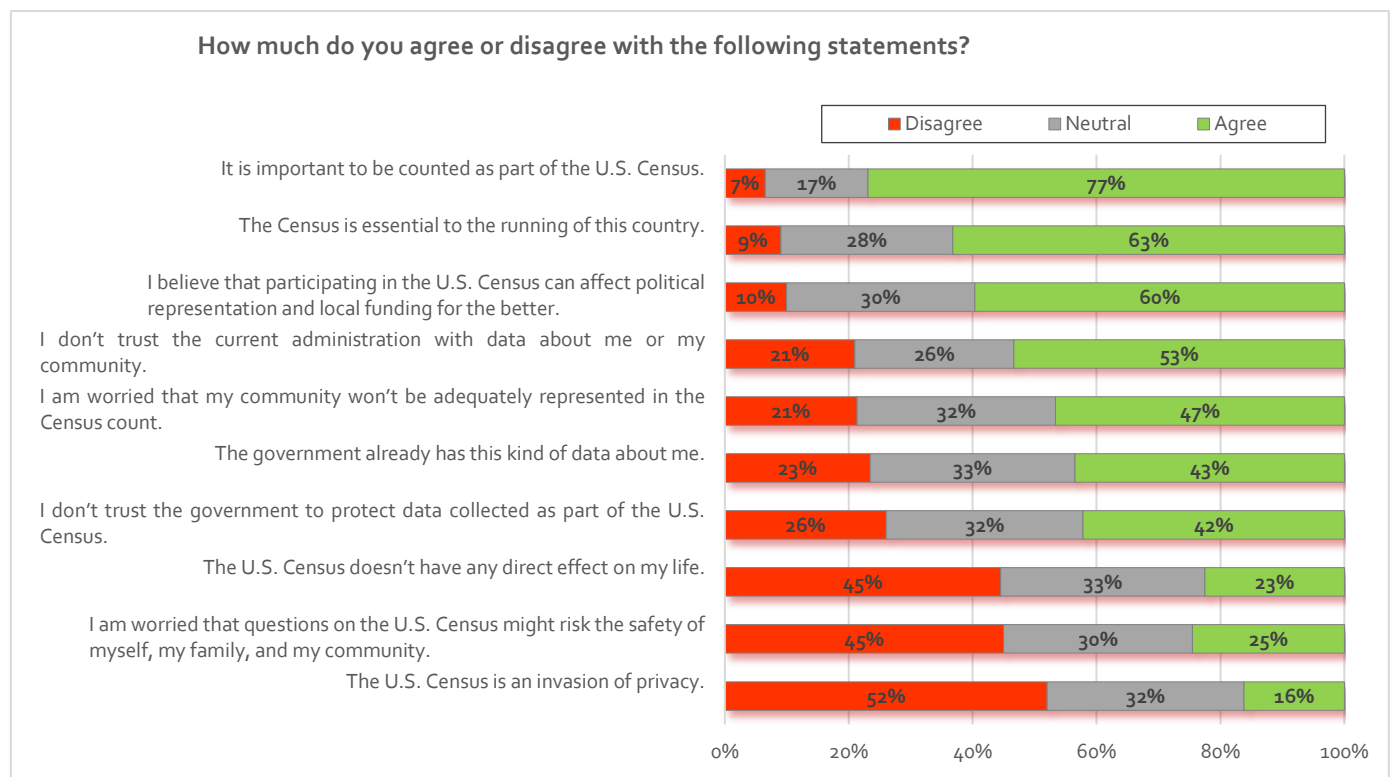
government to understand particular communities and the U.S. population as a whole. Some examples of positive statements include:

- *[It] helps the government and people understand community situation/condition*
- *It helps count population and provide demographic information to the public*
- *It helps funding allocation for schools and other institutions*
- *[Purpose is] to gather demographic info*
- *[It is] very inspiring for everything*

## Attitudinal Testing

To more fully understand and test some of the attitudes and beliefs that Muslim Americans may have about the census, respondents were asked how much they agree or disagree with a range of different statements about the census. Figure 8 below shows results for the entire sample. Respondents most strongly agreed that “it is important to be counted as part of the U.S. Census” (77% agreement), followed by “the Census is essential to the running of this country” (63% agreement),

Figure 8: Attitudinal Statements about the Census

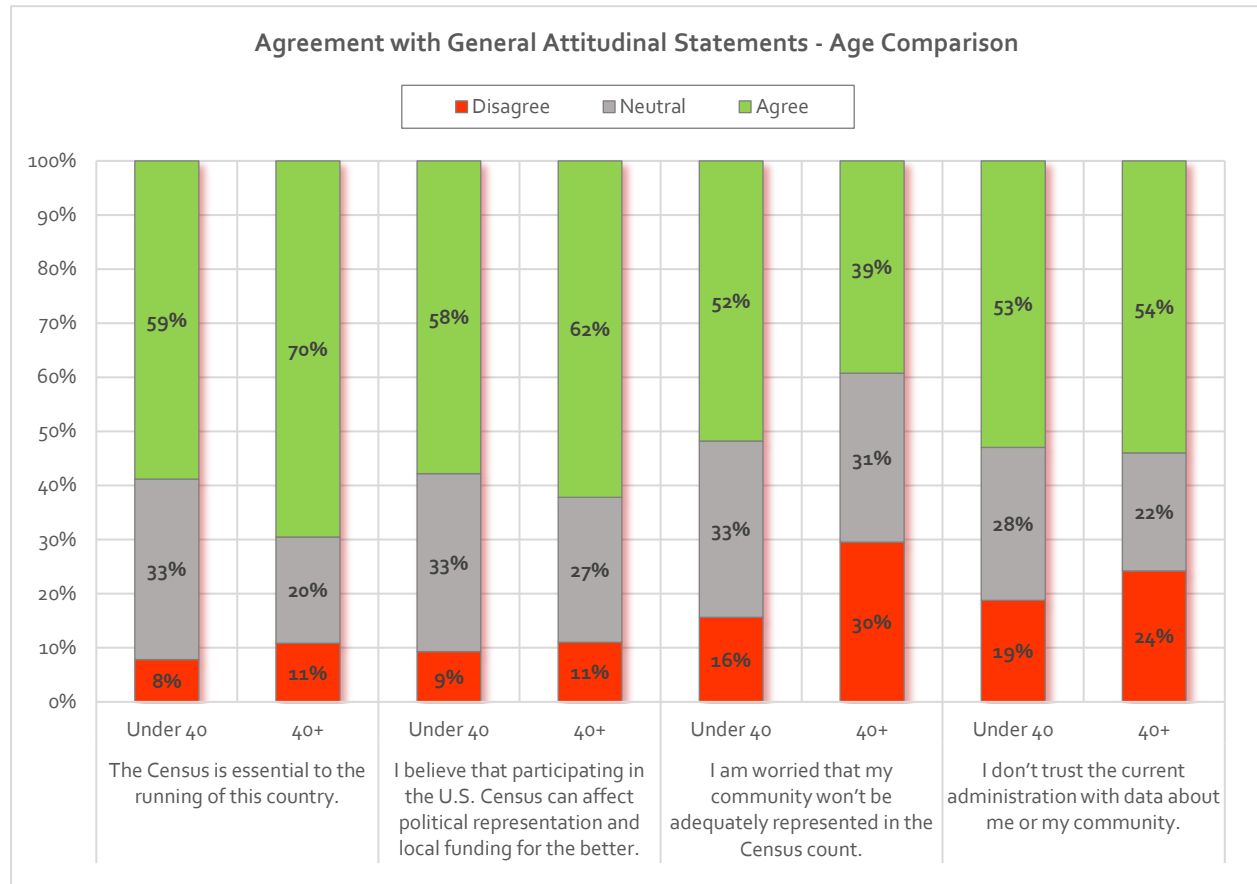


agreement), and “I believe that participating in the U.S. Census can affect political representation and local funding for the better” (60% agreement). Two key statements reflecting on trust about the census show cause for concern: 53% of respondents agree that “I don’t trust the current administration with data about me or my community,” and 47% agree that “I am worried that my community won’t be adequately represented in the Census count.” These findings mirror opinions

and concerns voiced during the focus groups, as focus group participants reflected that if the census was going to be conducted under the Obama administration they would feel differently.

Conversely, respondents were most likely to disagree that “the U.S. Census doesn’t have any direct effect on my life” (45% disagreement, 23% agreement); as well as “I am worried that questions on

*Figure 9: Attitudinal Statements about the Census by Age*

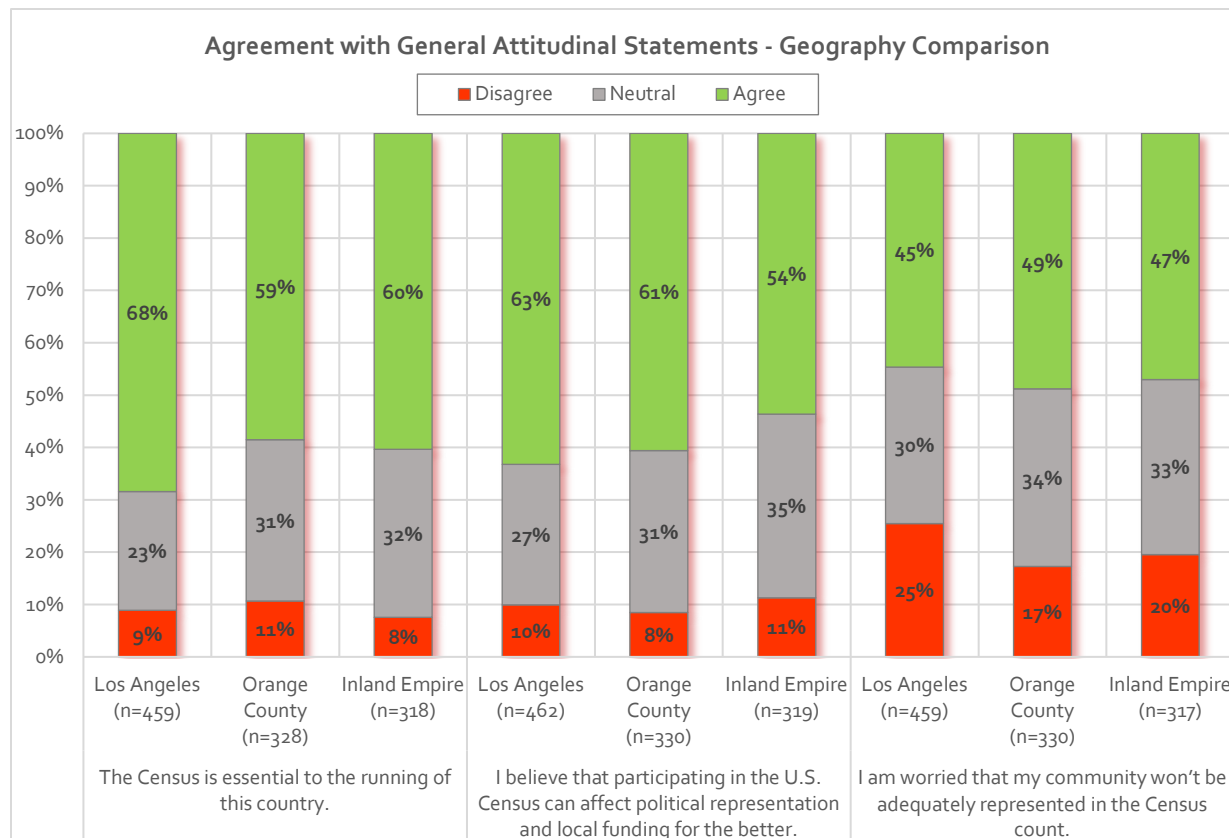


the U.S. Census might risk the safety of myself, my family, and my community” (45% disagreement, 25% agreement); and “the U.S. Census is an invasion of privacy” (52% disagreement, 16% agreement). While it is positive to see that more respondents disagreed with the statement that they are worried the census might risk them and their families, it is still striking that one-quarter of the sample agreed with this statement, indicating a relatively strong concern among a segment of the Muslim American population within these areas.

