

2020 Census Barriers, Attitudes, and Motivators Study (CBAMS) Focus Group Final Report

A New Design for the 21st Century

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Executive Summary

Introduction

This report presents the findings from the 2020 Census Barriers, Attitudes, and Motivators Study (CBAMS) Focus Groups conducted among racial and ethnic minorities, those with low internet proficiency, young people who recently moved, rural residents, and audiences at risk of low self-response. We were able to observe attitudes toward the inclusion of a citizenship question on the census form because the announcement happened during fielding. Results of the focus groups will be critical to developing the creative campaign¹ and executing it for particular audiences of concern.

Methodology

Forty-two focus groups were held across 14 locations within the U.S. to explore motivators, attitudes, and barriers to census form self-response. Team Y&R in collaboration with the Census Bureau selected audiences for focus groups who are at risk for not being adequately represented in the 2020 CBAMS Survey—namely small demographic groups and audiences expected to respond at low rates. These audiences included residents of rural areas, individuals with low internet proficiency, and young and mobile single people. The audiences also included racial and ethnic groups who were unlikely to respond to the 2020 CBAMS Survey in large enough numbers to allow inferences to be drawn. In fact, focus group recruitment criteria emphasized reaching those who were not likely to respond to a survey of any sort. Focus groups also included those Black or African Americans and Spanish-speaking Hispanics who were unlikely to be reached in the 2020 CBAMS Survey due to their low-response characteristics such as, but not limited to, living in a large household, having a low income, or being a renter.

In addition to audience-specific eligibility, participants were required to meet a minimum of three "low response" points based on low-response characteristics—a combination of factors that have been found to lower the response rates for individuals (Word, 1997). Points were assigned based on the Erdman and Bates, 2017, low response criteria. The point system included eight low-response characteristics identified in previous Census Bureau research (Erdman & Bates, 2017, Thompson, 2016). These are the risk factors included among the focus group screening criteria:

- Renter (Erdman & Bates, 2017; Letourneau, 2012)
- Female head of household—not married, lives with another adult (Erdman & Bates, 2017)
- Household with young children 0-4 years old (Erdman & Bates, 2017)
- Household income less than \$35,000 per year (Erdman & Bates, 2017; Joshipura, 2008)
- Less than a high school education (Joshipura, 2008; Nichols et al., 2015)
- Non-White (Letourneau, 2012)
- Large household—comprised of more than four people (Letourneau, 2012)
- Multi-unit or mobile home structure (Erdman & Bates, 2017)

¹ The creative campaign will use the media, messaging, and an organized set of communication activities before and during the 2020 Enumeration to promote self-response to the census.

Research Questions

This study aimed to answer four primary research questions:

- 1) What themes and messages should drive communications directed at various audiences, including rural and urban residents and racial/ethnic/language groups, to increase participation in the 2020 Census?
- 2) What motivators should be leveraged to encourage participation in the 2020 Census among audiences?
- 3) What barriers to 2020 Census participation exist among audiences?
- 4) What information is effective to inform audiences and address misconceptions about the 2020 Census?

Findings

Primary barriers to self-response

The focus group discussions revealed five primary barriers to census participation: a lack of knowledge about the census, apathy and lack of efficacy (i.e., lack of confidence that individuals have the ability to influence government), confidentiality and privacy concerns, fear of repercussions, and general distrust of government. The four latter concerns are related to, but not completely explained by, the first—a lack of knowledge about the purpose, content, and process of the census. The discussions revealed that knowledge of the census was generally low.

- *“It would help if somebody would explain to you what the census is used for... What’s the benefit of being part of it? It’s not been sold very well because nobody knows.” — Rural participant*

Focus group participants who knew little about the census lacked evidence to counter any fears and reasons not to respond. Some focus group participants, such as American Indian or Alaska Native (AIAN), Black or African American (BAA), and Chinese were apathetic about the census—they simply did not care—while others did not think it mattered whether they were counted.

- *“They not giving us no money. Then they up there counting, taking counts for everybody for what?” — Black or African American participant*

Concerns about confidentiality and privacy were also widespread. Participants were reluctant to disclose personal information and expressed concern that the government would share their information with other agencies.

- *“Every single scrap of information that the government goes to every single intelligence agency, that’s how it works...individual-level data.”—Middle Eastern or North African participant*

There were also fears that responding to the census would negatively affect participants' communities through a loss of funding, and themselves personally, because of any legal violations they may have committed, for example. General distrust in government was also apparent in many groups, particularly Black or African American, Middle East and North Africa (MENA), and Rural. Participants who distrusted the government were also suspicious of the U.S. Census Bureau and the actual Decennial Census.

Primary motivators of self-response

Across all audiences, community funding was the primary motivator of self-response. Focus group participants were most interested in the role of the census in providing widely enjoyed public services, such as schools and hospitals. The findings suggest that community funding is a more compelling motivator when it is connected to three things: information about the impact of the census, tangible and local evidence of community benefits, and the concept of a better future for the community. Many participants, such as those from Vietnamese, Chinese, or MENA groups, said they needed to know more about the census and its impact before deciding whether to participate.

- *“If you want people to do this census, you really need to work. So that all these people will understand what this is really about. So people will have a better understanding that doing this is actually for your personal well-being, and also for your kids to have a better future, and the community will also be better.” — Chinese participant*

For some audience groups, local and tangible evidence of community funding was a necessary condition for them to participate. In many audience groups, community funding was intertwined with the idea of a better future for their community and their children. For the most skeptical groups, namely Low Internet Proficiency, Black or African American, MENA, Rural, and Spanish (U.S. Mainland), participants stated that trusted voices and organizations with deep roots in their community could facilitate their participation by providing both information—about community funding and the census process more generally—and assurance of its safety and confidentiality.

- *“Those who are representing and helping the Hispanic communities [could give me confidence they are not going to share my information].”—Spanish (U.S. Mainland) participant*

Conclusion

The focus group discussions highlighted a number of obstacles to self-response but also a strong motivator—tying participation in the census to community funding and, by extension, the hope for a better future for younger generations (e.g., children and grandchildren). Though it came to life differently across audiences, this idea was a common thread for all groups.

Because knowledge of the census was relatively low across audience groups and was related to the other principal barriers to participation, it follows that helping people understand the purpose, content, and process of the census could increase their participation. However, it was clear that most people – particularly those who are harder to count or persuade – will require more than a simple passing on of information. Rather, a core challenge facing the campaign is establishing believability of the information

conveyed in messaging. Some people have and spoke to deep personal experiences that suggest to them that their participation will not benefit them or their communities. In the case of community funding, for example, these respondents indicated a clear need for messaging that provides specific and concrete examples of how the census benefits local communities, now and into the future.

Relatedly, these data suggest the campaign will face significant barriers that ultimately revolve around lack of trust—privacy and confidentiality concerns and fear of repercussions. Taken together with a general skepticism related to messages counter to personal experiences and anxieties, these data suggest providing information about Census’ data protection policies will not alone mitigate concerns around privacy and confidentiality. Further, distrust of government is a more durable attitude and suggests that no message from the U.S. Census Bureau will be believed by those with the strongest levels of distrust. Crucially, however, the data show that encouragement from trusted voices in the community can successfully increase participation among people with the greatest trust-based fears and government disaffection.

1. Introduction

The 2020 Census Integrated Partnership and Communications (IPC) program will encourage participation in the decennial enumeration throughout the 50 U.S. states, the District of Columbia, and Puerto Rico. The 2020 Census communications contractor, Team Young & Rubicam (Team Y&R), conducted research to inform the design of the communications campaign to drive self-response to the 2020 Census. Team Y&R is an integrated group of marketing and communication agencies that includes multicultural advertising agency subcontractors.² For simplicity, this document refers to this collaborative research team as Team Y&R. The Census Bureau's Communications Research and Analytics Team (CRAT), which includes Team Y&R researchers, is charged with conducting research and monitoring analytics to inform the 2020 Census communications campaign and campaign optimization activities.

The Census Barriers, Attitudes, and Motivators Study for the 2020 Census (2020 CBAMS) consisted of a survey and a series of focus groups with the primary goal of informing messaging for communications about the forthcoming census. Specifically, it provides insights into the barriers, attitudes, motivators, and knowledge gaps that the communications campaign will need to address in order to motivate self-response to the 2020 Census. The study employed a mixed-method approach, bringing together data from a large-scale survey—the 2020 CBAMS Survey—and a large number of focus groups to build a more complete picture of the public's attitudes toward the census. Team Y&R worked closely with CRAT to develop research instruments, secure logistical arrangements, and ensure operational efficiency for 2020 CBAMS.

The survey represents one source of information about the U.S. Census Bureau's understanding of the population, with an emphasis on the population's level of knowledge of and general attitudes toward the census. The focus groups, in turn, provided deeper and more specific insights than could be obtained through the survey on minority demographic groups and audiences at risk of low self-response (Erdman & Bates, 2017). The focus groups aimed to produce rich findings regarding the barriers, attitudes, and motivators among these audiences. This report details the findings only from the focus group component of 2020 CBAMS. Survey results will be reported separately in the 2020 CBAMS Survey Report.

In conjunction with other Census Bureau research and third-party data,³ the research presented in this report will guide creative development of the communications campaign, media planning, and specialized outreach to the 11 audiences represented by the focus group research. Due to the qualitative nature of this work, inferences described in this report apply to these focus groups, and may or may not reflect the opinions that other members of these audiences may have. We make no claim

² Team Y&R works with specialist agencies with expertise in marketing research for diverse populations, such as American Indian/Native Alaskan, Black or African American, Hispanic, Native Hawaiian/Pacific Islander, as well as team members or access to experts with experience in Diverse Mass, LGBTQ, and a wide-range of emerging audiences.

³ Third-party data refers to information collected by entities that do not have a direct relationship with the Census Bureau or Team Y&R.

that they can be generalized to the entire population. Methodological rigor, however, particularly in analyzing the data, lends greater confidence to the findings and provides a solid foundation upon which communications will be built. Patterns both across and within these audiences at risk of low response (Erdman & Bates, 2017) provide invaluable direction for subsequent platform development.

2. Methodology

Team Y&R conducted 42 focus groups with participants from 11 audience categories (see Table 1) across 14 locations (see Table 2) to gather information and context from minority demographic groups and audiences meeting risk factors for low self-response (Erdman & Bates, 2017). Focus groups were conducted in the native language of the participants, which included English, Spanish, Cantonese, Mandarin, and Vietnamese. These are the languages most spoken at home among those who do not speak English “very well” in the U.S. (American Community Survey, 2015). Focus groups were audio recorded, transcribed, and translated into English for analysis. Focus group data was collected and stored in compliance with the Census Bureau’s Title 13 data security standards. Groups took place between March 14 and April 19, 2018.

The following methodology review describes the design and execution of these focus groups. It begins with a statement of the research questions, an overview of the audiences of interest, including recruitment criteria and locations, and then turns to the recruitment process and demographics. The section closes with a review of the discussion guide that provided the framework for gathering the information analyzed throughout the rest of this report.

2.1 Research Questions

The following research questions guided this study:

- 1) What themes and messages should drive communications directed at various audiences, including rural and urban residents and racial/ethnic/language groups, to increase participation in the 2020 Census?
- 2) What motivators should be leveraged to encourage participation in the 2020 Census among audiences?
- 3) What barriers to 2020 Census participation exist among audiences?
- 4) What information is effective to inform audiences and address misconceptions about the 2020 Census?

The 2020 CBAMS Focus Groups were designed to provide insight into these questions among audiences that will not be well-represented in the quantitative component of the study. Additionally, the focus groups addressed topics such as the following to better understand motivators and barriers:

- Community or cultural experiences that are unique to certain audiences

- Familiarity and understanding of the census, including how to interpret key terms in the census
- Household arrangements among target audiences

2.2 Audiences

The audiences selected by Team Y&R to participate in focus groups were those anticipated to be underrepresented in the 2020 CBAMS Survey—namely small demographic groups and audiences expected to respond at low rates. These audiences included residents of rural areas, individuals with low internet proficiency, and young and mobile single people. The audiences also included racial and ethnic groups who were unlikely to respond to the 2020 CBAMS Survey in large enough numbers to allow inferences to be drawn. In fact, focus group recruitment criteria emphasized reaching those who were not likely to respond to a survey of any sort. Focus groups also included those Black or African Americans and Spanish-speaking Hispanics who were unlikely to be reached in the 2020 CBAMS Survey due to their low-response characteristics such as, but not limited to, living in a large household, having a low income, or being a renter.

2.2.1 Audience Criteria

Each focus group audience was recruited using a set of core demographic characteristics, such as race/ethnicity, language, and geographic location. These characteristics were chosen in collaboration with U.S. Census Bureau stakeholders and Team Y&R multicultural partners in order to gain insight from populations who are less likely to self-respond to the census and were not fully represented in the 2020 CBAMS Survey.

Table 1 shows the demographic recruitment criteria for each audience included in the 2020 CBAMS Focus Groups.

Table 1. 2020 CBAMS Focus Group Audiences

Broad Audience Group	Low-Response Recruitment Criteria
American Indian and Alaska Native (AIAN)	Identifies as AIAN; speaks English at home.
Black or African American	Identifies as Black or African American; has a high school education or less, or has a household income under \$30,000 per year.
Chinese—Cantonese and Mandarin	Speaks Chinese at home.
Low Internet Proficiency	Uses the internet a few times a week or less; speaks English at home.
Middle Eastern or North African (MENA)	Identifies as MENA; speaks English at home.
Native Hawaiian and Pacific Islander (NHPI)	Identifies as Native Hawaiian or from Micronesian islands or Polynesian/Melanesian islands; speaks English at home.
Rural	Identifies as White, non-Hispanic; lives in a ZIP Code Tabulation Area identified as rural in the 2010 Census.

Broad Audience Group	Low-Response Recruitment Criteria
Spanish (Puerto Rico)	Resident of Puerto Rico; speaks Spanish at home.
Spanish (U.S. Mainland)	Speaks Spanish at home; is a resident of mainland U.S.
Vietnamese	Speaks Vietnamese at home.
Young and Mobile	18- to 24-year-old who is not married; rents their home.

Source: Data based on 2020 CBAMS Focus Groups.

Note: The Census Bureau’s urban-rural classification is based on identifying two types of urban areas—Urbanized Areas of 50,000 or more people and Urban Clusters of at least 2,500 and fewer than 50,000 people. “Rural” then encompasses all populations, housing, and territory not included within an urban area.

2.2.2 Low-Response Criteria

In addition to audience-specific eligibility, participants were required to meet a minimum of three "low response" points based on low-response characteristics—a combination of factors that have been found to lower the response rates for individuals (Word, 1997). Points were assigned based on the Erdman and Bates, 2017, low response criteria. The point system included eight low-response characteristics identified in previous Census Bureau research (Erdman & Bates, 2017, Thompson, 2016). These are the risk factors included among the focus group screening criteria:

- Renter (Erdman & Bates, 2017; Letourneau, 2012)
- Female head of household—not married, lives with another adult (Erdman & Bates, 2017)
- Household with young children 0-4 years old (Erdman & Bates, 2017)⁴
- Household income less than \$35,000 per year (Erdman & Bates, 2017; Joshipura, 2008)
- Less than a high school education (Joshipura, 2008; Nichols et al., 2015)⁵
- Non-White (Letourneau, 2012)
- Large household—comprised of more than four people (Letourneau, 2012)
- Multi-unit or mobile home structure (Erdman & Bates, 2017)

During the recruitment process, potential participants were screened for low-response characteristics via a set of questions. (Please see the recruitment screeners in [Appendix A: Recruitment Materials](#) for specific variables where participants earned points for eligibility.) If the potential participant met the criteria for any of the eight low-response characteristics, they received a “low-response trait” for each characteristic they met. Participants also received a point if they self-identified as non-white. Renter status earned potential participants two points, as Census Bureau research has consistently found renter status to be the most important predictor of response rates for Census Bureau geographies (Erdman & Bates, 2014). Participants had to receive a minimum of three points to be eligible for participating in the

⁴ For focus group recruitment, “household with young children” included households with children under age 6.

⁵ For focus group recruitment, “low education” applied to those with a high school degree or less.

focus groups.⁶ By accepting only individuals with a combination of risk factors, Team Y&R was able to ensure that a range of views would be represented within each target audience.

Team Y&R worked with local recruiters to screen and schedule participants for each focus group. Recruiters worked with local community organizations as well as conducted intercepts and phone calls via opt-in databases to recruit participants. Recruiters provided regular updates to Team Y&R about the status of recruitment, as well as individual participant profiles to review and confirm. Recruiters confirmed each participant the day of the focus group to ensure the highest possible show rates. Team Y&R approved all participants prior to the focus group, as well as on the evening of the focus groups by reviewing a self-administered re-screener questionnaire, which included the same questions as the initial screener questionnaire. For more information on the focus group audience composition and the screener, see [Appendix A: Recruitment Materials](#).

Soft quotas were applied to audience demographics such as education, race/ethnicity, gender, and ages. Soft quotas are the target distribution of demographics that recruiters used as a guide during recruitment to ensure that the study sample represented individuals from a variety of demographic backgrounds. Team Y&R, in collaboration with Census Bureau Subject Matter Experts, implemented soft quotas on variables such as age, gender, and education in order to recruit a mix of participants within the target audience groups. For example, all efforts were made so that half of recruited participants in each group were male and half were female. The exceptions were MENA and AIAN where groups were segmented by gender and age to address concerns that women and younger participants may respond differently in mixed groups. When a subgroup was over- or underrepresented based on the study's soft quotas, adjustments were made to recruitment strategies. Every effort was made to ensure a mix of participants in each focus group.

Yet while soft quotas were leveraged to recruit a diverse set of participants, it is in the nature of focus group that not all participants show up for the actual focus group. Upon re-screening participant who do show up, all efforts were made to seat a diverse set of participants.

2.2.3 Locations

To provide both demographic and geographical diversity of participants, locations in 14 states and territories were chosen for the 2020 CBAMS Focus Groups. These locations were selected in collaboration with Census Bureau subject matter experts and Team Y&R multicultural partners to provide sufficient concentration of the audience targeted for each focus group. Table 2 presents the complete list of locations and their targeted audiences.⁷

⁶ To illustrate this process, the following hypothetical participant would be scored as follows. The participant is female, identifies as Hispanic, is married, rents her home, has less than a high school education, and has an income less than \$35,000 per year. She would receive the following points: 1 point for being non-white, 2 points for being a renter, 1 point for her education, and 1 point for her income, totaling 5 points. She would be eligible to participate in the Hispanic focus group.

⁷ The 2020 CBAMS focus group report was approved by the Disclosure Review Board on October 29, 2018, approval number CBDRB-FY19-043.

Table 2. 2020 CBAMS Focus Group Locations

Location	Audiences (Groups)
Albuquerque, NM	AIAN (2 groups), low internet proficiency (2 groups)
Anchorage, AK	AIAN (2 groups)
Bristol, VA	Rural (2 groups)
Cayey, PR	Puerto Rican residents (2 groups)
Chicago, IL	Young and mobile singles (2 groups)
Detroit, MI	MENA (2 groups), Black or African American (2 groups)
Honolulu, HI	NHPI (2 groups)
Houston, TX	Vietnamese language (2 groups), Spanish language (2 groups)
Los Angeles, CA	NHPI (2 groups), Mandarin Chinese language (1 group), Cantonese Chinese language (1 group), MENA (2 groups), Spanish language (1 group)
Memphis, TN	Low internet proficiency (2 groups)
Montgomery, AL	Black or African American (2 groups)
New York, NY	Spanish language (1 group), Vietnamese language (2 groups), Mandarin Chinese language (1 group), Cantonese Chinese language (1 group)
Rapid City, SD	AIAN (2 groups)
San Juan, PR	Puerto Rican residents (2 groups)

Source: Data based on 2020 CBAMS Focus Groups.

2.3 Recruitment and Schedule

Groups took place between March 14 and April 19, 2018. Team Y&R recruited audience participants with the help of audience- and geographic-specific field recruiters from the local communities. Recruiters were briefed on the detailed audience recruitment screener, with an emphasis on key audience characteristics and the low-response criteria scoring system (Erdman & Bates, 2017). They were also briefed on Team Y&R’s soft quotas for key demographic variables such as gender, age, education, and ancestry within some racial and ethnic groups to ensure a mix of qualified participants in each group. Soft quotas were set on the number of participants with certain characteristics that were recruited. Final decisions about which of the individuals recruited would participate in a focus group were based, in part, on meeting subgroup quotas. (See [Appendix A: Recruitment Materials](#) for details.)

Additionally, on the day of each focus group, Team Y&R researchers administered re-screens on-site in the appropriate language to verify participants’ earlier self-responses and to determine the overall demographic balance for each group to be seated. Participants were also asked to complete and sign a consent form. Upon completion of the focus group, participants received \$75 incentive to offset the costs of participation, such as travel and parking. This incentive amount followed the Office of Management and Budget’s guidance and standards.

Table 3. 2020 CBAMS Focus Group Participant Demographics

AUDIENCE	SEATED	EDUCATION			GENDER		AGE				GENERATION		HARD-TO-COUNT TRAITS		
		High School or Less	Some College	College Degree	Male	Female	18-24	25-34	35-54	55+	1st	1.5	Rents Home	Lives with Young Child	Female Head of House-hold
AIAN	41	16	14	11	20	21	6	8	23	4	n/a	n/a	25	17	14
Black or African American	29	16	13	0	12	17	8	8	7	6	n/a	n/a	22	6	9
Chinese	31	18	10	2	12	18	7	8	8	7	23	7	21	6	4
Low Internet Proficiency	31	10	16	5	13	18	0	0	9	22	n/a	n/a	11	2	9
MENA	30	8	7	15	17	14	4	10	11	5	n/a	n/a	15	3	6
NHPI	28	11	10	7	13	15	4	5	10	9	n/a	n/a	26	8	12
Rural	15	6	5	4	4	11	1	3	10	1	n/a	n/a	9	4	8
Spanish (Puerto Rico)	32	14	11	7	12	20	11	6	11	4	n/a	n/a	23	5	14
Spanish (U.S. Mainland)*	32	17	12	3	16	16	5	5	17	5	18	13	25	18	7
Vietnamese	29	17	7	5	16	13	6	12	6	5	17	12	25	11	7
Young and Mobile	10	1	6	3	4	6	10	0	0	0	n/a	n/a	10	1	6
TOTAL	308	134	111	62	139	169	62	65	112	68	58	32	212	81	96

Source: Data based on 2020 CBAMS Focus Groups.

Note: First-generation immigrants are those who came to the United States at age 17 or older, while those who arrived at age 16 or younger are considered part of the 1.5 generation. "n/a" means this information does not apply to certain audiences. * One participant did not provide generational status in the Spanish (U.S. Mainland) groups.

2.4 Discussion Guide Topics and Activities

Team Y&R developed a focus group discussion guide in partnership with the Census Bureau’s Decennial Census Management Division. Team Y&R multicultural partners translated the guide into Spanish, Mandarin, Cantonese, and Vietnamese before submitting it to the Decennial Census Management Division for review. The discussion guide outlines the general flow of facilitated conversation the moderator should strive for in the focus groups.

- Section A: Introduction and Icebreaker. The moderator explains the purpose of the focus group, invites participants to ask questions, and asks everyone to introduce themselves.
- Section B: Community Definitions. The moderator tries to warm up conversation, hear in participants’ own words how they think about “community,” and generate a conversation about what is important to their community.
- Section C: Familiarity and Experience with the Census. The moderator asks questions to learn about participants’ current associations with the decennial census and the U.S. Census Bureau, to explore their experiences with the census, and to hear how they define the term “household” and think about all the people who live and stay at their address.
- Section D: Motivators and Barriers. The moderator asks participants to share reasons they might or might not self-respond to the 2020 Census in order to understand what motivators might be leveraged and barriers might be addressed to encourage participation. The moderator ensures that the conversation covers attitudinal and emotional drivers of response and non-response.
- Section E: 2020 Census Process. The moderator explores the potential logistical or physical barriers and facilitators to self-response that (1) may be new to the 2020 Census and (2) could potentially be addressed by an awareness campaign.
- Section F: Citizenship Question. On March 26, 2018, the Department of Commerce announced that a citizenship question would be included on the 2020 Census form. Team Y&R, in collaboration with the U.S. Census Bureau, added a section to the focus group discussion guide regarding the citizenship question. The intent of this section is to allow the moderator to probe participants’ perception of the citizenship question, their view of how it relates to other questions on the census form, and the potential impact of the question on their intent to participate in the census.⁸
- Section G: Conclusion. The moderator thanks participants and ensures that all questions have been answered from both the discussion guide and audience-specific follow-ups.

⁸ Section F was added to the discussion guide on March 27, 2018, as a result of the announcement that a citizenship question would be added to the 2020 Census form.

3. Analytic Approach

3.1 Codebook

Upon completion of all focus groups and receipt of English transcripts, Team Y&R conducted qualitative data analysis using a coding methodology, which involves thematic analysis of the data. Coded analysis allowed the team to examine patterns and themes within and across groups without focusing on single-mention ideas that were not shared by others. While it is not the goal to generalize results across focus groups (individual focus groups being the unit of analysis), coding enables thematic understanding of the data.

Prior to coding, Team Y&R created a codebook containing the key themes for coders to use while reviewing transcripts. Codes represent broad ideas and topics to be analyzed in the content of transcripts. These codes were based on the hypothesized areas of interest that provided the organizational foundation of the discussion guide. The codes also encompass emergent themes gathered from both in-person notes taken at focus groups and the iterative coding process.

3.2 Coding Process and Intercoder Reliability

To facilitate the identification of themes and patterns, Team Y&R engaged in the rigorous and systematic coding of the focus group transcripts using NVivo, a qualitative data analysis program. The coding process, which includes establishing intercoder reliability, is described below.

The team appointed a data manager who was responsible for training coders, assigning transcripts to coders in different stages of the coding process, resolving disagreements, and ensuring quality control. The data manager randomly assigned each focus group transcript a number. The groups were transcribed in the language in which they were conducted and then translated into English as needed. Four members of Team Y&R then coded the English version of each transcript.

Next, the team engaged in coding calibration to ensure that transcripts were being coded in a similar manner. The team reviewed that each coder followed the same coding rules and approached the codes in the same way. The calibration process began with the random selection of eight transcripts, ensuring approximately 20% of the transcripts would be coded by more than one team member. The process began with team coding. All four team members coded two transcripts with intermittent and full review. This was followed by paired coding between matched pairs using a set of six transcripts. During this phase, two team members coded the same transcript with intermittent review while they were coding, and full review of the codes after they were done. All possible pairs of coders worked together on different transcripts during this phase, ensuring not only team calibration overall, but calibration of each coder to all other team members.

Calibration was quantified by kappas. Kappa is a statistic that measures interrater agreement. The formula measures level of agreement for the same items between two coders if their work was completely independent. Independence implies that a pair of coders agree about as often as, for example, two pairs of people who effectively flip coins to make their ratings. The numerator represents

the discrepancy between the observed probability of success and the probability of success under the assumption of an extremely bad case.

Equation 1

$$k = \frac{p_o - p_e}{1 - p_e}$$

Where p_o is the observed agreement and p_e is the expected agreement.

The maximum value for kappa occurs when the observed level of agreement is 1, which makes the numerator as large as the denominator. As the observed probability of agreement declines, the numerator declines. It is possible for kappa to be negative, but this does not occur often. In such a case, the value of kappa indicates that there is no effective agreement between the two rates.

Kappas were calculated twice: between each coder and the rest of the team and between the two coders in each pair. Kappas were individually reviewed and not compared between each other. If a kappa fell under 0.75—a widely accepted threshold for “substantial agreement” for qualitative coding of this nature (Viera & Garrett, 2005) —the coding was reviewed, and both coders in the pair coded the transcript again. The kappa was then recalculated.

At the end of the process, the final kappas for both the team and each pair of coders were 0.75 or greater. The final kappa for the coding calibration across the eight transcripts, including two translated transcripts coded by all four coders, equaled 0.82. This final kappa was the average of all eight kappas. The remaining 34 transcripts were coded individually. As part of the quality control process, individually coded transcripts were randomly assigned for quality checks, where another member of the team coded random sections of the transcript to ensure consistent coding.

3.3 Identification of Key Themes

Upon completion of the coding process, Team Y&R reviewed coded transcripts within audience groups to identify key thematic areas to address through strategic and operational perspectives. The team reviewed large groupings of themes for each audience group, such as “motivators” and “barriers,” and then determined more nuanced patterns within the larger topical areas.

Themes and patterns flagged within groups were then reviewed across groups to determine whether strategic and operational insights were specific to an individual audience group or were more widespread, affecting multiple or all audience groups. For themes noted across groups, nuances from each audience group will remain a focus for messaging and logistical recommendations aimed at encouraging response to the 2020 Census.

4. Limitations

The focus groups were just one part of the 2020 CBAMS Study. Creative development of the communications campaign should consider the findings of the focus groups in conjunction with those of the CBAMS survey, previous Census Bureau research, and other relevant third-party, commercial data.

This qualitative study was carefully designed to evaluate the public's knowledge of and attitudes toward the census, as well as the likelihood of their self-responding to the 2020 Census. While the methodologies and results described above are sound and provide valuable information in response to the specified research questions, there are some limitations that need to be kept in mind when considering the implications of the findings.

- **Non-representativeness of focus groups.** Focus groups are a qualitative research methodology that is not designed to produce statistical estimates or to be representative of any given population. Results from one distinctive group cannot be generalized to other groups or to the respective population.
- **Respondent characteristics.** While Team Y&R attempted to recruit respondents from a variety of demographics and backgrounds and conducted focus groups in geographically diverse locations, the results reported in this study may or may not reflect the reactions that other respondents would have had. Furthermore, focus groups participants may have particular characteristics that affect their opinions on the census.
- **Testing locations.** The 14 data collection locations were selected in consideration of target audience prevalence in the area, geographic diversity, rural representation, and mix of country-of-origin participation, among other considerations. While these locations were expected to represent a variety of social and cultural perspectives, they were not expected to be comprehensive. Additional testing in other focus groups in other locations will reveal the extent to which the opinions expressed by the respondents in this study are similar to or different from those in other regions of the country.
- **Group dynamics.** In focus groups, respondents are influenced by each other, and those who are not vocal may or may not agree with the opinions expressed.
- **Timing and budget constraints.** As many focus groups as possible were planned for each audience within the limits of budgetary resources and the timeline. Budget limitations affect not only data saturation but also the ability to understand diversity and complexity within many important audiences. Budget limitations also restrict the ability to conduct additional focus groups with audiences that are expected to have a low response rate, such as renters and households with young children.
- **Identification of underrepresented groups.** Timelines did not allow for the 2020 CBAMS Survey to be fielded and analyzed to identify underrepresented groups before fielding the 2020 CBAMS Focus Groups. Thus, known risk factors for low self-response and existing data were used to prioritize audiences for the focus groups.
- **Languages.** Given the available budget, the Communications Research and Analytics Team (CRAT) prioritized research in the most frequently spoken languages in the U.S. (American Community Survey, 2015). CRAT anticipates that advertising and communication materials in other languages will be pretested in forthcoming phases of research.

5. Results

The main findings from the focus groups are presented below. Findings about knowledge of and past experience with the census are detailed in Section 5.1. Findings related to motivators and barriers are examined in Section 5.2. Particularly, participants' reactions to the inclusion of a citizenship question—a potential barrier—and its implications for participation in the census are discussed in Section 5.2.5. Section 5.2.3 reviews the Census Bureau's promise of confidentiality and participants' thoughts and feelings about it. Section 5.3 discusses participants' preferences for completing the 2020 Census.

5.1 Baseline Knowledge of and Experience with the Census

Changing behavior that is rooted in values and beliefs requires education, awareness, and persuasion, as psychologists have long recognized (Clark, Kotchen, & Moore, 2003). To establish a baseline of participant knowledge of and experience with the census, Team Y&R began the focus groups with a warm-up discussion of the census and the U.S. Census Bureau. This exercise was followed by a discussion of the perceived purpose of the census and participants' previous experiences participating in the census. These discussions provided insights on three topics: the way participants defined and felt about the census and the U.S. Census Bureau, their level of knowledge about the purpose and scope of the census, and their view of the reasons for and against responding to the census.

5.1.1 Associations with and Feelings about the Census

While not an explicit open research question on the motivators and barriers to census participation, Team Y&R introduced the focus groups with an activity asking participants to say words and phrases that “census” and “U.S. Census Bureau” brought to mind. Although this was a warmup exercise, the discussion revealed two key insights. First, participants' top-of-mind associations with the census were numbers and data collection. Few mentioned other purposes of the census, such as determining community funding or congressional apportionment. Second, participants were unfamiliar with the U.S. Census Bureau and immediately connected it with the government in general and the Federal Bureau of Investigation and Internal Revenue Service in particular. As a result, they projected their feelings toward the government and these institutions, which were primarily negative, onto the U.S. Census Bureau. These findings suggest that attitudes toward the U.S. Census Bureau are either undefined or negative. For more information on this focus group activity, see [Appendix C: Activity Results](#).

5.1.2 Knowledge of the Purpose of the Census

Participants were next asked to share their thoughts on the purpose of the census. Through an exhaustive analysis of each group transcript, including a tabulation and clustering of responses, Team Y&R identified eight categories of perceived purposes that emerged across audience groups:

- Population count
- Resources and community needs
- Economy
- Voting and elections
- Safety and security

- “Control”⁹
- Government management
- Other

The “Other” category captured a variety of purposes that were too diverse to fit into an existing category and too infrequently mentioned to constitute their own. Table 4 shows the topics audiences mentioned most frequently.

Table 4. 2020 CBAMS Purposes of the Census Identified by Focus Groups

Categories	AIAN*	BAA*	CHI*	LIP*	MENA*	NHPI*	RURAL	PR*	SPA*	VIET*	Y&M*
Population Count	X	X	X	X	X	X	X	X	X	X	X
Demographic characteristics		X		X		X		X	X		
Trends and patterns		X				X			X		
Resources and Community Needs	X	X	X	X	X	X	X	X	X		X
Social programs	X								X		
Schools	X			X			X				X
Hospitals/health	X								X		X
Need-based					X		X				
Economy		X		X	X		X			X	
Jobs		X		X			X			X	
Businesses					X						
Voting/Elections			X	X	X		X		X	X	X
Voting				X					X	X	
Number of representatives		X					X		X	X	
Safety and Security			X							X	
Crime rate			X								
Public order			X								
"Control"		X	X			X		X	X		
Government Management			X		X	X	X	X		X	
Other		X			X					X	

Source: Data based on 2020 CBAMS Focus Groups.

Note: Blank boxes indicate that the category in question was not mentioned in a single group for that audience.

*The audience abbreviations include AIAN for American Indian or Alaska Native, BAA for Black or African American, CHI for Chinese, LIP for Low Internet Proficiency, MENA for Middle Eastern or North African, NHPI for Native Hawaiian and Pacific Islander, PR for Spanish (Puerto Rico), SPA for Spanish (U.S. Mainland), VIET for Vietnamese, and Y&M for Young and Mobile.

The categories with the most responses are “Counting the Population” and “Resources and Community Needs.” Participants in at least one focus group from every audience mentioned counting the population and gathering statistics on demographic groups as a purpose of the census. According to

⁹ A check mark (X) in the “Control” category indicates participants of certain audiences explicitly used the word “control” in reference to the purpose of the census. The definition of what exactly “control” meant in the census context may vary across audiences and focus groups.

participants, the government needs to have a count of racial groups and age groups as well as knowledge of broad demographic trends and patterns.

Participants also frequently cited funding, redistributing resources, and identifying community needs as purposes of the census. All but the Vietnamese groups mentioned these. Schools and hospitals were the most often mentioned targets of funding. Many participants stated that the purpose of the census was economic, including helping job creation and businesses. The use of census results to determine the number of congressional representatives from each state and to determine the size of the voting-eligible population was mentioned, but not as frequently as community funding.

Participants from five audiences—Chinese, NHPI, Spanish (Puerto Rico), Spanish (U.S. Mainland), and Black or African American—explicitly stated that the census exists to enact “control”—although this did not mean the same thing to every group. “Control” was left largely undefined by NHPI, Spanish (Puerto Rico), and some Black or African American groups. Chinese and Spanish (U.S. Mainland) audiences believed the census is used to control overpopulation. Some Black or African American groups defined “control” as keeping track of minorities.

The themes discussed above were echoed by the majority of the audiences, though there were some audience-specific nuances as shown in Table 5.

Table 5. Audience-Specific Findings on the Purpose of the Census

Audience-Specific Findings – Purpose of the Census	In Their Own Words
AIAN	
<p>Few purposes. These groups identified relatively few purposes of the census.</p>	<ul style="list-style-type: none"> “<i>[The purpose of the census is] not only just to ... have kind of a thorough idea of what the population is doing, but to be able to use those numbers like they were saying ... hopefully, for the social programs to kind of just work in society.</i>”
Black or African American	
<p>Government control. Some participants said the government uses the census to “control” aspects of the population, leading to poor conditions in their communities compared to other communities.</p>	<ul style="list-style-type: none"> “<i>You’ve just got these people sitting in there asking you these questions about your life. Are the [answers] going to be truthful? Are your answers going to be as truthful as they should be versus you sitting there filling it out by yourself? You’re going to say what you feel if you’re on your own but if someone is sitting there with you, you might be limited.</i>”
Chinese	
<p>Allocation of resources. Participants connected the size and distribution of racial groups to the allocation of resources and targeting of government policies. Safety and security was another theme.</p>	<ul style="list-style-type: none"> “<i>[With the census] the country can better manage itself [and] the country is more glorious and strong.</i>”
Low Internet Proficiency	
<p>Funding. These groups identified common purposes, including funding broadly construed. They did not touch upon safety and security, control, or government management.</p>	<ul style="list-style-type: none"> “<i>[The census is used for] allocation of funds.</i>”

Audience-Specific Findings – Purpose of the Census	In Their Own Words
MENA	
Need-based assistance. These groups connected the census to need-based assistance, in addition to improving schools and health services.	<ul style="list-style-type: none"> • <i>“It’s a lot [the purpose of the census]: welfare, military, elections, anything and everything.”</i>
NHPI	
Collect demographic data. Participants largely saw the gathering and tracking of demographic data as the purpose of the census	<ul style="list-style-type: none"> • <i>“[The purpose of the census is to] control situations, people, and families ... to rule and govern.”</i>
Rural	
Jobs and assistance. These audience groups emphasized poverty levels, stating that the government could use the census results providing the measure to offer job and general assistance.	<ul style="list-style-type: none"> • <i>“[The census is used for] a lot of different things. I know in our area they pay extra. They have these programs to bring doctors in medically underserved areas so they have enough doctors, and that comes out of census data I guess, right? But how they know an area is sort of below poverty line to get extra help on this and all that stuff comes from the census.”</i>
Spanish (Puerto Rico)	
Disaster impact. The damage wrought by Hurricane Maria gave rise to unique purposes, including determining how many people emigrated from Puerto Rico after the hurricane and how many died.	<ul style="list-style-type: none"> • <i>“[The census is used for a] headcount ... To find out how many persons are alive, how many died, and how many have left.”</i>
Spanish (U.S. Mainland)	
Standard purposes. These audience groups provided standard purposes for the census. Some participants relied on their knowledge of the census in their countries of origin to inform their answers.	<ul style="list-style-type: none"> • <i>“I think that’s what the census is for, to know how many people there are in the country, and I imagine also how many races and from how many countries. Therefore, in my country, when I had to fill out the census back in school, they asked all those things.”</i>
Vietnamese	
Security. Ensuring security, primarily through controlling crime, was mentioned often in these groups. Participants also mentioned identifying undocumented workers and immigrants in relation to the census.	<ul style="list-style-type: none"> • <i>“I think that filling out the census also helps the government to control the crime rate.”</i>
Young & Mobile	
Government services. These groups offered common purposes, and the more informed group members mentioned the provision of government services.	<ul style="list-style-type: none"> • <i>“It’s useful, especially for government programs and allocating funds. It is important to know where people who need certain services live.”</i>

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.1.3 Experience with the Census

Another goal of the focus groups was to explore participants’ previous experiences with the census. This part of the discussion proceeded in three steps. First, the moderator asked who had filled out a U.S. census form before and who had not. Second, the moderator probed extensively the experiences of those participants who had completed the census in years prior. Finally, those who had not previously filled out the form discussed their reasons for not doing so.

When the moderator asked if any of the participants had ever filled out a U.S. census form, they responded by lifting one of three conversation cards: a green card with a thumb up to indicate “yes,” a red card with a thumb down for “no,” and a purple card with a person shrugging for “unsure.” The moderator counted the responses and read the results to the group. Table 6 presents the results.

Table 6. Past Participation in the U.S. Census by Focus Group Audience

Audience	Participated	Did Not Participate	Unsure	TOTAL
AIAN	28	12	1	41
Black or African American	14	8	9	31
Chinese	5	24	2	31
Low Internet Proficiency	24	6	2	32
MENA	8	17	5	30
NHPI	17	6	5	28
Rural	10	5	0	15
Spanish (Puerto Rico)	14	12	2	28
Spanish (U.S. Mainland)	16	15	1	32
Vietnamese	6	22	2	30
Young and Mobile	0	6	4	10
TOTAL	142	133	33	308

Source: Data based on 2020 CBAMS Focus Groups.

The results show that roughly the same number of people had participated in a prior census as had not. In most immigrant-origin groups—Chinese, MENA, Spanish (U.S. Mainland), and Vietnamese—the majority had not, because many arrived in the U.S. after 2010, the year of the most recent census. By contrast, in the American Indian and Alaska Native, Low Internet Proficiency, and NHPI groups, a majority of participants had previously completed a census form. A sizeable number of participants—one in ten—did not recall whether they had participated before.

Team Y&R reviewed all of the transcripts and tracked how participants heard about the census and their reasons for responding or not responding. Team Y&R then identified recurring cross-audience topics, noting to which audiences each topic applied. Table 7 summarizes the findings.

Table 7. Summary of Past Experience Themes

Category		AIAN	BAA	CHI	LIP	MENA	NHPI	Rural	PR	SPA	VIET	Y&M
How heard about the census	Advertising	X	X	X			X		X	X	X	
	Out-of-home	X	X	X			X			X		
	Television (excluding news)									X	X	
	Radio			X						X	X	
Reasons for completing the form	Make U.S. better		X		X							
	Pride in ethnic heritage		X				X					
	Required	X									X	
	Paid incentives	X			X							

Category		AIAN	BAA	CHI	LIP	MENA	NHPI	Rural	PR	SPA	VIET	Y&M
Reasons for not completing the form	Unaware	X		X	X	X	X	X	X	X	X	X
	Privacy concerns	X	X			X	X					
	Apathy	X	X	X				X		X		
	Fear of repercussions		X				X					
	Too busy		X		X							
	Chose not to fill it out – Other			X	X					X		X

Source: Data based on 2020 CBAMS Focus Groups.

Note: Blank boxes indicate that the category in question was not mentioned in a single group for that audience. We cannot say that participants had **never** seen an advertisement for the census nor used one of the reasons offered to justify their decision to (not) respond. We can only report what did or did not come up during the focus group discussions.

The discussion below presents the overarching themes that emerged regarding ways of learning about the census, the reasons for and experiences of those who had responded to the census in the past, and the reasons why others chose to abstain.

5.1.3.1 Methods of Hearing about the Census

Most participants first learned of the census when an enumerator came to their door or a form arrived in their mailbox. Participants in seven of the 11 audiences, however, did mention they had heard or seen advertisements about the census. No one in the Low Internet Proficiency, MENA, Rural, or Young and Mobile audience groups mentioned hearing or seeing an advertisement for the census. Participants in five audience groups—AIAN, Chinese, NHPI, and Spanish, Puerto Rico—reported seeing out-of-home (OOH) advertising, including on buses and posters in town.

- “[I knew I had to fill out the census because] there were a lot of promotions, they did promote it. [They promoted it in] Newspaper or posters on the street, they were on the streets too. If you participate in the Census, it is going to benefit you, or something like that. Because I used to work in Chinatown, a lot of the promotions will talk about things like that.” — Chinese
- “The U.S. Census Bureau, they did a lot of prior publicity. They explained it to us. It’s just that many people didn’t pay attention. In newspapers, on television they also talked about the U.S. Census. They talked a lot about it.” — Vietnamese

Many participants in the Spanish (U.S. Mainland) groups remembered census advertisements on Spanish-language radio and television. Chinese and Vietnamese participants similarly heard about the census on Chinese- and Vietnamese-language radio, respectively. Only participants in the Vietnamese and Spanish (U.S. Mainland) groups reported hearing about it on television, not counting the news.

- “[I found out about the census when] they knocked on my door. Well, first they advertised it on the television, and then, they came to my door. [Television] In Spanish more than anything, they advertise it in Spanish. And it said, let yourself be counted, that’s it.” — Spanish (U.S. Mainland)
- “[I knew about the 2010 Census] because I listened to the radio while driving. [The station was in] Vietnamese.” — Vietnamese

5.1.3.2 Past Participation in the Census

Participants offered a variety of reasons for filling out the census form. Rationales that emerged multiple times included a desire to make the country better and pride in ethnic heritage. Specifically, some Black/African American and Low Internet Proficiency participants said they had responded because they believed they could make the U.S. better by participating. In these cases, however, these same participants said in the same statement that they no longer believed this to be true – “At that point I felt different about it, I felt like it mattered in a sense, you know?” Other Black/African American participants, as well as members of the NHPI groups, said they had completed the census out of pride in their ethnic heritage. They wanted people to know that they and their racial and ethnic group were in the United States.

- *“The first time I did it, you know you are younger and you think wow this is a way of making America better. And, over the years, decades, you’ve seen how they’ve turned it around on us. It’s like, I’m not trying to be negative, but it just seems like they always find a way of making something bad out of something good. Because there is a lot of good involved in the Census, but we don’t see a whole lot of that.” — Low Internet Proficiency*
- *“I remember I was younger, so it was long, pages—trying to hurry up and fill out, I rushed through it. At that point I felt different about it; I felt like it mattered in a sense, you know? But I did finish it and I did turn it in, and I didn’t need any help.” — Black or African American*
- *“[Filling out the census]—it’s kind of like a pride thing, to me at least. I guess now that I’m thinking about how it’s implemented, I’m not sure that I would say it’s the definitive source anymore. Because I mean four out of six of us [Pacific Islanders] aren’t even represented; that’s the majority here. That’s kind of hurtful in a way, you know?” — NHPI*

Participants in AIAN and Vietnamese audience groups recalled completing a form because it was required.

- *“I had to fill it out [the census] because it came from the government. It was mandatory.” — Vietnamese*
- *“[I took the time to fill it out] because it was required.” — AIAN*

This rationale was not mentioned often. Although it is mandatory to complete the census, most participants did not cite this as a reason for responding.

Others reported being motivated less by values, beliefs, or attitudes, and more by external conditions that made responding easy. Participants specifically recalled completing the census because the questions were “easy.” The presence of an enumerator also facilitated participation, and enumerators were the most frequently cited source of help. Some participants expressed gratitude for the enumerator’s guidance.

- *“[My experience was positive because] the woman was very kind. She explained a lot of the questions that I didn’t quite understand. At the time, I was just living by myself. It was pretty straightforward. She was really nice, you know. She took her time with me to fill out the survey and stuff and then in the end, she went on to the next house.” — AIAN*

Overall experience with the form was largely neutral or positive, though some found the experience “repetitive” and “tedious.” Most participants provided few or no reasons for their evaluations. The

predominant reason given for finding the experience to be neither positive nor negative was that it was an “ordinary” experience and the questions were not difficult. Those whose overall experience was negative frequently cited the form’s length as a contributing factor.

- *“The experience was negative because it got to be tedious, monotonous, and you went like, ‘Gosh, what is the purpose of what we’re trying for here? Does it need to be that complicated?’” — Low Internet Proficiency*

Participants with a positive assessment offered a variety of reasons. Some said it was fun to be part of the process, and others found the questions interesting. People also said their experience was a good one because of their positive experience with an enumerator. Finally, the importance of the census made the experience positive.

- *“For me, it was an experience that [was positive]. The first time I filled it out was an interesting experience and I learned a lot, in other words because they collected lots of things that I didn’t know.” — Spanish (U.S. Mainland)*
- *“I thought the census I had like an understanding of like why they do the Census so it—I mean, it is actually kind of important for your, like, your communities to do those because it counts every person and that’s how they distribute, like the government distributes funds because of how many people are in a certain area, so if they don’t get a correct count, they can’t give you the correct I guess amount of funds and tools to help your community.” — AIAN*

5.1.3.3 Reasons for Not Participating in the Census

A majority of participants who had not previously filled out a census form said they were unaware of the census or they had not received the form or a visit from an enumerator. Others were not living in the U.S. at that time, a common situation among the Chinese, MENA, Spanish (U.S. Mainland), and Vietnamese groups. Some participants did receive the form but blamed their lack of knowledge for not opening it.

- *“I didn’t [participate], because basically from lack of knowledge; I didn’t know anything about it, so I pushed it to the side.” — Black or African American*

The reasons given by those who chose not to fill out the form included privacy concerns, apathy, fear of repercussions, and lack of time. Some feared that completing the census would bring to light any unlawful behavior, such as having too many people living in their home or transgressions committed in the past. Most participants cited privacy reasons for failing to respond. For example, one AIAN participant’s mother threw out the form because the “government knows too much.”

Some were apathetic; they saw no point in participating. As one Spanish (U.S. Mainland) participant explained, “You start to think if there are benefits, or that it affects you, and no, no, they [the benefits] do not come.” Participants who expressed a high level of apathy tended not to prioritize the census and to report that they had been too busy to fill out the form.

- *“You know, it probably was my day off, and I think somebody came and knocked on the door and I’m, ‘I don’t know you. I don’t know what you got.’ My thought about the situation is I don’t know what exactly it is so I’m not going to participate in it this time. I’m just busy dealing with cooking, kids, just stuff that I’ve got to do when I’m off so I really didn’t feel that*

I had time to fill out a form which I didn't know anything about, and at that point, that I didn't know anything about it. It had no point and things that had a point at that point was feeding the kid, you know.” — Black or African American

In some cases, someone else filled out the form on the participants' behalf. For younger participants, this often was a parent, and for older participants, their spouse. Among those who had someone else in their home complete the form, some counted themselves as having filled out a U.S. census form while others did not.

- *“I don't really remember [my overall experience with the census] because I didn't do it myself. It was my brother-in-law who filled it out for me. My brother-in-law who helped. We live upstairs and downstairs, so when they sent us the forms, he will help us fill it out. Also, because we've been living together for such a long time, he knows all of our stuff, some of those things, he doesn't even need to ask, like, are you married or things about the kids, he knows everything.” — Chinese*

Language barriers posed a problem for many. One Cantonese speaker did not fill out a 2010 Census form because it was in English. A Vietnamese participant required help because the form was in English. On the other hand, some participants assisted non-English-speaking family members.

- *“Basically it [my experience with the census] was people that came to my door and I was the only one home with my mother who does not speak the best English. [I was] 15-16? So I just filled out a number of how many people lived in our household, how many people graduated, went to school, things like that. Public—public answers. Questions and answers.” — MENA*

There are some audience-specific findings on previous experiences with the census, which are presented in Table 8.

Table 8. Audience-Specific Findings on Past Census Participation

Audience-Specific Findings – Past Census Participation	In Their Own Words
AIAN	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> • Participants felt comfortable participating because enumerators were natives rather than a “white lady with a clipboard.” 	<ul style="list-style-type: none"> • <i>“It was a Native American woman so I said, ‘Yeah, sure. I’ll fill one out,’ and I gave her my house number and she came over and then...I went to my neighbor and told her about it and then she got on the phone and told everybody else about it so she pretty much got every house down there that day.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> • Those who did not fill out a census form were not radically different from other the audiences. For example, they cited privacy concerns and not receiving the form or a visit as reasons why they did not participate. 	<ul style="list-style-type: none"> • <i>“I guess nobody ever explained why or if it was important or not so they [my mom and my grandma] just thought it was the government being nosy and so they just [didn't bother with it].”</i>
Black or African American	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> • One common reason cited was that it was the participant's first time, and they were curious. • Participants believed completing the census was important and would help their community. 	<ul style="list-style-type: none"> • <i>“[I completed the census because] I was ten years older obviously and I guess maybe just have different life experiences—I just feel like okay, I kind of can see the forest from the trees here...there needs to be more things concentrated in our neighborhoods and</i>

Audience-Specific Findings – Past Census Participation	In Their Own Words
	<i>our community....[but] if I'm sharing, let me see action."</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> The most often cited reason was to protect their privacy. They found the form invasive and either told enumerators to leave or never opened the door. 	<ul style="list-style-type: none"> <i>"The people came around to my door and I felt like it was none of their business. What goes on in my house is totally private. The government shouldn't care. I don't think they deserve to know what's going on in my home.... They don't do anything to help me, why should I answer any questions for them?"</i>
Chinese	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Participants said they took part because it was a simple process. There was concerns about legal status and how this might cause trouble. As such, individuals ought to fill out their own forms. 	<ul style="list-style-type: none"> <i>"Nothing special. They are just asking how many people in your house, so I just answered. These things are not going to affect me, and not a big deal. So, I just answered... No need to show them any documents."</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Language was an issue. While most were unaware of the census, others chose not to participate because of language barriers and the need for help. 	<ul style="list-style-type: none"> <i>"I received it, but I can't really read English so I didn't fill it out."</i>
Low Internet Proficiency	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Participants provided a variety of reasons for participating, including to make the country better. Other reasons included that they trusted the enumerator and knew they were legitimate. 	<ul style="list-style-type: none"> <i>"The first time I did it, you are younger and you think, 'Wow, this is a way of making America better.' Over the years, decades, you've seen how they've turned it around on us... There is a lot of good involved in the census, but we don't see a whole lot of that."</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Being too busy was a common theme for not participating. Participants were constantly at work and rarely at home. Others had young children and were too busy to complete the form. 	<ul style="list-style-type: none"> <i>"They wanted to go ahead. They sat on the couch and when I saw how long it was going to take, I said, 'I can't do this. I don't have time.' My daughter was one-and-a-half, and I just said I can't."</i>
MENA	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Many participated because their grandparents and parents needed help to complete the form due to a language barrier. 	<ul style="list-style-type: none"> <i>"I was helping my grandparents because they didn't really know how to write."</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Many did not know about the census and did not have the opportunity to fill out the form. Others had not yet arrived in the U.S. 	<ul style="list-style-type: none"> <i>"I remember somebody coming to our front door and asking about it, but, again, my parents are low-key paranoid, so they weren't trying to engage in it [the census]."</i>
NHPI	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Pride in ethnic heritage motivated participation. For instance, one participant was excited to see the nationality breakdown for Native Hawaiian and Pacific Islander. 	<ul style="list-style-type: none"> <i>"One thing I really like also about the last census, [is] I think on the front page, the breakdown in terms of ethnicity, and when it comes to Pacific, I was just excited to see Tongan and then that means to me as an American, to me as a Tongan. We're here... There's a generation behind me that works so hard to put it on paper, which is at the US Census. I mean, that's big."</i>

Audience-Specific Findings – Past Census Participation	In Their Own Words
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Many chose not to complete the form because it was “invasive.” They did not want to disclose how many people lived in the home because they feared the property owner would find out. 	<ul style="list-style-type: none"> <i>“I heard that some of them might not have filled it out. Or they didn’t fill it out correctly...right. [They might have left off a few people just in case.]”</i>
Rural	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Few participants in these groups offered a reason for their past participation. Most questioned why the census was necessary, even though they participated. 	<ul style="list-style-type: none"> <i>“I mean, I didn’t see no point in doing it because it was just—it was senseless... [But] yeah [I filled it out]. A lot of it went back blank.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Four of the five people who did not fill out the form stated that they did not receive it. 	<ul style="list-style-type: none"> <i>“[Not being asked to do the census makes me feel] left out...just the question would be why. Were they tired that day? What influenced that decision?”</i>
Spanish (Puerto Rico)¹⁰	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Those who completed the census found the ethnicity question difficult to answer. The question is difficult because there is a “Hispanic” choice, but not a “Puerto Rican” choice. The dilemma also had to do with race. People did not know if they should mark White or Black. 	<ul style="list-style-type: none"> <i>“We are white or we are black. I have a daughter whose skin is light dark. What am I supposed to do? I marked her as white, although she wanted to be marked as black. But she isn’t black at all. I told her she wasn’t black. For me, a black person has very dark skin. That’s why I think the biggest dilemma is race.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Many did not receive the form or were too young to complete it. No one reported choosing not to take part. 	<ul style="list-style-type: none"> <i>“During the time I’ve lived alone, which have been many years now, I’ve never gotten it.”</i>
Spanish (U.S. Mainland)	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> There was some fear about filling out a census form for those who were not citizens. Some only completed the form after receiving assurance that the form was not about immigration. 	<ul style="list-style-type: none"> <i>“Yes, I was there [when my mom filled out the census]. My mom was a little scared because at that time I still did not have my citizenship, I was a resident...I was already in the process of doing my papers, and she is a citizen. But no matter what, there is that doubt, and there is a little fear.”</i> <i>“Me [I did it]. The paper arrived by mail, but I called to ask what it was for, and they told me it was the census. I said yes, that what was it about, if that had to do with migration, or something like that. I was told no; it was only to know how many people there were in the state, to see how much the population had grown.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Many had not yet arrived in the U.S., others were unaware of the census, and others simply did not fill it out. 	<ul style="list-style-type: none"> <i>“I’ve been here five years; I haven’t gotten it.”</i> <i>“No, well, I spoke with my wife, but we never reached an agreement, and she did not fill it out because, I was hardly at home... In reality, I didn’t give it much thought. I did not think about how it could affect me, or if it was good or bad.”</i>

¹⁰ The enumeration approach in 2010 for Puerto Rico was update or leave, which differed from that of the 50 states and the District of Columbia.

Audience-Specific Findings – Past Census Participation	In Their Own Words
Vietnamese	
<p>Reasons for Participating</p> <ul style="list-style-type: none"> Participants completed the census because it was mandatory and they wanted the government to have accurate data. 	<ul style="list-style-type: none"> <i>“In the form, it said that this was mandatory so I had to fill it out.”</i> <i>“I knew that I should fill it out so the government could have more accurate data. I didn’t really want to fill out because they asked too many sensitive information, too many personal information, but I still had to fill it out. [By personal information, I mean] my social security, birthday, and my income. I didn’t really want to let them know.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Among those who did not take the census, many had not heard of it or received a form. Some had not been in the U.S. long enough to take part in 2010. 	<ul style="list-style-type: none"> <i>“[I didn’t fill out the census because] I didn’t really pay attention to those things, and I don’t have that much time. I also didn’t know. In addition, I work most of the time, so I don’t have time to pay attention to it.”</i>
Young and Mobile	
<p>Experience with Past Participation</p> <ul style="list-style-type: none"> All participants in this audience category were too young to participate directly in a previous census. While one participant knew a lot about the census through the podcast “FiveThirtyEight,” the rest knew only the basics, such as the questions included on the form, based on their own experience watching their parents. 	<ul style="list-style-type: none"> <i>“I was little. It was maybe 10 years ago. But yeah, I remember that I was listening very carefully. I never heard of anybody coming to your place and asking you all of this. But I remember it was a lot of questions, more than 25 or 30 questions.”</i>
<p>Reasons for Not Participating</p> <ul style="list-style-type: none"> Not a single participant had filled out a U.S. census form on his or her own. Instead, they had experienced the census by watching their parents complete it in 2010. 	<ul style="list-style-type: none"> <i>“I listen to the “FiveThirtyEight” podcast and they talked about changes to the census and some of the funding levels for the Census Bureau, and how that was impacting the preparations they could do for the 2020 Census versus what they had done for the 2010 Census... I might be totally wrong about all of this.”</i>

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.2 Study Results: Participation Motivators and Barriers

The focus groups were used primarily to explore motivators and barriers to self-response. Findings corresponding to each of these research goals are presented in Sections 5.2.1 through 5.2.4. Participants’ reactions to the inclusion of a citizenship question—a potential barrier—and its implications for participation in the census are discussed in Section 5.2.5. Section 5.2.6 reviews the Census Bureau’s promise of confidentiality and participants’ thoughts and feelings about it.

The motivators and barriers described below are organized by their role as either *attitudinal* or *operational* influences on census participation. The attitudinal-operational distinction is informed by research in psychology and economics that differentiates between internally and externally influenced behavior on the provision of public goods (see Clark, Kotchen, & Moore, 2003, for a discussion).¹¹ Attitudinal motivators and barriers are internally rooted and comprise values, beliefs, and attitudes that

¹¹ Psychology research and economics research on the private provision of public goods both aim to characterize individual behavior that results in collective benefits (Clark, Kotchen, & Moore, 2003, p. 239). The use of the internal-external framework derived from this research is appropriate here because economists have classified census data as a public good (see, e.g., Abowd & Schmutte, 2017; Stigler, 1980).

promote or inhibit census participation. The desire to help one’s community and a fear of repercussions are examples of attitudinal motivators and barriers. Operational motivators and barriers represent external factors or conditions that facilitate or impede participation by making it easier or harder. For example, an online census form facilitates participation among many in the Young and Mobile group but makes self-response more difficult for those in the Low Internet Proficiency audience.¹²

The distinction between attitudinal and operational motivators/barriers matters for the development of the census communications campaign. Thus, attitudinal motivators and barriers affect the content of the campaign, aimed at promoting awareness and persuading people to self-respond. Operational motivators and barriers also affect campaign development because they can facilitate or impede participation in the census to such a degree that the impact of attitudes and beliefs—either negative or positive—on the decision to respond is weakened (Guagnano, Stern, & Dietz, 1995).

5.2.1 Top Motivators Across Audiences

Prior to convening the focus groups, Team Y&R identified nine potential motivators and facilitators of participation, called “hypothesized motivators.” Throughout the course of the groups, participants commonly mentioned seven other reasons they might self-respond, called “emergent motivators.” Distinguishing between the hypothesized and emergent themes allows Team Y&R to understand factors that were expected to affect self-response versus those that were unforeseen and unexpected. The emergent factors provide new information on the determinants of self-response. The distinction also helps gauge the degree to which participants actually reported the expected factors to influence their likelihood of self-response. Table 9 presents the complete list of hypothesized and emergent motivators.

¹² Not all motivators and barriers fit neatly into a category. Based on work by Guagnano, Stern, and Dietz (1995), motivators and barriers were classified as operational if they were more likely to weaken or strengthen the impact of existing attitudes and beliefs on the choice to respond rather than provide a new reason in itself to respond or not.

Table 9. Hypothesized and Emergent Motivators to Response

Hypothesized Motivators	Emergent Motivators
<ul style="list-style-type: none"> • Contributes to a better future for the community. • Determines the number of elected officials that each state has in Congress. • Helps determine funding for community needs, such as schools and fire departments. • Is used to enforce civil rights laws. • Is a civic responsibility. • Makes our voices heard. • Provides information for local governments to plan for changes in the community. • Allows people to show pride in their ethnic heritage. 	<ul style="list-style-type: none"> • Desire to know results and would like the results publicized. • Desire to learn about the population. • General attitudes toward government—general trust of the government. • Importance of the census. • Opportunity to learn more about the census process, applications, and impact on the participant. • Representation—desire for own race category. • Representation—desire for representation.

Source: Findings based on 2020 CBAMS Focus Groups.

With information from a systematic analysis of all focus group transcripts in their entirety, Team Y&R identified six reasons (attitudinal motivators) that participants across groups said would motivate them to respond and three resources (operational motivators) that would facilitate self-response (see Table 10). These overarching motivators emerged during a discussion of reasons to participate in the census but prior to a structured motivator activity wherein participants were asked to select the top three most convincing rationales out of a set of eight provided by Team Y&R.

Table 10. 2020 CBAMS Focus Group Motivators Summary

	Theme	TOTAL	AIAN	BAA	CHI	LIP	MENA	NHPI	RURAL	PR	SPA	VIET	Y&M
Attitudinal	Community funding*	11	X	X	X	X	X	X	X	X	X	X	X
	Civic responsibility/duty*	6			X	X	X		X			X	X
	Desire to know more about the census and its impact	4	X	X						X	X		
	Better future for community (with community funding)*	3		X				X			X		
	Desire for representation	3					X	X				X	
	Evidence of community benefits	3		X		X			X				
Operational	Trusted voices	6	X	X			X	X	X	X			
	Information resources*	4			X	X				X	X		
	Online option for census	4			X					X		X	X

Source: Data based on 2020 CBAMS Focus Groups.

Note:

(1)* Denotes a hypothesized motivator identified prior to the focus groups.

(2) Attitudinal themes refer to motivators that are internally rooted in participants and are comprised of their values and beliefs.

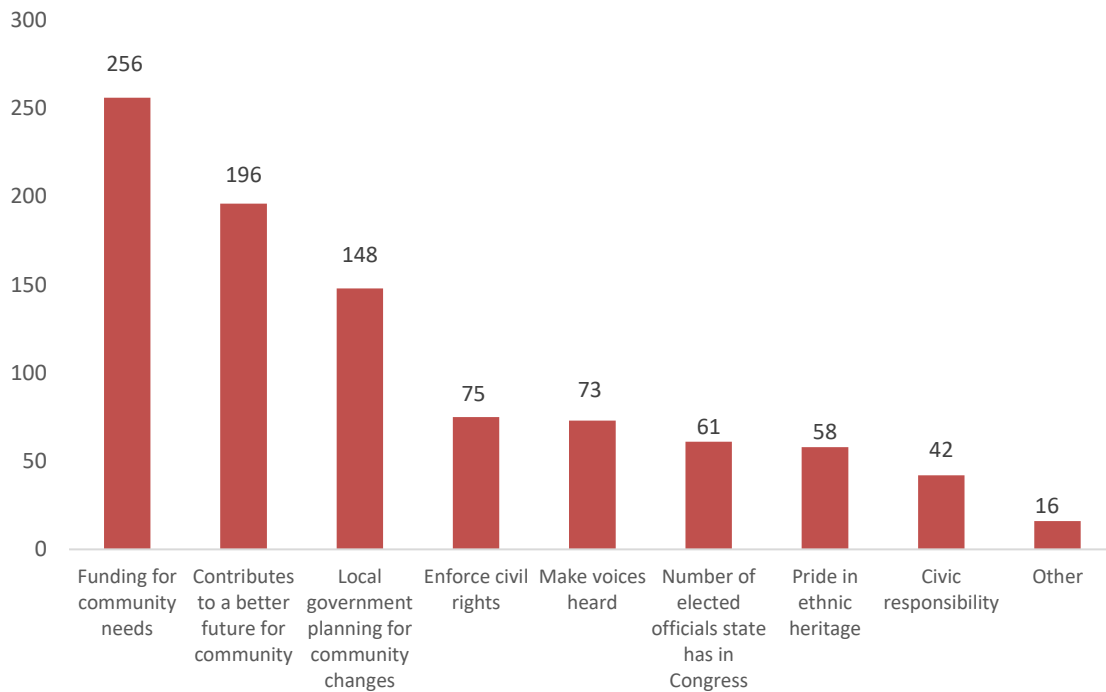
(3) Operational themes refer to those motivators that are external to the participant and facilitate participation. The distinction between attitudinal and operational motivators matters for the development of the census communications campaign.

(4) Operational motivators were included as part of the 2020 Census process discussion.

The focus group discussions and results of the motivator activity indicate that community benefits, in the form of funding, is the most powerful motivator to participate in the 2020 Census. (See [Appendix C](#) for detailed results of the motivator activity.) In general, motivation to participate was linked more strongly to widely enjoyed, tangible benefits, such as funding for public services, than to intangible benefits, such as a feeling of pride in ethnic heritage. Despite civic duty and ethnic representation¹³ emerging as motivator themes in many groups, they were the two least cited motivators when participants were forced to select their top three most compelling reasons to participate (see Figure 1).

¹³ The “Pride in Ethnic Heritage” motivator in the motivator worksheet activity is used as a proxy for “ethnic representation” as the two tap into a similar underlying dimension: pride in ethnic identity.

Figure 5-1. 2020 CBAMS Focus Group Motivator Activity Overview



Source: Data quotes based on 2020 CBAMS Focus Groups.

Note: These numbers represent a raw count based on participants' activity sheets, which have been categorized and randomized for participant confidentiality.

The data suggest that participants found community funding a more compelling reason when combined with the following themes: knowledge of the census and its impact, evidence of tangible results, and contributing to a better future for the community. Finally, among those audience groups with the most distrustful and skeptical participants, community-based organizations and advocates were often regarded as potential catalysts for participation by providing information and assurance about the census and the importance of participation.

Each of the top motivators is discussed below.

5.2.1.1 Community Funding

Across all audiences, community funding was the most powerful motivator, even among the most skeptical participants. In the motivator worksheet activity, "funding for community needs" was the best performing reason across all audiences except one. For the Chinese audience, this rationale was four votes behind their number one reason, "Contributes to a better future." For many participants, determining funding for community needs was the key reason to fill out a census form. As one Vietnamese participant put it, "It was the most important" reason to fill out the census.

- "[I chose determine community funding because] I think that education is probably one of the most important things, you know? As well as fire departments and safety. You know? Community." — AIAN

- *“I think it’s important to see that community and education is where everything, in my opinion, should start. I think education is incredibly important, especially at a younger age to older, from education a lot of things fall apart from there.” — Young and Mobile*
- *“[‘Determine funding for needs of community’ stands out because] of course, it’s very important that you create communities, with more schools, fire departments, police officers and so on, because that way you really are more safe, and will be better, more comfortable for families that have children.” — Spanish (U.S. Mainland)*
- *“[I chose community funding] because if the community’s needs are important then they will have to fund [them].” – Vietnamese*

Not all types of funding received equal support. Participants primarily connected community funding to such widely enjoyed public services as schools, hospitals, and fire departments. Participants also mentioned police and transportation, including roads and highways, albeit less frequently. More targeted public services that are not as broadly enjoyed, such as housing assistance and welfare, did come up, though rarely. The majority of participants focused on the delivery of broadly consumed public goods.

- *“I think all of these services need to have consideration. The fire department, the police department, and the schools. They all need funding and they all need things...and our roads.” — Low Internet Proficiency*
- *“[I would fill out a census form] because it helps... Because I grew up on welfare. I think that when they come and do that census, I realize that...there’s a single mother, you know, with four kids. It lets the government know how many people are out there that need assistance.” — AIAN*
- *“[Community funding] sure is important. Why wouldn’t it be? Education, fire department are all important things. – Chinese*
- *“I think [community] funding. I think there’s certain—like I know that certain public schools are getting more funding in certain areas than others so if there’s like a lower like—a lower rate of—what is the word? Like of people struggling, then they’ll, you know, they give more to that school in that area because they know so I think that has to do with funding.” - NHPI*

5.2.1.2 Knowledge of the Census and Its Impact

For community funding to be a motivator, there must be knowledge of the census and its role in informing the allocation of resources. Many participants said they did not know much about the census or the benefits it provides their community and asked for an education campaign that emphasizes community benefits.

- *“[I went from ‘maybe or no’ to ‘yes’ I will participate] because I didn’t really know what the census was and now I know what it’s used for so now I will do it.” — MENA*
- *“I learned a lot of things like, oh so this thing actually helps me, personally, or for the community, the entire society, it is a very positive thing. At least I can understand it now. So really, if you want people to do this census thing, you really need to work on making the promotions even more accessible. So that all these people will understand what this is really about. So, people will have a better understanding that doing this is actually for your personal well-being, and also for your kids to have a better future, and the community will also be better.” — Chinese*
- *“[I am less worried about the census because] I understand more.... I understand that the census will benefit the community, and I feel more comfortable to fill it out.” — Vietnamese*

5.2.1.3 Evidence of Community Benefits

The power of community funding as a motivator depends on providing tangible results. Many participants said there should be hard evidence to prove that filling out a census form helps the community. Participants also noted that the more specific and local the evidence was, the more effective community funding would likely be as a motivator. For some, notably members of the Black or African American and Rural audiences, hard evidence of community funding was necessary for this appeal to work. Yet while Black or African American participants wanted to see proof that the results of the census had led to funding for their community, they had hope that even without evidence, the act of filling out the form would result in tangible improvements to their community—if not today, then someday.

- *“[I’m going to fill out the form because] I’ve been told many years about politics and everything, ‘Go get out there. Document what you’re saying. Vote. It means something. It’ll help. If you don’t write it down and you don’t make your voice heard, you won’t [see] nothing,’ and that’s where my mind is at. I’m hoping one day [that] whatever they say is going to help, maybe one day they’ll slip in and help us out some.” — Black or African American*
- *“[I’d fill out the form] maybe for funding. Well, that’s part of the hope, as well. [Hopefully this would lead to] funding and improvements in the areas.” — Black or African American*
- *“If they could include a letter like they’re saying that tells you what they use it for and then show some examples of what good has come from it in previous years...like the grants and, you know...encourage people that didn’t want to do it to do it.” — Rural*

5.2.1.4 Better Future for the Community

For many participants, community funding was intertwined with a better future—for both the community and future generations, especially the participants’ children. When they learned during the discussion about the positive effects of the census on the local community—such as economic development enabled in part by previous census data—participants claimed that they would be more open to completing the census to continue such positive change in their community’s future. Linking community funding to a better future also provided participants with an emotional basis for completing the census and endowed participation with more purpose.

- *“[I would fill it out] because that data is going, going to impact my community... And if it’s not my community, because I die, then my grandchildren and my children.” — Spanish (U.S. Mainland)*
- *“[I chose ‘contributes to a better future for the community’ because] it’s like the previous one [‘determine funding for community needs’]. It’s to find out the amount, that’s how they know how they’re going to help us with everything, you know, aid. In this community, you need a ball court for the children because there are lots of kids in the house doing nothing. Well, let’s put a ball court or a park.” — Spanish (Puerto Rico)*
- *“For me, one [motivator] says future, and we like to hold on to the future so that’s more likely a positive thing. We look for positivity in the future, and the other one says funding, and nobody wants to think about funding.” — MENA*
- *“[I’d fill it out because] in ten years, it should be they would’ve helped my kid with something at least. Yeah [I’d fill it out to help future generations].” — Black or African American*
- *“We will also think about the next generation. — Chinese*

- *“[Contributes to a better future is a motivator for me because] well, let me use Oahu for an example. Nowadays we are seeing a fairly high rate cost of rent. Now everything is going out the roof like taxes. I just noticed a difference in my [community] and stuff like that so I think this will help determine what is good for the community in the future, to know how many of us, how much are we contributing, and how much they can use.” - NHPI*

5.2.1.5 Trusted Voices and Resources from the Community

Trusted voices and institutions rooted in the community were effective sources of motivation, assurance, and information across audience groups, especially among the audiences most skeptical and distrustful of the government—Low Internet Proficiency, Black or African American, MENA, Rural, and Spanish (U.S. Mainland). Examples cited by these aforementioned audiences included community leaders broadly defined, local politicians, local activists, and advocacy organizations. Low Internet Proficiency, Rural, and NHPI audience members also mentioned faith-based organizations. Participants in non-English audience groups emphasized the need to hear from someone in their primary language. Participants also cited community-based organizations and education campaigns as potential sources of information on the census. Among the examples they gave were pop-up information centers in the community, forums at schools, town halls, and educational sessions at the library.

- *“I think the person that comes around, you know, they come around and give you the census, if they sold it to you, if they talked it up a little more. ‘Hey this might help the community, this might do that,’ you know, and explained it and took the time to explain it. I think that would help out a whole lot.” — Black or African American*
- *“Those who are representing and helping the Hispanic communities [are people that could give me confidence they are not going to share my information]... Those who are independent [not politicians] are those who support all the Hispanics. Those who are now helping [with] DACA and all those young people.” — Spanish (U.S. Mainland)*
- *“Most definitely [my church would be a trustworthy messenger if I had concerns about filling out the census form].” — Rural*
- *“Probably tribal officials [are trusted people in the community], maybe, if they govern them, you know, at community meetings or chapter houses.” — AIAN*
- *“It’s one thing about the library, they are—they will tell you what you need to know.” — Low Internet Proficiency*

5.2.2 Audience-Specific Motivators to Self-Response

While the majority of audience groups reflected many of the themes discussed above, there were slight variations by audience. Some audiences also displayed distinct motivators altogether. Table 11 presents the most striking audience-specific motivators, determined by their prevalence across groups.

Table 11. Audience-Specific Motivators to Self-Response

Audience-Specific Motivators	In Their Own Words
AIAN Motivators	
<p>Desire to know more about the census and its impact. Participants expressed a desire to learn more about the census and its process, applications, and impact on them. Some also wanted to know what the Census Bureau is and what it does with census information.</p>	<ul style="list-style-type: none"> • “I would think if people were more educated on what the survey was about and why it should be done, then I think more people would fill it out, if they’re educated more on why is it needed.”
<p>Community funding. Participants stated a need for funding of community improvement projects. They identified the key institutions of schools and hospitals as the leading beneficiaries of such funding.</p>	<ul style="list-style-type: none"> • “[I picked ‘helps determine community funding’] because of schools because the children are our future. Anything we can do to make a better life for our children. Schools—even though my kids are out, I just feel like they should not—they don’t have medical on here anywhere.”
<p>Trusted voices. AIAN participants defined a trusted voice as someone they know and can relate to. Someone from the area or knowledgeable about the area would be a strong trusted voice. This was evident when participants discussed their interactions with enumerators; some said they participated because they knew the person at the door.</p>	<ul style="list-style-type: none"> • “If you’re like not used to a white person knocking at your door, you’re going to be less apt to answer the questions, you know? If you’re going to be asking questions of people, maybe sent—sorry, can’t talk—send out the same race. It make it a little bit easier to talk to somebody that you kind of can open up to.”
Black or African American Motivators	
<p>Evidence of community benefits. Participants’ motivation was strongly connected to observing evidence that funding for their communities is a direct result of filling out the census. They felt as though nothing had changed in their communities, even though the census is done every 10 years. They had little hope that the 2020 Census would benefit their communities, as they had not seen change result from the census in the past.</p>	<ul style="list-style-type: none"> • “If I can’t see it for myself or read it for myself, then you telling me won’t do any different. I need to see the results. I need to see something for myself to know that something is being done. You can tell me all day that the sky is purple, will I believe you? No. Unless I go out there and see it for myself.” • “[I]f they could do an ad with time reflection of the past 30 years and what they’ve changed, then maybe I would I think that’s a good idea. If they had this ad, this is what was done, this is what your census helped us do, and this is what we could do more maybe [I would fill out a form].”
<p>Better future for the community through community funding. Corroborating evidence would make community funding and a better future for the community the top motivators. For example, participants wanted better schools in their communities, but they must see the impact of this funding on their schools before they believe it. Simply put, participants were loath to accept the community-funding benefits at face value. They were motivated, though, by providing a better future for their children.</p>	<ul style="list-style-type: none"> • “I said the best one out of this [top motivators activity] is ‘contribute to a better future’ because you can’t go back in the past so you better fix the future, meaning it’s better to fix it now and have a great future because you can’t go back. So if they could start working on it little by little, year by year, the future will look, hopefully, better.”
<p>Blacks or African Americans with shared experiences as trusted voices. Participants wanted information about the census to be shared through the trusted voices of those who have demonstrated a commitment to Black or African American communities. Nearly every trusted voice named</p>	<ul style="list-style-type: none"> • “Somebody from the neighborhood. Somebody born and raised in the city, knows the hardships, and something like that, not somebody that just got elected to be somebody.”

Audience-Specific Motivators	In Their Own Words
<p>across all four groups was Black or African American. This audience trusts only those who can provide relevance and credibility as a result of shared experience. Specific voices included well-known political figures like Barack Obama and community leaders in the style of Martin Luther King Jr.</p>	<ul style="list-style-type: none"> • <i>“It’s just like that personal feeling, you know. You understand where I’m coming from even though we might not be the same. We still have the same similarities and understanding.”</i> • <i>“I would say anyone—for African Americans, it would be an African American person. You would receive it better from an African American person speaking about the census.”</i> • <i>“Barack Obama [would be someone I’d believe if he told me that census data is not going to be used against me]. It’s a racial thing. It’s, you know, I trust what he had to say because I trust him as a person... Like when Obama—he could say anything that had [Inaudible] black community ready to go off of what he said just because, you know, his story, who he is.”</i> • <i>“[I would listen to someone who looks like] our particular group...It has to be somebody who we could relate to. There’s one person that I would [listen to] but he’s dead. Martin Luther King.”</i>
Chinese Motivators	
<p>Civic responsibility. Civic responsibility was a driving reason for members of this audience to complete the census. Many referred to filling out the census as a “responsibility as a citizen. Participants referred to “civic responsibility” as the duties one has as a result of living in the United States. It is a sense of responsibility, not a sense of pride, that motivates them to provide information about the Chinese in the U.S.</p>	<ul style="list-style-type: none"> • <i>“[I would fill out the census because it is my] responsibility as a citizen. It’s like the government will need to know, and you need to tell them. The government needs to know about our backgrounds, and personal information or stuff like that.”</i>
<p>Community funding. The Chinese participants related their completion of the census to helping out their community. By providing this information, they would help to provide funding where needed and ensure that their community is taken into account when resources are distributed.</p>	<ul style="list-style-type: none"> • <i>“I want to help this community. I didn’t complete it last time.”</i> • <i>“Distributing and allocating resources fairly...fairness for different ethnic groups. Because sometimes, specific ethnic groups might need something. For example, New York has a lot of Chinese people.”</i>
<p>Sources of information. When discussing sources of information, the Chinese audience mentioned Chinese organizations, going online, and the newspaper. For them it was important to have resources in their language or to have a person be able to provide information to them in their language.</p>	<ul style="list-style-type: none"> • <i>“Go to those organizations first. Like our Chinese association, just to show them the mail first so they can take a look.”</i>
Low Internet Proficiency Motivators	
<p>Community funding. When discussing motivators for filling out the census form, funding for community improvements was the most frequently mentioned. Citing current disrepair in their communities—specifically among schools and hospitals—participants were motivated by funding as a signal of hope for a better future.</p>	<ul style="list-style-type: none"> • <i>“Our schools need help. The schools here do need help. It hasn’t been that long since the school system was shook up so, pretty bad, so it does need help and I don’t know about the fire departments.”</i>
<p>Civic responsibility. Along with strong support for community funding, participants cited a sense of civic responsibility multiple times as a reason to participate in the census. They described feeling a</p>	<ul style="list-style-type: none"> • <i>“If they’re using this to help determine voting blocks, or registration areas, or how many legislators you have in your community, then the census probably has a lot to do with it. You’re supporting your political allies by</i>

Audience-Specific Motivators	In Their Own Words
<p>strong connection to the census as one of many duties they needed to fulfill as a citizen of the United States.</p>	<p><i>doing that because then they have a block of how they can campaign or beyond that. So you’re doing your civic duty.</i></p> <ul style="list-style-type: none"> • <i>“As a citizen...I think we have certain civic duties and one of them is to comply and complete the census.”</i>
<p>Trusted community institutions as sources of information. Multiple participants cited established and trusted community institutions—such as community centers, churches, and hospitals—as places they would feel comfortable and safe turning to for information regarding the census. Interactions with trusted institutions would help to boost their overall likelihood of filling out the form.</p>	<ul style="list-style-type: none"> • <i>“Well it’s something the civic community—you’re already familiar with [that makes me trust schools]. And it’s not on your soil, so there you go.”</i> • <i>“So if you didn’t get it, you could go to a place that you are somewhat familiar with because it’s already in your community.”</i>
MENA Motivators	
<p>Desire for ethnic representation. Though the “MENA” category comprises many nationalities, participants noted that ethnic representation, and the inclusion of the pan-ethnic category “MENA” in the census, was a reason to participate. They believed that inclusion of the MENA category would facilitate the targeted distribution of resources to their community. They also wanted to feel that they counted, and the inclusion of a MENA category was an acknowledgement that they exist.</p>	<ul style="list-style-type: none"> • <i>“I feel like as a community as a whole should be represented. I would want to know that other people that have the same, like, demographics as me are also filling it out so, like, my presence is, like, kind of there, in a way, and, like—and my community’s presence is there.”</i> • <i>“[I would participate] if there were actual classifications of types of Middle Eastern, if that would affect scholarships, or funding, or whatever that would look like.”</i>
<p>Civic responsibility. Completing the census as a form of civic responsibility was a strong motivator among those who became naturalized citizens as adults, but was unconvincing among the native born and those who immigrated to the U.S. as young children. The naturalized citizens considered it their role as Americans, and said they saw participation as a way to express their appreciation for the freedom they enjoy as Americans. The others in this audience were unmoved by this appeal to duty.</p>	<ul style="list-style-type: none"> • <i>“Well, civic responsibility, it’s your duty to contribute to your country. I’ve taken an oath of citizenship. That means something to me. I’ve spilled my own blood defending this country. I take it seriously when the Constitution asks for something. I do it because I chose this country willingly. I wasn’t born here so I chose to live here so that’s important.”</i>
<p>Political knowledge as the basis for trusted voices. For both the two MENA groups that were women only, knowledge of the issues facing the MENA community was critical for someone to qualify as a trusted voice. In Detroit, participants mentioned politicians, members of Chaldean groups, and organizations such as the ACLU as trusted voices. In LA, participants often cited political knowledge as a necessary condition for being a trusted voice, whether family members, peers, or celebrities. Others cited local politicians, and first-generation participants cited religious leaders.</p>	<ul style="list-style-type: none"> • <i>“I came here so young that the first thought would be politicians but then you look on the other side and, not really. The Chaldean community has this strong networking ability between themselves, it goes back generations and generations so they are a little bit more trustworthy than just a politician off the street that I don’t know. I will trust the Chaldean leader before I trust the politician just because I know that they will be held to a higher standard because if they don’t do what’s best for the whole community, they will be shot down by the entire community.”</i>
NHPI Motivators	
<p>Desire for representation. The NHPI audience comprises many nationalities, and participants took pride in seeing their separate nations of origin as</p>	<ul style="list-style-type: none"> • <i>“I’m more concerned about representation for the Pacific Islander community—being able to represent that we’re here. That would be my main reason [for filling out the census].”</i>

Audience-Specific Motivators	In Their Own Words
<p>options on government forms. The Native Hawaiians were proud when “Native Hawaiian” became its own group in the census. While NHPI participants of other nationalities supported the Native Hawaiians, they wanted their own nationality to be an option. The desire for representation was also monetary. They wanted the government to assist their community by presenting their ethnicity as an option on scholarship forms, among other forms of targeted funding.</p>	
<p>Community funding. NHPI participants had a strong desire to help their community. Once the discussion focused on the benefits their community could receive—now and in the future—by being counted in the census, their motivation to fill out the form increased dramatically.</p>	<ul style="list-style-type: none"> • <i>“Representation...being counted [would motivate me to fill out the form]. In being counted, you bring back to your community funds and the community has more strength in numbers.”</i>
<p>Trusted voices. Participants mostly mentioned community-based trusted voices, such as a neighborhood board, community leaders, and community churches. The NHPI participants expressed particular trust in religious institutions.</p>	<ul style="list-style-type: none"> • <i>“You can go to a neighborhood board meeting or get hold of the representative and start from there and get back to them to make sure it was done or have them make sure to get back to you.”</i> • <i>“[We] have more trust in church leaders because of their position in [the] church.”</i> • <i>“[Church leaders] are like [the] people that you’re around the most.”</i>
Rural Motivators	
<p>Community funding. Access to funding for community improvements was nearly universal in its popularity. As participants connected the dots between census data and potential benefits for infrastructure, health, and education, they felt hopeful for how the census could help their communities. Participants preferred benefits that could be backed up by clear case studies in their communities.</p>	<ul style="list-style-type: none"> • <i>“My town receives grants based on how many people live in it for the trails they opened and small business grants and stuff. Absolutely [I feel like the census helps]. I pulled all the information before I opened my business in that town so I could have a profitable business or not, if there’s enough people to like support it. You just go to town hall and ask them and I’m assuming that they get that information from the census.”</i>
<p>Civic responsibility. The majority claimed they would fill out the census, primarily out of duty to their country. Despite misgivings of government encroachment into their civil liberties and freedom, they expressed a clear interest in serving their country in some way—with completing the census an extension of that belief.</p>	<ul style="list-style-type: none"> • <i>“Duty is one of those things that is something that’s outside of written law. If you claim to believe in something and yet you’re doing things to undermine it by not following the protocol, then you are not doing your duty.”</i>
<p>Religious entities and local government as trusted voices. Participants in these groups voiced a suspicion of federal government overreach but were less suspicious of local government programs. Multiple participants stated that the most trusted voice in their community was their mayor or locally elected officials. Rural participants also mentioned churches and local government as sources of trusted information and help to provide a sense of community rooted in shared beliefs.</p>	<ul style="list-style-type: none"> • <i>“Well, church, you know, that’s a big thing for my family, and you pick up the phone and say, ‘Hey, something’s wrong with so and so.’ ‘Well, we’ll be right there.’ You know, or they’ll start a prayer chain, so it is a big, big thing and the community is the church.”</i> • <i>“Most definitely [my church would be a trustworthy messenger if I had concerns about filling out the census form].”</i>

Audience-Specific Motivators	In Their Own Words
Spanish (Puerto Rico) Motivators	
<p>Federal aid. Participants routinely discussed reasons to respond to the census in terms of federal aid for Puerto Rico. Such funding is critical in light of Hurricane Maria’s damage. Participants said they needed to know the amount of aid they would receive if everyone took part in the census. Conversely, the cost of not participating was “less aid from the United States.”</p>	<ul style="list-style-type: none"> • “[Before filling out the census I would need to know] the aid we would receive if the headcount is done correctly. If the headcount is not accurate, we would receive less.”
<p>Desire to learn about the population. The most basic purpose of the census—providing a count of the population—motivated members of this audience to participate. Hurricane Maria’s impact on the population was yet unknown and participants saw the census as a way to quantify its effects, most notably in the number of deaths and “to know how many left and how many stayed.”</p>	<ul style="list-style-type: none"> • “[I would participate to know] how many deaths. Right now, we don’t know how many died after the hurricane.”
<p>Post-Maria institutions and community groups as sources of information. Participants were accustomed to contacting centers for help with FEMA aid and reaching out to community groups for post-Maria needs. They suggested creating a similar set of community structures for the census. These centers would perform similar functions—namely, provide people with computers to complete their forms and knowledgeable individuals to answer their questions. Moreover, participants trust these kinds of community groups. Participants would thus seek their counsel concerning the census.</p>	<ul style="list-style-type: none"> • “They should create something like the centers, like they did for the FEMA aids. Where the people went and they were provided with computers and help.” • “Let’s put a group of persons who work on filling out the census at the community center and they say, ‘at such an hour, such a day’ as she said. Well, this group of people will be filling them out... That they [community leaders] know the community and more so if they come from there, they are naturals, they are not from anywhere, they are naturals and know everyone.”
<p>Digital communication and response options. Most participants stated that they would like the Census Bureau to contact and educate them via social networks. They pointed to previous digital campaigns, notably get-out-the-vote efforts, as effective and successful models the census should emulate. While many older participants preferred to receive education through traditional media, others suggested that the “digital divide” was not as sharp as many thought. Moreover, Puerto Ricans responded positively to the concept of an online census form, considering it more convenient than paper. Some did voice concern about the security of this method. If there were any worries about the lack of electricity because of Maria damage, they remained unspoken.</p>	<ul style="list-style-type: none"> • “Even my grandparents already use Facebook.” • “Because as I’ve just said, it would be more convenient for—in our case, that maybe we have more access to the internet—it would be more convenient if you fill it out on the smartphone or a laptop, the computer, the tablet.”
Spanish (U.S. Mainland) Motivators	
<p>Desire to know more about the census. Many participants feared filling out a census form, which they attributed to a lack of knowledge of the purpose and how the government protects their</p>	<ul style="list-style-type: none"> • “That a ton of people didn’t fill it out because they were afraid. There should be more information in 2020. What I mean is, since next year they could deliver all the information, that undocumented people not be afraid.”