There are some significant differences in attitudes when comparing by age groups (see select statements in Figure 9):

- Respondents 40+ years old are much more likely to agree that “the Census is essential to the running of this country” (70% vs. 59% of under-40-year-old respondents)

Figure 10: Attitudinal Statements about the Census by Geography

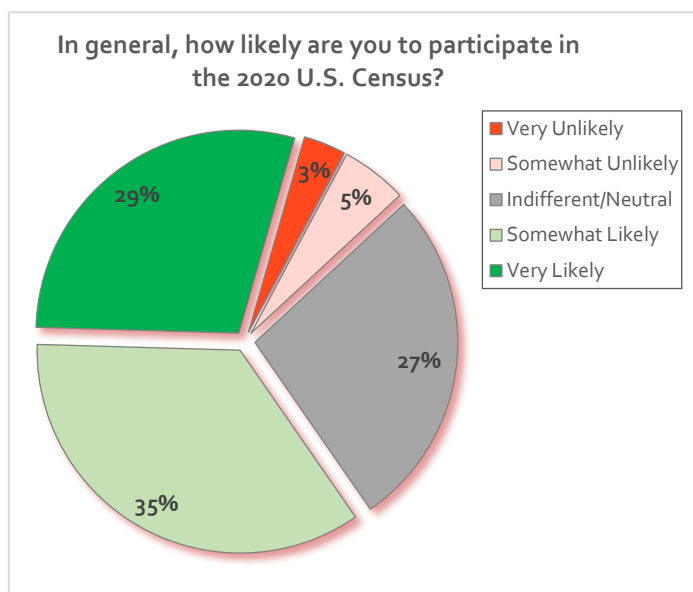


- Older respondents are more polarized around whether or not “participating in the U.S. Census can affect political representation.” They are much more likely to disagree (24% vs. 9% of younger respondents disagree), as well as slightly more likely to agree (62% vs. 58% of younger respondents). This is likely due to greater variability between respondents 40 to 54 years old (slightly more likely to be neutral) vs. 55-year-old and older respondents. So there are some older adults who have greater faith, and possibly more experience with the uses and applications of census data, but it is not a consistent point of view or universal experience in this age group.
- Younger respondents under 40 years old are more likely to be “worried that my community won’t be adequately represented” (52% vs. 39% of older respondents). This corresponds with how younger respondents were most likely to feel like the race/ethnicity questions on the census do not accurately reflect their identities (24% said ‘no-not at all’ vs. only 12% of older respondents reporting ‘no-not at all’ to the same question about accurate representation).
- Although younger and older respondents are similarly likely to distrust the current administration (53% and 54%, respectively), there is a segment of older respondents who are likely to disagree with this statement (24% vs. 19% of younger respondents). This is more likely to represent respondents ages 55 and older, who disagreed more with this statement than respondents between 35 and 54 years old.

Most of the responses to the attitudinal agree/disagreements are relatively similar across different geographies, with some notable differences (see select statements in Figure 10 on previous page):

- Los Angeles County respondents, 63% of whom identify as African American, are more likely to agree that “the Census is essential to the running of this country” (68% in agreement vs. 59% of Orange County respondents and 60% of Inland Empire respondents).
- Los Angeles County respondents are slightly more likely to agree that participating in the census “can affect political representation and local funding” (63% vs. 61% of Orange County respondents and 54% of Inland Empire respondents).
- Orange County and Inland Empire residents, on the other hand, are slightly more likely to agree that “I am worried that my community won’t be adequately represented” (49% in agreement from Orange County, 47% in agreement from Inland Empire, and 45% in agreement from Los Angeles County). Again, this is likely due to the differences in other demographic variables making up samples from each region.

Figure 11: General Likelihood of Participating in 2020 Census



### General Likelihood of Participating

Overall, 64% of respondents said they are either somewhat likely or very likely to participate in the upcoming 2020 U.S. Census (see Figure 11 above). A little over one-quarter of respondents (27%) are indifferent, and 8% are unlikely. Respondents from Los Angeles County are slightly more likely than others to participate (69% likely to participate vs. 63% and 58% of respondents from Orange County and the Inland Empire, respectively; see Figure 12).

Differences of likelihood to participate are also clear between men and women (men are more positively inclined to participate in the upcoming 2020 Census), as well as between

Figure 12: Likelihood to Participate in 2020 Census by Geography

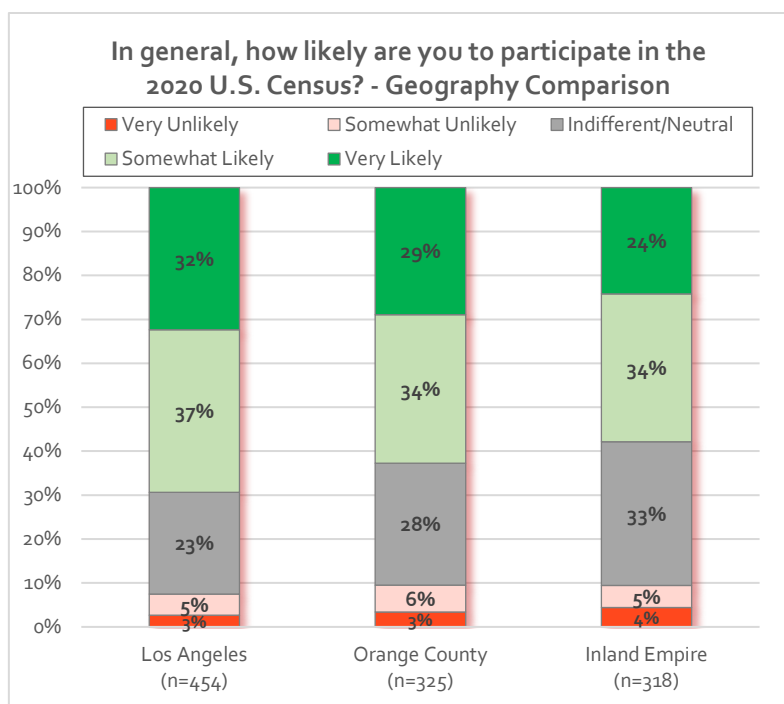
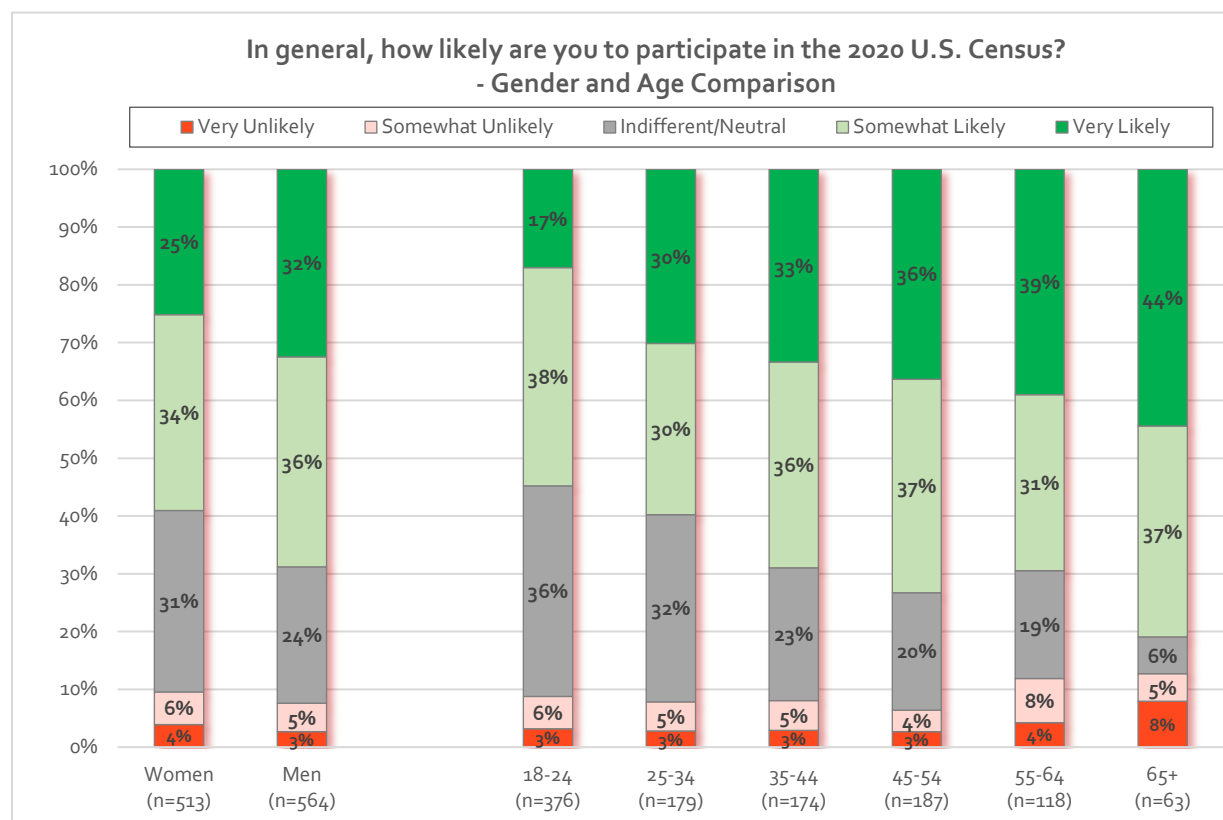




Figure 13: Likelihood to Participate in the 2020 Census by Gender and Age



younger and older respondents (older respondents are also more likely to participate). What is most interesting about these differences is not that women and younger respondents are more negatively inclined, but that they are more likely to be indifferent. The apathy heard with younger focus group participants is also evident in survey findings. Without greater education and ongoing conversation, this indifference may be harder to address than a straightforward negative response (see Figure 13 above).

### Responding to Questions on Race and Ethnicity

As highlighted in the summary of focus group findings, race/ethnicity identifications via census categories can be frustrating, and mostly just do not accommodate the complexities of Muslim Americans' identities. In order to gather hard data around the potential fit of the current form's race and ethnicity questions, respondents were asked to answer questions about how they would identify using the census form version of race/ethnicity. Afterwards, they were asked follow-up questions about race/ethnicity.

Over one-third of respondents identified as White, with another 26% identifying as Other Asian, and 19% as Black or African American (see Table 4). The fourth largest race/ethnicity identified in the sample was Asian Indian with 12% of the sample identifying with this category.

*Table 4: Response to Census Form Race/Ethnicity Questions*

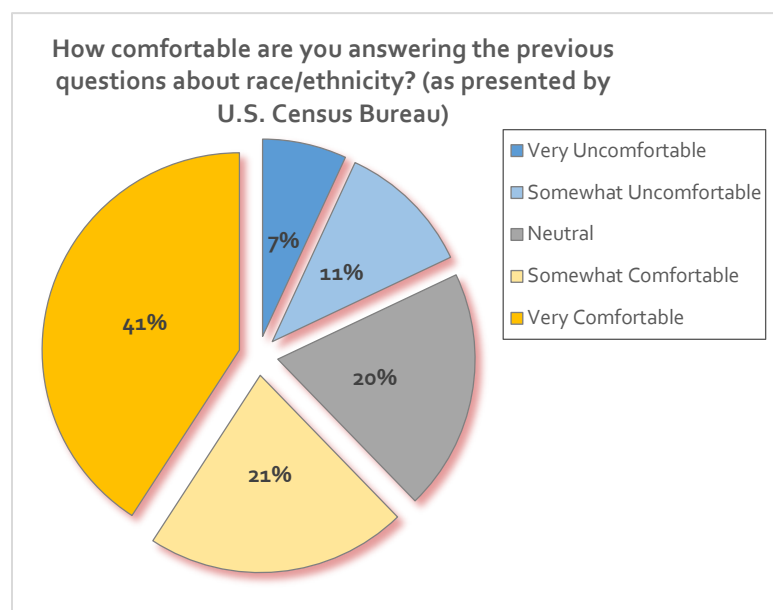
<b>Race/Ethnicity Category (U.S. Census defined)</b>	<b>Frequency</b>	<b>% of Total (multiple selections allowed)</b>
White	398	35%
Other Asian	298	26%
Black or African American	210	19%
Asian Indian	137	12%
Some other race	64	6%
Other Hispanic, Latino, or Spanish origin	28	2%
Mexican, Mexican Am., Chicano	26	2%
American Indian or Alaska Native	9	0.8%
Puerto Rican	8	0.7%
Cuban	7	0.6%
Filipino	6	0.5%
Other Pacific Islander	4	0.4%
Vietnamese	3	0.3%
Chinese	1	0.1%
Samoan	1	0.1%
Native Hawaiian	1	0.1%
Japanese	1	0.1%
Korean	1	0.1%
Chamorro	0	0.0%

The 2020 Census form currently contains a race question that allows for open-ended response to the major categories (White, Black or African American, American Indian or Alaska Native, and so on). This is a change from the format used in the 2010 survey. Many respondents took the opportunity to refine their response:

- There were 50 different iterations of responses to the open-ended option for White, including a range of combined identities (such as Lebanese/Egyptian, Palestinian/Maltese, Afghan/Persian, German/Irish/Native).
- For the open-ended option for Black or African American, respondents offered 21 variations of identities, including simply African, Sudanese, North African, and Somali.
- Those who wrote in a response for the Other Asian category offered 24 different identities, similar to above in terms of individual and combined identity responses (e.g., Afghan, Malaysian, Indian, and Pakistani were included here).
- The Some other race category is a catchall of sorts, with many checking and filling in similar responses to other categories, including identifying as Mexican/Mexican American, Muslim, Middle Eastern, and North African.