Audience-Specific Motivators	In Their Own Words
<p>data. For them to take part, they needed to know their information would not be used to hurt them based on their residency status. They said the Census Bureau should reassure Latinos that this would not happen and educate them on the importance of the census. Many participants admitted, however, that they did not think such an education campaign would ultimately be successful.</p>	<ul style="list-style-type: none"> • <i>“What was I going to say, like with social networks and workshops in schools maybe, or an event at the LA Convention Center, something like that, that is seen and really helps the community, like by doing a, I don’t know, like this hospital was founded by, with help from the census. Something like that so that we really see the result.”</i>
<p>Better future for the community through funding. Members of this audience were aware that their participation in the census is crucial to ensure that their area gets appropriate funding for its population. Some connected this funding to the aid that immigrants receive. For many, the “funding for community” rationale was inextricably intertwined with contributing to a better future for the community, making it a more potent motivator for participation.</p>	<ul style="list-style-type: none"> • <i>“I think that, as I said before, it [the census] helps immigrants, because I see organizations that help undocumented and documented alike, because some of them have documents, but they are low income, and those communities help you to become a citizen, and all that is [with] government funding.”</i>
<p>Positive view of the concept and purpose of the census. Some participants were wary about completing the census because of the current political climate and strident rhetoric against immigrants and Latinos more generally. Yet participants considered the census to be overwhelmingly positive. They connected the census to budgets, the delivery of critical resources for schools and clinics, and the provision of such public goods as infrastructure.</p>	<ul style="list-style-type: none"> • <i>“I tell you, for me, they [words associated with census] are all good.”</i>
<p>In-person engagement and assistance. This audience was receptive to receiving information and assistance in person. Participants were open to enumerators. Participants rarely saw them as a threat, and many named working with enumerators as their preferred mode of completion. Participants often cited the need for in-person assurance, especially when discussing sources of information. Many suggested creating community workshops to help dispel fears and provide information. Participants considered in-person engagement to be superior to ads or coverage on the news because it gave people more confidence.</p>	<ul style="list-style-type: none"> • <i>“[Workshops to receive information should be done] by community. Because let’s say, workshops at the Staples or the Convention Center, or something, people do go, but not many, so in the community it is easier. One neighbor tells another and another and another, and at the same time, there are people who like to participate in the community.”</i> • <i>“No, engaging with people one on one, directly...so that they feel confident.”</i>
Vietnamese Motivators	
<p>Civic responsibility. Participants consistently described civic responsibility as a reason to participate in the census, although they did not choose it as a top motivator. They believed that as citizens or residents, they must complete the form because their country asks them to and it is a legal requirement. They also related this responsibility to the benefits the census provides to their community.</p>	<ul style="list-style-type: none"> • <i>“[We fill it out] because we come here, and to be an American we have to contribute data.”</i> • <i>“[I would fill it out today] because it is our responsibility in this country that we live in.”</i>

Audience-Specific Motivators	In Their Own Words
<p>Community representation. Participants saw the census as a tool to help make their community known in the U.S. mainstream. Specifically, they saw the census as an important tool for documenting their population growth and believed that would serve their community well. Vietnamese participants reacted positively to the census once they were informed of the benefits to the community of participating.</p>	<ul style="list-style-type: none"> • “[What motivated me to fill out the form was that] there were people that explained it was beneficial for me. Because it was related to the right to vote; to representation—be a representative of the community.” • “Fill it out. That our voices [be heard]. We don’t speak, we don’t fill out then we will lose our voices. We will lose our rights. Because it is good, it is not bad so just fill it out.”
<p>Community funding. Many participants reacted positively to the census once they learned about the benefits to their community through increased funding. They viewed this targeting of resources as a source of growth for their community.</p>	<ul style="list-style-type: none"> • “[I would fill it out because] if we fill it out, then when the government does any project, they can do it for different communities... [Including] building the Vietnamese community...like different projects, different buildings.”
<p>Digital contact and reminders. Across locations, this audience consistently suggested the Census Bureau contact them through social media, including Instagram, and the internet in general. Moreover, when asked how they would like to be reminded about the census, many people suggested smartphones and email.</p>	<ul style="list-style-type: none"> • “[They should remind me through electronic] calendar. It can be like a certain day, like President’s Day or a holiday, something like that. I can open the MacBook and can see that today is a certain day and I can be alerted.” • “[They should remind me] through email similar to the one airlines send out when they send you a reminder text before your flight.”
Young and Mobile Motivators	
<p>Community funding. For this audience, learning that full participation in the census could lead to greater funding for their communities elicited reactions that mirrored those of other audiences. The specific types of improvements cited as motivators to complete the census included improved school infrastructure and remodeled highways and streets.</p>	<ul style="list-style-type: none"> • “[The census would have an impact] just generally, like more programs for kids. Especially in the south side and in the east side, I feel like they should create more after-school programs and more funding for those areas so people have more opportunities and the crime rate goes down.”
<p>Civic responsibility. This audience expressed a clear sense of civic duty and desire to impact their community. Participants equated completing the census with voting, citing it as an opportunity to support their community and country.</p>	<ul style="list-style-type: none"> • “I’m not a nationalist, but I feel it’s [filling out the census] being a good citizen. Just like voting.” • “It happens 10 years and that’s why I’m motivated. Going back to civic responsibility, it only happens every 10 years. You can do it. It’s not like it happens every six months. I feel like people would be annoyed and frustrated, but you can do one thing to help every 10 years.”
<p>Online submission. When informed that people would be able to submit their forms online for the first time, many participants were excited about the ease and convenience of the option. They saw it as a pathway that would make them more likely to fill it out the form than traditional options.</p>	<ul style="list-style-type: none"> • “I hate ordering stuff in the mail... If you do it electronically, it’s instant and it’ll be done, and it’ll be good—I mean that’s 100% going to be the thing for how the government’s going to eventually do this kind of stuff. That also means they don’t have to trust workers and have to pay for workers and all that nonsense.”
<p>Communication through social media and other digital channels. This cohort discussed media consumption patterns that were very different from those of other groups. None of the participants cited watching network TV, instead preferring streaming and other digital alternatives. They discussed how a campaign focused on popular</p>	<ul style="list-style-type: none"> • “You could take a marketing tactic to make your ads clever. Make some kind of witty comment about the U.S. census... I like witty ads; they appeal to me, but making it ‘Be a good citizen, take the census.’ You know what I’m saying? Not propaganda, but making it more generational. Putting it where kids are watching—Hulu, Netflix.”

Audience-Specific Motivators	In Their Own Words
social media and over-the-top content providers—such as YouTube, Facebook, Instagram, Spotify, and Hulu—would increase their likelihood of participation in the census.	

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.2.3 Participation Barriers

Following the evaluation of top motivators for audience participation in the census, focus group participants were asked to provide reasons why they would not fill out the form. Before convening the focus groups, Team Y&R had identified 11 potential barriers to participation. Through the course of the focus groups, 13 additional barriers were identified. As described in Section 5.2.1, Team Y&R distinguished between hypothesized and emergent factors affecting self-response to indicate which factors were unforeseen and came from the participants themselves. A complete list of these barriers can be found in Table 12.

Table 12. Hypothesized and Emergent Barriers to Response

Hypothesized Barriers	Emergent Barriers
<ul style="list-style-type: none"> • Fear that answers may be shared with Internal Revenue Service (IRS), Immigration and Customs Enforcement (ICE), Department of Homeland Security (DHS). • Lack of awareness that info will be kept confidential. • Concerns about confidentiality. • Difficulties responding due to displacement following a natural disaster. • Fear that information will not be safe and protected. • Fear that information might be used to find undocumented immigrants. • Fear that information might be used to find people who have not paid their taxes. • Fear that information might help the FBI and police keep track of people who break the law. • Fear that information might be used to single out certain racial/ethnic groups. • Natural disasters. • Concerns about privacy. 	<ul style="list-style-type: none"> • Lack of time. • Fear of repercussions for the community. • Fear of frauds and scams.* † • General distrust of government.* • Apathy toward participation due to an inaccurate count in general. • Apathy toward participation due to an inaccurate count in 2020 specifically. • Fear of self-incrimination. • Limited awareness of the census. • Perceived lack of tangible benefits.* • Concerns about potential misuse of data.* • Natural disasters (e.g., Hurricane Maria): pre-post Hurricane Maria comparisons. • Concerns about online data security. • Concerns about safety and security in the provision of personal information.* †

Source: Findings based on 2020 CBAMS Focus Groups.

* Indicates an “emergent theme,” which was not identified prior to the beginning of the 2020 CBAMS Focus Group research and does not function solely as a barrier.

† “Fear of frauds and scams was more prevalent when discussing completing the census form, either by hand, enumerator, or online. Concerns about confidentiality was more of a concern about when the Census Bureau already has their information and what the bureau is able to do with it.

The team identified ten barrier-to-response themes based on a systematic analysis of all focus group transcripts. These themes combine some of the barriers listed above, capturing the way in which they combine to present an obstacle to participation. Table 13 provides a full overview of barrier-to-response themes across audiences. Not all of these themes will be discussed in the proceeding section as their frequency is not always the same as their magnitude. For example, while participants may bring up themes often, such as civic duty, it might be cloaked in unpassionate language and have little reported impact on participants’ self-reported behavior.

Table 13. 2020 CBAMS Focus Group Barriers Summary

	Theme	# Audiences	AIAN	BAA	CHI	LIP	MENA	NHPI	RURAL	PR	SPA	VIET	Y&M
Attitudinal	Confidentiality and privacy concerns*	7	X	X	X		X	X			X	X	
	Lack of knowledge or understanding of purpose	7	X	X	X			X			X	X	X
	Apathy toward the census and lack of efficacy	6		X		X	X	X	X			X	
	Inclusion of citizenship question	6		X	X		X	X			X	X	
	Fear of repercussions*	5		X	X		X	X			X		
	Online data security concerns*	5			X	X		X	X			X	
	Distrust of government	4		X			X		X		X		
	Displacement*	1								X			
Operational	Frauds and scams	4			X			X	X			X	
	Language barriers	4			X		X	X				X	

Source: Data based on 2020 CBAMS Focus Groups.

Note: * Indicates barriers that were hypothesized prior to the beginning of the 2020 CBAMS Focus Group research.

(1) Attitudinal themes refer to those barriers that are internally rooted and comprise values and beliefs. Operational themes refer to those barriers that are external to the individual and impede participation. The distinction between attitudinal and operational barriers matters for the development of the census communications campaign.

(2) Operational barriers were also included as part of the 2020 Census process discussion.

The data suggest that the greatest barriers to participation in the 2020 Census are attitudinal and include a lack of knowledge about the census, apathy toward the census, confidentiality and privacy concerns, fear of repercussions—which encompasses the inclusion of the citizenship question—and a general distrust of government. Operational barriers included language issues and fear of frauds or scams. Each of the aforementioned overarching barrier themes is discussed below.

5.2.3.1 Lack of Knowledge

Chief among attitudinal barriers to census participation was a lack of understanding of the purpose and process of the census. Participants who knew little about the census had no evidence to counter any fears and little motivation to fill out the form. Lack of knowledge of the census was apparent across most participants and was especially prominent among seven of the 11 focus group audiences. Only among Low Internet Proficiency, MENA, Rural, and Spanish (Puerto Rico) audiences did lack of knowledge fail to come up as a barrier to participation. By contrast, younger participants displayed little understanding of the census, which was especially noticeable in the younger AIAN groups and the Young and Mobile groups. Some participants even admitted they had never heard of the census, most likely because they were too young at the time of the last census, and others vaguely remembered watching their parents complete it nearly a decade ago. Several wondered about the purpose of the census.

- *"So, my hook is, is the census process used for that? I mean, because it would be nice to know. What do they use the census count for?" — AIAN*
- *"It would help if somebody would explain to you what the census is used for... What's the benefit of being part of it? It's not been sold very well because nobody knows. It might as well be the IRS, you know." — Rural*
- *"I think another reason [people don't fill out the census] is because like they're not transparent as to what they're using as information and it's not more so like for—for those who are using the data. It's more so like people who are filling it out like it's not putting away to where they understand the importance of it and how it would help them." — NHPI*
- *"[People decide to not fill out the Census form because] they don't understand what the Census is." — Vietnamese*

These knowledge gaps were discussed in relation to three main elements of the census: its purpose, its content, and its execution. First, participants routinely asked how and why the government needed their personal information. Second, most participants were unclear on the content of the census questions. Participants across groups did not know what information they would be asked to provide on the census form. Finally, many participants were unfamiliar with the process; they did not know when or how to complete the census.

- *"I haven't been exposed to these things [the census]. Haven't touched it; haven't been exposed to it." — Chinese*
- *"I don't like it when we are reading our information to other people, especially my Social Security number. I can type it or write it on my own. If someone comes knocking on my door and wants to ask me questions about my personal information, then I don't care if they are from the government or not. I wouldn't be happy with it." — Vietnamese*
- *"I just remember sitting in my living room and like filling out this big long form, and there was somebody there asking the questions. I don't know if that's how the Census is distributed or not." — Young & Mobile*

5.2.3.2 Apathy Toward the Census and Lack of Efficacy

Across groups, many people were apathetic about the census—they simply did not care—and many people lacked efficacy—they believed it wouldn't matter whether they were counted. Participants who were simply apathetic said they would not fill out the form because they did not "think it was

important.” They generally thought “nothing” would happen if they abstained—“It’s not like a big deal” (Young and Mobile). They expressed their thoughts without emotion.

- *“[I would not fill out the form because] I just don’t really care.” — Chinese*
- *“[I would not fill it out] just for not wanting to do it. Just not feeling like it... It kind of seems like taking a survey or something. Almost kind of pointless, like it doesn’t mean anything. It’s not going to help anyways or do anything. It’s more bothersome or more of a nuisance than anything, I guess.” — Low Internet Proficiency*

But the apathy of others was due, in part, to a lack of belief in their political efficacy—their ability to influence politics and the political system’s responsiveness to “people like them” (Valentino, Gregorowicz, & Groenendyk, 2008). Participants had little faith that individuals—and by extension their response to the census—would influence the government. Rural, Black or African American, and younger male MENA¹⁴ participants in particular felt disconnected from government institutions, including the census.¹⁵ Their attitudes were emotionally charged. They expressed anger and frustration about being powerless and—for Rural and Black or African American participants—feeling like their communities were being left behind.

- *“[I would not fill out the census because] I don’t feel like it’ll change anything. I do not feel like it’ll change anything. I don’t feel our voices are heard.” — MENA*
- *“They won’t ever come into the hood, give us stuff that we need, or give us anything. You go out where she at [a suburb] and you see parks and they get cleaned up, you see areas and centers and everything. Well, we have none of that. That’s why I be a thousand kids on the block every day... So many high schools been closed. [It’s connected to the census] because they not helping. They not giving us no money. Then they up there counting, taking counts for everybody for what?” — Black or African American*
- *“A lot of people’s left [my community] because of the coal industry. They had to go move off to find other jobs and stuff. A lot of small businesses have shut down over the years. All the old factories that used to be here 20 years ago are gone. You know, there’s just a few employers. The dropout rate is worse and worse all the time. The schools are not real good so a lot of kids, if they want to make a good living, they have to move away and if they stay, then they’re looking at going to Walmart or something like that... The drug use is real bad so I think my feeling is that it’s going backwards in terms of quality of life and community since the nineties.” — Rural*

5.2.3.3 Confidentiality and Privacy Concerns

Across focus groups, concerns about privacy (freedom from intrusion into one’s personal information and matters) and data confidentiality (the safeguarding of individual data from disclosure to third parties) were often cited as reasons for not responding to the census (Legal Dictionary). Some people said they would not feel comfortable divulging personal information to an unknown enumerator,

¹⁴ Caution should be taken when interpreting the female and male MENA groups as there were some observed differences attributed to participant demographics. For example, female participants were slightly more educated and more acculturated than male participants.

¹⁵ These findings among low-educated focus group participants correspond with both recent and much older public opinion work showing a link between less education and lower efficacy (Campbell, Gurin, & Miller, 1954; Pew Research Center, 2015).

sending private information through an online form, or sharing the information in any way with the government. In discussing confidentiality concerns, many participants said they did not know what the U.S. Census Bureau did with the information it collected. Some participants, especially in the Spanish (U.S. Mainland), NHPI, Chinese, and Vietnamese groups, feared the Census Bureau would share this information with other government agencies to find undocumented people.

- *“[Census information is shared] with the entire government. With everyone in the government...police, immigration, hospitals, everything, everything, everything. Everything is connected.” — Spanish (U.S. Mainland)*
- *“Every single scrap of information that the government gets goes to every single intelligence agency, that’s how it works... individual-level data. Like, the city government gets information and then the FBI and then the CIA and then ICE and military.” — MENA*
- *“People who are afraid their information will be shared with other people [won’t fill out the census].” — Chinese*
- *“Earlier, regarding the question about how to make us trust [the Census] more, I think that it’s our information so it’s better for us to fill it out ourselves. Because our information is our secret, the moment we let someone know, then it’s not confidential anymore.” — Vietnamese*
- *“You see what’s happening with DACA. That information that they gave thinking that they were protected is being used against them so like even if they said like whatever like [promise of confidentiality], it’s like that information can be used against you.” - NHPI*

5.2.3.4 Fear of Repercussions

Some focus group participants expressed concern that filling out the census could have negative repercussions, most commonly in the form of punishment for legal violations, the loss of funding for their community, or arbitrary government action. Black or African American, NHPI, MENA, Spanish (U.S. Mainland), and Chinese audiences most often expressed concerns that participation could trigger negative reprisals. Most of their fears were concrete and affected participants personally. For example, people feared they might face eviction or no longer receive government benefits if they shared how many people were living in their house.

- *“[People may not fill out the census] out of fear, as someone mentioned, ‘they will know how many live at home, they will take away the coupons’... Many people think that those federal aids will be taken away from them you said to get the coupons that there are three and it turns out that there are four. They think they are going to corroborate one information with the other.” — Spanish (Puerto Rico)*
- *“[Someone might choose not to participate because] it can come back and haunt them... Like if you get food stamps, you’re allowed to have three different households in one household and just declare it like that, but some people don’t understand that and they will be afraid that it’s going to affect their food stamp if they report somebody else is there.” — NHPI*
- *“Even if you find [undocumented people to fill out the census], they won’t tell you either, that they have no documents.” — Chinese*

For others, the repercussions were not well defined, but seemed to be linked to the participants’ ethnicity. For MENA and Spanish (U.S. Mainland) group participants—many of whom felt they were politically targeted—there was a palpable fear that the government would use their census information

against them. Some participants in other audiences noted that while their group was not currently under government scrutiny, it could be in the future.

- *“If you are some sort of minority, then, like—especially with, like, the government now—you feel constantly engaged by the government...if you are saying, ‘I’m here, I’m Middle-Eastern,’ you’re, like, putting a spotlight on yourself, and if you don’t trust the government... It’s like she said [why give that much information]...with our government now, you really don’t know [if they’ll] decide, ‘Well, I don’t like Egyptian females, and I want them all to be out of the U.S.’... It is fear. It’s because of religion right now. You had the travel ban that kicked people out that were living here for 90 years.” — MENA*
- *“[One reason to not fill out the census is that] it’s used, basically, against us. Not for us, and you know, because, if your mother is undocumented but she’s been here most of her life and she’s going back—that’s not using it for you, that’s hurting your family. So, therefore, it’s not helping us. It can hurt us...because even though it’s not my family right now, it could be.” — AIAN*

Finally, participants in the Spanish (U.S. Mainland) and MENA groups, and to a lesser extent the Chinese and Vietnamese groups, feared that answering the citizenship question might lead to deportation. This topic is explored in detail in Section 5.2.5, [Citizenship Question](#).

- *“The bad thing is it [the citizenship question] can be used to deport people.” — Vietnamese*

5.2.3.5 General Distrust of Government

Distrust in government was a prominent theme in many focus groups, namely among the Rural, MENA, and Black or African American audiences. Participants were quick to question the trustworthiness of the government in general and—by extension—the Census Bureau, citing a decreased quality of life over the past decade as well as increased cultural tension. Even when told their data would be kept confidential, participants said they could not trust that the government would not use it against them in the future.

- *“I think it’s just a general distrust when it comes to anything that comes from the government...Whether you have a reason for it or not...there’s just a general distrust.” — Rural*
- *“The U.S. Census Bureau is connected to the U.S. government. I don’t trust the government not one bit, so I wouldn’t even [participate] if they told me this is what we’re going to do [with the information]. I don’t care; I just feel like that it doesn’t matter.” — Black or African American*
- *“The government has always been intrusive as it is, and it’s probably a level of intrusion. That’s why people are like, ‘Hold on, what you want to know what’s in my bed, at my house, and who’s using my toilet? You should go mind your business.’” — NHPI*

5.2.3.6 Frauds and Scams and Issues of Legitimacy

Even participants who expressed an intention to respond to the census said they might not do so if their census communications appeared fraudulent. They said it was critical that all census communications and options for responding—including online, paper form, and enumeration—have some type of signifier to indicate their official government status. For mail, this would include some kind of certification. The online form should have a URL that ends with “.gov.” Enumerators should have some sort of badge or identification to confirm they are official government employees. Participants also

voiced concern about the use of text messages, email, and phone calls. They noted that these forms of outreach were liable to look or sound like scams, and their legitimacy was harder to verify.

- *“[If one of the ads said to go to Census.gov] that’d be really effective because it’d just be like Census.gov and you’d know it’s legit. It wouldn’t be like some random email from who knows where or spam or text or anything, you know. It says, “Visit whatever.” You know, they do that for the Army and all the, I mean, the Armed Forces, you know. It’s like, “Visit GoArmy.gov.” You know, you know it’s legit because it’s “.gov.” — AIAN*

5.2.3.7 Language Barriers

As participants noted in describing their previous experiences with the census ([Previous Experience with the Census](#)), a lack of English skills could significantly impede census participation. This issue came up across many audiences, including Chinese, MENA, NHPI, and Vietnamese. It was not a pronounced issue among the Spanish (U.S. Mainland) groups. In fact, one participant balked at having the option to speak on the phone with a Spanish-speaking census worker because it would result in a longer wait time as there would be fewer Spanish speakers manning the phone lines than English speakers.

- *“Oh, no—it would be the wait [on the line to have someone speak to you]...especially if they don’t have enough people working.” — Spanish (U.S. Mainland)*

Participants with limited English proficiency said they would need enumerators to be fluent in their language and census forms to be in their language or bilingual. Otherwise, many reported they would have to ask a family member for assistance, and if that failed, forgo the census all together.

- *“I think language is an important factor when it comes to census. If they don’t understand—they read English and they don’t understand, then they won’t [participate]... It has to be Vietnamese staff that explains it.” — Vietnamese*
- *“If you give me an English letter, I need to go ask other people for help. Usually, it is better to just give me a translation.”- Chinese*

Many voiced concerns about the difficulties that would be encountered by older members of the community who did not speak English. In addition to the audiences for which limited English proficiency was a larger theme, AIAN participants also raised this concern about older generations. Others shared their experience of helping their parents who did not speak English.

- *“[Elders are going to need somebody to help them with an online form] and probably translate.” — AIAN*
- *“Going back to my community and the people that are bilingual or trilingual, Tongan, Samoan, and other languages, how much would they be able to understand? We may utilize the little ones to read it for uncle and auntie, which is very, very common in my Pacific Islander community.” — NHPI*

5.2.4 Audience-Specific Barriers

While many of the themes described above were reflected across audiences, some audiences had barriers that were specific to the preferences of their group. Table 14 presents audience-specific barriers to self-response.

Table 14. Audience-Specific Barriers to Self-Response

Audience-Specific Barriers	In Their Own Words
AIAN Barriers	
<p>Lack of knowledge. While AIAN participants across all three regions expressed some interest in completing the census, participants’ understanding of its use and applications varied by age. While older generations were knowledgeable about the census, their younger counterparts were less so, and some had no knowledge of the census whatsoever. For these participants, their lack of knowledge contributed to greater misconceptions and potentially lower levels of participation. For instance, one participant in a younger, male focus group stated that a lack of knowledge would lead some to not know who enumerators are and to question their legitimacy.</p>	<ul style="list-style-type: none"> • <i>“People don’t know about the census—what the census is or even know who are the census people... You don’t know if it’s a legit government official or just some guy in a suit trying to rob you and take information... You know it’s a cop, right? But you don’t know if it is a government official and if it is, you’re probably scared because you’re like, ‘Why are they at my door?’ So it’s like if you know who they are, you’d probably be scared of them and if you don’t, you’re still scared of them or you don’t trust them.”</i> • <i>“[I did not do the census because] I’ve never even heard of it.”</i>
<p>Privacy concerns. Among all AIAN groups, concerns of privacy proved to be the most widely cited barrier for filling out the census form. In multiple cases, participants attributed their lack of previous or potential participation to privacy concerns—whether it was not feeling comfortable divulging personal information to an unknown enumerator or sending private information through an online form.</p>	<ul style="list-style-type: none"> • <i>“Privacy [is a reason why people would not fill out the census]. I think there’s a lot of people that are out there—I work in health and we have to keep things private—they probably think, ‘Why do I have to give you this?’”</i>
<p>Mild concern about language barriers among elders. Some AIAN participants mentioned the potential for language to be a barrier for completion among elders. In those cases, they would need a bilingual enumerator to help them.</p>	<ul style="list-style-type: none"> • <i>“[Another reason people may not do the census is] probably a language barrier too.”</i>
Black or African American Barriers	
<p>Lack of knowledge. Participants lacked knowledge about the census and understanding of its purpose, because of this many considered it unimportant. This lack of knowledge led to many misconceptions the participants assumed, including a belief that the government uses census data to prepare for war, to keep track of people for investigatory purposes, and to control the distribution of resources across different neighborhoods, ultimately disadvantaging minority communities.</p>	<ul style="list-style-type: none"> • <i>“[The purpose of the census is] to be honest, I don’t know. I just think that this is something they are just doing. You know, just for backup. If there were a war, they just want to know. They collect the information so...they can act.”</i>
<p>Distrust of government and fear of repercussions. The focus group discussions revealed that participants strongly distrusted the government and, by extension, the census. This distrust related to both the confidentiality, discussed below, and use of their data. The discussions suggest this distrust stems from the belief developed through personal experience that the government does not work for or benefit them. In fact, some participants said the government uses the census to “control” parts of the population, which leads to poor conditions in their communities compared to other communities. Others feared that filling out the census would have</p>	<ul style="list-style-type: none"> • <i>“The census, like I said, the federal government don’t do nothing for your neighborhood, ain’t nothing going to be done. Because the city and state folk ain’t going to do nothing.”</i> • <i>“A lot of Whites and Caucasians have tracked to [downtown]...and they put more money into the areas that they’re going to get more money out of. It’s not like they’re just improving every area. They’re not improving Detroit as a whole. They’re improving downtown, but where I’m at, no.”</i>

Audience-Specific Barriers	In Their Own Words
negative repercussions and lead to less funding for a community because of the race or ethnicity of the inhabitants.	
<p>Privacy and confidentiality concerns. Participants viewed confidentiality and privacy concerns as the same; they expressed concern that private information was being used in the wrong ways. Participants believed the government was a monolithic institution, and that information provided through the census can be used against them through another agency or, more generally, at a different time. This belief is tied to government distrust. Participants also expressed concern about volunteering private information, especially full names and Social Security numbers.</p>	<ul style="list-style-type: none"> • <i>“Look at all the examples of how you got the government using sensitive information. That’s kind of make me kind of worried volunteering that information.”</i>
Chinese Barriers	
<p>Online safety concerns. There appears to be skepticism about electronic communications, which makes this audience inclined to dismiss the online option out of hand. Participants were afraid the website could be fraudulent and their information would be leaked. This distrust was heightened among older participants.</p>	<ul style="list-style-type: none"> • <i>“Unless they prove that they are really from this institution, there is no way I will put my information on the internet without them providing their credentials.”</i> • <i>“I just don’t trust the internet.”</i>
<p>Lack of knowledge and confidentiality concerns. Many participants had limited experience with the census, causing them to have lack of knowledge. Participants asked questions in many of the focus groups, such as what the government was using their information for and if their information would be shared with other people. They also wanted to know if their information would be shared with other government agencies, such as the IRS.</p>	<ul style="list-style-type: none"> • <i>“I haven’t been in the U.S. for a long time, I have never come in contact with these things, and I will worry. What’s the purpose? Like, is it going to be beneficial for us? Also, whether it’s real or not, will the information be leaked? Generally speaking, we won’t be very willing to talk about these things.”</i>
<p>Frauds and scams. The fear of fraud was omnipresent in discussions of enumerators. Participants were skeptic of enumerators because they are providing what they see as personal information to a person that they are not sure is with the government or not.</p>	<ul style="list-style-type: none"> • <i>“[Before I fill out a Census form, I would need] proof that they are from a government agency.”</i>
<p>Language. Chinese participants emphasized the importance of language when completing the form. The issue goes beyond having a Chinese version of the form. Participants indicated that they want to understand what they are doing. They also want to know things such as which government department issues the census. Simply put, they want to have knowledge of and control over what they are completing, and the easiest way to do that is to have access to the information in their own language. The centrality of language became apparent when participants stated they would be fine completing the form online if it was in their language, even after sharing their concerns about online data security. Participants emphasized that language is the biggest potential barrier to participation; their skepticism about other aspects of the census subsided when they have information about it in their native language.</p>	<ul style="list-style-type: none"> • <i>“Going online, if it has Chinese, then that’s good. It’s okay too if it has Chinese.”</i> • <i>“I just want to understand this very clearly.”</i>
Low Internet Proficiency Barriers	
<p>Apathy toward the census. Low Internet Proficiency audiences in both Memphis and Albuquerque expressed general apathy toward the census, driven by a lack of understanding of how the census affects their lives and a perceived lack of transparency of what is done with their information.</p>	<ul style="list-style-type: none"> • <i>“Almost kind of pointless, like it doesn’t mean anything. It’s not going to help anyways or do anything. It’s more bothersome or more of a nuisance than anything I guess. It can be I guess, I don’t know.”</i>
<p>Cynicism toward benefits of the census. Many participants were cynical about the benefits of the census and felt that the census</p>	<ul style="list-style-type: none"> • <i>“[The census is] supposed to have helped years ago, from what my mom used to tell me, you know. It was</i>

Audience-Specific Barriers	In Their Own Words
<p>may be overpromising its benefits. Participants preferred simple, clear, and evidence-based reasons to fill out the form. Participants in both markets felt the census could benefit communities, but they had not yet seen tangible results in their own communities or families. Overpromising could lead participants to question the value of the census and, in turn, decide not to fill it out.”</p>	<p><i>supposed to help the community with the needs of your community, schools, [and] churches. What type of help your community needs, but I hear that it doesn't really do that anymore...like nothing comes out of it.”</i></p>
<p>Online safety concerns. Safety and security were strong concerns for this audience. These participants were less knowledgeable about and comfortable with the internet, and many had questions about information security. Some indicated they might not complete the census to avoid any online security risks.</p>	<ul style="list-style-type: none"> • <i>“And, what’s going to happen to the information? Our Social Security numbers were just jeopardized thru Equifax, and lots of other information, and I get that that is a big problem, so I’m concerned about the protection.”</i>
MENA Barriers	
<p>Fear of repercussions due to ethnicity. Throughout the discussion, participants talked about the government and general population disparaging their ethnic group. This negative attention was linked to confidentiality concerns, repercussions due to ethnicity, and the citizenship question. Many doubted the government would safeguard their data, especially after the travel ban that included many of their countries of origin. Participants feared the government would use their information against them in the future for a reason they did not yet know. Others reported experiencing discrimination, both by the government and society. They believed the inclusion of a “Middle Eastern or North African” option would facilitate this discrimination by preventing the distribution of funds and opportunities to their communities by private or public benefactors. This fear was omnipresent throughout the discussion of the citizenship question. While some participants, particularly the men, saw the question’s utility from a governance point of view, many doubted that the purpose of the question was benign.</p>	<ul style="list-style-type: none"> • <i>“I was unsure [about participating], because I don’t know if I want to give out that much information— not that I have anything to hide, but I don’t know if I want stuff to go down on record. I think that goes with feeling a sense of trust for the government. If you don’t trust the government, why would you give something to them? Not that I don’t trust the government, but you never know what will happen one day, and then this might come back and hurt you.”</i>
<p>Distrust of government, apathy, and confidentiality concerns. Many participants—males in particular—expressed distrust in the government and apathy about the census. Participants doubted ordinary people could influence the government. Government distrust also influenced their willingness to fill out a census form. While their data was confidential now, they feared the government would use it against them in the future.</p>	<ul style="list-style-type: none"> • <i>“[I wouldn’t fill out the Census] because I don’t feel like it’ll change anything. I do not feel like it’ll change anything. I don’t feel our voices are heard.”</i>
<p>Citizenship question. Some participants expressed concern about the citizenship question. See the Citizenship Question: Audience-Specific Findings section for a discussion of MENA reactions to the inclusion of a citizenship question.</p>	
<p>Lack of English proficiency among older individuals. Across groups, participants recalled instances of having to help their parents or grandparents complete the census due to language barriers.</p>	<ul style="list-style-type: none"> • <i>“People came to my door and I was the only one home with my mother who does not speak the best English... So I just filled out how many people lived in our household, how many people graduated, went to school, things like that.”</i>
NHPI Barriers	
<p>Privacy and confidentiality concerns. Many participants voiced privacy concerns. As discussed in Experience with the Census multiple participants found the census questions too intrusive and did not feel comfortable filling out the form. They also said that it was important for them to know that the government would keep their information confidential.</p>	<ul style="list-style-type: none"> • <i>“It should be confidential if they’re asking information about yourself. They should be all confidential.”</i>

Audience-Specific Barriers	In Their Own Words
<p>Fear of repercussions due to multigenerational housing. Participants often expressed fear of their information being shared due to their living situation. Many lived in large, complex households—more than the property owner knew. Participants said that it was common for them to live with extended family. They worried that reporting the number of people in their home on the census would result in eviction or the cessation of government benefits. Participants offered anecdotes about when the information had been used against them. The audience didn’t know why the census collects their information, and connected their negative experiences with the government to potential repercussions for completing the census.</p>	<ul style="list-style-type: none"> • “[Someone might not participate because] maybe some people might think that the census will go against them one day...I have heard some people who are in housing, for example, they are afraid to fill them out because to give more information to the feds to find out that they are in debt and they are getting so much help.”
<p>Inclusion of citizenship question. Please refer to the Citizenship Question: Audience-Specific Findings section for a discussion of NHPI reactions to the inclusion of a citizenship question.</p>	
<p>Language issues among older people. While not as often as in other groups, NHPI participants did mention language barriers, especially among older members of the community. Such issues made the prospect of completing the form with a bilingual enumerator more attractive.</p>	<ul style="list-style-type: none"> • “Yeah [it’s okay if someone comes to the door to fill out the form]. Sometimes there’s a language barrier.”
Rural Barriers	
<p>Distrust of government and disconnection from institutions. Participants said they felt disconnected from major government institutions, stating that the quality of life in the region had diminished, with no real support from government services. While there were some pockets of their communities that harbored strong collective ties, such as churches, community centers, and small businesses, the majority of participants said they felt their community had declined over the past decade. All participants expressed the opinion that their communities had been left behind and that they were uninterested in participating in any type of data collection from the government—census or otherwise. They did not trust their information with large corporations nor with the government.</p>	<ul style="list-style-type: none"> • “[The government would sell my information] in a heartbeat.”
<p>Online data security concerns and scams. While most participants were interested in participating in the census, all referenced a general skepticism about the motivations and applications of an online data collection effort. Additionally, they said they had heard of multiple scams involving fake U.S. Census Bureau staff trying to collect their information—thus making it harder for the Census Bureau to develop long-term trust with rural communities. Multiple respondents cited the mishandling of data by the government as a leading deterrent to them filling out the form.</p>	<ul style="list-style-type: none"> • “Anytime you buy anything up there [online] now, you put your card number in. There’s a chance it’s going to get stolen. Anytime you put in a password and put in some kind of information, it could be stolen. You add your phone number on Facebook. They get into your phone... That’s the point. It’s not just with the census. It’s with everything.”
Spanish (Puerto Rico) Barriers	
<p>Displacement and definition of household. The focus group discussions revealed that Hurricane Maria has fundamentally influenced Puerto Ricans’ views of the census and presents unique barriers to participation. Chief among these barriers is displacement. Hurricane Maria displaced many people, and multiple families now occupy a single address, creating significant confusion about how to define a household. Participants did not know who in their household should fill out the form and for which occupants.</p>	<ul style="list-style-type: none"> • “It’s supposed to be for a population count. I understand that although I am not in my house, I do not have my own home, but I am there, you know, we are part of the population, we are alive.”

Audience-Specific Barriers	In Their Own Words
<p>Many would like an extra space on the form to explain that their situation is temporary, and some suggested that the Census Bureau issue special forms to areas affected by natural disasters.</p>	
<p>Displacement and ability to receive the census. Damage from Hurricane Maria also poses logistical barriers to participation, especially for those in rural areas. In rural Puerto Rico, individuals do not receive mail through city-style addresses but at post office boxes. Multiple families often share one mailbox, causing participants to request clarification on who is to complete the form. Other participants in rural areas said they lacked a mailbox altogether. These concerns are largely irrelevant for the 2020 Census. The U.S. Census Bureau will conduct the Update Leave (UL)¹⁶ operation across the entire island.</p>	<ul style="list-style-type: none"> • “[I did not receive a 2010 Census form in the mail because] I live in a rural area, and there are only mailboxes. And not everyone has a mailbox.”
Spanish (U.S. Mainland) Barriers	
<p>Confidentiality concerns. Confidentiality concerns are rampant as many participants stated they do not know what the Census Bureau does with the information once it is collected. The primary fear is that the information will be shared with other government agencies to help them find undocumented immigrants. Even when presented with the Census Bureau’s promise of confidentiality, participants were suspicious that the promise would not be kept. Participants believed that the government will use and share individual-level rather than aggregate-level data.</p>	<ul style="list-style-type: none"> • “[I would not participate in the census] because we do not know where this is going to end up, because we can do it, because if we are thinking positive, let’s say, we say we are going to do it, but now with so much corruption that we are seeing, we don’t know where our information is going to end up.”
<p>Inclusion of a citizenship question. Participants expressed very strong concerns about the citizenship question. See the Citizenship Question: Audience-Specific Findings section for a discussion of Spanish (U.S. Mainland) reactions to the inclusion of a citizenship question.</p>	
Vietnamese Barriers	
<p>Lack of knowledge and privacy concerns. The Vietnamese audience had limited knowledge of the census, which led to misconceptions, most notably about the types of questions the census asks. For instance, participants thought they needed to provide their Social Security number as well as other information that is not asked by the census. They said they were hesitant to provide this type of data; for some, it was because they did not know for what purposes the census would use this information.</p>	<ul style="list-style-type: none"> • “Providing my name is okay, but Social Security is a barrier for me to fill out the Census. I don’t have a choice to skip it, or if I fill it out, I wouldn’t be happy with the U.S Census. I feel uncomfortable.” • “[My concerns about the census is] asking too many personal and sensitive information...” • “[A question that would make me not want to fill out the census is] income. I don’t want them to investigate if I make too much money.”
<p>Language. Many participants stated they must be able to read and understand the census form in their primary language to complete the form. As multiple participants noted, language will be a greater barrier among older members of the community, many of whom will need to complete the form in their native language. Some expressed support for a bilingual form because having the form in both English and Vietnamese would allow them to validate what they read and learn. Nevertheless, they said that completing the form in their primary language would be critical for their participation.</p>	<ul style="list-style-type: none"> • “Another reason I think [we need it in Vietnamese] is that some elderly people can’t speak English so they won’t know what this is. They might just ignore this and not pay attention to it.”

¹⁶ UL entails leaving a questionnaire package at every identified housing unit to allow the household to self-respond (Fontenot, 2018). Nevertheless, it may still be difficult to reach those in more remote areas, especially in the wake of Hurricane Maria.

Audience-Specific Barriers	In Their Own Words
<p>Enumerators and scams. Many Vietnamese respondents were particularly guarded about potential scams surrounding the census. Their concerns were heightened at the prospect of direct interactions with or visits to their homes by strangers. Participants stressed the importance of making every effort to convey the credibility of official census communications and personnel to diffuse those concerns. Such forms of credibility could include forms written in Vietnamese, official badges for census enumerators, and government seals and signifiers on all census forms. Additionally, fear of fraud led participants to alter their desired mode of participation away from enumeration—driven by an aversion to sharing information with a stranger.</p>	<ul style="list-style-type: none"> • <i>[If a census employee knocks on your door, I won't open it] because I don't want to...afraid...security."</i>
Young and Mobile Barriers	
<p>Lack of knowledge and experience. Experience with the census among this audience was limited primarily due to their age. While many were aware of the census, most expressed the need for more information to be communicated about the nature, method, and purpose of the form. With the addition of an online submission option, this need for clear and consistent information was highlighted as an even greater priority. Current lack of knowledge was identified as a significant limiting factor to participant engagement.</p>	<ul style="list-style-type: none"> • <i>"I've never heard of it [the census]."</i> • <i>"I just remember being a kid and like for some reason I remember there was someone there helping us fill it out. I don't know if that's how the Census works or not. Maybe I'm making a memory up, I don't know. I just remember sitting in my living room and like filling out this big long form, and there was somebody there asking the questions. I don't know if that's how the Census is distributed or not."</i>
<p>Confusion about residency. Respondents throughout the Young and Mobile groups were confused and divided on what qualifies as a household. Additional information from the U.S. Census Bureau was desired to help clarify what and whom constituted a household, especially among those who are moving in and out of apartments but may still have a room in their family's residence.</p>	<ul style="list-style-type: none"> • <i>"Honestly, I would be included on my parents' house census the way they fill it out, because that is how taxes are too, like my mom still claims me as a dependent on her taxes. I almost feel as if I'm a part of that household even though I don't physically live there. I guess my situation doesn't feel like permanent, whereas I have a permanent address, but I don't actually like live at that address if that makes any sense."</i>

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.2.5 Citizenship Question

Another potential attitudinal barrier to census participation is the inclusion of a citizenship question on the 2020 Census form. The inclusion of such a question was announced on March 26, 2018, by the U.S. Department of Commerce. Following the announcement, Team Y&R added a series of questions on the topic to the focus group discussion guide. To avoid bias and differences in methodology between groups held before and after the announcement, the citizenship question discussion was added to the end of the original discussion guide—meaning the topic would be the last one discussed. Thirty of the 42 focus groups were asked to share their thoughts on the citizenship question in a series of open-end questions so that CRAT can gather understanding of the barriers or motivators for census participation. Although the first 12 focus groups were not formally asked about the citizenship question, the topic of citizenship did come up on occasion. See Table 15 for a complete list of groups that were not asked about the citizenship question.

Table 15. 2020 CBAMS Focus Groups Not Asked About the Citizenship Question

Audience – Month – Number of Groups
• AIAN – March 2018 – 2 groups
• Low Internet Proficiency – March 2018 – 2 groups
• Vietnamese – March 2018 – 2 groups
• Chinese – March 2018 – 2 groups
• Low Internet Proficiency – March 2018 – 2 groups
• Rural – March 2018 – 2 groups

Source: Data based on 2020 CBAMS Focus Groups.

In the groups that did include the citizenship question, discussion of the topic touched upon on the following areas: levels of awareness, perceptions of the question’s purpose, differences with or similarity to other census questions, reactions, and impact on people’s intent to participate in the census. Table 16 summarizes the major findings on these topics by audience.

Table 16. 2020 CBAMS Focus Groups Inclusion of Census Citizenship Question Summary by Audience

Category		AIAN*	BAA	CHI	LIP*	MENA	NHPI	Rural*	PR	SPA‡	VIET	Y&M
Awareness of citizenship question	Aware of new question		X	X		X	X			X		X
	Unaware of new question		X			X	X		X	X†	X	
	Thought it was already on form		X		X		X				X	
Purpose of citizenship question	Find/deport undocumented immigrants	X	X	X	X	X	X	X	X	X	X	X
	Gather statistics		X	X					X	X		X
	Taxes/social services	X				X					X	
	Voting population			X		X	X			X	X	
	Other†					X	X				X	
Different from other census questions	Different	X				X				X	X	X
	Same		X	X		X			X	X	X	X
Reactions to inclusion of census citizenship question	Negative	X	X	X	X	X	X	X	X	X	X	X
	Neutral	X		X		X	X			X		X
	Positive	X				X		X			X	X
Impact on intent to participate	Willing	X	X	X	X	X	X	X	X	X	X	X
	Unwilling	X			X	X	X			X	X	

Source: Data based on 2020 CBAMS Focus Groups.

Notes: Blank boxes indicate that the category in question was not mentioned in a single group for that audience.

* These audiences were not asked the official focus group questions related to the citizenship question, but the topic did emerge naturally throughout the discussion and is codified above where appropriate.

† MENA: To divert funding away from areas with high immigration population; NHPI: Make citizenship process easier, forward an immigration agenda; Vietnamese: Help with building the society, separate people within an ethnic group by citizenship, control terrorism and crime.

‡ Only participants in the New York Spanish (U.S. Mainland) group, convened the same day as the U.S. Commerce Department’s announcement, did not know about the question.

(1) Awareness of citizenship question indicates that at least one participant in an audience focus group reported knowing about the inclusion of the question/not knowing about the question. As there could be participants who did know about the question and other participants who did not in the same group, an audience can have checks for both “Aware of new question” and “Unaware of new question.”

(2) *Reactions to inclusion of census citizenship* captures participants' responses to the direct question asking if they thought its inclusion was a good thing, bad thing, or neither, and participants' unprompted, explicit statements that the inclusion of the citizenship question was a good thing, bad thing, or neither.

(3) *Impact on intent to participate* includes participants' direct responses to the moderator's question asking if they would complete a census form that included a citizenship question, and participants' unprompted statements that they would or would not complete a census form that included a citizenship question. Many said they would but did not believe those without citizenship would complete the census. Only one reaction was mixed. The participant said it would make him or her "wishy washy" about completing the census.

These data suggest the question may impede participation among audiences with recent immigration history. The significance of this barrier will likely vary with individuals' beliefs about the question's purpose, their trust in the government to keep their information confidential, and beliefs about whether their ethnic group is the subject of politically motivated targeting. The barrier was highest among those individuals who believed that the purpose of the question is to find undocumented immigrants, that their information will be shared across agencies—potentially leading to deportation—and that their ethnic group is facing an inhospitable political environment. As one MENA participant stated, "[The information from a citizenship question would be used] to figure out who they've got to kick out...I'm being dead serious."

This final element affects how vulnerable those with legal status believe they and their ethnic community are to retaliatory action on the basis of their ethnicity.¹⁷ Those participants with legal status, including non-citizens, who did not feel targeted were less likely to state that they won't participate in the census.

- *"[The census and its impact on immigration has] no effect for the time being [on me personally]. [I count myself as an immigrant] right. Because I have a status [it will not have an effect on me.]"*
— Chinese

In the discussions, the barrier appeared highest among members of the Spanish (U.S. Mainland) audience and female members of the MENA audience, followed by Vietnamese, NHPI, and male MENA participants. This belief was present to a lesser extent among Chinese participants. Rather than impede their own participation, however, the citizenship question would simply deter them from including people in their household who were not citizens.

- *"[Latinos will not participate] out of fear...[there] is practically a hunt [for us] ...and many of us Latinos are going to be afraid to be counted because of the retaliation that could happen because it's like giving the government information, of saying, 'Oh, there are more here.'" — Spanish (U.S. Mainland)*
- *"What I do know is that for this census, like it or not, a lot of people are afraid. It doesn't matter if they ask you whether or not you're a citizen. The first question they ask you, are you Hispanic or Latino? And that's enough. That's all they need. And people are scared." — Spanish (U.S. Mainland)*
- *"Really, I'm just worried that they would use this in any way to harm me. Because, you know, as a [someone from a country on the Arabian Peninsula], we just got banned, so I don't know where I am as an [Arab]-American right now." — MENA*

¹⁷ As the audience-specific discussions will illuminate, those with legal status in certain audiences, notably the Chinese, felt inoculated from retribution by virtue of their green card. By contrast, participants in other audiences, such as Spanish (U.S. Mainland) and MENA, felt vulnerable regardless of their residency status.

- *“Why give that much information [to the government]? With our government now, you really don’t know what he might wake up tomorrow morning and decide, ‘Well, I don’t like Egyptian females, and I want them all to be out of the U.S.’ Or, ‘Two Arabs per household.’ It is fear. I mean, you had the travel ban that kicked people out that were living here for 90 years. They have been here longer than any of us, and he kicked them out because he just felt like they didn’t need to be here. So it’s like, ‘I don’t need to give him that much information.’” — MENA*
- *“[The inclusion of the citizenship question] would affect people. Even nationals. They may think that they’re safe, but if they fill this out, they’re like, ‘What would happen?’, because technically I’m not a US citizen, but I don’t know. Nowadays it’s just really tricky, that word [citizenship], because what’s going on in the political world...I think [the citizenship question] would discourage [people] from filling it out period. Once they hit that question, I don’t think they would fill it out. [I’m talking about] people who are nationals who don’t know or think they’re at risk of being deported. Although they’re legally able to be here, laws are changing on a daily basis, so they might not know... [By nationals I mean] they’re US nationals so they don’t have citizenship but they have a passport. They have green cards to be here.” — NHPI*
- *“There might be worry that if you fill in other people’s information... Like if you included your roommate, and they don’t have legal status, because I filled it in, it might cause them trouble.” — Chinese*

Table 17 summarizes the findings on the extent to which the inclusion of a citizenship question presents a barrier to participation in the census. The potential extent of the barrier is based on participants’ self-reported willingness to participate in the census if the citizenship question is included.

Table 17. Potential Extent of Citizenship Question as Barrier to Participation in the 2020 Census Based on Perceived Risks

Audience	Purpose: Find Undocumented Immigrants	Confidentiality: Data Shared to Facilitate Deportation	Political Targeting: Community and Residents of All Statuses at Risk	Potential Extent of Barrier
Chinese	Mixed	Yes	No	Low
MENA (Women)	Yes	Yes	Yes	High
MENA (Men)	Mixed	Yes	No	Medium
NHPI	Mixed	Yes	No	Low
Spanish (U.S. Mainland)	Yes	Yes	Yes	High
Vietnamese	Mixed	Yes	No	Medium

Source: Findings based on 2020 CBAMS Focus Groups.

The extent of the question’s impact on participation among non-immigrant origin groups was minimal as they are overwhelmingly citizens. However, most of these participants said they believed the purpose of the question was to identify undocumented immigrants for deportation and that they would not participate if they were not citizens. Their status as citizens, however, prevented the question from posing a barrier to their completion of the 2020 Census, though some in the AIAN and Low Internet Proficiency groups stated they were uncomfortable with the question. They said they would not

participate in the census because they saw the question as divisive, though the moderator did not probe as to why.

- *“I think it’s [the citizenship question] tied to this current administration; that they want to get rid of illegals, including those that have been here for many years. Now we’re getting into politics, which I don’t want to really get into. But I think they [the information] could be used in that form. And I don’t think it’s fair because this country was founded on immigrants. Even though we were here historically, they came here and did things to us and they’re benefiting from it. But being the nature of the Natives, personally speaking, we welcome people. I mean they’re humans. We may not understand their purpose or whatnot, but they’re just like us. I think asking for citizenship might be going a little bit too far. Just based on what’s been happening in the political arena.” — AIAN*
- *“If somebody came to my house and said, ‘Will you fill out this form about your citizenship?’ I’d say, ‘Sure, why not?’ Because I am a citizen. But you go ahead and ask somebody else? No.” — AIAN*
- *“[The purpose of the citizenship question] is to find people who shouldn’t be here.” – Black or African American*
- *“Well, that personally doesn’t affect me. But, I’m kind of wishy washy now [about taking part in the census], because why do they want to know that?” — Low Internet Proficiency*
- *“Yeah, pretty much [people are scared and the fear dictates whether they are going to do the census]. If it’s there [the citizenship question] and you know, I’m not a citizen, I’m not going to fill it out.” — NHPI*
- *“If I had another citizenship, I would not answer it.” — Spanish (Puerto Rico)*
- *“Personally I would still fill out the census if they asked me if I was a citizen, but I could see that someone who is not a citizen who is getting these forms from the government in the mail that are asking them if they are citizens. If I was an immigrant here, and I wasn’t a citizen that would kind of freak me out. Getting that in the mail from the US government, I would feel like they would tie it back to me even though they said they wouldn’t.” — Young and Mobile*

Levels of awareness of the inclusion of the citizenship question, reactions to its addition, and its perceived purpose are discussed below.

5.2.5.1 Awareness of Citizenship Question

Awareness of the citizenship question was low among non-immigrant origin groups and high among Spanish (U.S. Mainland), MENA, and, to a lesser extent, NHPI and Chinese groups. The news was the primary source of information among those participants who had already heard about the question. Many of the participants who were unaware were unsurprised once they were presented with the news. Finally, across some audiences, there were participants who thought that the question was already included.

5.2.5.2 Reactions to Inclusion of a Citizenship Question

Most participants’ reactions to the inclusion of a citizenship question were negative or neutral, though a few had a positive reaction. The vast majority of reactions were negative, fewer were neutral, and a very

small proportion were positive.¹⁸ Many audiences were internally split, although those whose members were citizens of the United States by birth, such as Black or African American, tended to be more neutral, while immigrant-origin groups skewed more negative. Only the Rural participants were largely positive about the question.

5.2.5.3 Purpose of the Question and Differences with Other Questions on the Form

Participants’ negative reactions were primarily due to what most of them believed was the purpose of the question—to identify and deport undocumented immigrants—and the subsequent impact on the count’s accuracy. Others who reacted negatively explained that the question targeted an ethnic group and was unnecessary. The AIAN, Low Internet Proficiency, and Young and Mobile groups had the most negative reactions of the non-immigrant groups.

Other frequently mentioned purposes for the question included gathering the data for purely statistical reasons and for determining the size of the voting-eligible population. Some believed the question would help calculate the amount of money spent providing social services to undocumented immigrants, with an eye toward reducing this “waste.”

Finally, most considered the question different from other questions on the form due to its legal aspect and consequences. That said, those in the Black or African American, Chinese, and Spanish (Puerto Rico) audiences largely saw the question as being the same as other questions on the form.

5.2.5.4 Impact on Intent to Participate

Most participants across all audiences said they believe the purpose of the citizenship question is to deport undocumented people, and, for that reason, they think most undocumented immigrants will not participate in the census. Citizens reported what they believed would be the reaction of undocumented immigrants—namely, that they would either skip the question or ignore the form entirely. Many stated that they would not complete the census, despite being citizens themselves, if people in their household did not have U.S. citizenship.

5.2.5.5 Audience-Specific Findings

Table 18 provides more context for audience-related findings concerning the citizenship question, detailing what in particular stood out in each group.

Table 18. Audience-Specific Findings on the Inclusion of the Citizenship Question in the 2020 Census

Audience-Specific Citizenship Question Findings	In Their Own Words
AIAN	
<p><i>The purpose of the question is to find undocumented immigrants.</i> Most consider the purpose of the question to find undocumented immigrants, stating they think the question is “to try to cut down and catch illegals.”</p>	<ul style="list-style-type: none"> • <i>“They benefit from whatever services that are provided by the government. While they may not have voting rights, they are still part of a system that they’re in, that they’re using. So I think it’s only fair, in my opinion, that they get counted for these reasons,</i>

¹⁸ A reaction was defined as negative if a participant explicitly said that the inclusion of a citizenship question in the census was a bad thing. A reaction was defined as positive if the participants explicitly said the gathering of this data was a good thing. A reaction was defined as neutral if the participant explicitly said he or she did not care, or its inclusion was neither good nor bad, or thought the question was normal or already included.

Audience-Specific Citizenship Question Findings	In Their Own Words
<p>Participants also said the question was different from other questions, even those on sexuality, because “citizenship can get you kicked out of the United States.”</p>	<p><i>whatever reasons. For numbers and whatnot. That’s just my opinion because even though they may not pay taxes, they’re still part of a system that we’re providing.</i></p> <ul style="list-style-type: none"> • <i>“Personally [what I think the citizenship question and the information is going to be used for], I think it’s tied to this current administration; that they want to get rid of illegals, including those that have been here for many years.”</i>
<p>Groups divided on impact of question on intent to participate. Participants were generally divided on the impact of the question on their intent to participate. Some say they wouldn’t complete the census if they had someone in their house who didn’t have citizenship and others would not participate despite being citizens. Yet others were “all for it.”</p>	<ul style="list-style-type: none"> • <i>“[What I think the question is going to be used for] to get rid of illegals, including those that have been here for many years... I don’t think it’s fair because this country was founded on immigrants. Even though we were here historically, they came here and did things to us and they’re benefiting from it. But being the nature of the Natives, personally speaking, we welcome people. I mean they’re humans. We may not understand their purpose or whatnot, but they’re just like us... But personally I think asking for citizenship might be going a little bit too far. Just based on what’s been happening in the political arena.”</i>
Black or African American	
<p>Participants largely unperturbed by question’s inclusion. Participants were largely unaware of the question, did not think it differed from other demographic questions, and stated that they would not have a problem completing the form as they were “born here” and “nothing would happen to me.” Some did have a negative reaction to its inclusion, seeing “no upside of asking.”</p>	<ul style="list-style-type: none"> • <i>“I thought it was just a part of the census to ask citizenship. Everything else we fill out ask that same exact question, ‘Are you a citizen?’ So it’s just one more form with another common question.”</i> • <i>“In all actualities, they’re [immigrants] a part of our community now. They’re more part of our community than anybody else, them being taken away from our communities would be somebody being taken away from our communities. They’re a part of our communities right now... If I was to go to Mexico and try to live there, would I be illegal?”</i>
Chinese	
<p>Participants considered only undocumented immigrants to be at risk and this would not impact self-response for legal residents. Not all participants thought the purpose of the question was to find undocumented immigrants, and most did not express fear about the citizenship question when explicitly asked. Instead, they thought only those without documentation—including those in their own community—should be afraid. Those with documentation, they stated, had no reason to be afraid. Yet when asked to associate words or thoughts with the “U.S. Census Bureau” and “census,” many immediately linked the two words with deportation and legal status, stating that the purpose of the census is to “check their identity and...legal status.”</p>	<ul style="list-style-type: none"> • <i>“[The purpose of the citizenship question is that] they are trying to find the illegal immigrants.”</i> • <i>“[The census and its impact on immigration has] no effect for the time being [on me personally]. [I count myself as an immigrant] right. Because I have a status [it will not have an effect on me.]”</i> • <i>“[The ‘U.S. Census Bureau’ makes me think that] it’s deporting some people...those undocumented people.”</i>
Low Internet Proficiency	
<p>Impact on intent to participate mixed. The topic of a citizenship question came up in Albuquerque, despite the focus group taking place before the Department of Commerce’s announcement. Group members were</p>	<ul style="list-style-type: none"> • <i>“You start doing those kinds of things [asking for citizenship status], you are digging a little too far in. You are supposed to be giving general information. The more specific it get, you don’t want to answer.”</i>

Audience-Specific Citizenship Question Findings	In Their Own Words
<p>divided on its impact on their intent to participate. Although all respondents reported were U.S. citizens, the number who said the question’s inclusion would cause them not to participate was equal to the number who said it would have no effect on their participation; a smaller number were unsure whether they would take part. Those who would not participate explained that the question “targeted a certain population” and questioned why the government wanted this information. Those who would participate saw it as not their problem; it did not apply to them as U.S. citizens.</p>	
MENA	
<p>Question poses greater barrier for women. The citizenship question evoked different responses from men and women. The question was seen as a deterrent to census participation for MENA women, though not for most MENA men. Overall, MENA women responded with some anger to the addition of this question. Regardless of their citizenship status, the idea of including a question about citizenship on the census made them reconsider participation, as they considered it “discriminatory” and “racialized.” Indeed, recently naturalized citizens responded the most vociferously. A potential reason for this split resides in the degree to which participants felt their ethnic group was politically targeted. While this feeling of persecution emerged in both the LA and Detroit female groups, the sentiment was muted among their male counterparts. By contrast, the levels of apathy were low among the women and high among the men, suggesting men were more disconnected from the government, both in their ability to impact it and the government’s ability to affect their lives.</p>	<ul style="list-style-type: none"> • <i>“I wouldn’t answer it because ICE is working with a lot of different groups on deportation sweeps and stuff, and I guess it would make me feel like I’m aiding in that. They’re doing a lot of illegal stuff, and so I feel like I wouldn’t fill out any of the questions.” — Women</i> • <i>“They banned my whole country so I think it’s different because with me saying I was a [country in Arabian Peninsula], which already says on my passport, is that going to harm me in any way even though [now] I’m an American citizen? Because I’m not going to answer that question. As a matter of fact, I get to that question and tear up the whole paper. Forget it. You’re not getting any questions.” — Women</i> • <i>“I spent four years working with the U.S. military in combat zones. I earned my citizenship. I bled for this country. I did my part so when I came back and they gave me the citizenship, it means something to me. I am a United States citizen. When I got that passport in my hand, I was sobbing because it was one of my dreams to have a United States passport and it was wonderful so when you come back and you ask a question like that, yes, I’m offended [by the citizenship question].” — Women</i>
<p>Reaction among men negative to neutral. Conversely, some men reacted negatively while others had a more neutral view. The participants with a negative reaction voiced their opinions in dispassionate language and often explicitly adopted the viewpoint of others in the community, especially those without citizenship, not their own. Other men were fine with the question, pointing out that a W-9 required the same information. Moreover, the question was important to some as they believed it was to find out who was not paying taxes and who was eligible to vote.</p>	<ul style="list-style-type: none"> • <i>“I’d say if you have a problem with it, that’s personal, if you’re a citizen or not... It’s their government. If you feel offended, that’s your problem.” — Men</i> • <i>“[The citizenship question is about] taxes. We all have an obligation, I mean we all want schools, better books—if you’re living here... [The citizenship question] helps the community, right? I mean if you’re an illegal citizen, how are you going to pay taxes?” — Men</i>
NHPI	
<p>Interpretations of the question’s purpose differed. The NHPI audience included a few participants who explicitly stated that the purpose of the question was to find undocumented immigrants for deportation, though far</p>	<ul style="list-style-type: none"> • <i>“Yeah, [if I were illegal, I’d be afraid to fill it out] because I’ve got a life down here. Why would I be sent back from where I’m from? ... Yeah [the fear of being deported is why I would not fill it out].”</i>

Audience-Specific Citizenship Question Findings	In Their Own Words
<p>fewer than in other immigrant-origin groups, and some believed the question’s purpose was to ease the citizenship process.</p>	<ul style="list-style-type: none"> • “[I think this information is used for somebody’s] immigration agenda. I’ve never seen a census form; I would assume citizenship was on there. But because of all the political chaos that’s going on now, I would refuse to answer that, and I normally wouldn’t.” • “[I] think it’ll [the citizenship information] be used for government officials get on top of creating a process where citizenship is easier and more accessible. That’s what my hope is for that but I mean, who knows if that’s going to happen?”
<p>Citizens not impacted by question. Most, though not all, NHPI participants thought of the question’s impact on their participation in hypothetical terms. They would not participate or they would skip the question if they were non-citizens. Of those who considered its inclusion as impacting their intent to participate, almost all would just skip the question. There is almost no fear of persecution due to their ethnicity; a few said it would have no impact on their likelihood of participation regardless of their status.</p>	<ul style="list-style-type: none"> • “It wouldn’t bother me, because everybody in my household is a citizen. I don’t know how it would affect others that aren’t.” • “I am not US citizen. I am a citizen of the Federated States of Micronesia and under a Compact of Free Association, we can stay in the U.S. and work and live here so—and I don’t think there is any harm will come to us...the Compact will be forever unless the U.S. or someone(?) decided to terminate the Compact. Otherwise nothing will change it... [I am confident that the Compact says everything is okay and] I have nothing to worry [about].”
Rural	
<p>Positive reactions to question’s inclusion. With the exception of one participant, the reactions to the possibility of including a citizenship question in the 2020 Census were positive, as participants were largely “all for it.”</p>	<ul style="list-style-type: none"> • “I think it’s a necessity. I think the immigrants need to get out of here, you know what I mean. I mean, even with a green card—I don’t agree with it. I just don’t.”
Spanish (Puerto Rico)	
<p>Reactions to question’s inclusion reflect relationship to the U.S. Participants’ reactions to the question reflected the island’s unique status as a territory. Some considered its inclusion “double-edged,” with the fear being “discrimination” because other Americans do not see Puerto Ricans as Americans. Others felt that independence supporters would not answer the question, as they do not consider themselves American citizens. Despite these concerns, most would answer it and saw the question as “usual”—no different from the other questions.</p>	<ul style="list-style-type: none"> • “It [the citizenship question] is discrimination, because you know that although you were born here in an American territory many of them do not see us as Americans. Right now, in the United States, the Puerto Rican is treated differently than a ‘gringuito’¹⁹.”

¹⁹ “Gringuito” is another form of the term gringo, which refers to someone English-speaking from the United States or England. It implies that the individual is a foreigner in Latin America and white.

Audience-Specific Citizenship Question Findings	In Their Own Words
Spanish (U.S. Mainland)	
<p>Inclusion of the citizenship question a significant barrier to participation across community. Participants were well aware of the decision to include a citizenship question in the 2020 Census. Their reactions were negative and many expressed fear in participating. This fear was heightened among recent immigrants, especially those without immigrant visas or permanent residency, and a majority of these respondents stated they would be unwilling to complete the form if it included a citizenship question.</p> <p>Permanent residents and citizens at risk. This sentiment of fear extended beyond those without papers, although those with legal residency or citizenship did not express the same level of fear as those without. Naturalized and native-born citizens alike said they would not participate out of fear for their community and members of their household.</p> <p>Primary fear is use of data for deportation. The primary fear of participation is the use of the data for deportation. While participants expressed a desire to be counted, the costs of filling out a form vastly outweighed the benefits. Many suggested that education would not be enough to overcome their fear.</p>	<ul style="list-style-type: none"> • “[People won’t participate] out of fear, for fear that the president, who is practically on a hunt, then many people will not want to be counted. I believe that if someone with authority comes and tells me do you have documents? [...] Many of us Latinos are going to be afraid to be counted because of the retaliation that could happen, because it’s like giving the government information, of saying oh, there are more here.” • “I don’t know if it’s negative or positive [that the census is connected to the government]. What I do know is that for this census, like it or not, a lot of people are afraid. It doesn’t matter if they ask you whether or not you’re a citizen. The first question they ask you, are you Hispanic or Latino? That’s all they need. And people are scared.” • “If that question is included on the census, then it doesn’t matter how many posters they put up, how much Facebook, how much television and how many dentist reminder cards they send home, our community will not be counted. It won’t be counted.”
Vietnamese	
<p>Participants see an array of purposes for the citizenship question. Participants offered many reasons to include the question. Multiple participants mentioned its use to deport people and in elections and voting. They also offered dichotomies, such as to build a society or to separate people within an ethnicity, and to bestow or to take away medical benefits.</p> <p>Reactions and impact on intent to participate varied. No dominant reaction and impact on intent to participate emerged. Those who viewed the purpose of the question as bestowing benefits and aiding with elections had positive reactions, whereas those who thought it divided ethnic groups by citizenship status or aimed to deport people had negative reactions. Its impact on intent to participate also ran the gamut. For example, in one group, four people would fill it out and one would not; in another group, one person would fill it out while the other seven were unsure.</p>	<ul style="list-style-type: none"> • “[The question is used] to make people panic. Some people will panic because they are afraid that they might be deported.” • “[The question is to] help with building the society.” • “[The question will be used used] to separate us [by] how many people within an ethnicity has citizenship.” • “[The question will be used for] benefits... [It is] positive because we can receive [medical] benefits as a citizen, then we can help other people in our family.” • “If they leave it as optional, I won’t fill out in detail. But if they note underneath that this is mandatory, I will fill out but I won’t be happy.” • “If they provide a reason for that question, maybe we will fill it out. Like if they are using this question to control terrorism, that’s a good thing because it helps the country. But if they are using it to deport Vietnamese people, the question is useless. Their lives will go down from there on.” • “Honestly, this is just another question in the form. It doesn’t hurt to add one more question to the whole form... Yes [I would fill it out].”

Audience-Specific Citizenship Question Findings	In Their Own Words
Young and Mobile	
<p>Most viewed question as source of data or means of identifying undocumented immigrants. The majority of participants viewed the question as a way either to garner important information or to deport undocumented immigrants. They saw the question as different from others because of the legal component and the political climate, which makes it difficult for people to respond. Most think it will reduce participation.</p>	<ul style="list-style-type: none"> • “I think if the government is going to send agents somewhere they already have based on them because of the geographic density of the people there, so that’s not really good.” • “I think that there is a lot of valuable stuff that comes from knowing. The citizenship status isn’t just you are a citizen or you are undocumented. There is also are you a green card holder, are you someone who is a legal permanent resident that is not a citizen, are you someone who is here on an education or work visa? I think it’s very useful to know that kind of information, but people [may] not want to take the census, because they are concerned about how that would be used.” • “[This question is different from the others because] you can be illegally here whereas you can’t be illegally the wrong age, gender, or race.”

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.3 Other Considerations: The 2020 Census Process

This section provides findings pertaining to a participant’s experience completing the census. The discussion includes the following aspects of the process:

- Preferred method of contact
- Preferred method of completion
- Filling out the census form online
- Attitudes toward enumerators
- Difficulties defining the household

5.3.1 Preferred Method of Contact

The data suggest that no single way in which the Census Bureau contacts people when it is time for the census – the method of contact – was preferred by a majority of participants. However, participants did express preferences about how they wanted to be contacted at various points in the census process— initial contact, reminders, and ongoing advertisements. Mail was preferred by most for the initial contact, although participants indicated that mail alone may not be sufficient. They said that mail would work best when supplemented by other methods to ensure that everyone knows about the upcoming census. Participants most frequently advocated for reminders to be delivered via text messages and cell phone push notifications. They explained that nearly everyone has a cell phone, making this form of notification something most could receive. When discussing notifications, participants did not make a connection to privacy concerns. Privacy concerns did come up, however, when discussing completing the census on a smart phone. Finally, most participants suggested social media platforms as an effective new way to advertise the census but emphasized the importance of continuing to have a substantial presence on television, radio, and other public spaces. They believed that people will still expect a major traditional campaign.

Audience-specific preferences were marginally different from one another in terms of preferred method of contact. Most audiences cited a diverse list of methods with no true hierarchy of preference. One important exception was among participants who were recent immigrants or well connected to their ethnic group. These audiences concentrated on community-based methods of contact. For example, regarding community contacts, Vietnamese participants stated they trusted information from their pastor. Spanish-speaking groups expressed a fear of government officials, such as immigrations officers, and therefore preferred that someone from outside the government be the point of contact. Moreover, they suggested that information concerning the census be discussed with them at a community workshop rather than at their door.

5.3.2 Preferred Method of Completion

Respondents were also asked to express their preferred method of completion for the 2020 Census. While audiences listed a variety of suitable completion options, all groups explicitly mentioned mobile or online options. No method was explicitly called out as a barrier to response, even among participants who may have difficulties with a particular method—such as online completion by members of the Low Internet Proficiency audience.

The primary finding is that participants wanted a variety of options to complete the census form, allowing them to choose the method most comfortable for them. When asked about online and mobile as options, participants were interested and commented on the benefits of having both methods available.

- *“Give two options [to complete the census]. If you want to fill it out online, you can do or provide the document and say, ‘Look, you can do it in writing and send it by mail.’” — Spanish (Puerto Rico)*
- *“I think most people would [fill out the census on their phone], but I would not.” — Low Internet Proficiency*

Finally, many participants brought up concerns surrounding the security of their personal information. Participants stressed that is important to know who is requesting their information and for what purpose, regardless of the mode of completion. Common security concerns surrounding paper forms included fear of the mail getting lost or intercepted by third-parties. To help quiet these fears, participants emphasized the government should ensure respondents their information is safe.

- *“It’s just security. I’m just so paranoid with information out there. It has to be secure.” — AIAN*

5.3.2.1 Filling out the Census Form Online

The 2020 Census will mark the first time that all Americans will have the option to complete their census form online, although a small share of households had this option in 2000 (Cohn, 2012, 2016) This shift toward online response presents a set of new challenges—and opportunities—for people to participate. Focus group discussions revealed that while many would consider this method convenient, there is a very real fear about data security. Participants said they would complete the form online only if they saw clear evidence of legitimacy of the website, most importantly through use of the “.gov” domain.

- *“Like the .gov handle. You can’t just purchase a .gov handle, you can just purchase a .com.” — Young and Mobile*

Participants’ reactions to completing the census online varied by age and online proficiency. The Young and Mobile groups described completing the form online as “instant gratification,” because when it is filled out online, the form is immediately sent off to the Census Bureau, whereas by mail, extra steps need to be taken to send it. The Low Internet Proficiency groups viewed online completion as just an extra step and believed it would create opportunities for respondents to “mess up.” The Low Internet Proficiency groups also viewed mailing as an easier option than online submission because the online process could potentially be unclear. With such variation in comfort and skill related to using online methods, participants emphasized the importance of having the option to complete the form online or offline. Relying solely on online as a method of completion would not allow for every person to be counted. Even those who were in favor of the online method cited people they knew who would not be able to complete the form that way.

5.3.2.2 Audience-Specific Preferences for Completion

Table 19 presents audience-specific findings from discussions of methods of completing the census.

Table 19. Audience-Specific Preferences for Methods of Completion

Audience-Specific Preferences for Methods of Completion	In Their Own Words
AIAN	
<p>Online completion</p> <ul style="list-style-type: none"> • While the American Indian and Alaska Native groups were comfortable with mobile options, they were more receptive to online completion. Few preferred paper over online, but many said that having the option to choose would be preferable. This audience brought up concerns over the security of online completion. 	<ul style="list-style-type: none"> • <i>“We filled out a survey and then it just got sent back to Cindy of marketing so—so I mean, something like that. You could do it...on paper”</i>
Black or African American	
<p>Distrust in technology</p> <ul style="list-style-type: none"> • The Black and African American groups were split when it came to using mobile as a method of completion. They were the most negative to online completion, saying that some people would never get it done or lack of trust in technology to keep their data secure. Many also noted that online completion will be convenient and make the entire process easier. 	<ul style="list-style-type: none"> • <i>“A lot of people are not computer savvy.”</i> • <i>“There needs to be both because you have people who aren’t used to computers.”</i> • <i>“But then you’ve got to think about where we are now in life. Technology is everything so it’s faster, easier—”</i>
Chinese	
<p>Bilingual messages and mobile completion</p> <ul style="list-style-type: none"> • The Chinese groups were most receptive to using mobile as a method of completion. The participants consistently brought up the need for bilingual messaging to ensure that recent immigrants who have not taken the census before understanding how to complete it correctly on any platform. 	<ul style="list-style-type: none"> • <i>“If you are asking us to go online, can you... have a Chinese website?”</i> • <i>“Being online still matters. It depends on the person if he knows how to use the internet or not.”</i> • <i>“Going online, if it has Chinese, then that’s good. It’s okay too.”</i>

Audience-Specific Preferences for Methods of Completion	In Their Own Words
Low Internet Proficiency	
<p>Paper over internet.</p> <ul style="list-style-type: none"> While Low Internet Proficiency groups were hesitant about using the internet to complete the census, they understood that it would be a useful tool for those who do use the internet. They were receptive to all methods of completion, as long as there is one that they are able to use—which is mostly paper. 	<ul style="list-style-type: none"> <i>“Everything is internet now.”</i> <i>“Yeah, it depends how accessible it is to someone who doesn’t necessarily know how to use technology.”</i>
MENA	
<p>Convenience versus security risk.</p> <ul style="list-style-type: none"> The MENA groups were split on all methods of completion, leaving no method as the lead for this audience. More people in this audience than others were amenable to completing the census by phone because it would be quicker to talk to someone directly. The groups were split between thinking mobile and online were more convenient or more vulnerable to security risks. 	<ul style="list-style-type: none"> <i>“Yeah, I’d prefer it online.”</i> <i>“I’m not going to go sit at a computer.”</i> <i>“No, because on—on a phone, you’ve got to answer it right there on the spot. You know? On the—if it’s on the form, you can sit there and take your time, focus on each—each question that they—that they give you, you know, and just take your time on it.”</i>
NHPI	
<p>No preference on methods.</p> <ul style="list-style-type: none"> Like the MENA groups, the NHPI groups did not have strong feelings about any of the methods. Most participants brought up concerns about security for completion by mobile. 	<ul style="list-style-type: none"> <i>“A phone call, but real brief.”</i> <i>“[I would prefer a] hard copy.”</i> <i>“You’ve got to have strong security [on your phone] because once that info gets out, it’s over.”</i>
Rural	
<p>Concerns about security and privacy</p> <ul style="list-style-type: none"> The Rural participants were not against mobile or online as methods but pointed out that some people in their communities may not have the access or ability to complete the census online. They also were worried about security threats and privacy for their personal information if they were to complete the census online. 	<ul style="list-style-type: none"> <i>“If it ends in ‘.gov’ instead of ‘.com,’ it’s usually secure and stuff. I probably feel better if I do it that way.”</i> <i>“More people have access to a phone than a computer, too, a lot of people.”</i> <i>“Yeah, for some other—for older people maybe. [By phone] be easy.”</i>
Spanish (Puerto Rico)	
<p>Receptive to most methods</p> <ul style="list-style-type: none"> Puerto Rican respondents said that there may be access issues in Puerto Rico. However, those who are able to complete the census form should be given the option to do so. Participants were receptive to completing the census with an enumerator as long as that person is clearly identified as working for the Census Bureau. 	<ul style="list-style-type: none"> <i>“Yes. According to people that have been visited by the census, they are respectful but have a certain way about them, like ‘I am a federal government agent and I am here to fill out your Census form.’ Right there, that causes fear. I think that the census should use people from the community, like the community leader, or the church like she said, or neighbors that are known for their trustworthiness.”</i>
Spanish (U.S. Mainland)	
<p>Mail completion</p> <ul style="list-style-type: none"> Spanish respondents were very concerned about providing their personal data online. They were also hesitant about people coming to their house due to personal security concerns. The participants said they were more 	<ul style="list-style-type: none"> <i>“Well, it would be even more convenient, because sometimes those things have to be filled out in an envelope, taken to the post office, put them in the mailbox, so that they can get there. Maybe on the internet you fill it.”</i>

Audience-Specific Preferences for Methods of Completion	In Their Own Words
comfortable completing the census by mail because it is more secure than the internet.	<ul style="list-style-type: none"> • <i>“Or give two options, if you want to fill it out online, you can do it online or provide the document and say, ‘Look, you can do it in writing and send it by mail.’”</i>
Vietnamese	
<p>Receptive to most methods</p> <ul style="list-style-type: none"> • The Vietnamese audience was receptive to most methods of completion, especially mobile, as long as it was clear that the site or application is secure. They also said that paper would be necessary for those who are unable to complete the form online, such as older people. Contrary to the majority of audiences, the Vietnamese were receptive to completing the census by phone, saying that it would be more convenient. 	<ul style="list-style-type: none"> • <i>“I think it is really high tech now, so they can put the form online so people can access and fill it out online.”</i> • <i>“Because I have been online for a long time, so I know that some information are not correct. People can scam you online. Sometimes, I don’t even know how they could get my information. It happened to me a few times. Like some people would add me on Yahoo and talk to me for a little bit. All of a sudden, I lost all of my information. That’s the reason why I won’t fill out online.”</i>
Young & Mobile	
<p>Online completion</p> <ul style="list-style-type: none"> • While Young and Mobile participants were completely in favor of online as a method of completion, they also said that it might be easy to lose the attention of people if the process (contact and completion) is entirely online. This audience did not express as much interest in other methods as they did for online. 	<ul style="list-style-type: none"> • <i>“[Online would be] instant gratification.”</i> • <i>“I would actually prefer that than having to speak to someone. And I feel like, you know, if you go on a website, they’re more likely to give more information than if they just hire someone to, you know, go in front of you and ask you. They can be terrible, you know, at like their job. Or they could be great. You know, I’m sure it varies. But I’m sure it’s better like to do it online because I mean I already do everything online anyway.”</i>

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

5.3.2.3 Attitudes toward Enumerators

Across audiences, general sentiment toward the use of enumerators was mixed; no clear general preferences were identified. Instead, each audience gave a spectrum of responses, from appreciating the support of an enumerator to considering an enumerator a nuisance and a threat to their privacy.

Positive Attitudes toward Enumerators. Participants who were open to an enumerator visiting their home highlighted the importance of the enumerator being charismatic, patient, and helpful. They indicated that their willingness to respond to the census with an enumerator would increase by having advance warning of the enumerator’s visit and of the types of questions that the enumerator will ask. Most audiences mentioned that they would be more inclined to answer questions if the enumerator had a badge or other form of identification to prove they are with the government.

Participants described the experience of responding with an enumerator as an opportunity to hear more about the census from someone in their community whom they trust. Some who previously had a positive experience with an enumerator said it was an opportunity to ask questions in real time. Others described it as a quick and good experience. The Vietnamese audience, which was the most hesitant to talk to enumerators, suggested having enumerators go to a public place in the neighborhood so that people could be more comfortable discussing what they perceive as very personal information.

Only participants in AIAN, Vietnamese, and Chinese groups explicitly called for enumerators to come from their own ethnic group. AIAN and Vietnamese participants said they would be more likely to open the door if the enumerator were someone that looked like them. For the Chinese group, language was key because they could better complete the form if assisted by someone who spoke their language.

Negative Attitudes toward Enumerators. In all audiences, there were participants opposed to having enumerators come to their door because of privacy concerns or a previous bad experience with an enumerator, including being asked questions that seemed too invasive. Many of the participants mentioned that the enumerator would need to have a badge or some other form of certification that proves their legitimacy. As previously mentioned, a badge would assuage their concerns about security and would mitigate the concerns of those who were against enumerators simply because they do not like strangers coming to their home.

The Vietnamese audience was the most opposed to enumerators (because of security concerns) followed by the Chinese audience. Concerns among the Vietnamese participants included fear of strangers, the prevalence of crime, the possibility of being scammed, and the threat of physical harm. NHPI participants were similarly skeptical about enumerators. They were concerned about a government official coming to their homes and asking for their private information.

Those who had had negative experiences with an enumerator described them as “a bit pushy” and described the experience as an “interrogation” (MENA). One participant went so far as to say they wanted “to kill [the] census taker” for asking too many personal questions. In a Spanish (U.S. Mainland) group, someone recalled filling out the census with an enumerator for their undocumented mother, who was concerned about the enumerator reporting them to the government.

Audience-specific attitudes toward enumerators are summarized in Table 20.

Table 20. Audience-Specific Attitudes toward Enumerators

Audience-Specific Attitudes toward Enumerators	In Their Own Words
AIAN	
<p>Community members as enumerators. It was most important to this audience to have someone from their community conducting the census as an enumerator. Those who previously filled out the census with an enumerator described it as positive, mainly because it was with someone they knew. Otherwise, reasons against it are not knowing who is at the door and whether they are legitimately from the government.</p>	<ul style="list-style-type: none"> “I think even if the Bureau trains people that you know—local people. That’s how I would—I would trust my neighbor, you know, more than someone coming out. And I think that’s how they did it last time. I think they hired people in your community to come out.”
Black or African American	
<p>No strong opposition to enumerators. There was no strong opposition to enumerators in this audience, but some participants suggested that some questions might not be answered as truthfully in person. Some participants had filled out a census form with an enumerator and did not have a negative experience. Those who had no experience with an enumerator said that if one comes, they will fill the form with that person just to be done with it.</p>	<ul style="list-style-type: none"> “You’ve just got these people sitting in there asking you these questions about your life. Are the [answers] going to be truthful? Are your answers going to be as truthful as they should be versus you sitting there filling it out by yourself? You’re going to say what you feel if you’re on your own but if someone is sitting there with you, you might be limited.”
Chinese	

Audience-Specific Attitudes toward Enumerators	In Their Own Words
<p>Security concerns. The Chinese participants were a little hesitant because of security concerns, but discussed what it would take for them to agree to complete the form with an enumerator. It was essential to them that the enumerator have official badging, speak their language, and finish the process quickly.</p>	<ul style="list-style-type: none"> • <i>“In that case, some people will need to teach them how to identify real or fake workers. You will need to have an appropriate ID, also need to teach people how to identify those IDs. I believe they already have an ID, then you will need to teach those people what makes the ID legitimate.”</i>
<p>Low Internet Proficiency</p> <p>Negative experiences. This group was most worried about strangers coming to their door and had many previous negative experiences. They described the experiences as too invasive and too long. They would trust an enumerator with an official badge and were open to using an enumerator if they must, but it would not be their first choice.</p>	<ul style="list-style-type: none"> • <i>“Well I’m completely fenced off anyway; no one can get on my property unless I want them there. So that wouldn’t do any good for them to show up anyway. But no, I don’t like that; I like to know who’s coming over.”</i> • <i>I think if the questions got too invasive.”</i>
<p>MENA</p> <p>Negative experiences. The MENA audience was not entirely opposed to enumerators, but some had had extremely negative experiences. Some said that enumerators could help you fill out the census correctly. One participant suggested meeting in a public place that might be more comfortable than meeting with a stranger in your home.</p>	<ul style="list-style-type: none"> • <i>“Actually, it felt like an interrogation at the time.”</i> • <i>“He’s just doing his best to get the right answers.”</i>
<p>NHPI</p> <p>Concerns about complex households. This group was most skeptical of an enumerator coming to their homes. They were concerned about the enumerator seeing more people in their home than their property owner allowed or having their neighbors think they were reporting them to the government. Once they learned more about why the government sends enumerators, they were less reluctant to completing the census with an enumerator.</p>	<ul style="list-style-type: none"> • <i>“The neighbors think you’re snitching everybody out.”</i> • <i>“And I think I remember also the last census and I don’t know if it’s sub-contractors within the Census Bureau. There were people walking around with a clipboard knocking on your doors and they looked like FBI and CIA so suits and [inaudible] at the door. I remember that and again, ultimately.”</i>
<p>Rural</p> <p>Neutrality toward enumerators. Participants were neutral toward enumerators. Those who had completed the census with an enumerator before did not have a negative experience. With advance notice, they would have no problem with an enumerator coming to their house.</p>	<ul style="list-style-type: none"> • <i>“Yeah. He just answered it. I think he said somebody came in and did it for him, like somebody came and knocked on the door and he was home and they filled it out and took it back.”</i>
<p>Spanish (Puerto Rico)</p> <p>Need charismatic enumerators. Not many were entirely against this method of completion. They focused on wanting the enumerator to be charismatic and ensure a positive experience in completing the form.</p>	<ul style="list-style-type: none"> • <i>“This is what goes on. I used to visit different communities and you can’t get to these people with a standard protocol of the office of so and so. You have to win them over, talk about the weather, how beautiful it is there, so you can gain their confidence.”</i>
<p>Spanish (U.S. Mainland)</p> <p>Concerns about undocumented immigrants. An undocumented person in this audience worried that the enumerator would report them to the government. Other participants said they do not open the door for anyone. Those who entertained the idea of filling out the census via enumerator mentioned they would ask questions or would do it to ensure the government is accounting for their community.</p>	<ul style="list-style-type: none"> • <i>“Oh, I think I was in the 10th or 11th grade, and, I don’t know, it was normal. I think my mom was a little scared because at that time I still did not have my citizenship, I was a resident. So, um, but other than that, no, there was no problem.”</i>
<p>Vietnamese</p> <p>Engaged as community. As mentioned above, the biggest concern for the Vietnamese group was their security with an enumerator. To feel comfortable completing the census with an enumerator,</p>	<ul style="list-style-type: none"> • <i>“If they come knock on my door it would be a bit troublesome. For example, if they can come to a public place where the Vietnamese community would gather</i>

Audience-Specific Attitudes toward Enumerators	In Their Own Words
they believe it is essential for the entire community to be engaged rather than individually targeted.	<i>frequently that would be better. They can reach out to more people and let people know the census is taking place. For me, I wouldn't open my door if they knocked"</i>
Young & Mobile	
No strong opposition to enumerators. Not many in the Young and Mobile group opposed completing the census with an enumerator. Common reasons among those who did included being antisocial and not wanting someone to come to their door.	<ul style="list-style-type: none"> • <i>"I think I would be motivated by antisocial forces. I don't want someone coming to my door."</i> • <i>"They'd have to explain to me how important it is."</i>

Source: Findings and quotes based on 2020 CBAMS Focus Groups.