The complexity of the open-ended responses underscores focus group themes. Many Muslim Americans might feel torn between identifying as African American, White, and Asian, because one parent is from Egypt and the other is from Palestine or Iraq. Families are a mix of many cultures and countries. On their surface, the race and ethnicity questions seem straightforward to some, but for those born in or whose families hail from parts of the world like Africa, Asia, the Middle East, and Southeast Asia, it can be difficult to fit into one box.

Figure 14: Comfort with Census Form Race/Ethnicity Questions



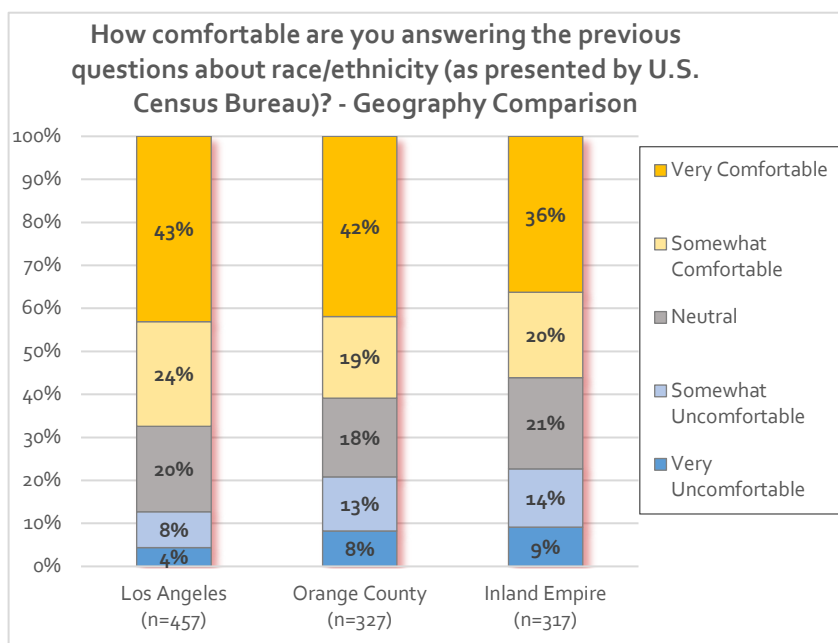
A series of follow-up questions about comfort and representativeness of the race and ethnicity questions highlights both positive and negative experiences of responding to these questions. Figure 14 to the left shows results for all respondents. Only 18% of respondents felt uncomfortable answering the current race/ethnicity questions, whereas 62% felt comfortable.

Differences in comfort are evident when looking at results by geography (see Figure 15 below). Los Angeles County respondents were much more comfortable

compared to Orange County, and in particular, Inland Empire respondents (67% comfortable vs. 61% of Orange County and 56% of Inland Empire respondents). These differences are most likely due to the different race/ethnicity makeups of the different regions and different samples. The Los Angeles County sample comprises a higher proportion of African American respondents, who were on the whole more comfortable with the current form of the census' race/ethnicity questions (see Figure 16).

There are also slight variations of comfort by gender and age (see Figure 17). Men are slightly more comfortable with the race/ethnicity questions than

Figure 15: Comfort with Census Race/Ethnicity Questions by Geography



women (66% vs. 59% comfortable, respectively). In regard to age, respondents in the 25 to 34-year-old and 55 to 64-year-old age groups were least comfortable with the race/ethnicity questions, with 21% and 22%, respectively, reporting discomfort.

Figure 16: Comfort with Census Race/Ethnicity Questions by Self-Report Race/Ethnicity

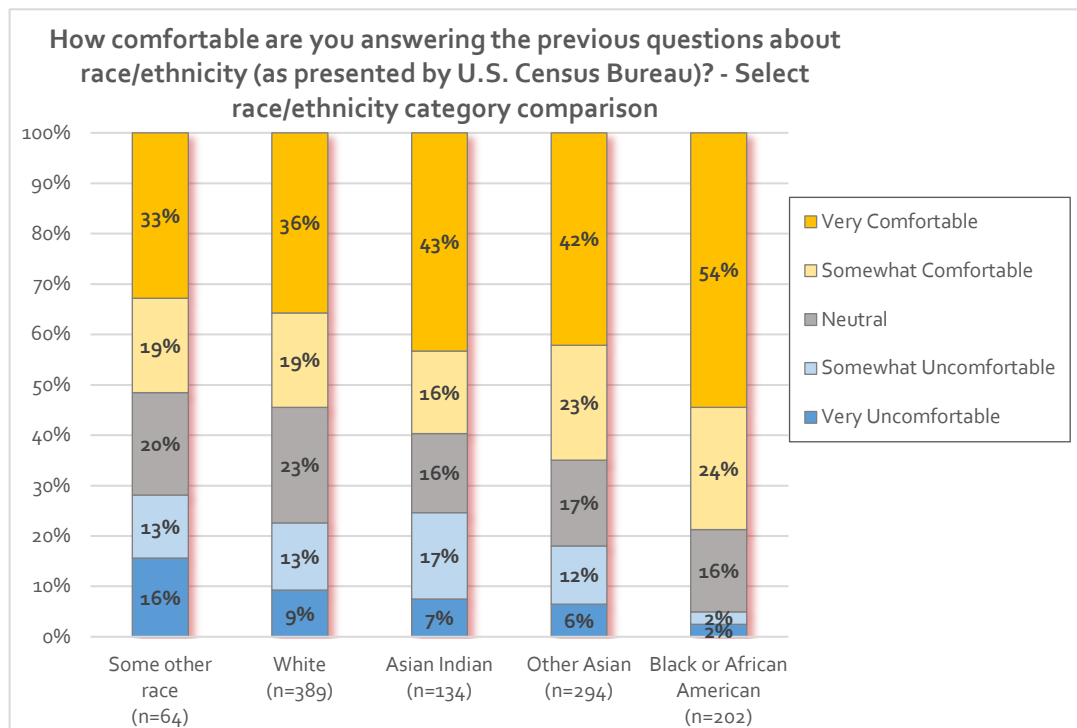
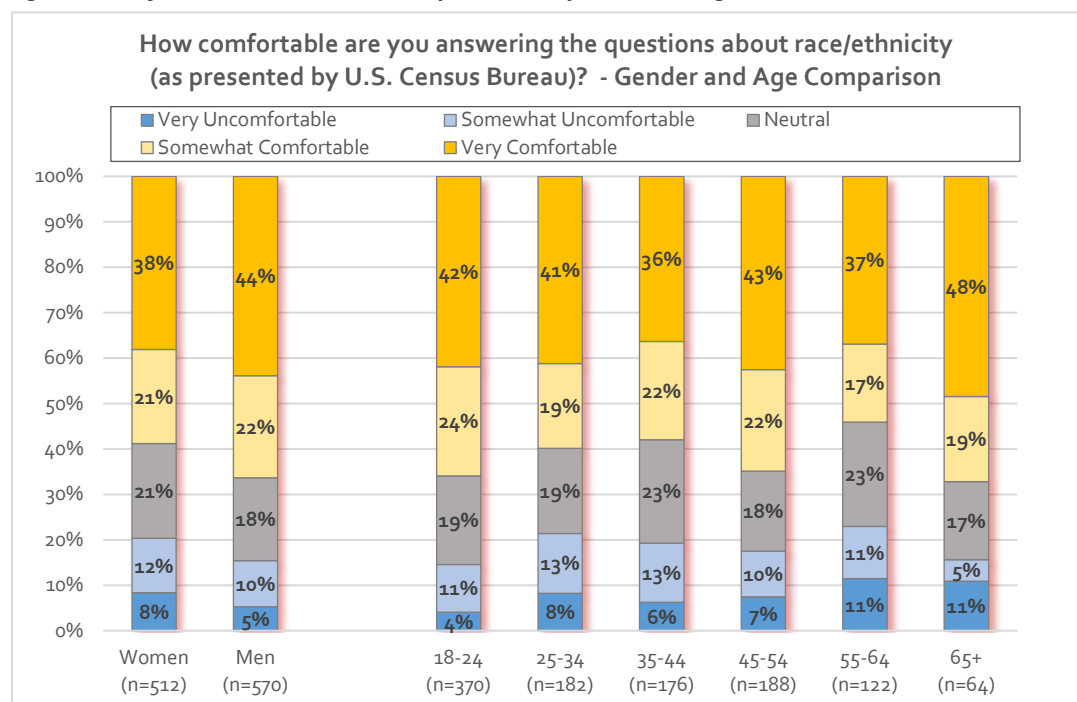


Figure 17: Comfort with Census Race/Ethnicity Questions by Gender and Age



Survey respondents were also asked whether the current form of the race/ethnicity questions allows them to accurately report their race or ethnicity. Forty-two percent said that the questions completely allow them to represent themselves accurately, while a significant 40% said they do only somewhat, and 19% said the questions do not represent them at all (see Figure 18 at right). Not surprisingly, further examination of this question reveals distinct differences by different race/ethnic groups (see Figure 19 below). In particular, those who selected 'some other race' and 'white' were most likely to feel inaccurately represented in the census question format (53% and 28% feel not at all accurately represented). Over 40% of Other Asian and Asian Indian respondents felt the census questions only somewhat allowed for accuracy.

Figure 18: Accuracy of Census Race/Ethnicity Questions

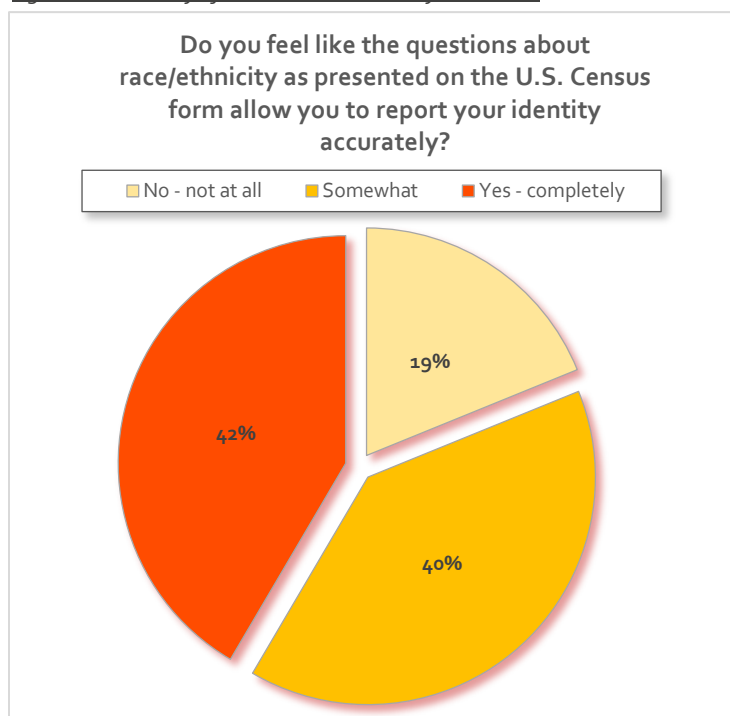
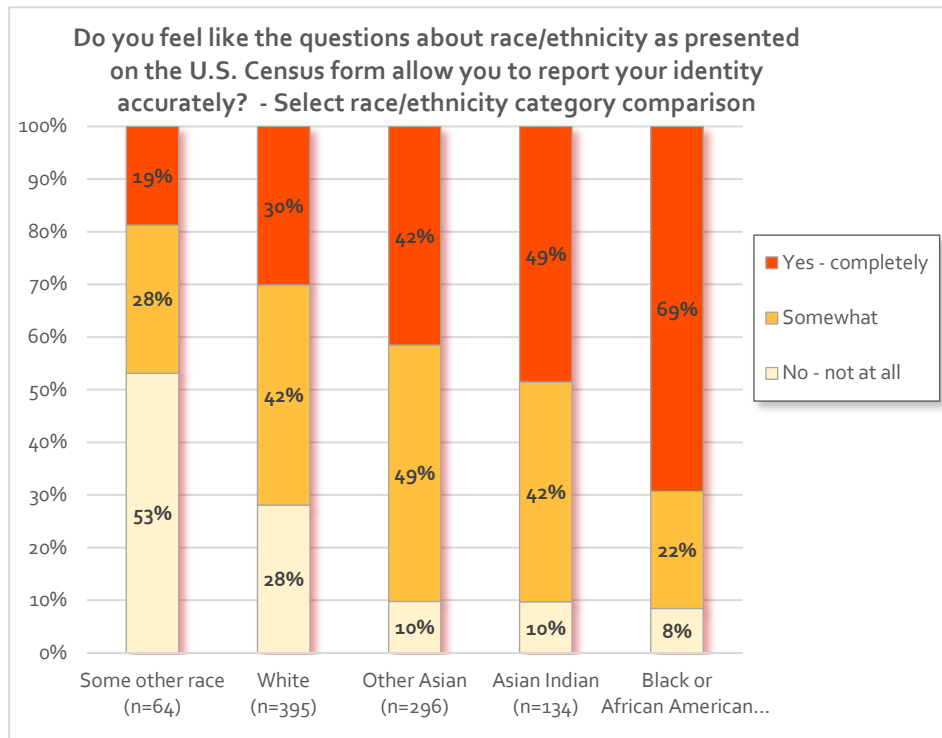


Figure 19: Accuracy of Census Race/Ethnicity Questions by Select Race/Ethnic Groups

Differences observed by gender and age groups include (see Figure 20):

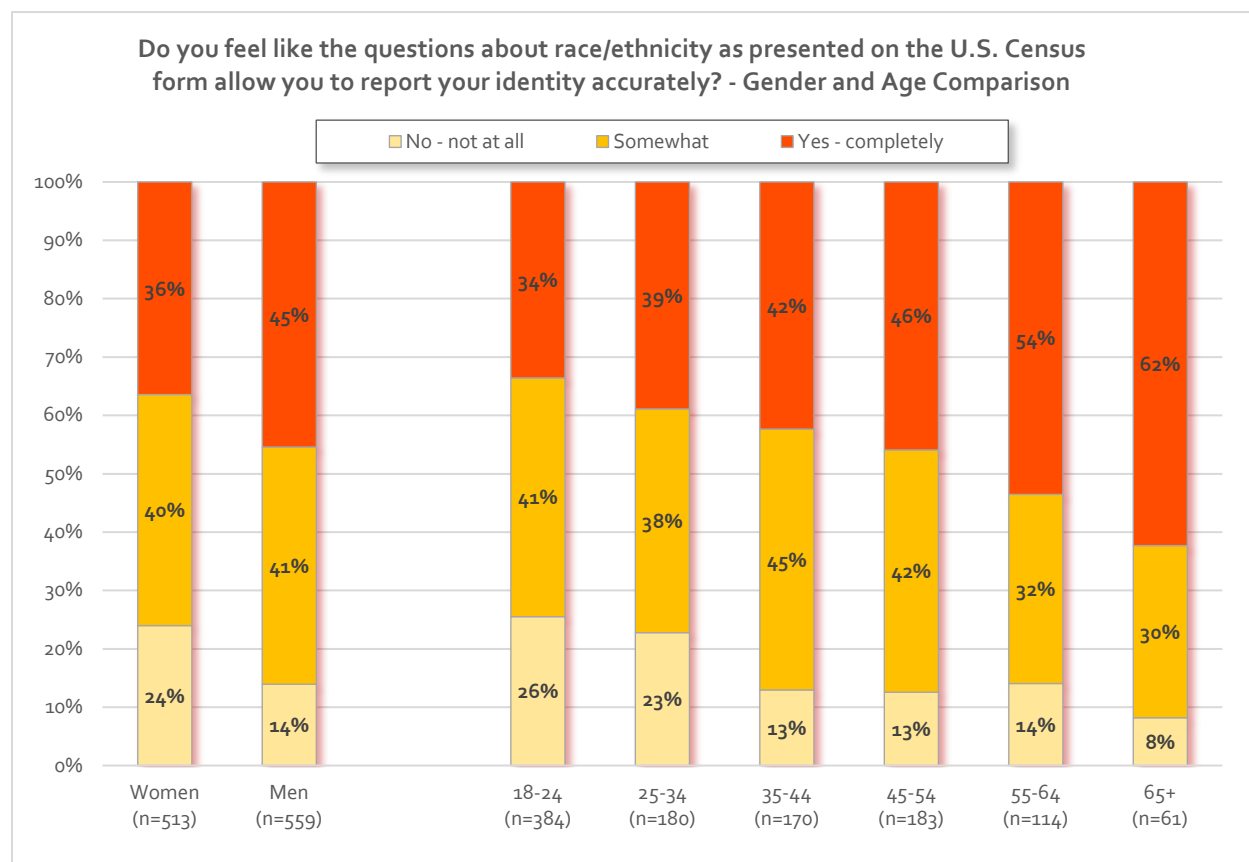
- Women are more likely to feel the current census questions' format does not allow accurate representation compared to male respondents (24% vs. 14%, respectively).
- Younger age groups are also more likely to feel the current questions do not allow for accurate



recording of their identities (26% of 18 to 24-year-old respondents said the current census

questions do not represent them at all vs. 14% of 55 to 64-year-olds and 8% of 65+ respondents).

Figure 20: Accuracy of Census Race/Ethnicity Questions by Gender and Age



The last question in the survey about identifying race and ethnicity asked respondents to write in how they would choose to self-identify, given the choice. Responses ranged from one-word identifications to paragraph descriptions about identity. Some examples of the longer responses include:

- *A Muslim who happens to be born in Africa, had a childhood in Egypt and Saudi Arabia, and who live mostly in the US.*
- *...My children are a product of a mixed-race marriage. Also, I am from Lebanese background but have mixed blood in me. White alone may be the most accurate without reference to a region. I am Lebanese but was not even born in Lebanon. I was born in the Congo.*
- *South Asian (originating from India, Pakistan, Bangladesh, Nepal, Bhutan, Maldives and Sri Lanka)*

Some respondents took the opportunity to voice frustration with being placed into the “White” box category and made emphatic statements of “not white.” Others recommended strategies such as organizing the question by ancestry; having greater disaggregation so that people do not have to always choose the “Other Asian” box; listing all countries and asking people to choose where they

are from; or starting with ethnic categories and following up with a more open-ended “what do you identify as” question.

The top 11 terms used in describing their own identity are included in Table 5 below. Clearly, Middle Eastern, Arab, and variations using Asian, usually in combination with other terms, are the top preferred terms. Many respondents preferred a combination of American and another identity, to represent the dual identity they likely experience on a daily basis.

*Table 5: Top Terms for Preferred Self-Identification of Race/Ethnicity*

<b>Key Terms Used in Response to Open-End Self-Identity Question</b>	<b>Frequency of Use</b>	<b>% Out of Total # Responded (n=569)</b>
Middle Eastern	162	28.5%
Arab	88	15.5%
Asian (including South Asian, Central Asian, East Asian, Southeast Asian, Central East Asian, Asian Indian)	61	10.7%
American	41	7.2%
Pakistani	40	7.0%
North African	27	4.7%
Indian	22	3.9%
Muslim	18	3.2%
African	16	2.8%
White	16	2.8%
Afghan	15	2.6%
Palestinian	14	2.5%
Mixed	12	2.1%
Egyptian	11	1.9%

The following page shows the full spectrum of words used to describe respondents’ identities (see Figure 21 below).







## The Citizenship Question

One of the most contentious components proposed for the upcoming 2020 Census is the addition of a question about citizenship status. In reviewing the 2020 Census test form in the focus groups, participants were struck by the invasiveness of the questions, including the proposed citizenship question. To further gauge the potential effect of this question on response behavior, survey respondents were asked about their likelihood of participating in the 2020 Census with the addition of the citizenship question. Over half of respondents felt their likelihood of participating would be unaffected (see Figure 22 at right), while 18% were more likely and 24% were less likely to participate.

Figure 22: Reaction to the Proposed Citizenship Status Question

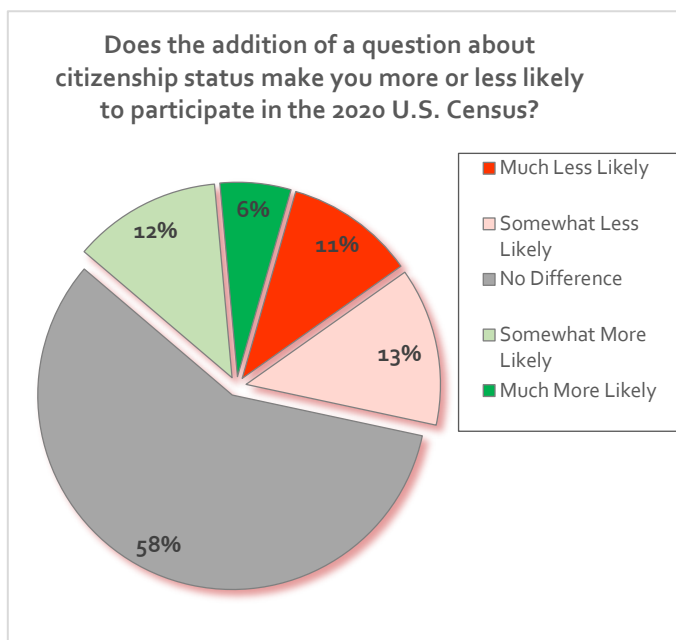
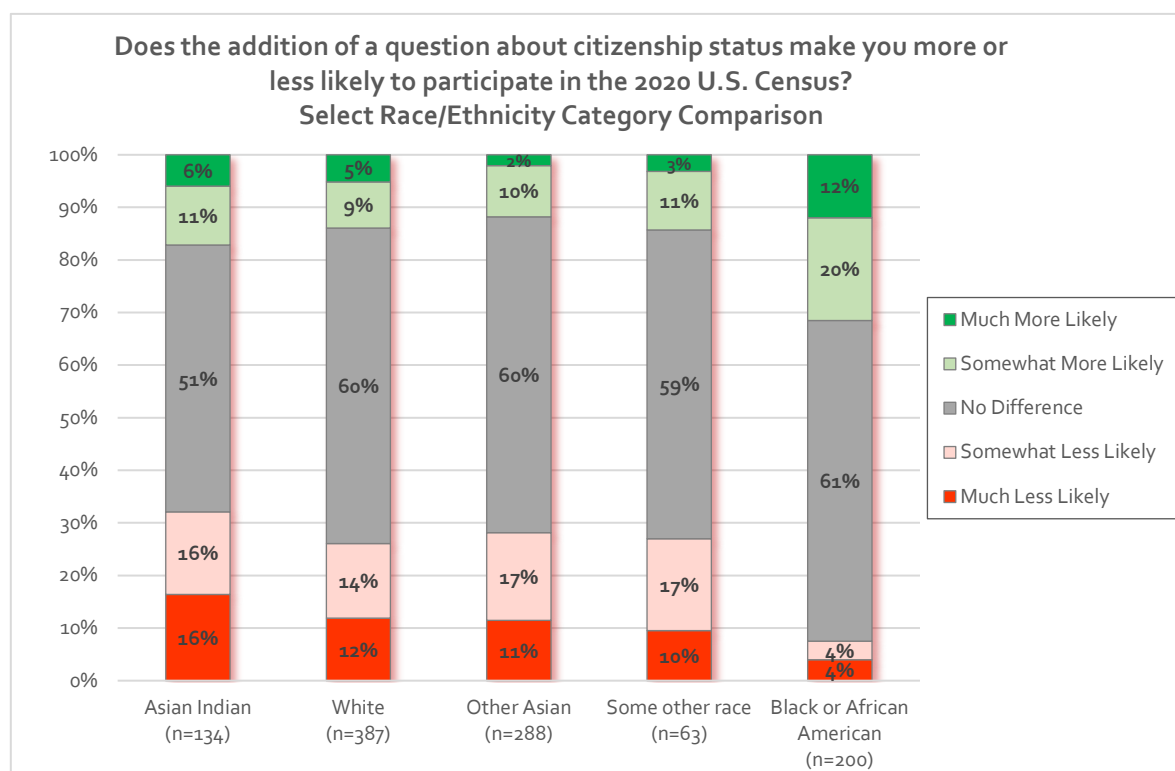


Figure 23: Reaction to the Proposed Citizenship Status Question by Race/Ethnicity



Response by race shows some distinct differences about how the addition of a citizenship question might affect response and representation (see Figure 23 above):