6. Conclusions and Recommendations

6.1 Conclusions

This report is part of a research-based examination of the primary influences—barriers, attitudes, and motivators—on participation in the census. This examination is aimed at informing the design of the creative strategy and communications campaign platform. The rigorous analysis of the 2020 CBAMS Focus Groups presented in this report provides details critical to the development of the campaign. From these rich findings, Team Y&R has identified the barriers most likely to impede participation in the census and the motivators most likely to increase participation. These are the primary barriers that were identified:

- **Lack of knowledge** – General knowledge of the purpose, content, and execution of the census is relatively limited, and there are substantial barriers to self-response associated with this lack of knowledge. Four other prominent barriers (listed below) correspond with, but are not entirely explained by, a lack of knowledge.
- **Apathy and lack of political efficacy** – A lack of knowledge about the purpose of the census contributes to apathy about participation, especially among the least politically efficacious. Many focus group participants did not believe it mattered if they were personally counted in the census, let alone their own families. Rural, Black or African American, and younger male MENA participants in particular expressed anger and frustration when discussing the issues of being powerless and abandoned by the government. They saw no point in taking part in the census because the results, let alone the benefits, were unclear, and any benefits were unlikely to touch their communities.
- **Confidentiality and privacy concerns** – Participants were often confused about the scope of the census. Many believed that the census asked for their Social Security numbers, which they were reluctant to provide. They also feared that the Census Bureau would share their information with other agencies, a common misconception.
- **Fear of repercussions** – Many participants believed that their answers would be used against their community in the form of limited funding or against themselves personally, in the form of punishment for a legal violation or, in the case of noncitizens, deportation.

- **General distrust of government** – Participants were often quick to question the trustworthiness of the government in general and the Census Bureau by extension. Simply put, they did not believe the government would do the right thing with their data. As a result, participants were skeptical when moderators shared the Census Bureau’s promise of confidentiality with them and were not convinced that the government would not use their answers against them.

The data reveal that the most powerful motivator for all audiences is knowing that the 2020 Census will help determine funding for their communities, particularly for widely enjoyed services such as schools, hospitals, and fire departments. The discussions indicate that community funding is most effective as a motivator when connected to the following ideas:

- **Knowledge of the census and its impact** – For community benefits in the form of funding to motivate participation, people need to learn of and believe in the census’s role in resource distribution. Many focus group participants simply did not know about this role of the census, and others were skeptical about its ability to deliver on the promise.
- **Evidence of community benefits** – For community funding to be persuasive, there must be tangible results, most notably in their local communities. Participants also consistently emphasized the need for specific examples.
- **Better future for the community** – Community funding gains currency in its connection to a better future, both for the community and future generations. It provides emotional heft to the more utilitarian appeal of funding and endows census participation with more purpose.

6.2 Recommendations

Given gaps in knowledge that existed prior to conducting formative research, it was crucial to understand the motivators and barriers to self-response in the development of the 2020 Census Integrated Communications Campaign. These findings have the following implications for the communications campaign:

- One of the biggest challenges will be to overcome apathy and lack of efficacy. With everything people have going on in their lives, taking the census just doesn’t seem very important to them. For those who believe the political system is unresponsive to them, the challenge is greater. They are disinclined to believe messages that the census will benefit their communities.
- It will be critical to ensure that people understand the purpose, content, and process of the census. The purpose should be connected to community funding, with specific and concrete examples for each audience of how the census benefits their local community.
- Census participation needs to be framed as important, desirable—both for the community now and for future generations—and safe.
- People need to be assured and reassured that participation is safe. They need to believe that they will not be asked for information that would compromise their privacy or safety, and that the information that is gathered will not be shared with other government agencies nor used against them in any way.

- The process of completing the census, specifically self-response, should be conveyed as quick and easy.
- Government distrust means that a government-backed message may not be effective. It will be essential to use messengers that have community credibility to give the message a greater chance of convincing people that census participation matters, is easy, and is safe.

6.2.1 Applications of this Research

Moving forward, Team Y&R will continue to collaborate with all key stakeholders to apply the insights from this report to the development of the creative strategy and the integrated communications campaign. In September 2018, these findings were distributed internally to Team Y&R strategy and creative teams. They were also presented at a cross-partner strategy workshop to provide a foundation for campaign platform development. Teams will continue to reference this research as part of a broader research program that includes Segmentation/Mindsets and CBAMS Survey work, throughout continued refinement of a selected communications campaign platform (after communications campaign platform testing) and eventual audience-specific creative development and post-testing refinement phases.

7. Knowledge Management Resolutions

No Knowledge Management Recommendations.

8. Acknowledgements

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10. Appendix

Appendix A: Recruitment Materials

Please note that the materials in this section were created prior to the focus groups in order to guide recruitment.

Besides meeting specific focus group criteria, eligible participants must have at least three points from low-response characteristics, as followed:

- Renter – 2 points
- Female head of household—not married, lives with another adult – 1 point
- Household with young children 0-5 years old – 1 point
- Household income less than \$35,000 per year – 1 point
- Less than a high school education – 1 point
- Non-White – 1 point
- Large household—comprised of more than four people – 1 point
- Multi-unit or mobile home structure – 1 point

A. Audience Tables

For each audience, the following tables provide an overview of the specific recruitment procedures. They contain the unique characteristics that each group will include, proposed locations, and soft quotas for recruiting an appropriate mix of participants of different genders, ages, races, countries of origin, and education levels. These recruitment tables will be used as guidelines for the recruitment team for each focus group. Recommendations for audiences were created in collaboration with U.S. Census Bureau Subject Matter Experts (SME) and Research Team multicultural experts.²⁰

Based on previous experience working with these different populations we know different groups will have different show rates. Therefore, we are over recruiting for groups that we expect to have low show rates. This will reduce the risk of not having enough participants to run a focus group.

Audience #1 (4 groups): Low Internet Proficiency

The Census Bureau will aim to understand the unique barriers and attitudes among households that do not use the internet regularly. The focus group locations are from counties that have household internet penetration rates below the national average and from states that are near the bottom for internet penetration (Tennessee is 44th and New Mexico is 48th).

Definition: Uses the internet a few times a week or less; speaks English at home	QINTERNET_PROFICIENCY=C1 AND QLANGUAGE=C2 AND QHTC=C1
Location(s): Albuquerque, NM (2 groups), Memphis, TN (2 groups)	

²⁰ Adequately representing the country across all audiences would require more groups than the budget allows, based on current guidance. Audiences have been prioritized based on the guidance from the Decennial Communications Coordination Office and the IPC Program Management Office and balanced against time, budget, and Census Bureau SME and multicultural agency recommendations.

Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	5	4
	Some college	4	2
	College graduate or postgraduate degree	3	2
Gender	Female	6	4
	Male	6	4
Race	White, not Hispanic (NH)	7	5
	Other race groups	5	3
Age	18-34	0	0
	35-44	2	1
	45-54	2	1
	55 or older	8	6
Maximum number of recruits is 12 per group			

Audience #2 (2 groups): Young and Mobile

Young renters are a challenging audience to motivate and educate about how to respond to the census. For the 2020 Census, the communications campaign may need effective messaging to engage this population. The Census Bureau will conduct focus groups in Chicago to engage the young and mobile population. Cook County, IL has the 2nd most 18-24 year-olds in the country, with over 500,000 people in that age group, and the 3rd highest number of renter occupied housing units with 15-24 year-old householders (55,650 households). In Cook County, IL, 92% of households headed by 15-24 year-olds live in rentals.

Definition: 18- to 24-year-olds who are not married and rent their home		Q2=C2 AND Q5=C2-C5 AND Q10=C1	
Location(s): Chicago, IL (2 groups)			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	6	4
	Some college	3	2
	College graduate or postgraduate degree	3	2
Gender	Female	6	4
	Male	6	4
Race	White, not Hispanic (NH)	7	5
	Other race groups	5	3
Age	18-24	12	8
	25-34	0	0
	35+	0	0
Maximum number of recruits is 12 per group			

Audience #3 (2 groups): Rural Areas

Rural areas may have unique barriers to census self-response that the communications campaign may need messaging to address. The Bristol, Tennessee Tri-Cities media market was selected from 11 media markets that had over 50 percent of the population in tracts classified as rural in the 2015 Planning Database and 300,000–800,000 people in the media market. There are 41 ZIP codes with 90%+ rural within a one-hour drive from Bristol, TN. We will not conduct the focus groups during the weekend of April 14-15th, which is a NASCAR race weekend at Bristol Motor Speedway.

Definition: Lives in a Zip Code Tabulation Area (ZCTA) that is identified as rural in the 2010 Census.			
Location(s): Bristol, TN, Bristol, VA (2 groups)			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	7	5
	Some college	5	2
	College graduate or postgraduate degree	2	1
Gender	Female	7	4
	Male	7	4
Race	White, not Hispanic (NH)	14	8
	Other race groups	0	0
Age	18-24	3	2
	24-34	3	2
	35-54	4	2
	55 or older	4	2
Maximum number of recruits per group 14			

Audience #4 (4 groups): Black/African American

Focus groups will be conducted with self-identified African Americans, the second largest racial minority in the United States. African Americans with lower levels of educational attainment and lower levels of income represent the largest hard-to-count group within this audience. For these focus groups, we will screen for lower income African Americans from households making less than \$30,000. Additionally, we will recruit lower education individuals (high school or less). This combination of screening criteria is aimed at including the perspective of lower-income African Americans—a group that has been found to be particularly vulnerable to an undercount.

Definition: Identifies as Black/African American; has either a high school or less education, or a household income under \$30,000/year		QRACE=C3 AND Q4=C1-C3 OR Q11=C1-C2	
Location(s): Montgomery, AL (2 groups), Detroit, MI (2 groups)			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	8	6
	Some college	4	2

	College graduate or postgraduate degree	0	0
Gender	Female	6	4
	Male	6	4
Race	White, not Hispanic (NH)	0	0
	Black or African American	12	8
Age	18-24	3	2
	24-34	3	2
	35-54	3	2
	55 or older	3	2
Maximum number of recruits per group 12			

Audience #5 (6 groups): American Indian and Alaska Native (AIAN)

The communications campaign will need to connect with people who have different cultural, tribal, and sociodemographic characteristics. To maximize the resources available, each focus group will address a different AIAN audience. For the recommended locations, it is appropriate to separate by age and gender for the 2020 CBAMS Focus Groups. In some parts of the country, women will let men take the lead and vice versa, and having elders and younger people in the same group would tip the scale towards respect for the elders.

Definition: AIAN; speaks English at home, identifies as AIAN, and meets specific focus group requirements in table below.				QRace=C5 AND QLanguage=C2			
Location(s): Albuquerque, NM (2 groups – one 18-34 male group and one 35-54 female group), Anchorage, AK (2 groups – one 45+ male group and one 45+ female group), Rapid City, SD (2 groups – one 35-54 male group and one 18-34 female group)							
AIAN		Number recruited per focus group					
Characteristics	Subcategories	Location = Albuquerque, NM		Location = Anchorage, AK		Location = Rapid City, SD	
		Group 1= Fem.	Group 2 = Male	Group 1= Fem.	Group 2 = Male	Group 1= Fem.	Group 2 = Male
Educational attainment	High school or less	5	5	5	5	5	5
	Some college	4	4	4	4	4	4
	College graduate or postgraduate degree	3	3	3	3	3	3
Gender	Female	12	0	12	0	12	0
	Male	0	12	0	12	0	12
Race	White, not Hispanic (NH)	0	0	0	0	0	0
	AIAN	12	12	12	12	12	12
Age	18-24	6	0	0	0	6	0
	24-34	6	6	0	0	6	0

	35-54	0	6	6	6	0	6
	55 or older	0	0	6	6	0	6
Maximum number of recruits per group 12							
AIAN		Minimum number seated per focus group					
Characteristics	Subcategories	Location = Albuquerque, NM		Location = Anchorage, AK		Location = Rapid City, SD	
		Group 1= Fem.	Group 2 = Male	Group 1= Fem.	Group 2 = Male	Group 1= Fem.	Group 2 = Male
Educational attainment	High school or less	4	4	4	4	4	4
	Some college	3	3	3	3	3	3
	College graduate or postgraduate degree	1	1	1	1	1	1
Gender	Female	8	0	8	0	8	0
	Male	0	8	0	8	0	8
Race	White, not Hispanic (NH)	0	0	0	0	0	0
	AIAN	8	8	8	8	8	8
Age	18-24	4	0	0	0	4	0
	24-34	4	4	0	0	4	0
	35-54	0	4	4	4	0	4
	55 or older	0	0	4	4	0	4

Audience #6 (4 groups): Native Hawaiian and Pacific Islander (NHPI)

Research among NHPI will include participants who are Native Hawaiians, from Micronesian islands (e.g., Guam, Palau, Yap, Saipan, Chuuk, Pohnpei, Majuro, or Kwajalein), and Polynesian or Melanesian islands (e.g., Samoa, Tonga, Tahiti, Fiji, or New Zealand). The focus groups will happen in the two largest population centers for NHPI: Honolulu, HI and Los Angeles, CA.

Definition: Identifies as NHPI, speaks English at home		QRace=C7 AND QLanguage=C2	
Locations: Honolulu, HI (2 groups), Los Angeles, CA (2 groups)			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	6	4
	Some college	3	2
	College graduate or postgraduate degree	3	2
Gender	Female	6	4
	Male	6	4
Race	Native Hawaiian	4	2
	Micronesian islands	4	2
	Polynesian/Melanesian islands	4	2

Age	18-24	2	1
	24-34	2	1
	35-54	4	3
	55 or older	4	3
Maximum number of recruits per group 12			

Audience #7 (4 groups): Middle Eastern or North African (MENA)

A MENA race/ethnicity option was included in the 2017 Census Test and includes diverse ancestries that includes respondents of Iranian, Egyptian, Syrian, Moroccan, Israeli descent to name a few. The communications campaign will need to understand unique barriers or motivators for this audience. The focus group locations are in the two largest counties for Arab ancestry according to the 2016 ACS and offer different ancestries for recruiting participants. Within each location, the focus groups have identified an appropriate mix of place of birth to ensure participation from numerous groups within the MENA community.

Definition: Identifies as MENA, speaks English at home	QRace=C6 AND QLanguage=C2				
Locations: Detroit, MI (2 groups – 1 male group and 1 female group), Los Angeles, CA (2 groups – 1 male group and 1 female group)					
		Number recruited per focus group			
Characteristics	Subcategories	Location=Detroit, MI		Location = Los Angeles, CA	
		Group 1= Female	Group 2 = Male	Group 1= Female	Group 2 = Male
Educational attainment	High school or less	6	6	6	6
	Some college	5	5	5	5
	College graduate or postgraduate degree	3	3	3	3
Gender	Female	14	0	14	0
	Male	0	14	0	14
Race	White, not Hispanic (NH)	0	0	0	0
	Middle Eastern or North African	14	14	14	14
Age	18-24	2	2	2	2
	24-34	2	2	2	2
	35-54	6	6	6	6
	55 or older	4	4	4	4
Place of Birth	Lebanon	4	4	2	2
	Iraq or Yemen	6	6	2	2
	Egypt	2	2	4	4
	Iran	2	2	6	6
Maximum number of recruits per group 14					

		Minimum number seated per focus group			
Characteristics	Subcategories	Location=Detroit, MI		Location = Los Angeles, CA	
		Group 1= Female	Group 2 = Male	Group 1= Female	Group 2 = Male
Educational attainment	High school or less	4	4	4	4
	Some college	3	3	3	3
	College graduate or postgraduate degree	1	1	1	1
Gender	Female	8	0	8	0
	Male	0	8	0	8
Race	White, not Hispanic (NH)	0	0	0	0
	Middle Eastern or North African	8	8	8	8
Age	18-24	1	1	1	1
	24-34	1	1	1	1
	35-54	4	4	4	4
	55 or older	2	2	2	2
Place of Birth	Lebanon	2	2	2	2
	Iraq or Yemen	4	4	2	2
	Egypt	1	1	1	1
	Iran	1	1	3	3

Audience #8 (4 groups): Spanish, U.S. mainland

At 57 million, the Hispanic population is the largest other race group population in the country. The focus groups will be conducted in Spanish to reach the hard-to-count portion of that population. Focus groups in Houston, New York, and Los Angeles will allow good coverage for this critical audience. Within each location, the focus groups have identified an appropriate mix of ancestries to ensure participation from numerous groups within the Spanish-speaking community.

Definition: Speaks Spanish at home, resident of mainland U.S.		QLanguage=Spanish		
Location(s): Houston (2 groups), New York, NY (1 group), Los Angeles (1 group)				
Spanish speakers (mainland)		Number recruited per focus group		
Characteristics	Subcategories	Location = Los Angeles, CA	Location= New York, NY	Location = Houston, TX
Educational attainment	High school or less	7	7	7
	Some college	5	5	5
	College graduate or postgraduate degree	2	2	2
Gender	Female	7	7	7
	Male	7	7	7
Race	White, not Hispanic (NH)	0	0	0
	Hispanic, Latino, or Spanish	14	14	14

Age	18-24	2	2	2
	24-34	2	2	2
	35-54	6	6	6
	55 or older	4	4	4
Ancestry	Mexican	6	0	4
	Central American	4	0	7
	Puerto Rican (living in New York)	0	4	0
	Dominican	1	4	0
	Cuban	1	3	1
	South American	2	3	2
Nativity	1st generation	6	6	6
	1.5 generation	6	6	6
	other generations	2	2	2
Maximum number of recruits per group 14				
		Minimum number seated per focus group		
Characteristics	Subcategories	Location = Los Angeles, CA	Location= New York, NY	Location = Houston, TX
Educational attainment	High school or less	5	5	5
	Some college	2	2	2
	College graduate or postgraduate degree	1	1	1
Gender	Female	4	4	4
	Male	4	4	4
Race	White, not Hispanic (NH)	0	0	0
	Hispanic, Latino, or Spanish	8	8	8
Age	18-24	1	1	1
	24-34	1	1	1
	35-54	4	4	4
	55 or older	2	2	2
Ancestry	Mexican	4	0	2
	Central American	2	0	4
	Puerto Rican (living in New York)	0	2	0
	Dominican	1	2	0
	Cuban	1	2	1
	South American	1	2	1
Nativity	1st generation	4	4	4
	1.5 generation	3	3	3
	other generations	1	1	1

Audience #9 (4 groups): Spanish, Puerto Rico

The Census Bureau intends to have a separate enumeration for Puerto Rico, which is home to 3.4 million people. Focus groups in Puerto Rico will be conducted in Spanish and focus on understanding the island’s unique situation that the communications campaign will need to address. Puerto Rico Census operations are based on our ability to deliver questionnaires to respondents’ homes, we are uncertain how long recovery will take in the aftermath of hurricane Maria and the impact that this unprecedented natural disaster will have in our ability to deliver mail materials. Therefore, we seek to understand how people living in Puerto Rico, under these particular circumstances, can be reached, how we can reduce barriers, and increase participation.

Definition: Resident of Puerto Rico; speaks Spanish at home		QLanguage=Spanish	
Location(s): San Juan, Puerto Rico (2 groups) and Cayey, Puerto Rico (2 groups). [If necessary, due to Hurricane Maria, these focus groups can be delayed to the summer of 2018 without impact to the other audience schedules.]			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	6	4
	Some college	4	2
	College graduate or postgraduate degree	4	2
Gender	Female	7	4
	Male	7	4
Race	White, not Hispanic (NH)	0	0
	Hispanic, Latino, or Spanish	14	8
Age	18-24	2	1
	24-34	2	1
	35-54	6	4
	55 or older	4	2
Maximum number of recruits per group 14			

Audience #10 (4 groups): Chinese: Mandarin and Cantonese

Chinese is the second-most spoken language among people who do not speak English “very well.” New York and Los Angeles are two of the three media markets with more than 250,000 Chinese speakers who do not speak English (Los Angeles is the third). In each location, the researchers will conduct one group in Mandarin and one group in Cantonese to get broad exposure from the populations.

Definition: Speaks Chinese at home		QLanguage=Chinese	
Location(s): New York, NY (one group in Mandarin, one group in Cantonese), Los Angeles, CA (one group in Mandarin, one group in Cantonese)			
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	6	5
	Some college	3	2

	College graduate or postgraduate degree	2	1
Gender	Female	6	4
	Male	5	4
Race	White, not Hispanic (NH)	0	0
	Asian	11	8
Age	18-24	2	1
	24-34	3	2
	35-54	3	2
	55 or older	3	2
Nativity	1st generation	4	3
	1.5 generation	4	3
	other generations	3	2
Maximum number of recruits per group 11			

Audience #11 (4 groups): Vietnamese

Vietnamese is the third-most spoken language among people who do not speak English “very well.” Focus groups in New York and Houston will reach the largest and third-largest Vietnamese-speaking media markets.

Definition: Speaks Vietnamese at home			QLanguage=Vietnamese
Characteristics	Subcategories	Number recruited per focus group	Minimum number seated per focus group
Educational attainment	High school or less	6	5
	Some college	3	2
	College graduate or postgraduate degree	2	1
Gender	Female	6	4
	Male	5	4
Race	White, not Hispanic (NH)	0	0
	Asian	11	8
Age	18-24	2	1
	24-34	3	2
	35-54	3	2
	55 or older	3	2
Nativity	1st generation	4	3
	1.5 generation	4	3
	other generations	3	2
Maximum number of recruits per group 11			

B. Focus Group Recruitment Screening Questionnaire

Participants will be recruited by telephone for the focus groups, per the criteria in Appendix B. The contractor will screen potential participants to meet the desired audience composition for each focus group.

INTRODUCTION

/* DISPLAY */ Hello, my name is _____ and I'm calling from XXXXX, a focus group facility working on behalf of the U.S. Census Bureau to help improve communications to communities across the country. We are conducting focus groups in XXXX, and you have previously indicated a desire to participate in focus groups.

The focus group will take about 90 minutes, and you will receive \$75 for your time. If you are still interested in participating and if you are available the evening of XX/XX/XX, I will ask you a few questions to see if you qualify. The questions I will ask on this call will take about five to 10 minutes.

May we proceed? **/*If yes, proceed*/** If no, thank and end call**/***

1. If you are eligible, are you available on [DATE] [TIME] to participate in a focus group? The focus group will be held in [PLACE].
- 1) Yes
 - 2) No (if unable to make any of the times, explain that they do not qualify for the focus group, and they can pass the information along if they know someone else who might qualify)
- /* TERMINATE */**

Before we start, I want to tell you a few things about the focus group and the questions I will be asking you now. Your participation is voluntary, but your responses are important. You can choose not to answer any or all questions. The questions I am about to ask you and the focus group itself have been authorized for collection by U.S. Office of Management and Budget, approval number XXX, expiring on XXX.

Are you willing to participate? [If yes] Great, I have a few questions to see if you qualify for this study.

SCREENING QUESTIONS

Background

1b. When, if ever, was the last time you participated in a marketing research study, such as a consumer interview or a group discussion? DO NOT READ LIST

- 1) Within the past three months [] > **INELIGIBLE**
- 2) Over three months ago [] > CONTINUE
- 3) Never [] > CONTINUE

1c. Do you or an immediate family member work in any of the following fields? READ LIST IN RANDOM ORDER AND RECORD BELOW

- 1) Advertising or public relations? [] **INELIGIBLE**

- 2) Marketing or market research? [] **INELIGIBLE**
- 3) Federal government? [] **INELIGIBLE**
- 4) Journalism? [] **INELIGIBLE**
- 5) Education? [] Continue
- 6) Medicine? [] Continue
- 7) Engineering? [] Continue

2. How old are you? (**DO NOT READ ANSWER CHOICES**)

- 1) 17 or younger **## ASK FOR ANOTHER PERSON, THEN END CALL ##**
- 2) 18-24
- 3) 25-34
- 4) 35-54
- 5) 55+

*/*QAGE_CODE*/ CODE AGE*

- 1) **##If Q2=C2 ## 18-24**
- 2) **##If Q2=C2-C3 ## 18-34**
- 3) **##If Q2=C4 ## 35-54**
- 4) **##If Q2=C5## 55+**

3. Are you...

- 1) Male
- 2) Female
- 3) Prefer to self-describe **/* SPECIFY */**

/* QRace */ What is your race or ethnicity? You may provide more than one group. **/* MULTIPLE RESPONSES PERMITTED */**

- White
- Hispanic, Latino, or Spanish
- Black or African American
- Asian
- American Indian or Alaska Native
- Middle Eastern or North African
- Native Hawaiian or Pacific Islander
- Some other race or ethnicity **/* SPECIFY */**

[[Thank you. Next, we will collect details for each group reported.]]

/* QRace_White */## IF QRACE = C1 ## Earlier, you reported you were WHITE. What are your detailed WHITE ethnicities? For example, German, Irish, English, Italian, Polish, French, etc.? **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|------------|-------------------------------|
| 1) German | 5) Polish |
| 2) Irish | 6) French |
| 3) English | 7) Other /* SPECIFY */ |
| 4) Italian | |

/* QRace_Hispanic */ ## IF QRACE = C2 ## Earlier, you reported you were HISPANIC OR LATINO. What are your detailed HISPANIC OR LATINO ethnicities? For example, Mexican or Mexican American, Puerto Rican, Cuban, Salvadoran, Dominican, Colombian, etc.? **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|--------------------------------|------------------------|
| 1) Mexican or Mexican American | 5) Dominican |
| 2) Puerto Rican | 6) Colombian |
| 3) Cuban | 7) Other /* SPECIFY */ |
| 4) Salvadoran | |

/* QRace_Black */ ## IF QRACE = C3 Earlier, you reported you were BLACK OR AFRICAN AMERICAN. What are your detailed BLACK ethnicities? For example, African American, Jamaican, Haitian, Nigerian, Ethiopian, Somali, etc. **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|---------------------|------------------------|
| 1) African American | 5) Ethiopian |
| 2) Jamaican | 6) Somali |
| 3) Haitian | 7) Other /* SPECIFY */ |
| 4) Nigerian | |

/* QRace_Asian */ ## IF QRACE = C4 Earlier, you reported you were ASIAN. What are your detailed ASIAN ethnicities? For example, Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese, etc. **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|-----------------|------------------------|
| 1) Chinese | 5) Korean |
| 2) Filipino | 6) Japanese |
| 3) Asian Indian | 7) Other /* SPECIFY */ |
| 4) Vietnamese | |

/* QRace_AIAN */ ## IF QRACE = C5 Earlier, you reported you were AMERICAN INDIAN OR ALASKA NATIVE. What are your American Indian or Alaska Native ethnicities? For example, Navajo Nation, Blackfeet Tribe, Mayan, Aztec, Native Village of Barrow Inupiat Traditional Government, Tlingit, etc. **/* RECORD RESPONSE*/**

/* QRace_MENA */ ## IF QRACE = C6 Earlier, you reported you were MIDDLE EASTERN OR NORTH AFRICAN. What are your detailed MIDDLE EASTERN OR NORTH AFRICAN ethnicities? For example, Lebanese, Iranian, Egyptian, Syrian, Moroccan, Israeli, etc. **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|-------------|------------------------|
| 1) Lebanese | 5) Moroccan |
| 2) Iranian | 6) Israeli |
| 3) Egyptian | 7) Other /* SPECIFY */ |
| 4) Syrian | |

/* QRace_NHPI */ ## IF QRACE = C7 Earlier, you reported you were NATIVE HAWAIIAN OR PACIFIC ISLANDER. What are your detailed PACIFIC ISLANDER ethnicities? For example, Native Hawaiian, Samoan, Chamorro, Tongan, Fijian, Marshallese, etc. **/* MULTIPLE RESPONSES PERMITTED */**

- | | |
|--------------------|------------------------|
| 1) Native Hawaiian | 5) Fijian |
| 2) Samoan | 6) Marshallese |
| 3) Chamorro | 7) Other /* SPECIFY */ |
| 4) Tongan | |

QRace_OTHER */ ## IF QRACE = C8 Earlier, you reported you were some other race or ethnicity. Can you provide me with more details?/* RECORD RESPONSE*/

/* QNativity*/ In what country or territory were you born? [DON'T READ CHOICES, CIRCLE RESPONSE.]

- 1) In the United States
- 2) Other **/* SPECIFY */**

/* QAge_At_Immigration */ ## IF QNATIVITY=C2 ## How old were you when you first came to the United States? (IF ASKED, THIS INFORMATION IS BEING ASKED TO ENSURE A BROAD RANGE OF EXPERIENCES ARE REPRESENTED IN THE DISCUSSION. ANSWERS WILL NOT BE SHARED FOR MARKETING OR ANY OTHER PURPOSE.)

- 1) 17 or older **## 1st Generation ##**
- 2) 16 or younger **## 1.5 Generation, meaning more acculturation ##**

/* QLanguage*/ What is your native language or languages?

- 1) [target language]
- 2) English
- 3) Other **/* SPECIFY */**

/* QLanguage_Followup*/ ## IF TARGET LANGUAGE = NOT ENGLISH ## How well do you speak [target language]?

- 1) Very well
- 2) Well
- 3) Not well
- 4) Not at all

/* QRead*/ ## IF TARGET LANGUAGE = NOT ENGLISH ## How well do you read [target language]?

- 1) Very well
- 2) Well
- 3) Not well
- 4) Not at all

/* QSpeakEnglish*/ ## IF TARGET LANGUAGE = NOT ENGLISH ## How well do you speak English?

- 1) Very well
- 2) Well
- 3) Not well
- 4) Not at all

/* QLanguage_Preference*/ ## IF TARGET LANGUAGE = NOT ENGLISH ## When both are available, do you prefer to complete forms in English or [target language]? (EXAMPLES IF CONFUSED: GOVERNMENT FORMS, QUESTIONNAIRES, SCHOOL FORMS, MEDICAL FORMS)

- 1) [Target language]
- 2) English
- 3) Either way

/*QEDU */ 4. What is the highest grade or year of schooling you have completed?

- 1) High school or Less
- 2) Some college
- 3) College graduate or postgraduate degree

Low Self-Response Characteristics

5. What is your marital status?

- 1) Married
- 2) Widowed
- 3) Divorced
- 4) Separated
- 5) Never married

6. Besides yourself, how many adults live in your home?

- 1) None, just myself
- 2) One other person
- 3) Two other people
- 4) Three other people
- 5) Four or more other people

6a. For “Young and Mobile” Groups ONLY: ## IF Q2 == 2 [18-24] AND AT LEAST ONE OTHER ADULT IN Q6 ## Do your parents or grandparents live in your home?

- 1) Yes [INELIGIBLE]
- 2) No

7. How many children, including babies, live in your home?

- 1) None [Skip Q8]
- 2) All other, record and proceed

8. ## IF HAS CHILDREN ## What is the age of the youngest child in your home?

- 1) Less than 6 years old
- 2) 6–9 years old
- 3) 10–17 years old

/*QCHILDREN*/ Code household with children

- 1) ## IF Q7=C1## HH with no children
- 2) ## IF Q8=C1## HH with small children
- 3) ## IF Q8=C2 OR C3## HH with older children

/* QCELL */ Do you own a cell phone?

- 1) Yes
- 2) No

/* QCELL_A */ ## IF QCell = C1 ## Is your cell phone a smartphone, such as an iPhone or Android, or are you not sure?

- 1) Yes
- 2) No
- 3) Not sure /* DO NOT read this answer choice select if respondent says they aren't sure */

9. Do you own a tablet computer such as an iPad, Samsung Galaxy Tab, Google Nexus, or Kindle Fire?
- 1) Yes
 - 2) No
 - 3) Not sure

/ QINTERNET */* Do you have at least one year of internet experience?

- 1) Yes
- 2) No

/ QINTERNET_A */ ## IF QINTERNET = C1 ##* How often do you use the internet, either on a computer or on a mobile device like a smartphone or tablet? (DO NOT READ ANSWER CHOICES)

- 1) Several times a day
- 2) About once a day
- 3) A few times a week
- 4) A few times a month
- 5) A few times a year
- 6) Not at all

*/*QINTERNET_PROFICIENCY*/* Code Internet proficiency

- 1) *##IF QINTERNET=C2 OR INTERNET_A=C3-C5 ##* Low Internet proficiency
- 2) *##IF QINTERNET=C1 AND INTERNET_A=C1-C2 ##* Moderate to High Internet proficiency

10. Do you rent or own your own house or apartment?

- 1) Rent
- 2) Own
- 3) Other */*SPECIFY*/*

11. What is your total annual household income?

- 1) Less than \$14,999
- 2) \$15,000 to \$29,999
- 3) \$30,000 to \$34,999
- 4) \$35,000 to \$74,999
- 5) \$75,000 to \$149,999
- 6) More than \$150,000

*/*QINCOME_Code*/* Code Income

- 1) *## If QINCOME=C1-C2 ##* Income less than \$30,000
- 2) *## If QINCOME=C3-C4 ##* Income between \$30,000 and \$74,999
- 3) *## If QINCOME = C5 ##* Income between \$75,000 and \$149,000
- 4) *## If QINCOME = C6 ##* Income more than \$150,000

12. What is your ZIP code? *[RECORD RESPONSE]*

13. When did you move into your current house, apartment, or mobile home? *[RECORD RESPONSE as 2 digit month and 4 digit year]*

*/*Q13_Code*/* Code Q13

- 1) *##If Response is more recent than Month: 01 and Year: 2014##* Moved in last 4 years
- 2) *## If Response is Month: 01 and Year: 2014 and older ##* Moved more than 4 years ago

/* **QPOINT** */ Assign points to Hard-To-Count traits

- 1) **##IF Q10=C1##** Renters: 2 points
- 2) **##IF QCHILDREN=C2##** HH with children five or younger: 1 point
- 3) **##IF QINCOME CODE = C1##** Less than \$35,000 income: 1 point
- 4) **##IF Q6=C5##** HH with more than 4 people: 1 point
- 5) **##IF Q3=2, Q5 does not equal 1, and Q6 does not equal 1##** Female head of house, no husband: 1 point
- 6) **## IF Q13_Code=1##** Moved in last 4 years: 1 point

/* **QPOINT** */ Assign points to inclusivity traits

- 7) **##IF QRACE !=C1##** Hispanic, Black, Asian, AIAN, MENA, NHPI: 1 point
- 8) **##IF QEdu_Code=C1##** High School or less: 1 point

TOTAL POINTS: _____

/* **QHTC** */ Code Priority population

- 1) **##IF QPOINT >=3 ##** Priority [**QUALIFIES**]
- 2) **##IF QPOINT <3 ##** Non-priority [**DOES NOT QUALIFY**]

/* **DISPLAY** */ **## IF QUALIFIES ##** Thank you. You are eligible to participate in the focus group on XX/XX. If you have any questions or comments about this study, you may send them to james.poumade@yr.com. May we schedule you to participate?

[Coordinate scheduling details.]

/* **DISPLAY** */ **## IF DOES NOT QUALIFY ##** Thank you. It's important we include a variety of backgrounds in our discussions, at this time we have reached our quota for individuals that match your characteristics so you are not eligible to participate in this study. If you have any questions or comments about this study, you may send them to james.poumade@yr.com.

Appendix B: Discussion Guide and Activities

A. English Language Focus Group Discussion Guide

The following guide outlines a general flow of facilitated conversation during a focus group session. This guide will be used as a tool for the moderator to ensure that key research objectives are met and an adequate level of consistency across groups is achieved to draw reliable conclusions.

NOTES TO REVIEWER:
The moderator will use the framework outlined as a guide, rather than a formal script. Questions will not be read verbatim.
The moderator will use his/her judgment to determine whether to switch to other sections of the guide as discussion flows, based on the research objectives and to maintain a natural flow of conversation. The discussion guide may contain more content than can be covered in 90 minutes; optional question probes have been <i>italicized</i> to facilitate consistent prioritization of conversation topics across groups.

Bolded text indicates instructions for the moderator and will not be read aloud to participants. Instructions are also highlighted in green. Materials are highlighted in yellow.

Room Setup: Conversation cards (Appendix A.2), “Reasons” activity (Appendix A.4), and a pen to be placed face down in front of each seat until the moderator instructs participants on when and how to use them.

Session Overview: Total time – 90 minutes

SECTION A: Introduction and Icebreaker (10 minutes)

Moderator will explain the purpose of the focus group and allow participants to ask any questions.

SECTION B: Community Definitions (15 minutes)

The purpose of this section is to warm up conversation, hear in participants’ own words how they think about “community,” and begin a conversation about what is important to their community.

SECTION C: Familiarity and Experience with the Census (15 minutes)

The purpose of this section is to learn about current associations with the decennial census and U.S. Census Bureau, to explore any experiences with the census, and to hear from participants how they think about the people who live and stay at their address.

SECTION D: Motivators and Barriers (30 minutes)

The purpose of this section is to ask participants to share reasons why they might or might not self-respond to the 2020 Census and to understand what motivators might be leveraged and barriers might be addressed. Discussion will be open, but the moderator will ensure that the conversation covers attitudinal and emotional drivers in this section.

SECTION E: 2020 Census Process (15 minutes)

The purpose of this section is to explore the potential logistical or physical barriers and facilitators to self-response that (1) may be new to the 2020 Census and (2) could potentially be addressed by an awareness campaign.

SECTION F: Conclusion (5 minutes)

Moderator will thank participants and ensure all questions have been answered.

A. Introduction (10 min.)

SECTION A: Introduction and Icebreaker (10 minutes)
Moderator will explain the purpose of the focus group and allow participants to ask any questions.

NOTE TO REVIEWER: Participants will receive a copy of the consent form in the waiting area when they check in that provides the OMB approval number and contact information for the study (Appendix D).

Before the start of each session, the moderator will brief participants on the structure and the objectives of the focus group. Participants will be briefed as follows:

- Good evening, and thank you all for taking the time to be with us today to share your thoughts and opinions. Before we get started, I want to first mention a few things about our discussion.
- I am an independent market researcher for a firm that conducts hundreds of groups like this each year. That means my job is to listen to you and encourage conversation, and I have no stake in the opinions you share. Love or hate something we talk about, it’s all the same to me.
- Your thoughts and opinions are very important to us, there are no right or wrong answers, and your individual responses won’t be shared outside of the research team.
- We have 90 minutes together today. Before we jump in, let’s go over some important things.
- Your participation is voluntary, and you don’t have to answer every question.
- That said, you are here because your opinions are very important, and I do hope to hear from everyone at some point this evening. Please know that anything you share will be kept among the research team, and you will not be personally identified in any reports we prepare based on our conversation. We also ask that we all respect the privacy of everyone in the room, and that you don’t share what is discussed with others.
- We are hosting groups like this across the country over many weeks, and there is no way I could remember everything we discuss. To help me and my team write a report, we will be audio and video recording this session. The audio files will be transcribed, but any information that could identify you will be removed from the transcripts, and the audio and video files will be destroyed when the report is complete. These transcripts and recordings will be a reference for me and my team as we write our report and will allow me to focus on our conversation rather than taking notes.
- **As applicable depending on the facility, explain that there are observers behind the glass and via livestreaming.** You may have noticed the glass behind me. I have some team members who are here helping me today who are observing and taking notes. We also have some team members who could not travel to be with us today and are observing remotely. We all want to learn from you, so it is important that you share your honest opinions.
- On the note about your opinions, I want to be sure you all know that the goal of our conversation is not to agree with one another. If you disagree with something that is shared, it’s important for us to hear your perspective, because you may represent a lot of people. Similarly, if you agree with something that is said, I’d like to hear that too.
- I think that’s just about everything in terms of an introduction. If you need to use the restroom during our session, please feel free to do so.
- Before we get started, please turn off your cell phone or switch it to silent mode.
- Any questions?

Okay, let's get started by introducing ourselves to each other. Please tell us: (1) your first name, (2) how long you have lived in (name the city or town), and (3) a couple of your favorite TV shows.

I'll go first. **Moderator will introduce self and then facilitate introductions of others.**

Great, very glad to meet all of you. Let's start our discussion.

B. Community (15 minutes)

SECTION B: Community Definitions (15 minutes)

The purpose of this section is to warm up conversation, hear in participants' own words how they think about "community," and begin a conversation about what is important to their community.

I'd like to start by talking a bit about community. There are a lot of different things we may mean when we say "community," and I'd like to explore that with you.

- Who do you think of as your community?
 - *Is it a mix of family and friends?*
 - *Is it location-specific, more based on who lives near you?*
 - *Does race, ethnicity, national origin, or language play a role in how you define community?*
 - *What term(s) do you use to describe your race, ethnicity, national origin, or language?*
- What's special about your community? What do you value most about it?
- How has your community changed in the past 10 years?

Great. Thank you. That was really helpful. Throughout our conversation, I may ask you to specify who you're thinking of when you talk about your community to be sure I understand. I may also ask you to think about community in a specific way for some questions. But we'll get to that!

C. Familiarity and Experiences (15 minutes)

SECTION C: Familiarity and Past Experience with the Census (15 minutes)

The purpose of this section is to learn about current associations with the decennial census and U.S. Census Bureau, to explore any experiences with the census, and to hear from participants how they think about the people who live and stay at their address.

Now, I'd like to switch topics and learn a little from you about the U.S. census that happens every ten years. Remember, you're the experts here tonight, and I'm not looking for any particular answers to my questions. And, if you don't think you know much about the U.S. census, don't worry, that will help us a lot too.

First, let's brainstorm together. **Moderator uses flip pad (Appendix A.1) to facilitate brainstorming.**

- What are some words or feelings that come to mind when I say "the census?" Just call them out.
 - Would you say most of these words are good, bad, or neither?
 - What about the U.S. Census Bureau? What, if anything, is different about what comes to mind?