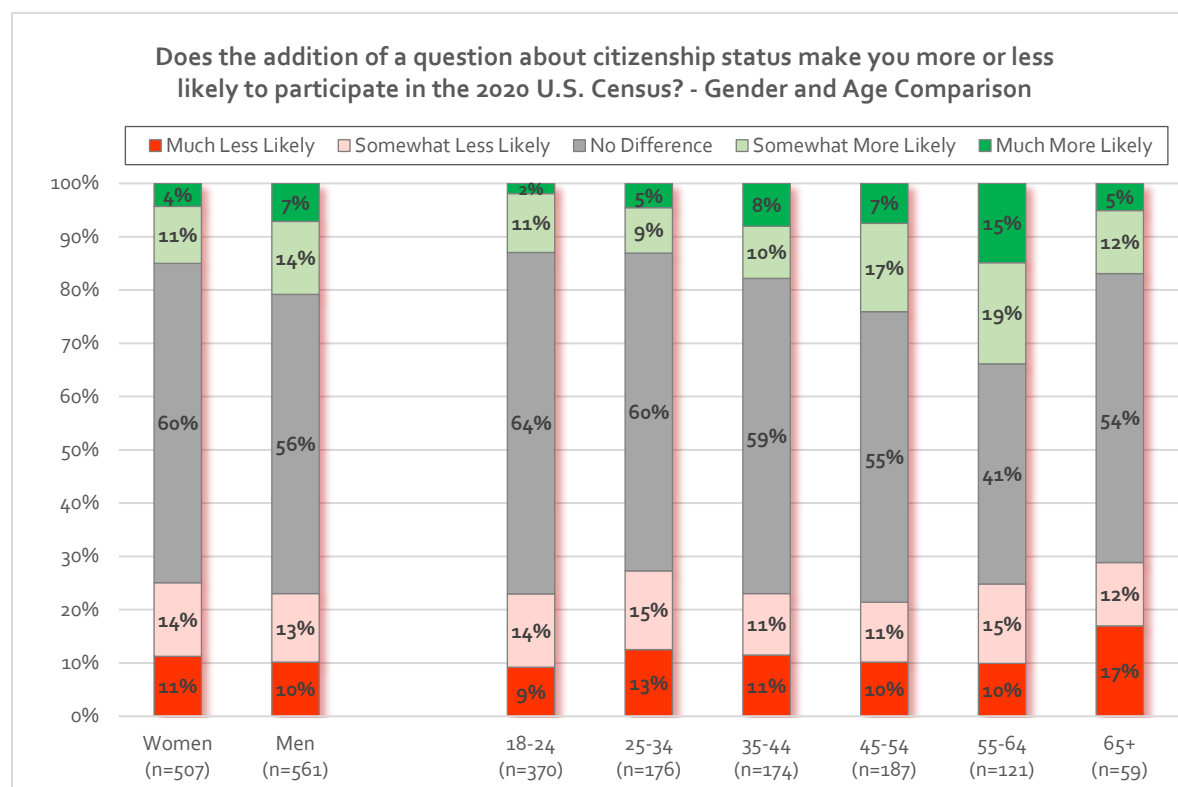
- Respondents identifying as Black or African American were much more likely to be positively influenced by the addition of a citizenship question (32% more likely to participate) compared to the other groups most prominently represented in the sample (between 12% and 17% of Other Asian, White, and Asian Indian respondents more likely to participate).
- Respondents identifying as Asian Indian and White were more negatively influenced by the addition of a citizenship question with 32% and 26%, respectively, reporting they are less likely to participate.

In many ways, these results are not surprising, and underscore the differences observed in the focus groups between different Muslim American communities in Southern California.

Further exploration of reactions to the citizenship question by gender and age (see Figure 24) reveal some minor differences between groups, including:

- Men are slightly more favorable to the citizenship status question compared to women (21% of male respondents more likely to participate vs. 15% of female respondents).
- Respondents in the 55 to 64-year-old group are most likely to be positively influenced by the citizenship question (34% more likely to participate), compared to all other age groups.
- Respondents in the 25 to 34-year-old group as well as those 65+ years old, are most likely to be negatively influenced by the citizenship question (28% and 29%, respectively, less likely to participate).

*Figure 24: Reaction to the Proposed Citizenship Status Question by Gender and Age*



## Outreach Opportunities and Methods

Three questions related to outreach and communications were included in the survey. The first question asked about the types of information respondents would like to know to help them make a decision about whether or not to participate in the 2020 U.S. Census. All types of information tested relatively high, with over half of respondents choosing each type. In fact, approximately half of all respondents chose three to five items, indicating that they would like a variety of different types of information before making a decision (see Table 6).

In comparing younger and older respondents – under 40 years old and 40+ years old – some differences emerge. In particular, the fact that a greater proportion of respondents under 40 were overall interested in different types of information, indicating a slightly greater hunger for education about the census compared to older respondents. This makes sense, given that younger respondents are less likely to have heard much about the census or to have participated in past census surveys.

*Table 6: Types of Information Desired by Age*

What kind of information would you like to know before deciding whether to participate in the 2020 U.S. Census?	Under 40 yrs. old (n=665)	40+ yrs. old (n=462)	ALL RESPONDENTS (n=1127)
Risks of participating for me and my community	64%	54%	60%
Purpose and application of Census data	64%	52%	59%
Potential benefits of participating for me and my community	63%	55%	60%
How Census data is gathered/managed (e.g., who has access to the data)	61%	55%	58%
A list of specific questions that will be asked	60%	56%	58%

Other types of information respondents wrote in included:

- *Who has access to the data*
- *What the information is used for; what is its purpose*
- *How confidentiality and security of the data will be maintained*
- *Whether or not to protest against it*
- *Will the citizenship question actually be on the survey*
- *Underlying theories driving the Census*

Focus group participants shared that the best information is given by a trusted source, someone who is already known within the community. This person may or may not look similar, but similarity of faith and culture or ethnicity are key. Survey respondents were asked who they trust the most to provide information about the 2020 U.S. Census. Overall, community organizations like CAIR-LA rose to the top of the list and were followed by personal contacts (see Table 7). The most significant difference by age is that older respondents (40+ years old) are slightly more likely to trust a U.S. Census Bureau or government official (31% vs. 24% of under-40-year-old respondents), as well as elected officials in general (25% vs. 23% of under-40-year-old respondents), and the Islamic Shura Council (34% vs. 31% of under-40-year-olds).

*Table 7: Trusted Sources for Information about the 2020 U.S. Census by Age*

<b>Who would you trust and believe to provide you with accurate information about the 2020 U.S. Census?</b>	<b>Under 40 yrs. old (n=665)</b>	<b>40+ yrs. old (n=462)</b>	<b>ALL RESPONDENTS (n=1127)</b>
Community organization like CAIR-LA	60%	58%	59%
Someone I know personally	49%	36%	44%
Imam or other faith leader	43%	37%	40%
Mosque	41%	36%	39%
Community leader or trusted professional	33%	34%	34%
Someone who knows or shares my faith	33%	22%	29%
Islamic Shura Council member	31%	34%	32%
Someone who knows my culture	25%	17%	22%
U.S. Census Bureau or Government Official	24%	31%	27%
Elected Official	23%	25%	24%
Someone who speaks my language	18%	11%	15%

Other sources respondents mentioned included data scientists, trusted academics and civil rights activists, intelligent friends, doctors, and digital rights' watchdogs. In a follow-up open-ended question asking for specific identification of trusted sources, over half of respondents who wrote in named CAIR as their trusted source.

*Table 8: Preferred Media Channels for Information about the 2020 U.S. Census by Age*

<b>What kinds of methods and media channels would you be most likely to use and rely on for information about the 2020 U.S. Census?</b>	<b>Under 40 yrs. old (n=665)</b>	<b>40+ yrs. old (n=462)</b>	<b>ALL RESPONDENTS (n=1127)</b>
CAIR-LA website	56%	61%	58%
Social media (Facebook/Twitter/Instagram)	39%	31%	36%
Mainstream media (LA Times, CNN, PBS, Fox News)	37%	38%	37%
One-on-one conversation	37%	24%	31%
Non-mainstream media (Al Jazeera, The Muslim Journal)	32%	26%	30%
Educational workshop	30%	24%	28%
Town hall meeting	20%	28%	23%
Informational flyer/postcard	18%	18%	18%
Online webinar/presentation	17%	15%	16%
Telephone call	9%	16%	12%

A final question about outreach focused on media sources and channels. CAIR-LA's website comes out on top as the most popular media source, followed by social media in general (which is more popular with younger respondents than older respondents; see Table 8 above). Mainstream media

and one-on-one conversations are equal in likelihood of use with under-40-year-old respondents, however, older respondents prefer mainstream media over one-on-one conversations (38% selected mainstream media vs. 24% for one-on-one conversations). Older respondents who are 40+ years old were more likely to choose town hall meetings (28%) and telephone calls (16%) as preferred media channels compared to younger respondents (20% selected town halls and 9% for telephone calls).

## Conclusion and Next Steps

The themes and findings from this mixed-methods study are a good first step to identifying key barriers and opportunities for Muslim American engagement with the 2020 U.S. Census. Two key themes permeate findings from both the focus groups and community survey:

- 1) There is a general sense of indifference and apathy, coupled with concern and distrust of the current administration around personal information. This is particularly the case with younger Muslim Americans, who have less experience with previous decennial census efforts and appear generally apathetic towards civic engagement overall and suspect of the federal government's intentions and actions. Outreach strategies might focus on building awareness and context, as well as evidence of how civic participation in various forms has significant impact on policies that affect young adults' lives (e.g., participation in voting, impact of Affordable Healthcare Act).
- 2) The Muslim American population is not monolithic. The complexity of race, ethnicity, and nationality as well as immigration and acculturation are important influences on how different Muslim American communities feel about and react to the census. Therefore, any outreach messaging and strategies should be tailored to specific community identities and needs.

As CAIR-LA reflects on the study results, it will consider next steps to deepen understanding and uplift the challenges the 2020 Census presents for Muslim Americans in Southern California and develop potential educational opportunities to better inform communities leading up to 2020. Some potential next steps include, but are not limited to:

- 1) **Share Results with Community Members:** This study was just the first step in an ongoing conversation about the U.S. Census and representation. To continue and build upon this conversation, CAIR-LA will report back to participants and the broader community about this research, the overall lessons learned, and opportunities for action and growth.
- 2) **Design, Implement, and Refine Grassroots Education and Outreach Strategies:** Based on the research results and share back sessions with community members, CAIR-LA hopes to design and test educational curriculum for town halls, workshops, ongoing listening sessions, YouTube videos, and other social media channels. Testing would be done through ongoing evaluation and reflection, involving short-form feedback surveys and intercept interviews, as well as online analytics for any social media strategies. After testing and refining strategies, CAIR-LA would scale up efforts to provide outreach, training, education,

and other supports for the census throughout Southern California. These efforts would be incorporated into CAIR-LA's other civil rights, voter engagement, and community leadership development programs already in place.

- 3) **Building Youth Capacity Around Civic Engagement:** In order to address young adults' apathy and potential lack of engagement in the census, CAIR-LA would leverage its existing relationships and programs to recruit and develop youth and young adults' awareness around the census and its potential impact, and increase capacity for youth to educators and community representatives to conduct outreach within their own communities. By positioning this as a capacity building and potential workforce development opportunity, CAIR-LA hopes to develop young people's interest and participation in civic activities overall, from the 2020 Census and beyond.
- 4) **Ongoing Research on Perceptions, Attitudes, and Barriers:** As part of ongoing feedback and educational efforts, CAIR-LA could complete a series of follow-up focus groups or small group interviews with some of the same people who participated during this first phase, to see if there are any changes in perceptions, opinions, or likelihood of participating. In particular, it would be fruitful to have this conversation after the completion of legal battles and pending the final decision around the inclusion of the citizenship status question.

All the steps listed above, and others still to be considered, are already considerations in CAIR-LA's ongoing work to address community concerns and fears related to civic engagement. At its core, CAIR-LA works to develop civically active Muslim Americans who feel empowered and engaged politically, and who know and feel comfortable standing up for and defending their rights. Throughout the next two years, CAIR-LA will continue to reach out to community members and leaders, as well as other partners to further this conversation about the census, representation, and political power for Southern California's Muslim American communities.

## Appendix I: Focus Groups Discussion Guide

### CAIR-LA Community Leaders Focus Group Discussion Guide

<u>Dates</u>	<u>Time</u>	<u>Location</u>	<u>Moderator</u>
Saturday, Oct. 20 <sup>th</sup>	3:00 – 5:00 pm	Anaheim	Rebecca Ratzkin
Sunday, Oct. 21 <sup>st</sup>	10:00 am – 12:00 pm	Corona-Norco	Art Garcia
Sunday, Oct. 21 <sup>st</sup>	3:00 – 5:00 pm	Los Angeles	Rebecca Ratzkin

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#### **Participant Introductions (5-7 minutes)**

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*First, let's do a quick round of introductions.*

- Your name and organization you are affiliated with
- Which community you are affiliated with
- How many years you've lived and worked in the community

---

#### **Experience with and General Reactions to the Census (15 minutes)**

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[Moderator or note-taker starts the recording.]

*Okay, let's start with some general questions about the U.S. Census.*

- 1. How many of you have heard about the U.S. Census?** [take a count of hands]  
**Probe:** What do you know about the census?
- 2. What thoughts, feelings or words come to mind when you think of the word census, in particular the U.S. Census?**  
**Probe:** Why might you think the census would be an important survey?
- 3. Have you ever filled out a census form in the past (e.g., the 2010 Census)?**  
**[if yes to above] Probe:** If yes, what did you think? What was the experience like *[probe on specifics of how they took it – mailed in form, responded to field worker]*?  
**Probe:** How did you feel sharing that information with the government?  
**[if no to above] Probe:** If no, what were the reasons for not filling out a census form?
- 4. Have you ever talked about the census, either past census efforts or future ones, with others in your communities?**  
**[if yes] Probe:** What was the conversation about? What did the others you talk to say about the census?  
**[if yes] Probe:** What, if anything did they/do they find challenging or unpleasant about it?

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**Perceptions of and Potential Barriers to 2020 Census (20 minutes)**

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*I'm going to pass out a version of the questionnaire that they used recently to test in Providence, Rhode Island. It is mostly what will be on the 2020 Census, but there will be some changes (e.g., the addition of a question around U.S. citizenship). [pass out the survey].*

*Take a few moments to review it. You don't have to study it, but just quickly skim the questions.*

- 5. What is your personal reaction to this survey? How do you feel, or do you anticipate feeling, being asked to respond to these questions?**

**Probe:** Would answering any of these questions make you feel uncomfortable? Why or why not?

- 6. Now, put yourself in the place of one of your community members. How do you think community members would react to being asked these questions?**

**Probe:** Similarly, in thinking about your community members (others you know in your communities), would answering any of these questions make them uncomfortable – why or why not?

**Probe [depending on response to above probe]:** Does it matter that the U.S. government is the agency collecting this data? Why or why not?

- 7. In the past, the Census Bureau has asked residents to mail in completed forms with follow-up from field workers going door-to-door seeking out neighborhoods or people difficult to reach (i.e., hard to reach populations). For the upcoming survey, the census will be offering multiple ways of responding – by paper, online, or via phone (as well as follow-up in-person requests in under-represented areas similar to previous efforts). Of these options – paper, online, phone, in-person – which method would you be most likely (and most comfortable) to use for the 2020 Census survey?**

**Probe:** Similarly, in thinking about your community members (others you know in your communities), which ones do you think they would be most likely to use on the whole?

**Probe:** Do you think some members of the community would be more likely to respond online vs. via phone or in paper (e.g., younger community members)? Why?

**Probe:** Do any of the above listed data collection methods cause some hesitation or concerns? If yes, why?

*I'm passing out a table with a list of the 59 languages in which the Census Bureau will offer print and video language glossaries and guides to assist with responses for the 2020 Census. [hand out tables] In addition, the census will provide questionnaires and phone assistance in 12 languages, including Arabic.*

- 8. How do the above efforts to offer assistance in different languages address the needs for language accessibility in your communities?**



**Probe:** Where might they be limited? Are there any gaps?

9. In thinking about your community and everything we've discussed about the 2020 Census so far, what, if any, other challenges do you see in collecting this data from your communities?

---

**Potential Strategies to Reduce Barriers (15 minutes)**

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*Okay. Let's switch gears and talk about what kind of outreach, communications and education might help to make community members feel more comfortable [and safe – use depending on previous response] in taking the 2020 Census.*

10. What kind of messaging or messages might convince community members to respond to the 2020 Census?

**Probe:** Would it matter where these messages came from (e.g., the government vs. a community group or an individual leader or faith leader)?

**Probe:** What channels of communication – print/newspaper, TV, radio, email, social media, trusted community organizations (e.g., mosques) – would work best for spreading messages and information about the 2020 Census?

11. How would your communities react to educational meetings or trainings? For example, an educational session that went over in detail what the census is, why it is important, and how it affects them on a personal level?

12. Let's brainstorm a little. How else might CAIR-LA or other community groups help get the word out and encourage response to the 2020 Census within your communities?

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**Wrap-up (5 minutes)**

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*We are coming to the end of the focus group session and will be wrapping up in just a moment. I have one last question.*

13. Is there anything else that you would like to share with us and CAIR-LA about your communities, as we reflect on the 2020 Census and develop outreach strategies to increase awareness and response?

*Thank you again for taking the time to be here and sharing your thoughts. We really appreciate you taking the time to participate in our discussion. If you have any questions, please don't hesitate to reach out to CAIR-LA directly.*

## Appendix II: Focus Group Handouts – 2020 Census Language Accommodations and Test Form with Citizenship Question

### 2020 Census Language Accessibility Handout

(From June 2018 2020 Census Program Memorandum Series)

In determining the languages, the Census Bureau followed the process outlined below:

- Created tabulations of languages spoken by limited-English-speaking households, at the national, regional, and state levels.
- Transcribed to a list the languages spoken by at least 2,000 limited-English-speaking households, sorted by the number of limited-English-speaking households, in descending order.
- Assessed these languages for translation feasibility, to ensure that the Census Bureau is able to provide effectively translated materials.
- Added American Sign Language (ASL) to the list, to provide a video guide for ASL users.

This process yielded the languages below (in order—top to bottom, left to right). The Census Bureau will provide language guides, language glossaries, and a language identification card in these languages.

Spanish	Haitian Creole	Bengali	Romanian	Tamil	Tigrinya	Igbo
Chinese	Portuguese	Greek	Telugu	Navajo	Ilocano	Marathi
Vietnamese	Japanese	Amharic	Burmese	Hungarian	Dutch	Sinhala
Korean	Italian	Somali	Punjabi	Hebrew	Croatian	Slovak
Russian	Farsi	Thai	Lao	Malayalam	Bulgarian	American Sign Language
Arabic	German	Gjurati	Hmong	Swahili	Twi	
Tagalog	Armenian	Khmer	Albanian	Yiddish	Lithuanian	
Polish	Hindi	Nepali	Turkish	Indonesia	Yoruba	
French	Ukrainian	Urdu	Bosnian	Serbian	Czech	

In determining the languages for Internet Self-Response and Census Questionnaire Assistance, the Census Bureau transcribed to a list the languages spoken by at least 60,000 limited-English-speaking households, sorted by the number of limited-English-speaking households, in descending order. This yielded the following 12 non-English languages: Spanish, Chinese, Vietnamese, Korean, Russian, Arabic, Tagalog, Polish, French, Haitian Creole, Portuguese, and Japanese.

The Census Bureau further determined that the field enumerator instrument and materials, bilingual paper questionnaire, and bilingual mailing will be supported in Spanish.

### 2018 Test Form for 2020 Census

(Addition of Citizenship Question for Focus Group Testing)

# 2018 Census Test

FOR  
OFFICIAL  
USE ONLY

--	--

**Start here** OR go online at [survey.census.gov](https://survey.census.gov) to complete the 2018 Census Test.

Use a blue or black pen.

**Before you answer Question 1, count the people living in this house, apartment, or mobile home using our guidelines.**

- Count all people, including babies, who live and sleep here most of the time.
- If no one lives and sleeps at this address most of the time, go online at [survey.census.gov](https://survey.census.gov) or call the number on page 8.

**The census must also include people without a permanent place to live, so:**

- If someone who does not have a permanent place to live is staying here on April 1, 2018, count that person.

**The Census Bureau also conducts counts in institutions and other places, so:**

- Do not count anyone living away from here, either at college or in the Armed Forces.
- Do not count anyone in a nursing home, jail, prison, detention facility, etc., on April 1, 2018.
- Leave these people off your questionnaire, even if they will return to live here after they leave college, the nursing home, the military, jail, etc. Otherwise, they may be counted twice.

**1. How many people were living or staying in this house, apartment, or mobile home on April 1, 2018?**

Number of people = 

--	--

**2. Were there any additional people staying here on April 1, 2018 that you did not include in Question 1?**

Mark ☒ all that apply.

- ☐ Children, related or unrelated, such as newborn babies, grandchildren, or foster children
- ☐ Relatives, such as adult children, cousins, or in-laws
- ☐ Nonrelatives, such as roommates or live-in babysitters
- ☐ People staying here temporarily
- ☐ No additional people

**3. Is this house, apartment, or mobile home — Mark ☒ ONE box.**

- ☐ Owned by you or someone in this household with a mortgage or loan? *Include home equity loans.*
- ☐ Owned by you or someone in this household free and clear (without a mortgage or loan)?
- ☐ Rented?
- ☐ Occupied without payment of rent?

**4. What is your telephone number?**

*We will only contact you if needed for official Census Bureau business.*

Telephone Number

				—					—				
--	--	--	--	---	--	--	--	--	---	--	--	--	--

## Person 1

5. Please provide information for each person living here. If there is someone living here who pays the rent or owns this residence, start by listing him or her as Person 1. If the owner or the person who pays the rent does not live here, start by listing any adult living here as Person 1.

What is Person 1's name? *Print name below.*

First Name

MI

Last Name(s)

6. What is Person 1's sex? Mark ☒ ONE box.

☐ Male ☐ Female

7. What is Person 1's age and what is Person 1's date of birth? *For babies less than 1 year old, do not write the age in months. Write 0 as the age.*

Age on April 1, 2018

*Print numbers in boxes.*

Month

Day

Year of birth

years

Is this person a citizen of the United States?

- ☐ Yes, born in the United States
- ☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas
- ☐ Yes, born abroad of U.S. citizen parent or parents
- ☐ Yes, U.S. citizen by naturalization – *Print year of naturalization* ↗

- ☐ No, not a U.S. citizen

→ NOTE: Please answer BOTH Question 8 about Hispanic origin and Question 9 about race. For this census, Hispanic origins are not races.

8. Is Person 1 of Hispanic, Latino, or Spanish origin?

Mark ☒ one or more boxes **AND** print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin
- ☐ Yes, Mexican, Mexican Am., Chicano
- ☐ Yes, Puerto Rican
- ☐ Yes, Cuban
- ☐ Yes, another Hispanic, Latino, or Spanish origin – *Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.* ↗

9. What is Person 1's race?

Mark ☒ one or more boxes **AND** print origins.

- ☐ White – *Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.* ↗

- ☐ Black or African Am. – *Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.* ↗

- ☐ American Indian or Alaska Native – *Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.* ↗

- |   |                                     |  |
|---|-------------------------------------|--|
| <input type="checkbox"/> Chinese  | <input type="checkbox"/> Vietnamese | <input type="checkbox"/> Native Hawaiian   |
| <input type="checkbox"/> Filipino   | <input type="checkbox"/> Korean     | <input type="checkbox"/> Samoan  |
| <input type="checkbox"/> Asian Indian   | <input type="checkbox"/> Japanese   | <input type="checkbox"/> Chamorro  |
| <input type="checkbox"/> Other Asian – <i>Print, for example, Pakistani, Cambodian, Hmong, etc.</i> ↗ |                                     | <input type="checkbox"/> Other Pacific Islander – <i>Print, for example, Tongan, Fijian, Marshallese, etc.</i> ↗ |

- ☐ Some other race – *Print race or origin.* ↗

→ If more people were counted in Question 1 on the front page, continue with Person 2 on the next page.

# 1. Print name of **Person 2**

First Name

MI

Last Name(s)

## 2. Does this person usually live or stay somewhere else?

Mark ☒ all that apply.

- ☐ No
- ☐ Yes, for college
- ☐ Yes, for a military assignment
- ☐ Yes, for a job or business
- ☐ Yes, in a nursing home
- ☐ Yes, with a parent or other relative
- ☐ Yes, at a seasonal or second residence
- ☐ Yes, in a jail or prison
- ☐ Yes, for another reason

## 3. How is this person related to Person 1? Mark ☒ ONE box.

- ☐ Opposite-sex husband/wife/spouse
- ☐ Opposite-sex unmarried partner
- ☐ Same-sex husband/wife/spouse
- ☐ Same-sex unmarried partner
- ☐ Biological son or daughter
- ☐ Adopted son or daughter
- ☐ Stepson or stepdaughter
- ☐ Brother or sister
- ☐ Father or mother
- ☐ Grandchild
- ☐ Parent-in-law
- ☐ Son-in-law or daughter-in-law
- ☐ Other relative
- ☐ Roommate or housemate
- ☐ Foster child
- ☐ Other nonrelative

## 4. What is this person's sex? Mark ☒ ONE box.

- ☐ Male ☐ Female

## 5. What is this person's age and what is this person's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.

Print numbers in boxes.

Age on April 1, 2018

Month

Day

Year of birth

years




→ **NOTE:** Please answer **BOTH** Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

## 6. Is this person of Hispanic, Latino, or Spanish origin?

Mark ☒ one or more boxes **AND** print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin
- ☐ Yes, Mexican, Mexican Am., Chicano
- ☐ Yes, Puerto Rican
- ☐ Yes, Cuban
- ☐ Yes, another Hispanic, Latino, or Spanish origin – *Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.*

## 7. What is this person's race?

Mark ☒ one or more boxes **AND** print origins.