To be sure we're all thinking about the same thing for the rest of our conversation, I'd like to share some information about what the U.S. decennial census is. The U.S. census is the count of all the people who live in the United States. It happens every 10 years – which is why it is called the decennial census. The

Census plans to ask questions such as how many people live at your address and their age, gender, race, ethnicity, relationships, and citizenship. The next census is in 2020. For the rest of our conversation, please think about this when we say “the census.”

Now, you have some **cards (Appendix A.2)** in front of you. After I ask my next question, please hold up the thumbs up for yes, the thumbs down for no, and the person shrugging for unsure. **Moderator will show example cards.**

- Have you ever filled out a U.S. census form? **READ COUNT OUT LOUD to be captured by the audio recording (e.g., 2 yes, 3 no, and 3 unsure).**

Okay, this is a helpful starting point. Let’s talk a little more about personal experience. I’m interested in hearing about all kinds of experiences and will be asking questions for those who have filled out a census form before as well as for those who haven’t.

- For those who have filled out the census before, please tell me about that experience. What do you remember about filling out the form?
 - **Probe extensively on experience, building on participant’s narration:**
 - *When was that?*
 - *How did you hear about the census? (ads, letters, someone showed up at door)*
 - *Do you remember why you took the time to fill out the form? What motivated you?*
 - *How long did it take you?*
 - *Do you recall any questions that you thought were difficult or intrusive to answer?*
 - *Did anyone help you fill it out?*
 - **If non-English:**
 - Does anyone speak a language other than [LANGUAGE OF GROUP DISCUSSION]?
 - What language did you fill out the census form in? Was that your preferred language?
 - What reasons did you have for choosing to complete the form in the language you used?
 - How did that affect your experience?
 - *Would you describe the experience as positive or negative? Neither? What makes you say that?*
- For those who have not filled out a U.S. census form, please tell me a little more about that. Have you had the opportunity but chose not to complete it? Did someone else in at your address fill out the census?
- When you complete the form, you provide some information about yourself and people who live in your house, apartment, or mobile home. What type of questions do you think it asks? What do you think about providing information about yourself and others that live at your address?
- We’ve been talking about people who live in your household. What does that mean to you? Who comes to mind when you think about people who live in your household?
- What about extended family who live with you?
- Would you think to include young children and babies who live and stay with you at your address?
- What about other people who might live with you who aren’t related to you, like roommates, housemates, or renters? Do you think of them when you hear the word household?

- What about filling out the census form, specifically? Who would you include when asked about people who “live and stay” at your address?”
 - What are some examples of people you think shouldn’t be included when filling out the census?
 - Is there anything about your living situation that would make it easier or harder to complete the census form? **DISCUSS LIVING SITUATION.**
 - If not specifically, stated: *can you describe the living situation that would affect your ability to complete the census form?*
 - *How will this living situation affect the ability to complete census form?*
- We’ve talked a bit about what the census is. What do you think the census is used for?

D. Motivators and Barriers (30 minutes)

SECTION D: Motivators and Barriers (30 minutes)

The purpose of this section is to ask participants to share reasons why they might or might not self-respond to the 2020 Census and to understand what motivators might be leveraged and barriers might be addressed. Discussion will be open, but the moderator will ensure that the conversation covers attitudinal and emotional drivers in this section.

Thank you for sharing your experiences. I’ve already learned a lot from you. Next, I’d like to try to understand a little more about how people decide whether or not they’ll fill out the census form.

First, please grab your **cards (Appendix A.2)** again. Hold up the thumbs up for yes, the thumbs down for no, and the person shrugging for unsure. **Moderator will show example cards.**

- If the census were held today, do you think you would fill out the census form? **READ COUNT OUT LOUD to be captured by the audio recording (e.g., 2 yes, 3 no, and 3 unsure).**

Thank you. Let’s talk a little bit more about why you might or might not fill out the form. **Moderator will use the flip pad (Appendix A.3) to facilitate discussion and create a list of reasons why and reasons why not.**

- What reasons can you think of that you might fill out the form?
- **Probe extensively on what makes something a reason to fill out the form.**
- **If the following ideas haven’t come up organically, probe on:**
 - *Helps determine funding for community needs (e.g., schools and fire departments).*
 - **Probe on how they are thinking about “community” here.**
 - *Determines the number of elected officials that each state has in Congress (House of Representatives).*
 - *Is used to enforce civil rights laws.*
 - *Provides information for local governments to plan for changes in the community.*
 - **Probe on how they are thinking about “community” here.**
 - *Shows pride in ethnic heritage.*
 - *It’s a civic responsibility.*
 - *Makes our voices heard.*

- *Contributes to a better future for the community.*
 - *Do you think filling out the census form affects you, your family, and your community? If yes, how so? If no, why not?*
 - **Probe on what kind of community is affected. Is this different for different types of communities (e.g., location vs. racial-ethnic-based)?**
 - *How does it affect your community positively or negatively?*
 - *How does it affect people who live in your home positively or negatively?*
 - *How does it affect your extended family positively or negatively?*
 - *How does it affect you personally positively or negatively?*
- What reasons can you think of that might make you decide NOT to fill out the form?
- **Probe extensively on what makes something a reason not to fill out the form [physical as well as attitudinal barriers].**
- **If the following potential barriers don't come up organically, probe on:**
 - Privacy
 - *Do you trust that your information will be safe and protected?*
 - *What does that mean to you, when I say, "information is safe and protected?"*
 - *How is it safe? Protected from what?*
 - *Census Bureau employees are required by law to keep information confidential.*
 - *What does this mean to you?*
 - *Does knowing this make you more likely to take the census?*
 - *Were you aware of this before today?*
 - *How does this requirement make you feel about filling out the census form?*
 - *It might single out certain racial or ethnic groups.*
 - *It might be used to find people who have not paid their taxes.*
 - *It might be used to find undocumented immigrants.*
 - *It might help the police and FBI keep track of people who break the law.*
 - *Answers may be shared with other federal agencies like the IRS, ICE, or the Department of Homeland Security.*
 - Natural disasters
 - *Are there unexpected things such as natural disasters that may make it harder to fill out the census form? Can you tell me more about this situation?*
 - *If you have experienced a natural disaster, were you displaced? Where did you go? [If needed] please tell me more.*
 - *If you were displaced, where do you think you should be counted? Please tell me more about [where you were displaced/where you should be counted]?*

-
- Tell me more about what or who could reduce any concerns you have with completing the census? How would these reduce your concerns? **LISTEN FOR/PROBE on trusted voices in the community and how they could reduce concerns.**
- What do you think would happen if you did NOT fill out the census form? **LISTEN FOR/PROBE on getting in trouble.**
- Let's talk about a specific scenario. If you don't fill out the census form, a census worker will come to your door to ask the census questions. What do you think about a census worker coming to your door?

Now I'd like to get a sense of how important these different ideas are to each of you as you think about why you would fill out the census form. You have a paper (Appendix A.4) in front of you along with some highlighters. Please flip over the paper now. First, your name card has a number on it; please write that number in the top left corner of the page. This will help us keep your information private, as we discussed earlier. You'll see that many of the ideas we've discussed are represented. **Moderator will read and explain each reason on the paper.** I'd like you to please circle the three reasons that would be most likely to motivate you to fill out the census form. For example, if [REASON] is really important to you, circle it. If not, just leave it blank. You can also write in something we forgot, or just circle the "other" square in the middle and we'll talk about it.

Moderator will provide time for individual completion.

Probe on particularly popular as well as particularly unpopular topics. We're seeing some overlap and some different perspectives. That's fantastic. I'd like to understand this a little better.

- I see a lot of people choose [REASON]. Anyone want to share what made that one stand out?
 - Does anyone have a different perspective?
- [REASON] wasn't circled by many/any of you. Tell me more about that. Who wants to share their thoughts?
 - Does anyone have a different perspective?
- [NAME], it looks like you chose [REASON]. Will you please tell us a little about your thoughts on that?
- Did anyone circle the "other" box? Please tell us about that. **Probe on all "other" responses.**

E. 2020 Census Process (15 minutes)

SECTION E: 2020 Census Process (15 minutes)

The purpose of this section is to explore the potential logistical or physical barriers and facilitators to self-response that (1) may be new to the 2020 Census and (2) could potentially be addressed by an awareness campaign.

This is very helpful. Thank you. Next, I'd like to talk a little bit about the census process.

- How would you expect the Census Bureau to contact you when it is time for the census?
- What would you want to know before you were asked to fill out the census?
- What, if anything, could someone tell you that might make you more likely to fill out the form?
 - Who might you talk to about filling out the census?
 - We talked about extended family earlier. Would those of you with extended family talk to family members about filling out the census?
- What about ads you might see on TV or in a magazine, or at a bus shelter? Could you learn any of the things you mentioned wanting to know about the census from an ad? Tell me more about that.

OK, let's say you received a letter from the Census Bureau asking you to complete the census form.

- What would you be thinking?
- What would you be feeling?
- What questions would you have?
- What do you think you would do?
- *What if the letter did not contain a form to complete but asked you to go online to complete the census? Would any of your initial reactions or questions be different? How so?*
- If you didn't fill out the form right away, what sort of reminders would be most helpful?
 - *Reminder by mail? Reminder from a community leader in your area? An advertisement on TV or on your mobile phone?*
 - **Probe on who a "community" leader would be.**
- Now imagine that you've seen an ad that says you can go online right now and fill out the census, even on your phone.
 - What would you be thinking?
 - What would you be feeling?
 - What questions would you have?
 - What do you think you would do? What would make you want to fill out the form?
- In 2020, the census plans to ask a question about citizenship for every person in the household.
 - How many of you were aware the census plans to include a question about citizenship in 2020? What have you heard about this from family, friends, the media, others?
 - What do you think this information is used for? **Probe on what comes up in conversation, focusing on positive and/or negative uses.**
 - You don't need to tell me what answer you would give, but I'd like to understand more about how this question relates to topics we've discussed earlier.
 - Is this question different from questions like how many people live at your address and their age, gender, race, ethnicity, and relationship? How so?
 - How willing would you be to complete the form with this question on it?

F. Conclusion (5 minutes)

SECTION F: Conclusion (5 minutes)

Moderator will thank participants and ensure that all questions have been answered.









Thank you for sharing your thoughts today! As we conclude our discussion, I have a few final wrap-up questions.

- And, grab those **cards** one more time. **(Moderator will show cards.)** After our discussion, if the census were held today, do you think you would fill out the census form? **Moderator will show example cards and then read the count out loud to be captured by the audio recording (e.g., 2 yes, 3 no, and 3 unsure).**
 - Did anything we discussed today make you feel differently about filling out the census form? Tell me about that.

[If time allows] If you don't mind, I'm going to step out for just a moment to see if my team has any additional follow-up questions. **[Ask follow-ups]**

Okay, thank you so much. I've enjoyed meeting you all. Is there anything else that you would like to share that we haven't touched on yet? Are there any final questions? If not, please leave all your materials on the table and have a lovely evening. On your way out, you may take additional information about the census from the front desk if you would like.

B. English Language Focus Group Motivator Worksheet

UID: _____			Form Approved OMB No. 0607-0978 Exp. Date 08/31/2020		
<p>Helps determine funding for community needs (e.g., schools and fire departments)</p> 	<p>Determines how many elected officials state has in Congress (House of Representatives)</p> 	<p>Used to enforce civil rights laws</p> 			
<p>Provides information for local government to plan for changes in community</p> 	<p>Other</p> <hr/> <hr/> <hr/>	 <p>Civic responsibility</p>			
 <p>Makes voice heard</p>	<p>Contributes to a better future for community</p> 	<p>Pride in ethnic heritage</p> 			

C. Chinese Focus Group Discussion Guide

焦点小组座谈会指南

以下指南概述了召开焦点小组座谈会时推动对话讨论的一般流程。主持人将使用本指南作为工具，以确保完成主要的研究目标，并让各组之间达到适当程度的一致性，从而得出可靠的结论。

评论员注意事项：
主持人将使用此框架概述作为指导，而不是作为正式脚本，不必逐字照念问题内容。
主持人可以基于研究目标，在需要维持对话自然进行时，根据讨论流程自行判断并决定是否切换到指南的其他部分。本座谈会指南所包含的内容，可能超出在 90 分钟内所能涵盖的内容；备选问题的探讨已用斜体标注，方便各组能以相同的优先顺序讨论各个话题。
粗体文字是为主持人准备的提示说明，无需朗读给参与者听。提示说明也将以绿色高亮显示。材料道具则以黄色高亮显示。
会场布置： 在每个座位前放置正面朝下的 对话卡 （附录 A.2）、 “原因”活动 资料（附录 A.4），以及一支 笔 ，到时主持人会告诉参与者该何时及如何使用。

座谈会概述：总时长 - 90 分钟

A 部分：介绍与活跃气氛（10 分钟） 主持人将解说焦点小组的目的，并允许参与者提出任何疑问。
B 部分：社区定义（15 分钟） 这一部分的目的是为对话暖场，倾听参与者用自己的话语描述对“社区”的理解，并开始谈论对自己的社区来说，什么才是重要的。
C 部分：对人口普查的熟悉度以及参与经历（15 分钟） 这一部分的目的是了解参与者和十年一次人口普查及美国人口普查局的目前关联，探索参与者和人口普查相关的任何经历，并听取参与者对于居住和居留在其所在地址的同住者的看法。
D 部分：激励因素与障碍因素（30 分钟） 这一部分的目的是要求参与者分享他们可能会或不会自己回答 2020 年人口普查的原因，并了解可以利用的激励因素，以及可以扫除的障碍因素。座谈会将采取开放讨论的形式，但主持人应确保本部分的对话涉及态度和情绪的驱动因素。
E 部分：2020 年人口普查流程（15 分钟） 这一部分的目的是探讨 (1) 初次参与 2020 年人口普查，且 (2) 通过意识宣传活动便有可能解决的潜在后勤障碍或有形障碍，以及能够促进自己回答的推动因素。
F 部分：座谈会结语（5 分钟） 主持人向参与者表示感谢，并确定已经回答所有问题。

G. 介绍（10分钟）

A部分：介绍与活跃气氛（10分钟）

主持人将解说焦点小组的目的，并允许参与者提出任何疑问。

评论员注意事项：参与者在签到时，会在等候区收到一份同意书的复印件，其中提供此次研究的 OMB 批准文号及联系信息（附录 D）。

在每场座谈会开始之前，主持人都会向参与者简要介绍焦点小组座谈会的结构和目标。介绍内容如下：

- 大家晚上好，谢谢你们今天抽出宝贵的时间，和我们分享自己的想法与意见。在开始之前，我想先大致介绍关于座谈会的一些事项。
- 我是一名独立市场研究员，我们公司每年都会组织几百场这样的焦点小组座谈会。也就是说，我的工作就是听大家讨论，同时推动对话的进行，大家所分享的意见和我没有任何利害关系。不论大家对于我们所讨论的内容是喜爱或讨厌，对我来说都是一样的。
- 大家的想法和意见对我们非常重要，你们的回答并没有对错之分，个人的回答不会与研究团队之外的人分享。
- 我们今天的座谈会总时长为 90 分钟。在正式开始之前，我们先来了解一些重要的事项。
- 大家的参与属于自愿行为，所以大家并不需要回答每一个问题。
- 话虽如此，但我们请大家来这里，就是因为我们非常重视你们的意见，所以我真心希望今晚能听到每一位参与者的声音。我想告诉大家，大家今天所分享的任何内容都将仅限于研究小组内部使用，而且，我们根据讨论内容所准备的任何报告都不会涉及您的个人身份。我们还希望大家能够尊重在座各位的隐私权，不要与别人分享所讨论的内容。
- 我们将花数周时间，在全国各地举办这样的小组座谈会，所以，我不可能记得我们讨论的所有内容。为了方便我和我的团队撰写报告，我们将采用录音及录像的方式记录本次座谈会的过程。我们会将音频文件转录为文字，但我们会删除文字记录中所有可以识别个人身份的信息。当报告完成后，音频和视频文件将予以销毁。这些文字记录、录音和录像将成为我和我的团队在撰写报告时的参考资料，这样我就可以专注于我们的谈话，而不是忙着做笔记。
- **根据会场的具体情况，向参与者说明有人在玻璃后面以及通过视频直播对现场情况进行观察。**大家可能已经注意到我身后这面玻璃。今天有一些团队成员在这里帮我进行观察和做记录。还有一些今天没能来到现场的团队成员，正在远程观察我们。我们都希望向大家学习，所以分享您内心的真实想法，这一点十分重要。
- 关于大家的意见，我想确定你们都知道我们的讨论目的，并不是要互相认可彼此的观点。如果您不同意他人分享的内容，务必让我们了解您的观点，因为您可能代表了一大群人。同样，如果您同意他人的某些话，我也很想听您说出来。
- 我想要介绍的差不多就是这些内容。如果您在座谈会进行期间需要使用洗手间，可以随时离座。
- 在我们开始之前，请将您的手机关机或切换到静音模式。
- 请问大家还有任何疑问吗？

好，我们先开始互相自我介绍。请告诉大家：(1) 您的名字；(2) 您在（某个城市或城镇的名字）已经住了多久；以及(3) 您最喜欢的一些电视节目。

就先从我开始吧！**主持人做自我介绍，然后引导大家做介绍。**

非常好，很高兴认识大家。让我们开始讨论吧！

H. 社区（15分钟）

B部分：社区定义（15分钟）

这一部分的目的是为对话暖场，倾听参与者用自己的话语描述对“社区”的理解，并开始谈论对自己的社区来说，什么才是重要的。

我想先谈一谈关于社区这个话题。我们所说的“社区”这个词可能代表很多不同的意思，我想和你们一起来探讨。

- 您认为您的社区中包括哪些人？
 - 是否为家人和朋友的组合？
 - 是否与特定地点有关，主要包括居住在您家附近的人群？
 - 在您对于社区的定义中，种族、族裔、民族血统或语言是否占有重要分量？
 - 您会用什么词来形容自己的种族、族裔、民族血统或语言？
- 您的社区有什么特别之处？对于社区您最看重的是什么？
- 您的社区在过去10年间有何变化？

非常好，谢谢大家。你们的分享真的很有帮助。在我们的对谈过程中，我可能会要求大家指出在说到自己的社区时会想到谁，以确定我的理解无误。我也可能会要求大家在一些问题上，以某种特定的方式思考社区。我们到时候会再进行说明！

I. 熟悉度与经历（15分钟）

C部分：对人口普查的熟悉度以及参与经历（15分钟）

这一部分的目的是了解参与者和十年一次人口普查及美国人口普查局的目前关联，探索参与者和人口普查相关的任何经历，并听取参与者对于居住和居留在其所在地址的同住者的看法。

接下来我们换一个话题，我想从你们那里了解一下每十年一次的美国人口普查。请记住，今晚你们在这里是专家，对于我所提出的问题，我并不需要寻找任何特定的答案。如果您觉得自己对美国人口普查不是很了解，也不必担心，就算如此也能帮到我们。

首先，让我们一起开始头脑风暴。**主持人利用翻页本（附录 A.1）推动头脑风暴的进行。**

- 听到我说“人口普查”时，你们最先想到哪些词或者有什么感觉？直接说出来就行。
 - 您觉得这些词大部分是属于褒义还是贬义？或者都不是？
 - 听到“美国人口普查局”时，你们最先想到哪些词或者有什么感觉？是否与之前所想到的词或感觉不同？

为了确保在接下来的讨论中，大家都能对美国人口普查有一致的认识，我想分享关于什么是美国十年一次人口普查的一些信息。美国人口普查是对所有居住在美国的人口进行统计调查，每10年进行一次，这就是为什么会被称为十年一次人口普查。人口普查计划询问的问题包括您所在地址

的人口数以及他们的年龄、性别、种族、族裔、关系和公民身份等问题。下一次人口普查的时间为2020年。在我们接下来的讨论中，若提到“人口普查”，请回想一下这些。

接下来，大家可以看到各自座位前面有一些卡片（附录A.2）。当我问完下一个问题后，如果您的答案为“是”的话，就举起大拇指朝上的卡片，如果答案为“否”的话，就举起大拇指朝下的卡片，如果答案为不确定，就举起双手朝外耸肩的卡片。主持人出示范例卡片。

- 您是否填写过美国人口普查表？大声报出相应统计人数，使录音设备能够录下信息（例如：2个“是”，3个“否”，3个不确定）。

很好，这是一个很好的开始。让我们多谈一下个人的经验。我很想听到各种各样的经历，并且会向填写过人口普查表以及没有填写过人口普查表的人，分别提出一些问题。

- 如果您以前填写过人口普查表，请介绍以下您的经历。在填写表格方面，您记得些什么？
 - 根据参与者的叙述，广泛探讨他们的经历：
 - 什么时候填的表？
 - 您是如何得知人口普查的消息？（广告、信件、有人上门宣传）
 - 您还记得自己决定填表的原因吗？让您决定填表的动机是什么？
 - 填表大概花了多长的时间？
 - 您还记得当时有任何问题让您觉得难以回答或不舒服吗？
 - 有任何人帮助您填表吗？
 - 如果参与者使用的语言并非英语：
 - 请问有人能说除了[小组讨论使用的语言]以外的语言吗？
 - 您填写人口普查表时使用的是哪种语言？那是您想使用的语言吗？
 - 是什么原因让您选择用这种语言填表？
 - 这对于您的人口普查经历有什么影响？
 - 您觉得这是积极还是消极的体验？或者都不是？为什么会这么说？
- 如果您没有填写过美国人口普查表，请将详细原因告诉我。您是否曾经有机会填写表格，却选择不要填写？在您所在的地址里，是否有其他人填写了人口普查表？
- 填表时，您需要提供自己以及与您同住在住宅、公寓或移动式房屋里的其他人的信息。您认为人口普查表提出了哪一类问题？对于提供自己和住在您所在地址的其他同住者的信息，您有何看法？
- 我们一直在谈论与您一起住在自家住户里的同住者。这对您来说意味着什么？说到与您一起住在自家住户里的同住者时，您首先想到的是谁？
 - 是不是与您同住的家人和亲属呢？
 - 您是否将与您生活和住在同一个地址的婴幼儿包含在内？
 - 室友、房客或房客等与您没有亲戚关系的其他同住者呢？当您听到“住户”这个词的时候，您会想到他们吗？
 - 特别是在填写人口普查表时，您如何看待这个问题？当被问及与您“生活和住在”同一个地址的人的信息时，您会将哪些人包括在内？
 - 在填写人口普查表时，请举例指出您认为不应该包括在内的人有哪些？

- 在您的生活中，是否有任何情况会让您更容易或更难完成人口普查表？探讨生活情况。
 - 如果不够具体，就说：您能描述一下会影响您完成人口普查表的生活情况吗？
 - 这种生活情况将如何对您完成人口普查表格的能力产生影响？
- 我们已经谈论了一些关于人口普查的内容。您认为人口普查的作用是什么？

J. 激励因素与障碍因素（30分钟）

D部分：激励因素与障碍因素（30分钟）

这一部分的目的是要求参与者分享他们可能会或不会自己回答2020年人口普查的原因，并了解可以利用的激励因素，以及可以扫除的障碍因素。座谈会将采取公开讨论的形式，但主持人应确保本部分的对话涉及态度和情绪的驱动因素。

感谢大家与我们分享你们的经历。我从你们身上了解到很多信息。接下来，我想进一步了解大家如何决定是否填写人口普查表。

首先，请再一次拿好各自的卡片（附录A.2）。如果您的答案为“是”的话，就举起大拇指朝上的卡片，如果答案为“否”的话，就举起大拇指朝下的卡片，如果答案为不确定，就举起双手朝外耸肩的卡片。主持人出示范例卡片。

- 如果就在今天进行人口普查，您觉得自己是否愿意填写人口普查表？大声报出相应统计人数，使录音设备能够录下信息（例如：2个“是”，3个“否”，3个不确定）。

谢谢大家。让我们详细讨论一下您可能填写或不填写人口普查表的原因。主持人使用翻页本（附录A.3）推动讨论的进行，列出会填写及不会填写人口普查表的理由。

- 您觉得您会填写人口普查表的原因有哪些？
 - 对填写表格的某些原因进行深入探讨。
 - 如果以下观点并未能自然地出现，则探讨：
 - 有助于确定社区所需的资金（例如学校和消防部门）。
 - 探讨他们对于此处的“社区”有何看法。
 - 确定国会（众议院）中各州民选官员的人数。
 - 用于执行民权法。
 - 为地方政府提供信息，以便对社区进行改革规划。
 - 探讨他们对于此处的“社区”有何看法。
 - 表现出对族裔传统的自豪感。
 - 是公民的责任。
 - 让我们的声音被听到。
 - 有助于打造社区更美好的未来。
 - 您认为填写人口普查表对于您、您的家人或是您的社区会有所影响吗？如果有影响，有怎样的影响？如果没有影响，原因是什么？

- 探讨什么样的社区会受到影响。对于不同类型的社区（例如，按地区划分的社区和按族裔划分的社区），影响会有什么不同吗？
 - 这对于您的社区会产生哪些正面或负面的影响？
 - 这对于居住在您的家里的人会产生哪些正面或负面的影响？
 - 这对于您的家人和亲属会产生哪些正面或负面的影响？
 - 这对于您个人会产生哪些正面或负面的影响？
- 您觉得有哪些原因可能让您决定不填写人口普查表？
 - 对不会填写表格的原因[有形障碍以及态度障碍]进行深入探讨。
 - 如果以下的潜在障碍并未能自然地出现，则探讨：
 - 隐私权
 - 您相信您的信息将会安全并受到保护吗？
 - 当我说：“信息会安全并受到保护”时，这对您来说有什么意义？
 - 如何做到安全？保护是为了防止什么危险？
 - 法律要求人口普查局的工作人员必须对信息保密。
 - 这对您来说有什么意义？
 - 了解这一点后，是否会让您更愿意参加人口普查？
 - 在今天之前，您了解这一点吗？
 - 这个要求让您对于填写人口普查表有何看法？
 - 可能会区别出某些种族或族裔群体。
 - 可能用于查找没有缴纳税款的人。
 - 可能用于查找在美国的非法移民。
 - 可能有助于警察和联邦调查局（FBI）追踪不法分子。
 - 答案可能会分享给其他联邦机构，如国税局（IRS）、移民和海关执法局（ICE）或国土安全局。
 - 自然灾害
 - 是否有一些意想不到的事情发生，比如自然灾害，可能会使填写人口普查表更为困难？您能告诉我详细的情况吗？
 - 如果您曾经遇到过自然灾害，当时是否流离失所？您后来去了哪里？[如果需要]请多告诉我一些信息。
 - 如果您当时流离失所，您认为自己应该算作哪里的人？请告诉我详细的情况[您从哪里流离失所/您应该算作哪里的人]？
- 请告诉我还有哪些因素或人员能够减少您对于填写人口普查表的任何顾虑？为何会减少您的顾虑？倾听/探讨社区中受人信赖的人的意见及其如何能够减少顾虑。

- 如果您不填写人口普查表，可能会发生什么？**倾听/探讨会遇到的麻烦。**
 - 让我们来讨论一下具体的情境。如果您没有填写人口普查表，会有一位人口普查人员登门询问人口普查的问题。您如何看待人口普查人员登门调查这件事？

现在我想了解一下，至于你们为什么会填写人口普查表，原因有很多，那么你们觉得这些原因有多重要？在您面前有一张纸（附录A.4）还有几支荧光笔。现在请把纸翻过来。首先，写有各位名字的卡片上有一个号码，请把这个号码写在这张纸的左上角。这么做有助于我们对您的信息保密，就和我们之前所讨论过的一样。大家可以看到上面列出了许多我们之前讨论过的一些观点。**主持人阅读并解释纸上的每一个原因。**现在请大家圈出最有可能促使您填写人口普查表的三个原因。例如，如果您觉得[原因]对您很重要，就圈选出来。如果觉得并不重要，则无需圈选。您也可以写一些我们没有在纸上列出的原因，或者是圈选中间的“其他”方块，之后我们再一起讨论。

主持人留出时间，让人们完成该项任务。

探讨特别受欢迎和特别不受欢迎的话题。我们看到大家有些观点相同，有些不同，这样非常好。我想再进一步了解。

- 我看到很多人都选择了[原因]。有谁想分享一下为何这个原因会特别引人注目？
 - 有没有任何人有不同的观点？
- 没有多少人/没有人圈选[原因]。我想听听大家的想法。谁愿意分享一下自己的想法？
 - 有没有人有不同的观点？
- [名字]，您好像选择了[原因]。能请您告诉我们您的想法吗？
- 有任何人圈选“其他”选项吗？请告诉我们您的想法。**对所有圈选了“其他”的答案进行探讨。**

K. 2020年人口普查流程（15分钟）

E部分：2020年人口普查流程（15分钟）

这一部分的目的是为了探索（1）初次参与2020年人口普查，且（2）通过意识宣传活动便有可能解决的潜在后勤障碍或有形障碍，以及能够促进自己回答的推动因素。

各位的分享对我们非常有用，谢谢大家。接下来我想谈一谈关于人口普查的流程。

- 在人口普查期间，您希望人口普查局以什么方式与您联系？
- 在要求填写人口普查表之前，您想了解哪些信息？
- 您需要别人告诉您什么，您才可能更愿意填写人口普查表？
 - 您可能会和谁谈论有关填写人口普查表这件事？
 - 我们在之前提到过家人和亲属。对于与家人和亲属同住的您来说，会和家人谈论填写人口普查表这件事吗？
- 您怎么看待您可能从电视、杂志或公交站台看到的广告呢？对于之前您提到的想了解的人口普查表相关信息，您能从广告中获知吗？请详细告诉我。

好，假设您收到了一封人口普查局的来信，要求您填写人口普查表。

- 您会有什么想法？
- 您会有什么感受？
- 您会有什么疑问？
- 您觉得自己会怎么做？

- 如果信中没有需要填写的表格，而是要求您上网填写人口普查表，您会有何想法？大家最初的反应或疑问会有什么不同吗？为什么会这样？
- 如果您没有立即填表，哪种提醒方式最有帮助？
 - 邮件提醒？来自所在地区社区领导的提醒？电视广告或是手机广告提醒？
 - 探讨“社区领导”的定义。
- 现在设想一下，您看到了一条广告，提醒您现在立即上网或通过手机填写人口普查表。
 - 您会有什么想法？
 - 您会有什么感受？
 - 您会有什么疑问？
 - 您觉得自己会怎么做？您为什么会想填写人口普查表呢？

2020年的人口普查计划提出一个有关住户中每一个人的公民身份问题。

- 你们中多少人意识到人口普查计划在2020年包括一个有关公民身份的问题？您从家人、朋友、媒体、其他人那里听到哪些有关这个问题的信息？
- 您认为该信息的用途是什么？ Probe on what comes up in conversation, focusing on positive and/or negative uses.
- 您无需告诉我您的回答，但我想要进一步了解这个问题与我们前面讨论的问题之间的关系。
- 这个问题是不是不同于住在您所在地址的人口数以及他们的年龄、性别、种族、族裔和关系等问题？为什么会这样？
- 如果在问卷中增加这个问题，您完成问卷的意愿如何？

L. 座谈会结语（5分钟）

F部分：座谈会结语（5分钟）

主持人向参与者表示感谢，确保已回答所有问题。

感谢大家与我们分享你们的想法。我们的座谈会到此结束，结束之前我还有几个问题想问大家。








- 大家再次拿起面前的卡片。（主持人出示卡片）。如果在我们的座谈会结束之后，今天要进行人口普查，您觉得自己是否愿意填写普查表？主持人出示范例卡片，然后大声报出相应统计人数，使录音设备能够记录信息（例如：2个“是”，3个“否”，3个不确定）。
 - 经过我们今天的讨论，您对填写人口普查表会有不同的认识吗？我想听听大家的想法。

[时间允许的情况下]如果大家不介意的话，我将出去问一问我的团队还有没有其他后续的问题。

[提出后续问题]

好，非常感谢大家的参与。我很高兴能认识你们。关于我们没有涉及的话题，大家有任何想要与我们分享的吗？最后还有没有其它问题？如果没有，请将所有材料道具放在桌子上。祝大家晚上愉快。离开之前，如果您需要有关人口普查的更多资料，您可以向前台索要。

D. Chinese Motivators Worksheet

UID: _____			核准版本 OMB 批文号 0607-0978 有效期至 08/31/2020		
为社区的需求提供资金 (例如学校和消防部门)	国会 (众议院) 中各州 民选官员的人数	用于执行民权法			
					
地方政府规划对于社 区的改变	其他 _____ _____ _____	 <p style="text-align: center;">公民责任</p>			
 <p style="text-align: center;">让 我 们 的 声 音 被 听 到</p>	有助于打造社区更美 好的未来	对族裔传统的自豪感			
					

E. Spanish (Puerto Rico) Focus Group Discussion Guide

Guía para la Conversación del Grupo de Enfoque

La siguiente guía facilita el flujo de la conversación durante una sesión de grupo de enfoque. El moderador o la moderadora del grupo utilizará esta guía como herramienta para garantizar que se cumplan los objetivos clave de la investigación y lograr un nivel adecuado de congruencia entre los grupos para obtener conclusiones confiables.

NOTAS PARA EL EVALUADOR O LA EVALUADORA:
El moderador o la moderadora utilizará este marco como guía, en lugar de un guion formal. Las preguntas no se leerán textualmente.
De acuerdo con los objetivos de la investigación y para mantener el flujo natural de la conversación, el moderador o la moderadora usará su criterio para determinar si cambia a otras secciones de la guía. Es posible que esta guía incluya más material del que pueda cubrirse en 90 minutos; las preguntas de seguimiento se distinguen con letra cursiva para que se les otorgue prioridad en forma congruente a los temas de conversación en todos los grupos.
El texto en negrita indica las instrucciones para el moderador o la moderadora y no se leerá en voz alta a los participantes. Las instrucciones también se resaltan en verde. Los materiales están resaltados en amarillo.
Configuración del salón: Tarjetas para la conversación (Apéndice A.2), la actividad sobre “Razones” (Apéndice A.4) y un bolígrafo se colocarán boca abajo frente a cada asiento hasta que el moderador o la moderadora dé instrucciones de cómo y cuándo usarse a los participantes.

Resumen de la sesión: Tiempo total: 90 minutos

SECCIÓN A: Introducción y ejercicio para romper el hielo (10 minutos) El moderador o la moderadora explicará el propósito del grupo de enfoque y permitirá que los participantes hagan preguntas.
SECCIÓN B: Definiciones de comunidad (15 minutos) El propósito de esta sección es entablar la conversación; escuchar a los participantes hablar sobre cómo piensan con respecto al concepto de “comunidad” y comenzar una conversación sobre lo que es importante para su comunidad.
SECCIÓN C: Familiaridad y experiencia con el Censo (15 minutos) El propósito de esta sección es averiguar las asociaciones actuales con el censo decenal y la Oficina del Censo de los EE. UU., explorar cualquier experiencia con el censo y escuchar en qué términos piensan los participantes sobre las personas que viven y se quedan en sus direcciones.
SECCIÓN D: Motivadores y barreras (30 minutos) El propósito de esta sección es pedirles a los participantes que compartan las razones por las cuales llenarían o no el Censo del 2020 por autorrespuesta y entender qué motivadores pueden aprovecharse y qué barreras deben ser abordadas. Será una conversación abierta, pero el moderador o la moderadora debe asegurarse de cubrir los factores emocionales y de actitud en esta sección.
SECCIÓN E: El proceso del Censo (15 minutos) El propósito de esta sección es explorar las potenciales barreras logísticas o sociológicas y los facilitadores para la autorrespuesta que (1) puedan ser nuevos en el Censo del 2020 y (2) posiblemente podrían ser abordados en una campaña de concientización.
SECCIÓN F: Conclusión (5 minutos)

El moderador o la moderadora les dará las gracias a los participantes y se asegurará de que todas las preguntas hayan sido respondidas.

M. Introducción (10 min.)

SECCIÓN A: Introducción y ejercicio para romper el hielo (10 minutos)

El moderador o la moderadora explicará el propósito del grupo de enfoque y permitirá que los participantes hagan preguntas.

NOTA PARA EL EVALUADOR O LA EVALUADORA: Los participantes recibirán una copia del formulario de consentimiento cuando se registren al llegar, en el área de espera. Este formulario de consentimiento proporciona el número de aprobación de la OMB y la información de contacto para el estudio (Apéndice E).

Antes de comenzar cada sesión, el moderador o la moderadora informará a los participantes sobre la estructura y los objetivos del grupo de enfoque. Los participantes serán informados de la siguiente manera:

- Buenas noches, y gracias a todos por tomarse el tiempo para estar con nosotros con el fin de compartir sus pensamientos y opiniones. Antes de comenzar, quiero mencionar primero algunas cosas sobre nuestra conversación.
- Soy un(a) investigador(a) de mercado independiente para una empresa que realiza cientos de grupos de este tipo cada año. Eso significa que mi trabajo es escucharlos y alentar la conversación, y no tengo ningún interés personal en las opiniones que compartan. Me encante o no me guste algo de lo que hablemos, es lo mismo para mí.
- Sus pensamientos y opiniones son muy importantes para nosotros, no hay respuestas correctas o incorrectas, y sus respuestas individuales no se compartirán con personas ajenas al equipo de investigación.
- Tenemos 90 minutos para conversar. Antes de comenzar, repasemos algunas cosas importantes.
- Su participación es voluntaria, y no hace falta que respondan todas las preguntas.
- Dicho esto, están aquí porque sus opiniones son muy importantes, y espero oír las opiniones de todos en algún momento. Tengan en cuenta que cualquier cosa que compartan se mantendrá en el equipo de investigación y que no serán identificados personalmente en ningún informe que preparemos basándonos en nuestra conversación. También pedimos que todos respetemos la privacidad de cada uno de nosotros y que no compartan con otras personas lo que se converse aquí.
- Estaremos realizando grupos como este en todo el país durante muchas semanas y no hay manera de que yo pueda recordar todo lo que conversemos. Para ayudarnos a mí y a mi equipo a escribir un informe, vamos a grabar en audio y video esta sesión. Los archivos de audio se transcribirán, pero cualquier información que pueda identificarlos se eliminará de las transcripciones, y los archivos de audio y video se destruirán cuando se complete el informe. Estas transcripciones y grabaciones serán una referencia para mí y para mi equipo al escribir nuestro informe y me permitirán centrarme en nuestra conversación en lugar de estar tomando notas.
- **Según corresponda dependiendo de la instalación, explique que hay observadores detrás del cristal y mediante transmisión en vivo.** Pueden haber notado que detrás de mí hay un cristal. Algunos miembros de mi equipo que están aquí ayudándome hoy están observando y tomando notas. También, algunos miembros del equipo que no pudieron viajar para estar con nosotros están observando de forma remota. Todos queremos conocer sus opiniones, por lo que es importante que las compartan honestamente.

- Hablando sobre sus opiniones, quiero asegurarme de que todos sepan que el objetivo de nuestra conversación no es estar de acuerdo el uno con el otro. Si están en desacuerdo con algo que se comparta, es importante que escuchemos sus puntos de vista, ya que pueden estar representando a muchas personas. Del mismo modo, si están de acuerdo con algo que se diga, me gustaría oír eso también.
- Creo que eso es todo en términos de introducción. Si necesitan ir al baño durante nuestra sesión, siéntanse libre de hacerlo.
- Antes de comenzar, apaguen sus teléfonos celulares o pónganlos en modo silencioso.
- ¿Alguna pregunta?

De acuerdo, comencemos presentándonos. Díganme: (1) sus nombres (sin apellidos), (2) cuánto tiempo han vivido en (nombre la ciudad o el pueblo) y (3) algunos de sus programas de televisión favoritos.

Yo me presentaré primero. **El moderador o la moderadora se presentará y enseguida moderará las presentaciones de los demás.**

Perfecto, encantado(a) de conocerlos a todos. Comencemos nuestra conversación.

N. Comunidad (15 minutos)

SECCIÓN B: Definiciones de comunidad (15 minutos)

El propósito de esta sección es entablar la conversación; escuchar a los participantes hablar sobre cómo piensan con respecto al concepto de “comunidad” y comenzar una conversación sobre lo que es importante para su comunidad.

Me gustaría empezar hablando un poco sobre la comunidad. Cuando decimos “comunidad”, posiblemente nos estemos refiriendo a muchas cosas diferentes, y me gustaría explorar eso con ustedes.

- ¿Ustedes quiénes creen que son su comunidad?
 - *¿Es una mezcla de parientes y amigos?*
 - *¿Es un lugar específico, más basado en quiénes viven cerca de ustedes?*
 - *¿La raza, el origen étnico, el país de origen o el idioma juegan un papel en cómo definen la comunidad?*
 - *¿Qué término(s) usan para describir sus razas, orígenes étnicos, país de origen o idiomas?*
- ¿Qué tiene de especial su comunidad? ¿Qué es lo que más valoran al respecto?
- ¿Cómo ha cambiado su comunidad en los últimos 10 años?

Muy bien. Gracias. Eso fue realmente útil. A lo largo de nuestra conversación, es posible que les pida que especifiquen en quién están pensando cuando hablan de su comunidad, para estar seguro(a) de que los entienda. Quizá también les pida más adelante que piensen sobre la comunidad de una manera específica en algunas preguntas. ¡Pero ya llegaremos a eso!

O. Familiaridad y experiencias (15 minutos)

SECCIÓN C: Familiaridad y experiencia con el Censo (15 minutos)

El propósito de esta sección es averiguar sobre asociaciones actuales con el censo decenal y la Oficina del Censo de los EE. UU., explorar cualquier experiencia con el censo y escuchar en qué términos piensan los participantes sobre las personas que viven y se quedan en sus direcciones.

Ahora, me gustaría cambiar de tema y aprender un poco de ustedes acerca del censo de los Estados Unidos que se realiza cada diez años. Recuerden, ustedes son los expertos aquí esta noche, y no estoy

buscando respuestas específicas a mis preguntas. Y si ustedes creen que no saben mucho sobre el censo de los Estados Unidos, no se preocupen, eso nos ayudará bastante también.

Primero, compartamos juntos nuestras ideas. **El moderador o la moderadora utiliza el bloc de hojas grandes de papel (Apéndice A.1) para facilitar la lluvia de ideas.**

- ¿Qué palabras o sentimientos les vienen a la mente cuando digo “el censo”? Digan lo que les venga a la mente.
 - ¿Dirían que la mayoría de estas palabras son buenas, malas o ninguna de las dos cosas?
 - ¿Qué piensan sobre la Oficina del Censo de los Estados Unidos? ¿Algo diferente les viene a la mente? ¿Qué?

Para asegurarme de que todos estemos pensando en lo mismo durante el resto de nuestra conversación, me gustaría compartir algo de información sobre lo que es el censo decenal de los Estados Unidos. El censo de los Estados Unidos es el conteo de todas las personas que viven en los Estados Unidos. Se lleva a cabo cada 10 años; por eso se llama el censo decenal. El censo planea hacer preguntas tales como cuántas personas viven en su dirección, así como sus edades, sexo, raza, origen étnico, parentesco y ciudadanía. El próximo censo es en el año 2020. Durante el resto de nuestra conversación, piensen en esto cuando digamos “el censo”.

Ahora, tienen algunas **tarjetas (Apéndice A.2)** frente a ustedes. Después de que haga mi próxima pregunta, levanten la tarjeta con el pulgar hacia arriba para decir sí, el pulgar hacia abajo para decir no y cuando no estén seguros levanten la tarjeta con la figura encogiendo los hombros. **El moderador o la moderadora mostrará las tarjetas de ejemplo.**

- ¿Alguna vez han llenado un cuestionario del censo de los Estados Unidos? **LEA EL CONTEO EN VOZ ALTA para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros.**

Bien, este es un buen punto de partida. Hablemos un poco más sobre las experiencias personales. Estoy interesado(a) en que me cuenten todo tipo de experiencias y haré preguntas tanto para quienes hayan llenado antes un formulario del censo, como para los que nunca lo han llenado.

- Para aquellos que han completado el censo antes, por favor cuéntenme acerca de esa experiencia. ¿Qué recuerdan acerca de llenar el formulario?
 - **Haga varias preguntas de seguimiento sobre la experiencia, basándose en la narración del participante:**
 - ¿Cuándo fue eso?
 - ¿Cómo se enteró del censo? (anuncios publicitarios, cartas, alguien fue a su casa)
 - ¿Recuerda por qué se tomó el tiempo de llenar el formulario? ¿Qué lo(a) motivó?
 - ¿Cuánto tiempo le tomó completarlo?
 - ¿Recuerda alguna pregunta que le haya parecido difícil de contestar o indiscreta?
 - ¿Alguien lo(a) ayudó a completarlo?
 - **Si no hablan inglés:**
 - ¿Alguien habla otro idioma además del español?
 - ¿En qué idioma completó el formulario del censo? ¿Ese era el idioma de su preferencia?