- ☐ White – *Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.*

- ☐ Black or African Am. – *Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.*

- ☐ American Indian or Alaska Native – *Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.*

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Chinese  | <input type="checkbox"/> Vietnamese  | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Filipino   | <input type="checkbox"/> Korean  | <input type="checkbox"/> Samoan          |
| <input type="checkbox"/> Asian Indian   | <input type="checkbox"/> Japanese  | <input type="checkbox"/> Chamorro        |
| <input type="checkbox"/> Other Asian – <i>Print, for example, Pakistani, Cambodian, Hmong, etc.</i> | <input type="checkbox"/> Other Pacific Islander – <i>Print, for example, Tongan, Fijian, Marshallese, etc.</i> |  |

- ☐ Some other race – *Print race or origin.*

### Is this person a citizen of the United States?

- ☐ Yes, born in the United States
- ☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas
- ☐ Yes, born abroad of U.S. citizen parent or parents
- ☐ Yes, U.S. citizen by naturalization – *Print year of naturalization*
- ☐ No, not a U.S. citizen

→ If more people were counted in Question 1 on the front page, continue with Person 3 on the next page.

## 1. Print name of

## Person 3

First Name

MI



Last Name(s)

## 2. Does this person usually live or stay somewhere else?

Mark ☒ all that apply.

- ☐ No
- ☐ Yes, for college
- ☐ Yes, for a military assignment
- ☐ Yes, for a job or business
- ☐ Yes, in a nursing home
- ☐ Yes, with a parent or other relative
- ☐ Yes, at a seasonal or second residence
- ☐ Yes, in a jail or prison
- ☐ Yes, for another reason

3. How is this person related to Person 1? Mark ☒ ONE box.

- ☐ Opposite-sex husband/wife/spouse
- ☐ Opposite-sex unmarried partner
- ☐ Same-sex husband/wife/spouse
- ☐ Same-sex unmarried partner
- ☐ Biological son or daughter
- ☐ Adopted son or daughter
- ☐ Stepson or stepdaughter
- ☐ Brother or sister
- ☐ Father or mother
- ☐ Grandchild
- ☐ Parent-in-law
- ☐ Son-in-law or daughter-in-law
- ☐ Other relative
- ☐ Roommate or housemate
- ☐ Foster child
- ☐ Other nonrelative

4. What is this person's sex? Mark ☒ ONE box.

- ☐ Male ☐ Female

## 5. What is this person's age and what is this person's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.

Print numbers in boxes.

Age on April 1, 2018

Month

Day

Year of birth

years




→ NOTE: Please answer BOTH Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

## 6. Is this person of Hispanic, Latino, or Spanish origin?

Mark ☒ one or more boxes AND print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin
- ☐ Yes, Mexican, Mexican Am., Chicano
- ☐ Yes, Puerto Rican
- ☐ Yes, Cuban
- ☐ Yes, another Hispanic, Latino, or Spanish origin – Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc. ↗

## 7. What is this person's race?

Mark ☒ one or more boxes AND print origins.

- ☐ White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↗

- ☐ Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↗

- ☐ American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↗

- ☐ Chinese ☐ Vietnamese ☐ Native Hawaiian
- ☐ Filipino ☐ Korean ☐ Samoan
- ☐ Asian Indian ☐ Japanese ☐ Chamorro
- ☐ Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc. ↗
- ☐ Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc. ↗

- ☐ Some other race – Print race or origin. ↗

## Is this person a citizen of the United States?

- ☐ Yes, born in the United States
- ☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas
- ☐ Yes, born abroad of U.S. citizen parent or parents
- ☐ Yes, U.S. citizen by naturalization – Print year of naturalization ↗
- ☐ No, not a U.S. citizen

→ If more people were counted in Question 1 on the front page, continue with Person 4 on the next page.

**1. Print name of Person 4**

First Name

MI

Last Name(s)

**2. Does this person usually live or stay somewhere else?**Mark ☒ all that apply.

- |   |   |
|---|---|
| <input type="checkbox"/> No                             | <input type="checkbox"/> Yes, with a parent or other relative   |
| <input type="checkbox"/> Yes, for college               | <input type="checkbox"/> Yes, at a seasonal or second residence |
| <input type="checkbox"/> Yes, for a military assignment | <input type="checkbox"/> Yes, in a jail or prison               |
| <input type="checkbox"/> Yes, for a job or business     | <input type="checkbox"/> Yes, for another reason                |
| <input type="checkbox"/> Yes, in a nursing home         |   |

**3. How is this person related to Person 1? Mark ☒ ONE box.**

- ☐ Opposite-sex husband/wife/spouse  
☐ Opposite-sex unmarried partner  
☐ Same-sex husband/wife/spouse  
☐ Same-sex unmarried partner  
☐ Biological son or daughter  
☐ Adopted son or daughter  
☐ Stepson or stepdaughter  
☐ Brother or sister  
☐ Father or mother  
☐ Grandchild  
☐ Parent-in-law  
☐ Son-in-law or daughter-in-law  
☐ Other relative  
☐ Roommate or housemate  
☐ Foster child  
☐ Other nonrelative

**4. What is this person's sex? Mark ☒ ONE box.**

- ☐ Male ☐ Female

**5. What is this person's age and what is this person's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.**

Print numbers in boxes.

Age on April 1, 2018

years

Month

Day

Year of birth

→ **NOTE:** Please answer **BOTH** Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

**6. Is this person of Hispanic, Latino, or Spanish origin?**Mark ☒ one or more boxes **AND** print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin  
☐ Yes, Mexican, Mexican Am., Chicano  
☐ Yes, Puerto Rican  
☐ Yes, Cuban  
☐ Yes, another Hispanic, Latino, or Spanish origin – *Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.*

**7. What is this person's race?**Mark ☒ one or more boxes **AND** print origins.

- ☐ White – *Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.*

- ☐ Black or African Am. – *Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.*

- ☐ American Indian or Alaska Native – *Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.*

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Chinese  | <input type="checkbox"/> Vietnamese  | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Filipino   | <input type="checkbox"/> Korean  | <input type="checkbox"/> Samoan          |
| <input type="checkbox"/> Asian Indian   | <input type="checkbox"/> Japanese  | <input type="checkbox"/> Chamorro        |
| <input type="checkbox"/> Other Asian – <i>Print, for example, Pakistani, Cambodian, Hmong, etc.</i> | <input type="checkbox"/> Other Pacific Islander – <i>Print, for example, Tongan, Fijian, Marshallese, etc.</i> |  |

- ☐ Some other race – *Print race or origin.*

**Is this person a citizen of the United States?**

- ☐ Yes, born in the United States  
☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas  
☐ Yes, born abroad of U.S. citizen parent or parents  
☐ Yes, U.S. citizen by naturalization – *Print year of naturalization*

- ☐ No, not a U.S. citizen

→ If more people were counted in Question 1 on the front page, continue with Person 5 on the next page.



## 1. Print name of

## Person 5

First Name

MI



Last Name(s)

## 2. Does this person usually live or stay somewhere else?

Mark ☒ all that apply.

- ☐ No
- ☐ Yes, for college
- ☐ Yes, for a military assignment
- ☐ Yes, for a job or business
- ☐ Yes, in a nursing home
- ☐ Yes, with a parent or other relative
- ☐ Yes, at a seasonal or second residence
- ☐ Yes, in a jail or prison
- ☐ Yes, for another reason

3. How is this person related to Person 1? Mark ☒ ONE box.

- ☐ Opposite-sex husband/wife/spouse
- ☐ Opposite-sex unmarried partner
- ☐ Same-sex husband/wife/spouse
- ☐ Same-sex unmarried partner
- ☐ Biological son or daughter
- ☐ Adopted son or daughter
- ☐ Stepson or stepdaughter
- ☐ Brother or sister
- ☐ Father or mother
- ☐ Grandchild
- ☐ Parent-in-law
- ☐ Son-in-law or daughter-in-law
- ☐ Other relative
- ☐ Roommate or housemate
- ☐ Foster child
- ☐ Other nonrelative

4. What is this person's sex? Mark ☒ ONE box.

- ☐ Male ☐ Female

## 5. What is this person's age and what is this person's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.

Age on April 1, 2018

Print numbers in boxes.

Month Day Year of birth

years

→ NOTE: Please answer BOTH Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

## 6. Is this person of Hispanic, Latino, or Spanish origin?

Mark ☒ one or more boxes AND print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin
- ☐ Yes, Mexican, Mexican Am., Chicano
- ☐ Yes, Puerto Rican
- ☐ Yes, Cuban
- ☐ Yes, another Hispanic, Latino, or Spanish origin – Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc. ↴

## 7. What is this person's race?

Mark ☒ one or more boxes AND print origins.

- ☐ White – Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc. ↴

- ☐ Black or African Am. – Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. ↴

- ☐ American Indian or Alaska Native – Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc. ↴

- ☐ Chinese ☐ Vietnamese ☐ Native Hawaiian
- ☐ Filipino ☐ Korean ☐ Samoan
- ☐ Asian Indian ☐ Japanese ☐ Chamorro
- ☐ Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc. ↴
- ☐ Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc. ↴

- ☐ Some other race – Print race or origin. ↴

## Is this person a citizen of the United States?

- ☐ Yes, born in the United States
- ☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas
- ☐ Yes, born abroad of U.S. citizen parent or parents
- ☐ Yes, U.S. citizen by naturalization – Print year of naturalization ↴
- ☐ No, not a U.S. citizen

→ If more people were counted in Question 1 on the front page, continue with Person 6 on the next page.



**1. Print name of Person 6**

First Name

MI

Last Name(s)

**2. Does this person usually live or stay somewhere else?**Mark ☒ all that apply.

- |   |   |   |
|---|---|---|
| <input type="checkbox"/> No                             | <input type="checkbox"/> Yes, for college                       | <input type="checkbox"/> Yes, with a parent or other relative |
| <input type="checkbox"/> Yes, for a military assignment | <input type="checkbox"/> Yes, at a seasonal or second residence | <input type="checkbox"/> Yes, in a jail or prison             |
| <input type="checkbox"/> Yes, for a job or business     | <input type="checkbox"/> Yes, in a nursing home                 | <input type="checkbox"/> Yes, for another reason              |

**3. How is this person related to Person 1? Mark ☒ ONE box.**

- ☐ Opposite-sex husband/wife/spouse  
☐ Opposite-sex unmarried partner  
☐ Same-sex husband/wife/spouse  
☐ Same-sex unmarried partner  
☐ Biological son or daughter  
☐ Adopted son or daughter  
☐ Stepson or stepdaughter  
☐ Brother or sister  
☐ Father or mother  
☐ Grandchild  
☐ Parent-in-law  
☐ Son-in-law or daughter-in-law  
☐ Other relative  
☐ Roommate or housemate  
☐ Foster child  
☐ Other nonrelative

**4. What is this person's sex? Mark ☒ ONE box.**

- ☐ Male ☐ Female

**5. What is this person's age and what is this person's date of birth? For babies less than 1 year old, do not write the age in months. Write 0 as the age.**

Print numbers in boxes.

Age on April 1, 2018

years

Month

Day

Year of birth

→ **NOTE:** Please answer **BOTH** Question 6 about Hispanic origin and Question 7 about race. For this census, Hispanic origins are not races.

**6. Is this person of Hispanic, Latino, or Spanish origin?**Mark ☒ one or more boxes **AND** print origins.

- ☐ No, not of Hispanic, Latino, or Spanish origin  
☐ Yes, Mexican, Mexican Am., Chicano  
☐ Yes, Puerto Rican  
☐ Yes, Cuban  
☐ Yes, another Hispanic, Latino, or Spanish origin – *Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.* ↗

**7. What is this person's race?**Mark ☒ one or more boxes **AND** print origins.

- ☐ White – *Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.* ↗

- ☐ Black or African Am. – *Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.* ↗

- ☐ American Indian or Alaska Native – *Print name of enrolled or principal tribe(s), for example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Nome Eskimo Community, etc.* ↗

- |   |  |  |
|---|--|--|
| <input type="checkbox"/> Chinese  | <input type="checkbox"/> Vietnamese  | <input type="checkbox"/> Native Hawaiian |
| <input type="checkbox"/> Filipino   | <input type="checkbox"/> Korean  | <input type="checkbox"/> Samoan          |
| <input type="checkbox"/> Asian Indian   | <input type="checkbox"/> Japanese  | <input type="checkbox"/> Chamorro        |
| <input type="checkbox"/> Other Asian – <i>Print, for example, Pakistani, Cambodian, Hmong, etc.</i> ↗ | <input type="checkbox"/> Other Pacific Islander – <i>Print, for example, Tongan, Fijian, Marshallese, etc.</i> ↗ |  |

- ☐ Some other race – *Print race or origin.* ↗

**Is this person a citizen of the United States?**

- ☐ Yes, born in the United States  
☐ Yes, born in Puerto Rico, Guam, the U.S. Virgin Islands, or Northern Marianas  
☐ Yes, born abroad of U.S. citizen parent or parents  
☐ Yes, U.S. citizen by naturalization – *Print year of naturalization* ↗  
  
☐ No, not a U.S. citizen

→ If more people were counted in Question 1 on the front page, continue with Person 7 on the next page.

Use this section to complete information for the rest of the people you counted in Question 1 on the front page.  
We may call for additional information about them.

### Person 7

First Name

MI

Last Name(s)

Sex

☐ Male ☐ Female

Age on April 1, 2018

 years

Date of Birth

Month

Day

Year of birth

Related to Person 1?

☐ Yes ☐ No

### Person 8

First Name

MI

Last Name(s)

Sex

☐ Male ☐ Female

Age on April 1, 2018

 years

Date of Birth

Month

Day

Year of birth

Related to Person 1?

☐ Yes ☐ No

### Person 9

First Name

MI

Last Name(s)

Sex

☐ Male ☐ Female

Age on April 1, 2018

 years

Date of Birth

Month

Day

Year of birth

Related to Person 1?

☐ Yes ☐ No

### Person 10

First Name

MI

Last Name(s)

Sex

☐ Male ☐ Female

Age on April 1, 2018

 years

Date of Birth

Month

Day

Year of birth

Related to Person 1?

☐ Yes ☐ No

**Thank you for completing the 2018 Census Test.**

**FOR OFFICIAL USE ONLY**

JIC1

JIC2

If your enclosed postage-paid envelope is missing,  
please mail your completed questionnaire to:

U.S. Census Bureau  
National Processing Center  
1201 East 10th Street  
Jeffersonville, IN 47132

If you need help completing this questionnaire, call 1-844-330-2020, Sunday through Saturday from 7:00 a.m. to 9:00 p.m. ET. The telephone call is free.

**TDD** — Telephone display device for the hearing impaired. Call 1-844-467-2020, Sunday through Saturday from 7:00 a.m. to 9:00 p.m. ET. The telephone call is free.

The U.S. Census Bureau estimates that completing the questionnaire will take 10 minutes on average. Send comments regarding this burden estimate or any other aspect of this burden to: Paperwork Reduction Project 0607-0999, U.S. Census Bureau, DCMD-2H174, 4600 Silver Hill Road, Washington, DC 20233. You may email comments to <2020.census.paperwork@census.gov>; use "Paperwork Reduction Project 0607-0999" as the subject.

This collection of information has been approved by the Office of Management and Budget (OMB). The eight-digit approval number that appears at the upper right of the questionnaire confirms this approval. If this number were not displayed, we could not conduct this survey.

## **Appendix III: Data Collection Sites**

1. Anaheim Hilton Hotel, Anaheim
2. Ar-Rahman Islamic Center, Fontana
3. Cal State University, Long Beach
4. Cal State University, Northridge
5. California Islamic University, Fullerton
6. Chino Valley Islamic Center, Chino
7. Institute of Knowledge, Diamond Bar
8. Islah Academy, Los Angeles
9. Islah LA, Los Angeles
10. Islamic Center of Corona-Norco, Corona
11. Islamic Center of Hawthorne
12. Islamic Center of Inland Empire, Rancho Cucamonga
13. Islamic Center of Irvine
14. Islamic Center of Perris
15. Islamic Center of Riverside
16. Islamic Center of San Gabriel Valley, Rowland Heights
17. Islamic Center of South Bay, Lomita
18. Islamic Center of Yorba Linda
19. Islamic Community Center of Redlands, Loma Linda
20. Islamic Educational Center of Orange County, Costa Mesa
21. Islamic Institute of Orange County, Anaheim
22. Islamic Society of Orange County, Garden Grove
23. Masjid Bilal Islamic Center, Los Angeles
24. Ontario Convention Center, Ontario
25. Orange County Islamic Foundation, Mission Viejo
26. River Road Park, Corona
27. Tustin Community Center, Tustin
28. UCLA Sunset Recreation Center, Los Angeles
29. University of California, Irvine
30. University of California, Riverside
31. USC Radisson Hotel, Los Angeles

## **Appendix IV: Community Survey Protocol**

# 2020 Census Outreach Public Opinion Survey



Thank you for taking the time to take this brief survey about the 2020 United States Census. Your responses will help CAIR-LA better understand the perceptions and barriers around the Census and continue to advocate for the well-being of the Muslim American community. This survey should take approximately 7 minutes to complete. All responses are anonymous.

Let's Begin! First are some questions about the Census in general, and your thoughts and feelings about the 2020 Census.

1. Have you ever heard about the 2020 U.S. Census before today? ☐ No ☐ Yes ☐ Don't know
2. Have you ever participated in a U.S. Census in the past, such as the 2000 or 2010 Census? (The U.S. Census is the Census that is conducted every 10 years.) ☐ No ☐ Yes ☐ Don't know
3. In general, how do you feel about the U.S. Census – negative, positive, neutral? (circle a number)
- Very  
Negative

Somewhat  
Negative

Neutral

Somewhat  
Positive

Very  
Positive
- 1-----

2-----

3-----

4-----

5
4. From what you already know or have heard, which of the following statements best describes what the U.S. Census is? (check all that apply)
- ☐ It is required by the constitution to count everyone in the U.S. every 10 yrs.

☐ It is only for U.S. citizens or legal residents.

☐ It provides population estimates to establish congressional districts.

☐ It is an optional survey.

☐ Census data are shared across all government agencies (i.e., beyond U.S. Census Bureau).

☐ It is a way for the government to track certain people.

☐ It helps the government do many things from creating voting districts to allocating federal funds.

☐ It helps enforce the Voting Rights Act (law that prohibits racial discrimination in voting, like requiring literacy tests to vote).

☐ Other: \_\_\_\_\_
5. How much do you agree or disagree with the following statements? (Check a box for each statement.)
- Strongly  
Disagree

Somewhat  
Disagree

Neutral

Somewhat  
Agree

Strongly  
Agree
- A. It is important to be counted as part of the U.S. Census.....

☐

☐

☐

☐

☐
- B. The Census is essential to the running of this country.....

☐

☐

☐

☐

☐
- C. The U.S. Census doesn't have any direct effect on my life ...

☐

☐

☐

☐

☐
- D. The U.S. Census is an invasion of privacy.....

☐

☐

☐

☐

☐
- E. The government already has this kind of data about me .....

☐

☐

☐

☐

☐
- F. I am worried that my community won't be adequately represented in the Census count .....

☐

☐

☐

☐

☐
- G. I am worried that questions on the U.S. Census might risk the safety of myself, my family, and my community .....

☐

☐

☐

☐

☐
- H. I don't trust the government to protect data collected as part of the U.S. Census.....

☐

☐

☐

☐

☐
- I. I don't trust the current administration with data about me or my community .....

☐

☐

☐

☐

☐
- J. I believe that participating in the U.S. Census can affect political representation and local funding for the better .....

☐

☐

☐

☐

☐
6. One of the questions on the U.S. Census asks respondents to identify their race/ethnicity. Below is the current listing of categories recently tested in Rhode Island. Note that the U.S. Census asks race/ethnicity as a two-part question. Please mark the categories that you would most likely enter if you were asked the questions below. (check all that apply for both A. and B. below)
- A. Are you of Hispanic, Latino, or Spanish origin? (check one or more below)
- ☐ No, not of Hispanic, Latino, or Spanish origin

☐ Yes, Mexican, Mexican Am., Chicano

☐ Yes, Cuban

☐ Yes, Puerto Rican

☐ Yes, another Hispanic, Latino, or Spanish origin – Print, for example, Salvadoran, Dominican, Colombian, Guatemalan, Spaniard, Ecuadorian, etc.: \_\_\_\_\_
- B. What is your race? (check one or more below)
- ☐ White - Print, for example, German, Irish, English, Italian, Lebanese, Egyptian, etc.: \_\_\_\_\_

☐ Black or African Am. - Print, for example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc.: \_\_\_\_\_

☐ American Indian or Alaska Native - Print name of enrolled or principal tribe(s): \_\_\_\_\_

☐ Chinese☐ Vietnamese☐ Native Hawaiian☐ Filipino☐ Korean

☐ Samoan☐ Asian Indian☐ Japanese☐ Chamorro

☐ Other Asian – Print, for example, Pakistani, Cambodian, Hmong, etc.: \_\_\_\_\_

☐ Other Pacific Islander – Print, for example, Tongan, Fijian, Marshallese, etc.: \_\_\_\_\_

☐ Some other race – Print race or origin: \_\_\_\_\_

7. How comfortable are you answering the previous questions about your race/ethnicity? (circle a number)
- |                       |                           |         |                         |                     |
|-----------------------|---------------------------|---------|-------------------------|---------------------|
| Very<br>Uncomfortable | Somewhat<br>Uncomfortable | Neutral | Somewhat<br>Comfortable | Very<br>Comfortable |
| 1-----                | 2-----                    | 3-----  | 4-----                  | 5-----              |
8. Do you feel like these questions allow you to report your race/ethnicity accurately?
- ☐ No – not at all                      ☐ Somewhat                      ☐ Yes - completely
9. If you had the choice to identify your race/ethnicity in another category, not listed above, how would you identify? Please write your response here: \_\_\_\_\_
10. The current administration has requested the addition of a question about residents’ citizenship status to the upcoming U.S. Census in 2020. This question asks respondents to report whether or not they were born in the U.S. or are a naturalized citizen. Does the addition of a question about citizenship status make you more or less likely to participate in the 2020 U.S. Census? (circle a number below)
- |                     |                         |               |                         |                     |
|---------------------|-------------------------|---------------|-------------------------|---------------------|
| Much<br>Less Likely | Somewhat<br>Less Likely | No Difference | Somewhat<br>More Likely | Much<br>More Likely |
| 1-----              | 2-----                  | 3-----        | 4-----                  | 5-----              |

Next are a few questions about potential education and outreach about the 2020 U.S. Census.

11. What kind of information would you like to know before deciding whether to participate in the 2020 U.S. Census? (check all that apply)
- |  |   |
|--|---|
| <input type="checkbox"/> A list of specific questions that will be asked             | <input type="checkbox"/> Purpose and application of Census data                                 |
| <input type="checkbox"/> Risks of participating for me and my community              | <input type="checkbox"/> How Census data is gathered/managed (e.g., who has access to the data) |
| <input type="checkbox"/> Potential benefits of participating for me and my community |   |
| <input type="checkbox"/> Other: _____  |   |
12. Who would you trust and believe to provide you with accurate information about the 2020 U.S. Census? (check all that apply)
- |   |  |   |
|---|--|---|
| <input type="checkbox"/> Someone I know personally            | <input type="checkbox"/> Imam or other faith leader                | <input type="checkbox"/> Elected Official                         |
| <input type="checkbox"/> Someone who speaks my language       | <input type="checkbox"/> Community organization like CAIR-LA       | <input type="checkbox"/> Islamic Shura Council member             |
| <input type="checkbox"/> Someone who knows my culture         | <input type="checkbox"/> Mosque                                    | <input type="checkbox"/> Community leader or trusted professional |
| <input type="checkbox"/> Someone who knows or shares my faith | <input type="checkbox"/> U.S. Census Bureau or Government Official |   |
| <input type="checkbox"/> Other: _____                         |  |   |
13. If you feel comfortable sharing any names of organizations or people you trust, please write them here: \_\_\_\_\_
14. What kinds of methods and media channels would you be most likely to use and rely on for information about the 2020 U.S. Census? (check all that apply)
- |  |  |   |
|--|--|---|
| <input type="checkbox"/> One-on-one conversation                               | <input type="checkbox"/> Telephone call              | <input type="checkbox"/> Town hall meeting            |
| <input type="checkbox"/> Mainstream media (LA Times, CNN, PBS, Fox News)       | <input type="checkbox"/> CAIR-LA website             | <input type="checkbox"/> Informational flyer/postcard |
| <input type="checkbox"/> Non-mainstream media (Al Jazeera, The Muslim Journal) | <input type="checkbox"/> Educational workshop        |   |
| <input type="checkbox"/> Social media (Facebook/Twitter/Instagram)             | <input type="checkbox"/> Online webinar/presentation |   |
| <input type="checkbox"/> Other: _____  |  |   |

15. In general, how likely are you to participate in the 2020 U.S. Census? (circle a number)
- |                  |                      |                     |                    |                |
|------------------|----------------------|---------------------|--------------------|----------------|
| Very<br>Unlikely | Somewhat<br>Unlikely | Indifferent/Neutral | Somewhat<br>Likely | Very<br>Likely |
| 1-----           | 2-----               | 3-----              | 4-----             | 5-----         |

Finally, a few demographic questions about yourself. We ask these questions for our analysis so that we may determine if feelings and reactions to the 2020 U.S. Census are different across age groups, etc. Reminder that all responses are anonymous and confidential.

16. Which gender do you most identify with?
- ☐ Female                      ☐ Male                      ☐ Another gender: \_\_\_\_\_                      ☐ Prefer not to answer
17. In what year were you born? (please enter the year using 4 digits; for example, 1956): \_\_\_\_\_
18. What is the five-digit zip code where you live? \_\_\_\_\_

Thank you for taking the time to participate in this survey! Your responses are important to our continued work advocating for Muslim American communities in Southern California!