- ¿Qué motivos tuvo para elegir completar el formulario en el idioma que usó?
 - ¿Cómo afectó eso su experiencia?
- ¿Describiría la experiencia como positiva o negativa? ¿Ninguna de las dos? ¿Por qué dice eso?
- Para aquellos que no han llenado un formulario del censo de los Estados Unidos, por favor, cuéntenme un poco más al respecto. ¿Tuvieron la oportunidad, pero eligieron no completarlo? ¿Alguien más en sus direcciones llenó el censo?
- Cuando completan el formulario, proporcionan información sobre ustedes y las personas que viven en sus casas, apartamentos o casas móviles. ¿Qué tipo de preguntas creen que hace? ¿Qué opinan acerca de proporcionar información sobre ustedes y otras personas que viven en sus direcciones?
- Hemos hablado sobre personas que viven en sus hogares. ¿Qué significa eso para ustedes? ¿Quiénes les vienen a la mente cuando piensan en personas que viven en sus hogares?
 - ¿Y los parientes no inmediatos que viven con ustedes?
 - ¿Pensarían en incluir a los niños pequeños y bebés que viven y se quedan con ustedes en sus direcciones?
 - ¿Y otras personas que podrían vivir con ustedes y que no están emparentadas con ustedes, como *roommates*, compañeros de casa o inquilinos? ¿Piensan en ellos cuando oyen la palabra hogar?
 - ¿Y al llenar el formulario del censo, específicamente? ¿A quién incluirían cuando les preguntaran acerca de las personas que “viven y se quedan” en sus direcciones?
 - ¿Cuáles son algunos ejemplos de personas que ustedes creen no deberían incluirse cuando estén llenando el censo?
 - ¿Hay algo acerca de su situación de vivienda que pudiera hacer más fácil o difícil completar el formulario del censo? **HABLE SOBRE LA SITUACIÓN DE VIVIENDA.**
 - Si no se especifica, pregunte: *¿Pueden describir la situación de vivienda que afectaría su capacidad para completar el formulario del censo?*
 - *¿De qué manera esta situación de vida puede afectar la capacidad para completar el formulario del censo?*
- Hemos hablado un poco sobre lo que es el censo. ¿Para qué creen que se usa el censo?

P. Motivadores y barreras (30 minutos)

SECCIÓN D: Motivadores y barreras (30 minutos)

El propósito de esta sección es pedirles a los participantes que compartan las razones por las cuales llenarían o no el Censo del 2020 por autorrespuesta y entender qué motivadores pueden aprovecharse y qué barreras deben ser abordadas. Será una conversación abierta pero el moderador o la moderadora debe asegurarse de cubrir los factores emocionales y de actitud en esta sección.

Gracias por compartir sus experiencias. Ya me he enterado de muchas cosas gracias a ustedes. A continuación, me gustaría tratar de comprender un poco más acerca de cómo las personas deciden si llenarán o no el formulario del censo.

Primero, tomen nuevamente sus tarjetas (Apéndice A.2). Levanten el pulgar hacia arriba para sí, el pulgar hacia abajo para no y cuando no estén seguros levanten la tarjeta con la figura encogiendo los hombros. **El moderador o la moderadora mostrará las tarjetas de ejemplo.**

- Si el censo se llevara a cabo hoy, ¿creen que llenarían el formulario del censo? **LEA EL CONTEO EN VOZ ALTA para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros).**

Gracias. Vamos a hablar un poco más sobre por qué llenarían o no el formulario. **El moderador o la moderadora utilizará el bloc de hojas grandes de papel (Apéndice A.3) para facilitar la conversación y crear una lista de razones por las cuales lo llenarían o no.**

- ¿Cuáles son las razones por las que llenarían el formulario?
 - **Haga varias preguntas de seguimiento sobre qué hace que algo sea un motivo para completar el formulario.**
 - **Si las siguientes ideas no han surgido orgánicamente, pregunte sobre lo siguiente:**
 - *Ayuda a determinar los fondos para las necesidades de la comunidad (por ejemplo, escuelas y estaciones de bomberos).*
 - **Pregunte sobre cómo están pensando cuando se habla de “comunidad” aquí.**
 - *Se usa para hacer cumplir las leyes de derechos civiles.*
 - *Proporciona información para que los gobiernos locales se preparen para futuros cambios en la comunidad.*
 - **Pregunte sobre cómo están pensando cuando se habla de “comunidad” aquí.**
 - *Demuestra orgullo en el origen étnico.*
 - *Es una responsabilidad cívica.*
 - *Hace que nuestras voces sean escuchadas.*
 - *Contribuye a un futuro mejor para la comunidad.*
 - *¿Creen que llenar el formulario del censo los afecta a ustedes, a sus familias y a su comunidad? Si es así, ¿cómo? Si no, ¿por qué no?*
 - **Pregunte sobre qué tipo de comunidad se ve afectada. ¿Es esto diferente para distintos tipos de comunidades? (por ejemplo, al hablar de ubicación vs. raza u origen étnico)**
 - *¿De qué manera afecta a su comunidad positiva o negativamente?*
 - *¿De qué manera afecta a las personas que viven en sus casas positiva o negativamente?*
 - *¿De qué manera afecta a sus parientes positiva o negativamente?*
 - *¿De qué manera los afecta a ustedes personalmente positiva o negativamente?*
- ¿Cuáles son las razones por las que decidirían NO llenar el formulario?

- **Haga varias preguntas de seguimiento sobre qué hace que algo sea un motivo para no completar el formulario [tanto barreras emocionales como de actitud].**
- **Si las siguientes barreras potenciales no han surgido orgánicamente, pregunte sobre:**
 - Privacidad
 - *¿Confían en que su información estará segura y protegida?*
 - *¿Qué significa para ustedes, cuando digo, “la información está segura y protegida?”*
 - *¿Cómo está segura? ¿Protegida de qué?*
 - *Por ley, los empleados de la Oficina del Censo están obligados a mantener la información confidencial.*
 - *¿Qué significa esto para ustedes?*
 - *¿Saber esto hace que sea más probable que llenen el censo?*
 - *¿Estaban al tanto de esto antes de hoy?*
 - *¿Cómo los hace sentir ese requisito de los empleados con respecto a llenar el formulario del censo?*
 - *Podría singularizar ciertos grupos raciales o étnicos.*
 - *Podría usarse para encontrar a personas que no hayan pagado sus impuestos.*
 - *Podría usarse para encontrar a personas que están en el país ilegalmente.*
 - *Podría ayudar a la policía y al FBI a vigilar a las personas que no cumplan la ley.*
 - *Las respuestas se pueden compartir con otras agencias federales como el IRS, ICE o el Departamento de Seguridad Nacional.*
 - Desastres naturales
 - *¿Existen cosas inesperadas, como los desastres naturales que posiblemente hagan que sea más difícil llenar el formulario del censo? ¿Pueden decirme más acerca de esas situaciones?*
 - *Si ustedes han sufrido un desastre natural, ¿se tuvieron que ir de sus casas? ¿A dónde fueron? [Si es necesario] Cuéntenme más.*
 - *Si ustedes tuvieran que irse de sus casas, ¿dónde creen que deberían ser contados? Por favor díganme más acerca de [adónde se tuvieron que ir/dónde creen que deberían ser contados].*
- **Cuéntenme más sobre qué o quién podría disminuir las inquietudes que tengan con respecto a completar el censo. ¿Cómo disminuirían esas personas sus inquietudes? ESCUCHE/INDAGUE sobre las voces o personas de la comunidad en quienes se tiene confianza y sobre cómo estas personas podrían disminuir inquietudes.**
- **¿Qué piensan ustedes que pasaría si NO llenaran el formulario del censo? ESCUCHE/INDAGUE sobre la posibilidad de tener problemas.**
 - **Hablemos de una situación específica. Si no completan el formulario del censo, un empleado del censo irá a sus casas para hacerles las preguntas**

del censo. ¿Qué opinan acerca de que un empleado del censo vaya a sus casas?

Ahora me gustaría tener una noción sobre qué tan importantes son estas diferentes ideas para cada uno de ustedes mientras piensan sobre la razón por la cual llenarían el formulario del censo. Tienen un **papel (Apéndice A.4)** frente a ustedes junto con algunos marcadores. Ahora den vuelta a la hoja. Primero, las tarjetas con sus nombres tienen un número; escriban ese número en la esquina superior izquierda de la página. Esto nos ayudará a mantener privada su información, como dijimos anteriormente. Verán que muchas de las ideas que hemos mencionado están representadas. **El moderador o la moderadora leerá y explicará cada razón que está en el papel.** Quiero que encierren en un círculo las tres razones que tengan mayor probabilidad de motivarlos a completar el formulario del censo. Por ejemplo, si [RAZÓN] es realmente importante para ustedes, hagan un círculo alrededor. Si no, no lo marquen. También pueden escribir algo que se nos haya olvidado, o simplemente hacer un círculo en el recuadro “Otra razón” que aparece en el centro de la página y hablaremos de ello.

El moderador o la moderadora dará tiempo para que cada persona termine la actividad.

Pregunte sobre temas particularmente populares y particularmente impopulares. Estamos viendo ciertas coincidencias y algunas perspectivas diferentes. Eso es fantástico. Me gustaría entender todo un poco mejor.

- Veo que muchos eligieron [RAZÓN]. ¿Alguien quiere compartir qué fue lo que hizo que esto se destacara?
 - ¿Alguien tiene una perspectiva diferente?
- Nadie marcó/Pocos marcaron [RAZÓN]. Cuéntenme más sobre eso. ¿Quién quiere compartir lo que piensa?
 - ¿Alguien tiene una perspectiva diferente?
- [NOMBRE], parece que usted eligió [RAZÓN]. ¿Podría contarnos un poco acerca de lo que piensa sobre eso?
- ¿Alguien encerró en un círculo la casilla “Otra razón”? Por favor cuéntenos sobre eso. **Pregunte sobre las respuestas de “otra razón”.**

Q. El proceso del Censo 2020 (15 minutos)

SECCIÓN E: El proceso del Censo 2020 (15 minutos)

El propósito de esta sección es explorar las potenciales barreras logísticas o sociológicas y los facilitadores para la autorrespuesta que (1) puedan ser nuevos en el Censo del 2020 y (2) posiblemente podrían ser abordados en una campaña de concientización.

Esto es de mucha ayuda. Gracias. A continuación, me gustaría hablar un poco sobre el proceso del censo.

- ¿Cómo esperarían que la Oficina del Censo se comunicara con ustedes cuando llegue el momento del censo?
- ¿Qué les gustaría saber antes de que les pidan que llenen el censo?
- ¿Qué cosa, si la hay, podría decirles alguien que los hagan más propensos a completar el formulario?
 - ¿Con quién hablarían acerca de llenar el censo?
 - Hablamos anteriormente sobre los parientes no inmediatos. Los que tienen parientes no inmediatos, ¿hablarían con sus parientes acerca de completar el censo?
- ¿Qué piensan acerca de los anuncios que posiblemente vean en la televisión o en una revista, o en una parada de autobuses? ¿Creen que con anuncios podrían obtener

información sobre algunas de las cosas que mencionaron que quieren saber acerca del censo? Cuéntenme más sobre eso.

OK, digamos que recibieron una carta de la Oficina del Censo pidiéndoles que completen el formulario del censo.

- ¿Qué pensarían?
- ¿Qué sentirían?
- ¿Qué preguntas tendrían?
- ¿Qué creen que harían?
- *¿Qué sucedería si la carta no contuviera un formulario para completar y en cambio les pidiera que completaran el censo por internet? ¿Alguna de sus reacciones o preguntas iniciales serían diferentes? ¿Cómo?*
- Si no llenaran el formulario de inmediato, ¿qué tipo de recordatorios serían más útiles?
 - *¿Un recordatorio por correo? ¿Un recordatorio de un líder comunitario en su área? ¿Un anuncio publicitario en TV o en sus teléfonos móviles?*
 - **Pregunte sobre quién sería un líder de la “comunidad”.**
- Ahora imagínense que han visto un anuncio que dice que pueden completar el censo por internet ahora mismo, incluso en sus teléfonos.
 - ¿Qué pensarían?
 - ¿Qué sentirían?
 - ¿Qué preguntas tendrían?
 - ¿Qué creen que harían? ¿Qué haría que quisieran completar el formulario?

En 2020, el censo planea hacer una pregunta sobre la ciudadanía de cada una de las personas del hogar.

- ¿Cuántos de ustedes sabían que el censo planeaba incluir una pregunta sobre ciudadanía en el 2020? ¿Qué han escuchado decir sobre esto a sus familiares, amigos, medios de comunicación, otros?
- ¿Para qué piensan que se usa esta información? Probe on what comes up in conversation, focusing on positive and/or negative uses.
- Ustedes no necesitan decirme qué respuesta darían, pero quisiera entender más acerca de cómo esta pregunta está relacionada con los temas que hemos tratado antes.
- ¿Es esta pregunta diferente a otras preguntas como la de cuántas persona viven en su dirección, su edad, sexo, raza, origen étnico y parentesco? ¿En qué se diferencia?
- ¿Qué tan dispuestos estarían ustedes a completar el formulario del censo con esta pregunta?

R. Conclusión (5 minutos)

SECCIÓN F: Conclusión (5 minutos)

El moderador o la moderadora les dará las gracias a los participantes y se asegurará de que todas las preguntas hayan sido respondidas

¡Gracias por compartir sus pensamientos conmigo! Estamos por concluir nuestra sesión, y tengo algunas preguntas finales.

- Tomen esas **tarjetas** una vez más. **(El moderador o la moderadora mostrará las tarjetas.)** Después de nuestra conversación, si el censo se llevara a cabo hoy, ¿creen que llenarían el formulario del censo? **El moderador o la moderadora mostrará las tarjetas con los ejemplos y luego leerá el conteo en voz alta para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros).**

- ¿Alguna de las cosas que conversamos hoy los hace sentir diferentes acerca de llenar el formulario del censo? Cuéntenme sobre eso.

[Si el tiempo lo permite] Si no les importa, voy a salir un momento para ver si los miembros de mi equipo tienen preguntas adicionales. **[Haga preguntas de seguimiento.]**

Muchas gracias. Ha sido un placer conocerlos a todos. ¿Hay algo más que quieran compartir que no hayamos mencionado todavía? ¿Hay alguna pregunta final? De lo contrario, dejen todos sus materiales sobre la mesa y que tengan muy buenas noches. Al salir, si lo desean pueden llevarse de la recepción información adicional sobre el censo.

La siguiente guía facilita el flujo de la conversación durante una sesión de grupo de enfoque. El moderador o la moderadora del grupo utilizará esta guía como herramienta para garantizar que se cumplan los objetivos clave de la investigación y lograr un nivel adecuado de congruencia entre los grupos para obtener conclusiones confiables.

NOTAS PARA EL EVALUADOR O LA EVALUADORA:
El moderador o la moderadora utilizará este marco como guía, en lugar de un guion formal. Las preguntas no se leerán textualmente.
De acuerdo con los objetivos de la investigación y para mantener el flujo natural de la conversación, el moderador o la moderadora usará su criterio para determinar si cambia a otras secciones de la guía. Es posible que esta guía incluya más material del que pueda cubrirse en 90 minutos; las preguntas de seguimiento se distinguen con letra cursiva para que se les otorgue prioridad en forma congruente a los temas de conversación en todos los grupos.
El texto en negrita indica las instrucciones para el moderador o la moderadora y no se leerá en voz alta a los participantes. Las instrucciones también se resaltan en verde. Los materiales están resaltados en amarillo.
Configuración del salón: Tarjetas para la conversación (Apéndice A.2), la actividad sobre “Razones” (Apéndice A.4) y un bolígrafo se colocarán boca abajo frente a cada asiento hasta que el moderador o la moderadora dé instrucciones de cómo y cuándo usarse a los participantes.

Resumen de la sesión: Tiempo total: 90 minutos

SECCIÓN A: Introducción y ejercicio para romper el hielo (10 minutos) El moderador o la moderadora explicará el propósito del grupo de enfoque y permitirá que los participantes hagan preguntas.
SECCIÓN B: Definiciones de comunidad (15 minutos) El propósito de esta sección es entablar la conversación; escuchar a los participantes hablar sobre cómo piensan con respecto al concepto de “comunidad” y comenzar una conversación sobre lo que es importante para su comunidad.
SECCIÓN C: Familiaridad y experiencia con el Censo (15 minutos) El propósito de esta sección es averiguar las asociaciones actuales con el censo decenal y la Oficina del Censo de los EE. UU., explorar cualquier experiencia con el censo y escuchar en qué términos piensan los participantes sobre las personas que viven y se quedan en sus direcciones.
SECCIÓN D: Motivadores y barreras (30 minutos) El propósito de esta sección es pedirles a los participantes que compartan las razones por las cuales llenarían o no el Censo del 2020 por autorrespuesta y entender qué motivadores pueden aprovecharse y qué barreras deben ser abordadas. Será una conversación abierta, pero el moderador o la moderadora debe asegurarse de cubrir los factores emocionales y de actitud en esta sección.
SECCIÓN E: El proceso del Censo (15 minutos) El propósito de esta sección es explorar las potenciales barreras logísticas o sociológicas y los facilitadores para la autorrespuesta que (1) puedan ser nuevos en el Censo del 2020 y (2) posiblemente podrían ser abordados en una campaña de concientización.
SECCIÓN F: Conclusión (5 minutos) El moderador o la moderadora les dará las gracias a los participantes y se asegurará de que todas las preguntas hayan sido respondidas.

S. Introducción (10 min.)

SECCIÓN A: Introducción y ejercicio para romper el hielo (10 minutos)

El moderador o la moderadora explicará el propósito del grupo de enfoque y permitirá que los participantes hagan preguntas.

NOTA PARA EL EVALUADOR O LA EVALUADORA: Los participantes recibirán una copia del formulario de consentimiento cuando se registren al llegar, en el área de espera. Este formulario de consentimiento proporciona el número de aprobación de la OMB y la información de contacto para el estudio (Apéndice E).

Antes de comenzar cada sesión, el moderador o la moderadora informará a los participantes sobre la estructura y los objetivos del grupo de enfoque. Los participantes serán informados de la siguiente manera:

- Buenas noches, y gracias a todos por tomarse el tiempo para estar con nosotros con el fin de compartir sus pensamientos y opiniones. Antes de comenzar, quiero mencionar primero algunas cosas sobre nuestra conversación.
- Soy un(a) investigador(a) de mercado independiente para una empresa que realiza cientos de grupos de este tipo cada año. Eso significa que mi trabajo es escucharlos y alentar la conversación, y no tengo ningún interés personal en las opiniones que compartan. Me encante o no me guste algo de lo que hablemos, es lo mismo para mí.
- Sus pensamientos y opiniones son muy importantes para nosotros, no hay respuestas correctas o incorrectas, y sus respuestas individuales no se compartirán con personas ajenas al equipo de investigación.
- Tenemos 90 minutos para conversar. Antes de comenzar, repasemos algunas cosas importantes.
- Su participación es voluntaria, y no hace falta que respondan todas las preguntas.
- Dicho esto, están aquí porque sus opiniones son muy importantes, y espero oír las opiniones de todos en algún momento. Tengan en cuenta que cualquier cosa que compartan se mantendrá en el equipo de investigación y que no serán identificados personalmente en ningún informe que preparemos basándonos en nuestra conversación. También pedimos que todos respetemos la privacidad de cada uno de nosotros y que no compartan con otras personas lo que se converse aquí.
- Estaremos realizando grupos como este en todo el país durante muchas semanas y no hay manera de que yo pueda recordar todo lo que conversemos. Para ayudarnos a mí y a mi equipo a escribir un informe, vamos a grabar en audio y video esta sesión. Los archivos de audio se transcribirán, pero cualquier información que pueda identificarlos se eliminará de las transcripciones, y los archivos de audio y video se destruirán cuando se complete el informe. Estas transcripciones y grabaciones serán una referencia para mí y para mi equipo al escribir nuestro informe y me permitirán centrarme en nuestra conversación en lugar de estar tomando notas.
- **Según corresponda dependiendo de la instalación, explique que hay observadores detrás del cristal y mediante transmisión en vivo.** Pueden haber notado que detrás de mí hay un cristal. Algunos miembros de mi equipo que están aquí ayudándome hoy están observando y tomando notas. También, algunos miembros del equipo que no pudieron viajar para estar con nosotros están observando de forma remota. Todos queremos conocer sus opiniones, por lo que es importante que las compartan honestamente.
- Hablando sobre sus opiniones, quiero asegurarme de que todos sepan que el objetivo de nuestra conversación no es estar de acuerdo el uno con el otro. Si están en desacuerdo con algo que se comparta, es importante que escuchemos sus puntos de vista, ya que pueden estar representando a muchas personas. Del mismo modo, si están de acuerdo con algo que se diga, me gustaría oír eso también.

- Creo que eso es todo en términos de introducción. Si necesitan ir al baño durante nuestra sesión, siéntanse libre de hacerlo.
- Antes de comenzar, apaguen sus teléfonos celulares o pónganlos en modo silencioso.
- ¿Alguna pregunta?

De acuerdo, comencemos presentándonos. Díganme: (1) sus nombres (sin apellidos), (2) cuánto tiempo han vivido en (nombre la ciudad o el pueblo) y (3) algunos de sus programas de televisión favoritos.

Yo me presentaré primero. **El moderador o la moderadora se presentará y enseguida moderará las presentaciones de los demás.**

Perfecto, encantado(a) de conocerlos a todos. Comencemos nuestra conversación.

T. Comunidad (15 minutos)

SECCIÓN B: Definiciones de comunidad (15 minutos)

El propósito de esta sección es entablar la conversación; escuchar a los participantes hablar sobre cómo piensan con respecto al concepto de “comunidad” y comenzar una conversación sobre lo que es importante para su comunidad.

Me gustaría empezar hablando un poco sobre la comunidad. Cuando decimos “comunidad”, posiblemente nos estemos refiriendo a muchas cosas diferentes, y me gustaría explorar eso con ustedes.

- ¿Ustedes quiénes creen que son su comunidad?
 - *¿Es una mezcla de parientes y amigos?*
 - *¿Es un lugar específico, más basado en quiénes viven cerca de ustedes?*
 - *¿La raza, el origen étnico, el país de origen o el idioma juegan un papel en cómo definen la comunidad?*
 - *¿Qué término(s) usan para describir sus razas, orígenes étnicos, país de origen o idiomas?*
- ¿Qué tiene de especial su comunidad? ¿Qué es lo que más valoran al respecto?
- ¿Cómo ha cambiado su comunidad en los últimos 10 años?

Muy bien. Gracias. Eso fue realmente útil. A lo largo de nuestra conversación, es posible que les pida que especifiquen en quién están pensando cuando hablan de su comunidad, para estar seguro(a) de que los entienda. Quizá también les pida más adelante que piensen sobre la comunidad de una manera específica en algunas preguntas. ¡Pero ya llegaremos a eso!

U. Familiaridad y experiencias (15 minutos)

SECCIÓN C: Familiaridad y experiencia con el Censo (15 minutos)

El propósito de esta sección es averiguar sobre asociaciones actuales con el censo decenal y la Oficina del Censo de los EE. UU., explorar cualquier experiencia con el censo y escuchar en qué términos piensan los participantes sobre las personas que viven y se quedan en sus direcciones.

Ahora, me gustaría cambiar de tema y aprender un poco de ustedes acerca del censo de los Estados Unidos que se realiza cada diez años. Recuerden, ustedes son los expertos aquí esta noche, y no estoy buscando respuestas específicas a mis preguntas. Y si ustedes creen que no saben mucho sobre el censo de los Estados Unidos, no se preocupen, eso nos ayudará bastante también.

Primero, compartamos juntos nuestras ideas. **El moderador o la moderadora utiliza el bloc de hojas grandes de papel (Apéndice A.1) para facilitar la lluvia de ideas.**

- ¿Qué palabras o sentimientos les vienen a la mente cuando digo “el censo”? Digan lo que les venga a la mente.
 - ¿Dirían que la mayoría de estas palabras son buenas, malas o ninguna de las dos cosas?
 - ¿Qué piensan sobre la Oficina del Censo de los Estados Unidos? ¿Algo diferente les viene a la mente? ¿Qué?

Para asegurarme de que todos estemos pensando en lo mismo durante el resto de nuestra conversación, me gustaría compartir algo de información sobre lo que es el censo decenal de los Estados Unidos. El censo de los Estados Unidos es el conteo de todas las personas que viven en los Estados Unidos. Se lleva a cabo cada 10 años; por eso se llama el censo decenal. El censo planea hacer preguntas tales como cuántas personas viven en su dirección, así como sus edades, sexo, raza, origen étnico, parentesco y ciudadanía. El próximo censo es en el año 2020. Durante el resto de nuestra conversación, piensen en esto cuando digamos “el censo”.

Ahora, tienen algunas **tarjetas (Apéndice A.2)** frente a ustedes. Después de que haga mi próxima pregunta, levanten la tarjeta con el pulgar hacia arriba para decir sí, el pulgar hacia abajo para decir no y cuando no estén seguros levanten la tarjeta con la figura encogiendo los hombros. **El moderador o la moderadora mostrará las tarjetas de ejemplo.**

- ¿Alguna vez han llenado un cuestionario del censo de los Estados Unidos? **LEA EL CONTEO EN VOZ ALTA para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros).**

Bien, este es un buen punto de partida. Hablemos un poco más sobre las experiencias personales. Estoy interesado(a) en que me cuenten todo tipo de experiencias y haré preguntas tanto para quienes hayan llenado antes un formulario del censo, como para los que nunca lo han llenado.

- Para aquellos que han completado el censo antes, por favor cuéntenme acerca de esa experiencia. ¿Qué recuerdan acerca de llenar el formulario?
 - **Haga varias preguntas de seguimiento sobre la experiencia, basándose en la narración del participante:**
 - ¿Cuándo fue eso?
 - ¿Cómo se enteró del censo? (anuncios publicitarios, cartas, alguien fue a su casa)
 - ¿Recuerda por qué se tomó el tiempo de llenar el formulario? ¿Qué lo(a) motivó?
 - ¿Cuánto tiempo le tomó completarlo?
 - ¿Recuerda alguna pregunta que le haya parecido difícil de contestar o indiscreta?
 - ¿Alguien lo(a) ayudó a completarlo?
 - **Si no hablan inglés:**
 - ¿Alguien habla otro idioma además del español?
 - ¿En qué idioma completó el formulario del censo? ¿Ese era el idioma de su preferencia?
 - ¿Qué motivos tuvo para elegir completar el formulario en el idioma que usó?
 - ¿Cómo afectó eso su experiencia?
 - ¿Describiría la experiencia como positiva o negativa? ¿Ninguna de las dos? ¿Por qué dice eso?

- Para aquellos que no han llenado un formulario del censo de los Estados Unidos, por favor, cuéntenme un poco más al respecto. ¿Tuvieron la oportunidad, pero eligieron no completarlo? ¿Alguien más en sus direcciones llenó el censo?
- Cuando completan el formulario, proporcionan información sobre ustedes y las personas que viven en sus casas, apartamentos o casas móviles. ¿Qué tipo de preguntas creen que hace? ¿Qué opinan acerca de proporcionar información sobre ustedes y otras personas que viven en sus direcciones?
- Hemos hablado sobre personas que viven en sus hogares. ¿Qué significa eso para ustedes? ¿Quiénes les vienen a la mente cuando piensan en personas que viven en sus hogares?
 - ¿Y los parientes no inmediatos que viven con ustedes?
 - ¿Pensarían en incluir a los niños pequeños y bebés que viven y se quedan con ustedes en sus direcciones?
 - ¿Y otras personas que podrían vivir con ustedes y que no están emparentadas con ustedes, como *roommates*, compañeros de casa o inquilinos? ¿Piensan en ellos cuando oyen la palabra hogar?
 - ¿Y al llenar el formulario del censo, específicamente? ¿A quién incluirían cuando les preguntaran acerca de las personas que “viven y se quedan” en sus direcciones?
 - ¿Cuáles son algunos ejemplos de personas que ustedes creen no deberían incluirse cuando estén llenando el censo?
 - ¿Hay algo acerca de su situación de vivienda que pudiera hacer más fácil o difícil completar el formulario del censo? **HABLE SOBRE LA SITUACIÓN DE VIVIENDA.**
 - Si no se especifica, pregunte: *¿Pueden describir la situación de vivienda que afectaría su capacidad para completar el formulario del censo?*
 - *¿De qué manera esta situación de vida puede afectar la capacidad para completar el formulario del censo?*
- Hemos hablado un poco sobre lo que es el censo. ¿Para qué creen que se usa el censo?

V. Motivadores y barreras (30 minutos)

SECCIÓN D: Motivadores y barreras (30 minutos)

El propósito de esta sección es pedirles a los participantes que compartan las razones por las cuales llenarían o no el Censo del 2020 por autorrespuesta y entender qué motivadores pueden aprovecharse y qué barreras deben ser abordadas. Será una conversación abierta pero el moderador o la moderadora debe asegurarse de cubrir los factores emocionales y de actitud en esta sección.

Gracias por compartir sus experiencias. Ya me he enterado de muchas cosas gracias a ustedes. A continuación, me gustaría tratar de comprender un poco más acerca de cómo las personas deciden si llenarán o no el formulario del censo.

Primero, tomen nuevamente sus **tarjetas (Apéndice A.2)**. Levanten el pulgar hacia arriba para sí, el pulgar hacia abajo para no y cuando no estén seguros levanten la tarjeta con la figura encogiendo los hombros.

El moderador o la moderadora mostrará las tarjetas de ejemplo.

- Si el censo se llevara a cabo hoy, ¿creen que llenarían el formulario del censo? **LEA EL CONTEO EN VOZ ALTA para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros).**

Gracias. Vamos a hablar un poco más sobre por qué llenarían o no el formulario. **El moderador o la moderadora utilizará el bloc de hojas grandes de papel (Apéndice A.3) para facilitar la conversación y crear una lista de razones por las cuales lo llenarían o no.**

- ¿Cuáles son las razones por las que llenarían el formulario?
 - **Haga varias preguntas de seguimiento sobre qué hace que algo sea un motivo para completar el formulario.**
 - **Si las siguientes ideas no han surgido orgánicamente, pregunte sobre lo siguiente:**
 - *Ayuda a determinar los fondos para las necesidades de la comunidad (por ejemplo, escuelas y estaciones de bomberos).*
 - **Pregunte sobre cómo están pensando cuando se habla de “comunidad” aquí.**
 - *Determina el número de funcionarios electos que cada estado tiene en el Congreso (Cámara de Representantes).*
 - *Se usa para hacer cumplir las leyes de derechos civiles.*
 - *Proporciona información para que los gobiernos locales se preparen para futuros cambios en la comunidad.*
 - **Pregunte sobre cómo están pensando cuando se habla de “comunidad” aquí.**
 - *Demuestra orgullo en el origen étnico.*
 - *Es una responsabilidad cívica.*
 - *Hace que nuestras voces sean escuchadas.*
 - *Contribuye a un futuro mejor para la comunidad.*
 - *¿Creen que llenar el formulario del censo los afecta a ustedes, a sus familias y a su comunidad? Si es así, ¿cómo? Si no, ¿por qué no?*
 - **Pregunte sobre qué tipo de comunidad se ve afectada. ¿Es esto diferente para distintos tipos de comunidades? (por ejemplo, al hablar de ubicación vs. raza u origen étnico)**
 - *¿De qué manera afecta a su comunidad positiva o negativamente?*
 - *¿De qué manera afecta a las personas que viven en sus casas positiva o negativamente?*
 - *¿De qué manera afecta a sus parientes positiva o negativamente?*
 - *¿De qué manera los afecta a ustedes personalmente positiva o negativamente?*
- ¿Cuáles son las razones por las que decidirían NO llenar el formulario?
 - **Haga varias preguntas de seguimiento sobre qué hace que algo sea un motivo para no completar el formulario [tanto barreras emocionales como de actitud].**
 - **Si las siguientes barreras potenciales no han surgido orgánicamente, pregunte sobre:**
 - Privacidad

- *¿Confían en que su información estará segura y protegida?*
 - *¿Qué significa para ustedes, cuando digo, “la información está segura y protegida?”*
 - *¿Cómo está segura? ¿Protegida de qué?*
- *Por ley, los empleados de la Oficina del Censo están obligados a mantener la información confidencial.*
 - *¿Qué significa esto para ustedes?*
 - *¿Saber esto hace que sea más probable que llenen el censo?*
 - *¿Estaban al tanto de esto antes de hoy?*
 - *¿Cómo los hace sentir ese requisito de los empleados con respecto a llenar el formulario del censo?*
- *Podría singularizar ciertos grupos raciales o étnicos.*
- *Podría usarse para encontrar a personas que no hayan pagado sus impuestos.*
- *Podría usarse para encontrar a personas que están en el país ilegalmente.*
- *Podría ayudar a la policía y al FBI a vigilar a las personas que no cumplan la ley.*
- *Las respuestas se pueden compartir con otras agencias federales como el IRS, ICE o el Departamento de Seguridad Nacional.*
- *Desastres naturales*
 - *¿Existen cosas inesperadas, como los desastres naturales que posiblemente hagan que sea más difícil llenar el formulario del censo? ¿Pueden decirme más acerca de esas situaciones?*
 - *Si ustedes han sufrido un desastre natural, ¿se tuvieron que ir de sus casas? ¿A dónde fueron? [Si es necesario] Cuéntenme más.*
 - *Si ustedes tuvieran que irse de sus casas, ¿dónde creen que deberían ser contados? Por favor díganme más acerca de [adónde se tuvieron que ir/dónde creen que deberían ser contados].*
- *Cuéntenme más sobre qué o quién podría disminuir las inquietudes que tengan con respecto a completar el censo. ¿Cómo disminuirían esas personas sus inquietudes?*
ESCUCHE/INDAGUE sobre las voces o personas de la comunidad en quienes se tiene confianza y sobre cómo estas personas podrían disminuir inquietudes.
- *¿Qué piensan ustedes que pasaría si NO llenaran el formulario del censo?*
ESCUCHE/INDAGUE sobre la posibilidad de tener problemas.
 - *Hablemos de una situación específica. Si no completan el formulario del censo, un empleado del censo irá a sus casas para hacerles las preguntas del censo. ¿Qué opinan acerca de que un empleado del censo vaya a sus casas?*

Ahora me gustaría tener una noción sobre qué tan importantes son estas diferentes ideas para cada uno de ustedes mientras piensan sobre la razón por la cual llenarían el formulario del censo. Tienen un **papel (Apéndice A.4)** frente a ustedes junto con algunos marcadores. Ahora den vuelta a la hoja. Primero, las tarjetas con sus nombres tienen un número; escriban ese número en la esquina superior izquierda de la

página. Esto nos ayudará a mantener privada su información, como dijimos anteriormente. Verán que muchas de las ideas que hemos mencionado están representadas. **El moderador o la moderadora leerá y explicará cada razón que está en el papel.** Quiero que encierren en un círculo las tres razones que tengan mayor probabilidad de motivarlos a completar el formulario del censo. Por ejemplo, si [RAZÓN] es realmente importante para ustedes, hagan un círculo alrededor. Si no, no lo marquen. También pueden escribir algo que se nos haya olvidado, o simplemente hacer un círculo en el recuadro “Otra razón” que aparece en el centro de la página y hablaremos de ello.

El moderador o la moderadora dará tiempo para que cada persona termine la actividad.

Pregunte sobre temas particularmente populares y particularmente impopulares. Estamos viendo ciertas coincidencias y algunas perspectivas diferentes. Eso es fantástico. Me gustaría entender todo un poco mejor.

- Veo que muchos eligieron [RAZÓN]. ¿Alguien quiere compartir qué fue lo que hizo que esto se destacara?
 - ¿Alguien tiene una perspectiva diferente?
- Nadie marcó/Pocos marcaron [RAZÓN]. Cuéntenme más sobre eso. ¿Quién quiere compartir lo que piensa?
 - ¿Alguien tiene una perspectiva diferente?
- [NOMBRE], parece que usted eligió [RAZÓN]. ¿Podría contarnos un poco acerca de lo que piensa sobre eso?
- ¿Alguien encerró en un círculo la casilla “Otra razón”? Por favor cuéntenos sobre eso. **Pregunte sobre las respuestas de “otra razón”.**

W. El proceso del Censo 2020 (15 minutos)

SECCIÓN E: El proceso del Censo 2020 (15 minutos)

El propósito de esta sección es explorar las potenciales barreras logísticas o sociológicas y los facilitadores para la autorrespuesta que (1) puedan ser nuevos en el Censo del 2020 y (2) posiblemente podrían ser abordados en una campaña de concientización.

Esto es de mucha ayuda. Gracias. A continuación, me gustaría hablar un poco sobre el proceso del censo.

- ¿Cómo esperarían que la Oficina del Censo se comunicara con ustedes cuando llegue el momento del censo?
- ¿Qué les gustaría saber antes de que les pidan que llenen el censo?
- ¿Qué cosa, si la hay, podría decirles alguien que los hagan más propensos a completar el formulario?
 - ¿Con quién hablarían acerca de llenar el censo?
 - Hablamos anteriormente sobre los parientes no inmediatos. Los que tienen parientes no inmediatos, ¿hablarían con sus parientes acerca de completar el censo?
- ¿Qué piensan acerca de los anuncios que posiblemente vean en la televisión o en una revista, o en una parada de autobuses? ¿Creen que con anuncios podrían obtener información sobre algunas de las cosas que mencionaron que quieren saber acerca del censo? Cuéntenme más sobre eso.

OK, digamos que recibieron una carta de la Oficina del Censo pidiéndoles que completen el formulario del censo.

- ¿Qué pensarían?
- ¿Qué sentirían?
- ¿Qué preguntas tendrían?

- ¿Qué creen que harían?
- *¿Qué sucedería si la carta no contuviera un formulario para completar y en cambio les pidiera que completaran el censo por internet? ¿Alguna de sus reacciones o preguntas iniciales serían diferentes? ¿Cómo?*
- Si no llenaran el formulario de inmediato, ¿qué tipo de recordatorios serían más útiles?
 - *¿Un recordatorio por correo? ¿Un recordatorio de un líder comunitario en su área? ¿Un anuncio publicitario en TV o en sus teléfonos móviles?*
 - **Pregunte sobre quién sería un líder de la “comunidad”.**
- Ahora imagínense que han visto un anuncio que dice que pueden completar el censo por internet ahora mismo, incluso en sus teléfonos.
 - ¿Qué pensarían?
 - ¿Qué sentirían?
 - ¿Qué preguntas tendrían?
 - ¿Qué creen que harían? ¿Qué haría que quisieran completar el formulario?

En 2020, el censo planea hacer una pregunta sobre la ciudadanía de cada una de las personas del hogar.

- ¿Cuántos de ustedes sabían que el censo planeaba incluir una pregunta sobre ciudadanía en el 2020? ¿Qué han escuchado decir sobre esto a sus familiares, amigos, medios de comunicación, otros?
- ¿Para qué piensan que se usa esta información? **Probe on what comes up in conversation, focusing on positive and/or negative uses.**
- Ustedes no necesitan decirme qué respuesta darían, pero quisiera entender más acerca de cómo esta pregunta está relacionada con los temas que hemos tratado antes.
- ¿Es esta pregunta diferente a otras preguntas como la de cuántas persona viven en su dirección, su edad, sexo, raza, origen étnico y parentesco? ¿En qué se diferencia?
- ¿Qué tan dispuestos estarían ustedes a completar el formulario del censo con esta pregunta?

X. Conclusión (5 minutos)

SECCIÓN F: Conclusión (5 minutos)

El moderador o la moderadora les dará las gracias a los participantes y se asegurará de que todas las preguntas hayan sido respondidas

¡Gracias por compartir sus pensamientos conmigo! Estamos por concluir nuestra sesión, y tengo algunas preguntas finales.







- Tomen esas **tarjetas** una vez más. **(El moderador o la moderadora mostrará las tarjetas.)** Después de nuestra conversación, si el censo se llevara a cabo hoy, ¿creen que llenarían el formulario del censo? **El moderador o la moderadora mostrará las tarjetas con los ejemplos y luego leerá el conteo en voz alta para que se oiga en la grabación de audio (por ejemplo, 2 sí, 3 no y 3 no están seguros).**
 - ¿Alguna de las cosas que conversamos hoy los hace sentir diferentes acerca de llenar el formulario del censo? Cuéntenme sobre eso.

[Si el tiempo lo permite] Si no les importa, voy a salir un momento para ver si los miembros de mi equipo tienen preguntas adicionales. **[Haga preguntas de seguimiento.]**

Muchas gracias. Ha sido un placer conocerlos a todos. ¿Hay algo más que quieran compartir que no hayamos mencionado todavía? ¿Hay alguna pregunta final? De lo contrario, dejen todos sus materiales

sobre la mesa y que tengan muy buenas noches. Al salir, si lo desean pueden llevarse de la recepción información adicional sobre el censo.

H. Spanish (U.S. Mainland) Motivators Worksheet

UID: _____		Formulario aprobado OMB N. 0607-0978 Fecha de expiración: 08/31/2020	
<p>Ayuda a determinar el financiamiento para las necesidades de la comunidad (p.ej., escuelas y cuerpos de bomberos)</p> 	<p>Determina cuántos funcionarios electos tiene el estado en el Congreso (Cámara de Representantes)</p> 	<p>Utilizado para hacer cumplir las leyes de derechos civiles</p> 	
<p>Proporciona información para que el gobierno local planifique cambios en la comunidad</p> 	<p>Otro</p> <hr/> <hr/> <hr/>		<p>Responsabilidad cívica</p> 
<p>Hace que se escuche la voz</p> 	<p>Contribuye a un futuro mejor para la comunidad</p> 	<p>Orgullo en herencia étnica</p> 	

I. Vietnamese Focus Group Discussion Guide

Hướng dẫn sau đây trình bày chung mạch đối thoại có dẫn dắt trong buổi thảo luận nhóm. Hướng dẫn này sẽ được sử dụng như là một công cụ để người điều khiển bảo đảm đáp ứng các mục tiêu nghiên cứu quan trọng và đạt được mức độ thống nhất đầy đủ giữa các nhóm để đưa ra kết luận đáng tin cậy.

GHI CHÚ CHO NGƯỜI DUYỆT XÉT:
Người điều khiển sẽ sử dụng khuôn khổ được trình bày như là sự hướng dẫn, hơn là kịch bản chính thức. Các câu hỏi sẽ không được đọc đúng nguyên văn.
Người điều khiển sẽ sử dụng sự cân nhắc của mình để xác định liệu có cần chuyển sang các phần hướng dẫn khác trong khi thảo luận diễn ra, dựa trên các mục tiêu nghiên cứu và duy trì mạch đối thoại tự nhiên không. Hướng dẫn thảo luận có thể chứa nhiều nội dung hơn mức có thể trình bày trong phạm vi 90 phút; những câu hỏi khảo sát tùy chọn được <i>in nghiêng</i> để thuận tiện cho việc ưu tiên thống nhất các chủ đề hội thoại giữa các nhóm.
Nội dung in đậm là chỉ dẫn dành cho người điều khiển và sẽ không được đọc to cho người tham gia. Các chỉ dẫn cũng được đánh dấu màu xanh lá cây. Tài liệu được đánh dấu màu vàng.
Thiết lập phòng: Thẻ hội thoại (Phụ lục A.2), hoạt động nói về các "Lý do" (Phụ lục A.4), và một cây bút sẽ được đặt úp mặt xuống phía trước từng chỗ ngồi cho đến khi người điều khiển chỉ thị cho người tham gia khi nào và cách sử dụng chúng.

Tổng Quan về Buổi Thảo Luận Nhóm: Thời gian tổng cộng – 90 phút

PHẦN A: Giới thiệu và Khởi Động (10 phút) Người điều khiển sẽ giải thích mục đích của thảo luận nhóm và cho phép người tham gia đặt bất cứ câu hỏi nào.
PHẦN B: Định Nghĩa Cộng Đồng (15 phút) Mục đích của phần này là khởi động cuộc đối thoại, lắng nghe ý kiến riêng của người tham gia về suy nghĩ của họ đối với "cộng đồng" và bắt đầu cuộc đối thoại về những điều quan trọng đối với cộng đồng của họ.
PHẦN C: Sự Quen thuộc và Kinh nghiệm với Thống Kê Dân Số (15 phút) Mục đích của phần này là tìm hiểu về mối liên tưởng hiện tại với thống kê dân số mười năm một lần và Cục Thống Kê Dân Số Hoa Kỳ, khám phá bất cứ kinh nghiệm nào với thống kê dân số, và lắng nghe người tham gia suy nghĩ như thế nào về những người sống và ở tại địa chỉ của họ.
PHẦN D: Động Lực và Rào Cản (30 phút) Mục đích của phần này là đề nghị những người tham gia cùng chia sẻ lý do tại sao họ có hoặc không thể tự trả lời Thống Kê Dân Số năm 2020 và để hiểu xem những động cơ nào có thể được tận dụng và những rào cản nào có thể được giải quyết. Cuộc thảo luận có tính mở rộng, nhưng người điều khiển sẽ bảo đảm rằng cuộc đối thoại bao gồm những động cơ về quan điểm và cảm xúc trong phần này.
PHẦN E: Quy Trình Thống Kê Dân Số Năm 2020 (15 phút) Mục đích của phần này là tìm hiểu những rào cản và thuận lợi tiềm tàng về mặt hậu cần hoặc thể chất cho việc tự trả lời mà (1) có thể mới mẻ đối với Thống kê dân số năm 2020 và (2) có thể được giải quyết bằng một chiến dịch về nhận thức.
PHẦN F: Kết Luận (5 phút) Người điều khiển sẽ cảm ơn những người tham gia và bảo đảm rằng mọi câu hỏi đều đã được giải đáp.

Y. Giới Thiệu (10 phút)

PHẦN A: Giới Thiệu và Khởi Động (10 phút)

Người điều khiển sẽ giải thích mục đích của thảo luận nhóm và đề cho người tham gia đặt bất cứ câu hỏi nào.

GHI CHÚ CHO NGƯỜI DUYỆT XÉT: Người tham gia sẽ nhận một bản mẫu đơn thỏa thuận tham gia ở khu chờ đợi điểm danh khi đến, trong đó có số phê chuẩn của OMB và thông tin liên lạc cho cuộc nghiên cứu (Phụ lục E).

Trước khi bắt đầu từng phần, người điều khiển sẽ tóm tắt cấu trúc và mục tiêu của thảo luận nhóm cho người tham gia. Người tham gia sẽ được giới thiệu tóm tắt như sau:

- Xin chào, cảm ơn các quý vị đã dành thời gian đến tham gia chia sẻ những suy nghĩ và ý kiến của mình với chúng tôi hôm nay. Trước khi chúng ta bắt đầu, tôi xin đề cập trước tiên đến một vài điều về cuộc thảo luận của chúng ta.
- Tôi là nhà nghiên cứu thị trường độc lập cho một công ty chuyên thực hiện hàng trăm cuộc thảo luận nhóm như thế này mỗi năm. Điều đó có nghĩa là công việc của tôi là lắng nghe các quý vị và khuyến khích các quý vị đối thoại, và tôi không lợi lộc gì trong những ý kiến mà các quý vị chia sẻ. Yêu hay ghét những điều mà chúng ta trao đổi, đối với tôi tất cả đều như nhau.
- Những suy nghĩ và ý kiến của các quý vị rất quan trọng đối với chúng tôi, không có câu trả lời đúng hay sai, và câu trả lời của cá nhân quý vị sẽ không được chia sẻ bên ngoài nhóm nghiên cứu.
- Hôm nay chúng ta có 90 phút cùng nhau. Trước khi bắt đầu, chúng ta hãy cùng đi qua một số điều quan trọng.
- Việc quý vị tham gia là tự nguyện, và quý vị không cần phải trả lời mọi câu hỏi.
- Có nghĩa là quý vị có mặt ở đây vì ý kiến của quý vị rất quan trọng và tôi thật sự hy vọng được nghe từ mọi người vào một lúc nào đó tối hôm nay. Xin hiểu rằng những gì quý vị chia sẻ sẽ được giữ trong nhóm nghiên cứu, và quý vị sẽ không bị nhận dạng cá nhân trong bất cứ báo cáo nào mà chúng tôi soạn thảo dựa trên cuộc đối thoại của chúng ta. Chúng tôi cũng đề nghị tất cả chúng ta tôn trọng sự riêng tư của mọi người trong phòng, và quý vị sẽ không chia sẻ những điều được thảo luận với người khác.
- Chúng tôi tổ chức những nhóm như thế này trên toàn quốc trong nhiều tuần, và tôi không có cách gì nhớ được mọi điều chúng ta thảo luận. Để giúp tôi và nhóm của tôi viết báo cáo, chúng tôi sẽ ghi âm và quay phim buổi đối thoại này. Các tập tin âm thanh sẽ được ghi chép, nhưng bất cứ thông tin nào có thể nhận diện quý vị sẽ được xóa bỏ khỏi bản ghi chép, và các tập tin âm thanh và hình ảnh sẽ được hủy bỏ khi hoàn tất báo cáo. Những bản ghi chép và ghi âm này sẽ được tôi và nhóm của tôi dùng để tham khảo khi viết báo cáo và cho phép tôi tập trung vào cuộc đối thoại của chúng ta hơn là ghi chép.
- **Nếu thích hợp tùy theo cơ sở, giải thích rằng có những quan sát viên phía sau tấm kính và qua truyền tải trực tiếp.** Các quý vị có thể đã để ý thấy tấm kính phía sau tôi. Có một số thành viên trong nhóm có mặt ở đây để hỗ trợ cho tôi hôm nay, họ sẽ quan sát và ghi chép. Cũng có một số thành viên trong nhóm không thể đến đây với chúng ta hôm nay nhưng họ đang quan sát từ xa. Tất cả chúng tôi đều muốn lắng nghe ý kiến của quý vị, do đó điều quan trọng là quý vị chia sẻ ý kiến của mình một cách trung thực nhất.
- Lưu ý về ý kiến của các quý vị, tôi muốn chắc chắn rằng tất cả các quý vị đều biết mục tiêu cuộc đối thoại của chúng ta không phải là để đồng ý với nhau. Nếu quý vị không đồng ý với một điều được chia sẻ, điều quan trọng đối với chúng tôi là lắng nghe quan điểm của quý vị, vì quý vị có thể đại diện cho nhiều người. Tương tự như vậy, nếu quý vị đồng ý với một vấn đề được nêu ra, tôi cũng muốn nghe điều đó.

- Tôi cho rằng đó là tất cả những điều tôi muốn trình bày trong phần giới thiệu. Nếu quý vị cần sử dụng nhà vệ sinh trong khi thảo luận, xin cứ tự nhiên.
- Trước khi chúng ta bắt đầu, xin hãy tắt điện thoại di động hoặc chuyển sang chế độ im lặng.
- Có ai còn câu hỏi nào nữa không?

Được rồi, chúng ta hãy bắt đầu bằng cách tự giới thiệu bản thân với nhau. Xin hãy cho chúng tôi biết: (1) tên của quý vị, (2) quý vị sống ở (tên của thành phố hay thị trấn) được bao lâu, và (3) một vài chương trình truyền hình yêu thích của quý vị.

Tôi sẽ tự giới thiệu trước. **Người điều khiển sẽ tự giới thiệu, sau đó tạo điều kiện cho người khác giới thiệu.**

Tuyệt, tôi rất vui được gặp tất cả các quý vị. Chúng ta hãy bắt đầu cuộc thảo luận.

Z. Cộng Đồng (15 phút)

PHẦN B: Định Nghĩa Cộng Đồng (15 phút)

Mục đích của phần này là khởi động cuộc đối thoại, lắng nghe ý kiến riêng của người tham gia về suy nghĩ của họ đối với "cộng đồng" và bắt đầu cuộc đối thoại về những điều quan trọng đối với cộng đồng của họ.

Tôi xin được bắt đầu trình bày một chút về cộng đồng. Có rất nhiều điều khác nhau khi chúng ta nói về "cộng đồng", và tôi muốn tìm hiểu về điều đó với các quý vị.

- Quý vị nghĩ về ai khi nói đến cộng đồng của mình?
 - *Đó có phải là một hỗn hợp gồm gia đình và bạn bè?*
 - *Đó có phải là một địa điểm cụ thể, căn cứ nhiều hơn vào những người sống gần quý vị không?*
 - *Chúng tộc, sắc tộc, nguồn gốc quốc gia hay ngôn ngữ có đóng vai trò trong định nghĩa cộng đồng của quý vị không?*
 - *Quý vị sử dụng (những) từ ngữ nào để mô tả chủng tộc, sắc tộc nguồn gốc quốc gia hay ngôn ngữ của mình?*
- Cộng đồng của quý vị có gì đặc biệt? Quý vị coi trọng điều gì nhất về cộng đồng?
- Cộng đồng của quý vị thay đổi như thế nào trong 10 năm qua?

Tuyệt. Cảm ơn quý vị. Điều đó thật hữu ích. Trong suốt cuộc đối thoại của chúng ta, tôi có thể hỏi quý vị hãy nêu cụ thể người mà quý vị đang nghĩ đến khi nói về cộng đồng của mình để chắc chắn rằng tôi hiểu rõ. Tôi cũng có thể yêu cầu quý vị nghĩ về cộng đồng theo một cách cụ thể trong một số câu hỏi. Nhưng chúng ta sẽ đề cập về điều đó sau!

AA. Sự Quen thuộc và Kinh nghiệm (15 phút)

PHẦN C: Sự Quen thuộc và Kinh nghiệm Quá khứ với Thống kê Dân Số (15 phút)

Mục đích của phần này là tìm hiểu về mối liên tưởng hiện tại với thống kê dân số mười năm một lần và Cục Thống kê Dân Số Hoa Kỳ, để khám phá bất cứ kinh nghiệm nào với thống kê dân số, và lắng nghe suy nghĩ của người tham gia về những người sống và ở tại địa chỉ của họ.

Bây giờ, tôi sẽ chuyển chủ đề và tìm hiểu một chút về thống kê dân số Hoa Kỳ diễn ra mười năm một lần từ quý vị. Xin hãy nhớ quý vị là chuyên gia ở đây tối nay, và tôi không mong chờ bất cứ câu trả lời riêng biệt nào cho các câu hỏi của tôi. Và, nếu quý vị cho rằng quý vị không biết nhiều về thống kê dân số Hoa Kỳ, đừng lo, điều đó cũng sẽ giúp chúng tôi rất nhiều.

Trước tiên, chúng ta cùng động não. **Người điều khiển sử dụng tập giấy (Phụ lục A.1) để tạo điều kiện cho việc động não.**

- Khi tôi nói từ "thống kê dân số", một số từ ngữ hoặc cảm giác gì đến với quý vị? Chỉ cần nói ra.
 - Theo quý vị hầu hết những từ đó là tốt, xấu, hay cả hai?
 - Còn về Cục Thống kê Dân Số Hoa Kỳ thì sao? Điều gì khác với những điều mà quý vị nghĩ đến, nếu có?

Để chắc chắn rằng tất cả chúng ta đều đang đề cập đến cùng một vấn đề trong phần còn lại của cuộc đối thoại, tôi muốn chia sẻ một số thông tin về thống kê dân số Hoa Kỳ mười năm một lần. Thống kê dân số Hoa Kỳ là kiểm kê tất cả những người sống tại Hoa Kỳ. Điều này diễn ra mỗi 10 năm – đó cũng là lý do tại sao chương trình này được gọi là thống kê dân số Hoa Kỳ mười năm một lần. Chương trình thống kê dân số có kế hoạch đặt những câu hỏi như có bao nhiêu người sống trong gia đình của quý vị, độ tuổi, giới tính, chủng tộc, sắc tộc, mối quan hệ và quốc tịch của họ. Thống kê dân số kế tiếp là vào năm 2020. Trong phần còn lại của cuộc đối thoại, xin hãy nghĩ về điều này khi chúng ta nói đến “thống kê dân số”.

Bây giờ, trước mặt quý vị là các tấm **thẻ (Phụ lục A.2)**. Sau khi tôi đặt câu hỏi tiếp theo, xin giơ tấm thẻ có hình ngón tay cái chỉ lên là tán thành, ngón tay cái chỉ xuống là phản đối, và hình người đang nhún vai là không chắc. **Người điều khiển sẽ giơ mẫu các tấm thẻ.**

- Quý vị có bao giờ điền vào mẫu đơn thống kê dân số Hoa Kỳ chưa? **ĐỌC TO SỐ LƯỢNG ĐẸM sẽ được thu nhận khi ghi âm (ví dụ như 2 có, 3 không, và 3 không chắc chắn).**

Được rồi, đó là điểm khởi đầu hữu ích. Chúng ta hãy cùng nói một chút về kinh nghiệm cá nhân. Tôi muốn nghe tất cả mọi kinh nghiệm và sẽ đặt câu hỏi cho những ai đã điền mẫu đơn thống kê dân số trước đây, cũng như những người chưa từng điền.

- Đối với những người đã điền mẫu đơn thống kê dân số trước đây, vui lòng cho tôi biết về kinh nghiệm đó. Quý vị nhớ gì về việc điền mẫu đơn thống kê đó?
 - **Tìm hiểu cặn kẽ về kinh nghiệm, dựa trên lời kể của người tham gia:**

- *Đó là khi nào?*
- *Làm thế nào quý vị biết được về thống kê dân số đó? (quảng cáo, thư từ, một người đến tận cửa)*
- *Quý vị có nhớ lý do tại sao quý vị dành thời gian để điền vào mẫu đơn thống kê không? Điều gì thúc đẩy quý vị?*
- *Quý vị điền mất bao lâu?*
- *Quý vị có nhớ bất cứ câu hỏi nào mà quý vị cho là khó hoặc thọc mạch để trả lời không?*
- *Có ai giúp quý vị điền không?*
- **Nếu không là tiếng Anh:**
 - *Có ai nói ngôn ngữ nào khác ngoài [NGÔN NGỮ THẢO LUẬN NHÓM] không?*
 - *Quý vị điền mẫu đơn thống kê bằng tiếng gì? Đó có phải là ngôn ngữ ưa thích của quý vị không?*
 - *Lý do gì khiến quý vị chọn điền mẫu đơn thống kê bằng ngôn ngữ mà quý vị đã sử dụng?*
 - *Điều đó ảnh hưởng như thế nào đến kinh nghiệm của quý vị?*
 - *Quý vị mô tả kinh nghiệm này là tích cực hay tiêu cực? Không chọn ý nào? Điều gì khiến quý vị nói như vậy?*
- *Đối với những người chưa điền mẫu đơn thống kê dân số Hoa Kỳ, xin hãy cho tôi biết thêm một chút về điều đó. Có phải quý vị đã có cơ hội nhưng chọn không điền mẫu đơn? Có phải một người khác sống tại địa chỉ của quý vị điền mẫu đơn thống kê dân số không?*
- *Khi điền mẫu đơn thống kê, quý vị cung cấp một số thông tin về bản thân và những người sống trong nhà, căn hộ, hoặc nhà lưu động của quý vị. Theo quý vị nên đặt những loại câu hỏi nào? Quý vị nghĩ gì về việc cung cấp thông tin về bản thân và những người khác sống tại địa chỉ của mình?*
- *Chúng ta đang nói về những người sống trong hộ gia đình của quý vị. Điều đó có nghĩa gì với quý vị? Khi nói đến những người sống trong hộ gia đình của quý vị, quý vị nghĩ đến ai?*
 - *Còn về thành viên gia đình mở rộng sống cùng với quý vị thì sao?*
 - *Quý vị có nghĩ nên bao gồm con cái và trẻ thơ sống và ở tại địa chỉ của quý vị không?*
 - *Còn về những người khác có thể sống với quý vị nhưng không có họ hàng với quý vị, như bạn cùng phòng, người ở chung nhà hoặc người thuê nhà thì sao? Quý vị có nghĩ về họ khi nghe nói đến chủ hộ gia đình không?*

- Cụ thể về việc điền mẫu đơn thống kê dân số thì sao? Quý vị sẽ bao gồm ai khi được hỏi về những người “sống và ở” tại địa chỉ của quý vị?
 - Một số ví dụ về những người mà quý vị nghĩ không nên bao gồm khi điền mẫu đơn thống kê dân số là gì?
 - Có điều gì về tình trạng cư trú của quý vị sẽ khiến cho việc điền mẫu đơn thống kê dân số dễ dàng hơn hoặc khó khăn hơn? **THẢO LUẬN VỀ TÌNH TRẠNG CƯ TRÚ.**
 - Nếu không cụ thể, nói: *quý vị có thể mô tả tình trạng cư trú có ảnh hưởng đến khả năng của quý vị để điền mẫu đơn thống kê dân số không?*
 - *Tình trạng cư trú này ảnh hưởng đến khả năng để điền mẫu đơn thống kê dân số như thế nào?*
- Chúng ta đã nói một chút về thống kê dân số. Theo quý vị, thống kê dân số được sử dụng làm gì?

BB. Động Lực và Rào Cản (30 phút)

PHẦN D: Động Lực và Rào Cản (30 phút)

Mục đích của phần này là yêu cầu những người tham gia cùng chia sẻ lý do tại sao họ có hoặc không thể tự trả lời về Thống kê dân số năm 2020 và tìm hiểu động lực nào có thể được tác động và rào cản nào có thể được giải quyết. Cuộc thảo luận có tính mở rộng, nhưng người điều khiển sẽ bảo đảm cuộc đối thoại bao gồm những động cơ về quan điểm và cảm xúc trong phần này.

Cảm ơn quý vị đã chia sẻ kinh nghiệm của mình. Tôi đã học được nhiều từ các quý vị. Tiếp theo, tôi muốn hiểu thêm một chút về cách mọi người quyết định có hay không điền vào mẫu đơn thống kê dân số.

Trước tiên, xin hãy lấy **các tấm thẻ (Phụ lục A.2)** của quý vị một lần nữa. Xin giơ tấm thẻ ngón tay chỉ lên là tán thành, ngón tay chỉ xuống là phản đối, và hình người đang nhún vai là không chắc. **Người điều khiển sẽ giơ mẫu các tấm thẻ.**

- Nếu cuộc thống kê dân số được tổ chức hôm nay, quý vị có nghĩ mình sẽ điền vào mẫu đơn thống kê không? **ĐỌC TO SỐ LƯỢNG ĐẾM sẽ được thu nhận khi ghi âm (ví dụ như 2 có, 3 không, và 3 không chắc chắn).**

Cảm ơn quý vị. Chúng ta hãy nói thêm một chút về lý do tại sao quý vị có hoặc không thể điền vào mẫu đơn thống kê. **Người điều khiển sẽ sử dụng tập giấy (Phụ lục A.3) để tạo điều kiện thảo luận và tạo một danh sách các lý do tại sao có và tại sao không.**

- Theo quý vị, lý do khiến quý vị có thể điền vào mẫu đơn thống kê có thể là gì?

- **Tìm hiểu thêm điều khiến đó là lý do để điền mẫu đơn thống kê.**
- **Nếu những ý kiến sau đây không được đưa ra ban đầu, tìm hiểu thêm:**
 - *Giúp xác định nguồn tiền tài trợ cho nhu cầu của cộng đồng (ví dụ như trường học và sở cứu hỏa).*
 - **Tìm hiểu cách họ suy nghĩ về "cộng đồng" ở đây.**
 - *Xác định con số các viên chức được bầu mà mỗi tiểu bang có trong Quốc hội (Hạ nghị viện).*
 - *Được sử dụng để thực thi luật dân quyền.*
 - *Cung cấp thông tin cho chính quyền địa phương để lên kế hoạch thay đổi trong cộng đồng.*
 - **Tìm hiểu cách họ suy nghĩ về "cộng đồng" ở đây.**
 - *Thể hiện niềm tự hào về di sản sắc tộc.*
 - *Đó là trách nhiệm dân sự.*
 - *Chúng ta lên tiếng.*
 - *Góp phần vào một tương lai tốt đẹp hơn cho cộng đồng.*
 - *Theo quý vị việc điền vào mẫu đơn thống kê dân số có ảnh hưởng đến quý vị, gia đình và cộng đồng của quý vị không? Nếu có, như thế nào? Nếu không, tại sao không?*
 - **Tìm hiểu về loại cộng đồng bị ảnh hưởng. Điều này có khác đối với các loại cộng đồng khác nhau (như dựa trên vị trí so với sắc tộc-chủng tộc) không?**
 - *Điều này ảnh hưởng đến cộng đồng của quý vị một cách tích cực hay tiêu cực như thế nào?*
 - *Điều này ảnh hưởng đến những người sống trong nhà của quý vị một cách tích cực hay tiêu cực như thế nào?*
 - *Điều này ảnh hưởng đến gia đình mở rộng của quý vị một cách tích cực hay tiêu cực như thế nào?*
 - *Điều này ảnh hưởng đến cá nhân quý vị một cách tích cực hay tiêu cực như thế nào?*
- Theo quý vị lý do nào khiến quý vị có thể quyết định KHÔNG điền vào mẫu đơn thống kê?
 - **Tìm hiểu thêm về những điều khiến đó là lý do không điền vào mẫu đơn thống kê [rào cản thể chất cũng như thái độ].**

- **Nếu những rào cản tiềm tàng sau đây không xuất hiện lúc đầu, tìm hiểu thêm:**
 - **Sự Riêng Tư**
 - *Quý vị có tin tưởng rằng thông tin của quý vị sẽ an toàn và được bảo vệ không?*
 - *Khi tôi nói rằng "thông tin an toàn và được bảo vệ", điều đó có ý nghĩa gì với quý vị?*
 - *Nó an toàn như thế nào? Được bảo vệ khỏi điều gì?*
 - *Pháp luật đòi hỏi nhân viên của Cục Thống Kê Dân Số phải bảo mật thông tin.*
 - *Điều này có ý nghĩa gì đối với quý vị?*
 - *Liệu hiểu rõ điều này có khiến quý vị có khả năng tham gia thống kê dân số hơn không?*
 - *Trước ngày hôm nay quý vị có biết về điều này không?*
 - *Đòi hỏi này khiến quý vị cảm thấy như thế nào về việc điền vào mẫu đơn thống kê dân số?*
 - *Điều này có thể đơn cử các nhóm sắc tộc hoặc chủng tộc nhất định.*
 - *Điều này có thể được sử dụng để tìm những người không trả tiền thuế.*
 - *Điều này có thể được sử dụng để tìm những người cư trú bất hợp pháp.*
 - *Điều này có thể giúp cảnh sát và FBI theo dõi những người vi phạm pháp luật.*
 - *Những câu trả lời có thể được chia sẻ với các cơ quan liên bang khác như IRS, ICE, hoặc Bộ An Ninh Nội Địa Hoa Kỳ.*
 - **Thiên Tai**
 - *Có phải những điều bất ngờ chẳng hạn như thiên tai có thể làm cho quý vị khó điền mẫu đơn thống kê dân số hơn không? Quý vị có thể nói cho tôi rõ hơn về tình trạng này không?*
 - *Nếu quý vị đã trải nghiệm một trận thiên tai, quý vị có phải di dời đi không? Quý vị đã đi đâu? [Nếu cần] xin cho tôi biết thêm.*
 - *Nếu quý vị bị di dời đi, quý vị nghĩ quý vị nên được kiểm kê ở đâu? Xin cho tôi biết về [nơi quý vị đã bị di dời đi/nơi quý vị sẽ được kiểm kê]?*

- Hãy cho tôi biết thêm về điều hoặc người có thể giảm bớt bất cứ lo lắng nào của quý vị khi điền mẫu đơn thống kê? Những điều này sẽ giảm bớt sự lo lắng của quý vị như thế nào? **LẮNG NGHE/TÌM HIỂU những tiếng nói tin cậy trong cộng đồng và cách họ có thể giảm bớt sự lo lắng.**
- Theo quý vị thì điều gì sẽ xảy ra nếu quý vị KHÔNG điền vào mẫu đơn thống kê dân số? **LẮNG NGHE /TÌM HIỂU về việc gặp rắc rối.**
 - Chúng ta hãy cùng nói về một trường hợp cụ thể. Nếu quý vị không điền vào mẫu thống kê, một nhân viên thống kê dân số sẽ đến nhà quý vị để đặt câu hỏi thống kê. Quý vị nghĩ gì về việc nhân viên thống kê đến nhà của quý vị?

Bây giờ tôi muốn biết về tầm quan trọng của những ý tưởng khác nhau này đối với mỗi quý vị khi nghĩ về lý do tại sao quý vị sẽ điền vào mẫu đơn thống kê dân số. Trước mặt quý vị là **một tờ giấy (Phụ lục A.4)** cùng với một vài cây viết đánh dấu màu. Bây giờ vui lòng lật tờ giấy. Trước tiên, trên thẻ tên của quý vị có một con số; vui lòng viết con số đó vào góc trên bên trái của tờ giấy. Điều này sẽ giúp chúng tôi bảo mật thông tin của quý vị như chúng ta đã đề cập trước đây. Quý vị sẽ thấy nhiều ý tưởng mà chúng ta đã thảo luận được trình bày ở đây. **Người điều khiển sẽ đọc và giải thích từng lý do trên giấy.** Tôi muốn quý vị hãy khoanh tròn ba lý do có khả năng nhất để thúc đẩy quý vị điền mẫu đơn thống kê dân số. Ví dụ như, nếu [LÝ DO] thật sự quan trọng đối với quý vị, hãy khoanh tròn nó. Nếu không, chỉ cần để trống. Quý vị cũng có thể viết những điều mà chúng tôi quên, hoặc chỉ cần khoanh tròn vào ô vuông "khác" ở giữa và chúng ta sẽ nói về điều đó.

Người điều khiển sẽ cho từng cá nhân thời gian để hoàn tất.

Tìm hiểu thêm về những chủ đề đặc biệt phổ biến cũng như không phổ biến. Chúng ta thấy có một số quan điểm trùng lặp và một số khác nhau. Điều này thật tuyệt. Tôi muốn hiểu kỹ hơn một chút về điều này.

- Tôi thấy có nhiều người chọn [LÝ DO]. Có ai muốn chia sẻ điều gì khiến điều đó nổi bật không?
 - Có ai có quan điểm khác không?
- Không có nhiều người/không ai trong số các quý vị khoanh tròn [LÝ DO]. Hãy cho tôi biết thêm về điều đó. Có ai muốn chia sẻ ý kiến không?
 - Có ai có quan điểm khác không?
- [TÊN], có vẻ như quý vị chọn [LÝ DO]. Xin hãy cho chúng tôi biết một chút về suy nghĩ của quý vị đối với điều đó?
- Có ai khoanh tròn ô "khác" không? Xin hãy cho chúng tôi biết về điều đó. **Tìm hiểu về tất cả các câu trả lời "khác".**

CC. **Quy Trình Thống Kê Dân Số Năm 2020 (15 phút)**

PHẦN E: Quy Trình Thống Kê Dân Số Năm 2020 (15 phút)

Mục đích của phần này là tìm hiểu những rào cản và thuận lợi tiềm tàng về mặt hậu cần hoặc thể chất cho việc tự trả lời mà (1) có thể mới mẻ đối với Thống kê dân số năm 2020 và (2) có thể được giải quyết bằng một chiến dịch về nhận thức.

Điều này rất hữu ích. Cảm ơn quý vị. Tiếp theo, tôi muốn nói một chút về quy trình thống kê dân số.

- Quý vị muốn Cục Thống Kê Dân Số liên lạc với quý vị bằng cách nào khi đến lúc thống kê?
- Quý vị muốn biết điều gì trước khi quý vị được yêu cầu điền mẫu đơn thống kê?
- Nếu có ai đó có thể cho biết thông tin thì điều gì khiến quý vị muốn điền mẫu đơn thống kê hơn?
 - Ai là người mà quý vị có thể nói về việc điền mẫu đơn thống kê?
 - Chúng ta đã nói về gia đình mở rộng trong phần trước. Những ai có gia đình mở rộng trong số các quý vị, liệu quý vị có nói với các thành viên trong gia đình về việc điền vào mẫu đơn thống kê không?
- Quý vị có ý kiến gì về những quảng cáo mà quý vị có thể thấy trên TV hoặc trong tạp chí, hay tại trạm xe buýt? Quý vị có thể biết được điều gì trong những điều mà quý vị cho biết là muốn tìm hiểu về thống kê dân số từ quảng cáo không? Hãy cho tôi biết thêm về điều đó.

Ok, giả sử như quý vị nhận được một bức thư từ Cục Thống Kê Dân Số đề nghị quý vị hoàn tất mẫu đơn thống kê dân số.

- Quý vị sẽ nghĩ gì?
- Quý vị có cảm giác gì?
- Quý vị sẽ có những câu hỏi nào?
- Quý vị sẽ làm gì?
- *Nếu như thư không có mẫu đơn để hoàn tất nhưng đề nghị quý vị lên mạng để hoàn tất thống kê dân số thì sao? Phản ứng hay câu hỏi ban đầu của quý vị có khác đi không? Khác như thế nào?*
- Nếu quý vị không điền vào mẫu đơn thống kê ngay lập tức, các hình thức nhắc nhở nào là hữu ích nhất?
- *Nhắc nhở bằng thư gửi qua đường bưu điện? Nhắc nhở từ nhà lãnh đạo cộng đồng trong khu vực của quý vị? Quảng cáo trên truyền hình hoặc trên điện thoại di động của quý vị?*

• Tìm hiểu về người lãnh đạo “cộng đồng” là ai.

- Bây giờ hãy tưởng tượng là quý vị đã nhìn thấy một quảng cáo nói rằng quý vị có thể lên mạng ngay và điền mẫu đơn thống kê dân số, thậm chí trên điện thoại của quý vị.

- Quý vị sẽ nghĩ gì?
- Quý vị có cảm giác gì?
- Quý vị sẽ có những câu hỏi nào?
- Quý vị nghĩ mình sẽ làm gì? Điều gì sẽ khiến quý vị muốn điền vào mẫu đơn thống kê?

Trong năm 2020, chương trình thống kê dân số có kế hoạch đặt một câu hỏi về quốc tịch đối với mỗi người trong hộ gia đình.

- Có bao nhiêu người trong quý vị biết rằng chương trình thống kê dân số có kế hoạch đưa vào một câu hỏi về quốc tịch trong năm 2020? Quý vị đã nghe được những gì về điều này từ gia đình, bạn bè, phương tiện truyền thông, những nguồn khác?
- Quý vị nghĩ thông tin này được dùng cho việc gì? Probe on what comes up in conversation, focusing on positive and/or negative uses.
- Quý vị không cần phải cho tôi biết câu trả lời của mình, nhưng tôi muốn hiểu thêm về việc câu hỏi này có liên quan đến các chủ đề chúng ta đã thảo luận lúc trước như thế nào.
- Có phải câu hỏi này khác với những câu hỏi như có bao nhiêu người sống trong gia đình của quý vị, độ tuổi, giới tính, chủng tộc, sắc tộc và mối quan hệ của họ? Khác như thế nào?
- Quý vị sẽ sẵn lòng hoàn thành mẫu khảo sát có câu hỏi này đến mức nào?

DD. Kết Luận (5 phút)

PHẦN F: Kết luận (5 phút)

Người điều khiển cảm ơn những người tham gia và bảo đảm rằng mọi câu hỏi đều đã được giải đáp.

Cảm ơn quý vị đã chia sẻ những suy nghĩ của mình hôm nay! Để kết thúc buổi thảo luận của chúng ta, tôi có một vài câu hỏi tổng kết cuối cùng.

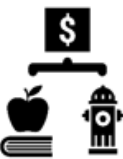







- Và, xin hãy cầm những **tấm thẻ** này một lần nữa. **(Người điều khiển sẽ giơ các tấm thẻ.)** Sau buổi thảo luận của chúng ta, nếu cuộc thống kê dân số được tổ chức hôm nay, quý vị có nghĩ mình sẽ điền vào mẫu đơn thống kê không? **Người điều khiển sẽ giơ mẫu các tấm thẻ, sau đó đọc to số lượng đếm sẽ được thu nhận khi ghi âm (ví dụ như 2 có, 3 không, và 3 không chắc chắn).**
 - Có điều gì mà chúng ta thảo luận hôm nay khiến quý vị có suy nghĩ khác về việc điền vào mẫu đơn thống kê dân số không? Hãy cho tôi biết về điều đó.

[Nếu thời gian cho phép] Nếu không phiền quý vị, tôi sẽ ra ngoài một chút để xem nhóm của tôi có thêm câu hỏi tiếp sau nào khác không. **[Hỏi về các câu hỏi tiếp sau]**

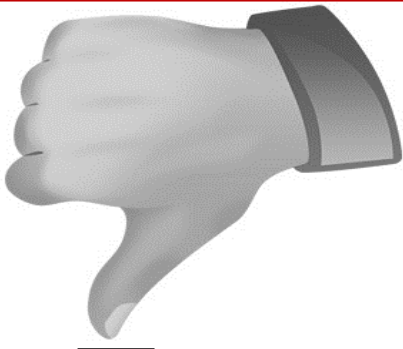
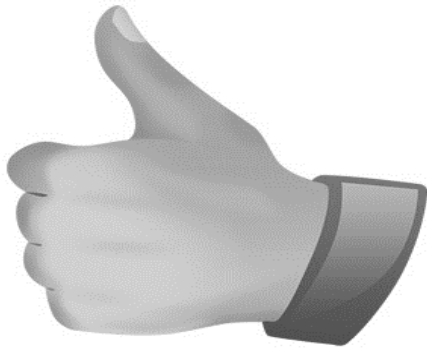
Được rồi, cảm ơn các quý vị. Tôi rất vui được gặp tất cả các quý vị ở đây. Quý vị có điều gì khác muốn chia sẻ mà chúng tôi chưa đề cập đến không? Có câu hỏi sau cùng nào không? Nếu không, xin hãy để lại

tất cả tài liệu trên bàn và chúc các quý vị một buổi tối vui vẻ. Khi ra về, các quý vị có thể nhận thêm thông tin về thống kê dân số từ bản lễ tân nếu muốn.

J. Vietnamese Motivators Worksheet

UID: _____		
Mẫu Đơn Đã Được Phê Chuẩn Số kiểm soát OMB OMB No. 0607-0978 Ngày Hết Hiệu Lực 08/31/2020		
<p>Tài trợ cho nhu cầu của cộng đồng (ví dụ như trường học và sở cứu hỏa)</p> 	<p>Số lượng viên chức được bầu mà tiểu bang có trong Quốc Hội (Hạ Nghị Viện)</p> 	<p>Được sử dụng để thực thi luật nhân quyền</p> 
<p>Chính quyền địa phương lập kế hoạch thay đổi cộng đồng</p> 	<p>Khác</p> <p>_____</p> <p>_____</p> <p>_____</p>	 <p>Trách nhiệm dân sự</p>
 <p>Hãy lên tiếng</p>	<p>Góp phần vào một tương lai tốt đẹp hơn cho cộng đồng</p> 	<p>Tự hào về di sản dân tộc</p> 

K. Conversation Cards



B. Motivator Activity Detailed Results

Table 21. 2020 CBAMS Focus Group Motivator Worksheet Overview

Motivator	AIAN	BAA	CHI	LIP	MENA	NHPI	Rural	PR	SPA	VIET	Y&M
Funding for community needs	35	24	20	28	25	24	14	27	27	23	9
Number of elected officials state has in Congress	10	1	8	10	4	7	3	0	10	6	2
Enforce civil rights	9	9	4	8	7	5	2	8	2	20	1
Local government planning for community changes	15	7	22	19	12	9	11	23	17	7	6
Civic responsibility	4	1	6	2	4	2	4	4	5	7	3
Make voices heard	15	9	7	4	11	5	2	8	9	1	2
Contributes to a better future for community	18	19	24	18	18	17	9	23	25	19	6
Pride in ethnic heritage	14	9	2	3	8	13	0	2	2	4	1
Other	3	2	0	1	1	3	0	3	2	0	1

Note: These numbers represent a raw count of participant materials, which have been categorized and randomized for participant confidentiality.

Appendix D: Codebook

Note: Those nodes with no other category above it, are shaded in dark gray and nodes classified under another category, but containing a subcategories, are shaded in a lighter gray.

Code #	Category	Codes	Description
1	<i>Introduction Section</i>	<i>Introduction Section</i>	<i>Items pertaining to the "Introduction and Icebreaker" portion of the discussion</i>
2	<i>Defining Community</i>	<i>Defining Community</i>	<i>Items from Section A relating to how participants think about community and its importance</i>
2.1	Defining Community	Friends as community	<i>Mentions of friends and/or social ties as a form of community</i>
2.2	Defining Community	Family as community	<i>Mentions of immediate and/or extended family members as a form of community</i>
2.3	Defining Community	Neighborhood as community	<i>Mentions of a geographic location where one lives as a form of community</i>
2.4	Defining Community	Race/ethnicity as community	<i>Mentions of ethnic group membership, including pan ethnic groups, and/or racial group membership as a form of community</i>
2.5	Defining Community	Origin as community	<i>Mentions of countries or regions where one or one's family is from as the basis of a community</i>
2.6	Defining Community	Language as community	<i>Mentions of a shared language or ways of communicating as a form of community</i>
2.7	Defining Community	Coworkers as community	<i>Mentions of coworkers as a form of community</i>
2.8	Defining Community	Online as community	<i>Mentions of the Internet as a basis for a community</i>
2.9	Defining Community	Diversity as community	<i>Mentions of diversity as the basis for community</i>
2.10	Defining Community	Community uniqueness	<i>Those aspects of a community that participants consider unique or special</i>
2.11	Defining Community	Changes to community	<i>Mentions of overall changes to community</i>
2.11.1	Defining Community	Positive changes to community	<i>Those changes to the community that the participant explicitly labeled as positive</i>

Code #	Category	Codes	Description
2.11.2	Defining Community	Negative changes to community	<i>Those changes to the community that the participant explicitly labeled as negative</i>
2.11.3	Defining Community	Neutral changes to community	<i>Those changes to the community that the participant explicitly labeled as being neither positive or negative</i>
3	<i>Familiarity with Census</i>	<i>Familiarity with Census</i>	<i>Items from Section B relating to participants' current associations with the decennial census and the U.S. Census Bureau</i>
3.1	Familiarity with Census	Words or phrases associated with the "census"	<i>The things, feelings, and brief expressions participants say "the census" brings to mind</i>
3.1.1	Familiarity with Census	Good associations – "census"	<i>The things, feelings, and brief expressions participants say "the census" brings to mind that are positive</i>
3.1.2	Familiarity with Census	Bad associations – "census"	<i>The things, feelings, and brief expressions participants say "the census" brings to mind that are negative</i>
3.1.3	Familiarity with Census	Neutral associations - "the census"	<i>The things, feelings, and brief expressions participants say "the census" brings to mind that the participant deems to be neither positive nor negative</i>
3.2	Familiarity with Census	Words or phrases associated to "U.S. Census Bureau"	<i>The things, feelings, and brief expressions that participants say "U.S. Census Bureau" brings to mind</i>
3.2.1	Familiarity with Census	Good associations – "U.S. Census Bureau"	<i>The things, feelings, and brief expressions that participants say "U.S. Census Bureau" brings to mind that are positive</i>
3.2.2	Familiarity with Census	Bad associations - "U.S. Census Bureau"	<i>The things, feelings, and brief expressions that participants say "U.S. Census Bureau" brings to mind that are negative</i>
3.2.3	Familiarity with Census	Neutral associations - "U.S. Census Bureau"	<i>The things, feelings, and brief expressions that participants say "U.S. Census Bureau" brings to mind that the participant deems to be neither positive nor negative</i>

Code #	Category	Codes	Description
4.0	<i>Experiences with Census</i>	<i>Experiences with Census</i>	<i>Items from Section C relating to participants' own experiences with the census</i>
4.1	Experiences with Census	Assistance in filling out census form	<i>Mentions of having received some kind of help to fill out the census form, including aid from enumerators</i>
4.2	Experiences with Census	Does not remember	<i>Instances in which participant cannot remember whether he/she completed a census form</i>
4.3	Experiences with Census	Experience filling out form in another language	<i>Discussion of the participants' experience of filling out a survey in a language other than English</i>
4.4	Experiences with Census	Experience of filling out census in another country	<i>Descriptions or mentions of completing the census in another country</i>
4.5	Experiences with Census	Feelings on providing info about self	<i>Discussion of how answering census questions about themselves make participants feel</i>
4.6	Experiences with Census	Feelings on providing info on others in HH	<i>Discussions of how providing information on people other than themselves makes participants feel</i>
4.7	Experiences with Census	How heard about census	<i>Mentions of the way in which participants remember learning about the census, including, but not limited to, platforms and messengers</i>
4.8	Experiences with Census	Misconceptions on what questions on form	<i>Attribution of incorrect questions to the census, such as "income" or "social security number"</i>
4.9	Experiences with Census	Overall experience with census form	<i>Any descriptions of a participant's previous experience completing the census form</i>
4.9.1	Experiences with Census	Positive experience with census form	<i>Descriptions of participants' experience or lack thereof with the census form that participants explicitly deem as positive</i>
4.9.2	Experiences with Census	Negative experience with census form	<i>Descriptions of participants' experience or lack thereof with the census form that participants explicitly deem as negative</i>
4.9.3	Experiences with Census	Neutral experience with census form	<i>Descriptions of participants' experience or lack thereof with the census form that participants explicitly deem as neither positive nor negative</i>

Code #	Category	Codes	Description
4.10	Experiences with Census	Perceptions of questions	<i>Descriptions of how the participant thought about the questions on the census form</i>
4.10.1	Experiences with Census	Difficult questions	<i>Mentions and descriptions of any specific questions or types of questions that participants explicitly deem difficult to answer, including feelings that questions on form are difficult to answer</i>
4.10.2	Experiences with Census	Easy questions	<i>Mentions and descriptions of any specific questions or types of questions that participants explicitly deem easy to answer, including feelings that questions on form are easy to answer</i>
4.10.3	Experiences with Census	Intrusive questions	<i>Mentions and descriptions of any specific questions or types of questions that participants explicitly considered as unwelcome or too personal, including feelings that questions on form are too intrusive</i>
4.10.4	Experiences with Census	Nonintrusive questions	<i>Mentions of any specific questions or types of questions participants considered not to violate privacy, including feelings that questions on form are not too intrusive</i>
4.11	Experiences with Census	Reasons did NOT fill out form	<i>Mentions of the reasons why a participant did not fill out the form</i>
4.12	Experiences with Census	Chose not to fill out form	<i>Mention of making the conscious decision not to fill out the census form despite knowing about it as the reason for non-participation</i>
4.13	Experiences with Census	Forgot or too busy to fill out form	<i>Mention of not filling out census form because participant forgot and/or was too busy as reason for non-participation</i>
4.14	Experiences with Census	Lack of Awareness	<i>Mention of not knowing that the census was in progress as the reason for non-participation</i>
4.15	Experiences with Census	Someone else filled out form for HH	<i>Mention of another household member filling out form as a reason for non-participation</i>

Code #	Category	Codes	Description
4.16	Experiences with Census	Reporting for others	<i>Instances in which participant filled out the census on behalf of other members of the HH</i>
4.17	Experiences with Census	Time to fill out form	<i>Mentions of the amount of time it took to fill out the census form</i>
4.18	Experiences with Census	Types of questions on form	<i>Description of those questions included on the census form</i>
4.19	Experiences with Census	Perceived	<i>Empirical descriptions of those questions participants believe are on the census form that are not based on personal experience with the form</i>
4.20	Experiences with Census	Recalled	<i>Description of those questions participants remember answering when completing the census form</i>
5	<i>Defining the Household</i>	<i>Defining the Household</i>	<i>Items from Section C of the discussion guide pertaining to how participants think about the people who live and stay at their address</i>
5.1	Defining the Household	HH Description	<i>Participants' description of what constitutes a household</i>
5.2	Defining the Household	Types of People in HH	<i>Mentions of who comes to mind when thinking about who lives in a household</i>
5.2.1	Defining the Household	Babies in HH	<i>Mentions of babies who live or stay at participants' address as part of the household</i>
5.2.2	Defining the Household	Extended family in HH	<i>Mentions of extended family who live or stay with participants as part of the household</i>
5.2.3	Defining the Household	Family in HH	<i>Mentions of members of immediate family or just family as part of the household</i>
5.2.4	Defining the Household	Housemates in HH	<i>Mentions of housemates as part of the household</i>
5.2.5	Defining the Household	Other or pets in HH	<i>All other mentions not included, such as pets, as part of the household</i>
5.2.6	Defining the Household	Renters in HH	<i>Mentions of renters as part of the household</i>
5.2.7	Defining the Household	Roommates in HH	<i>Mentions of roommates as part of the household</i>

Code #	Category	Codes	Description
5.2.8	Defining the Household	Unmarried partner or significant other in HH	<i>Mentions of unmarried partner/significant other as part of the household</i>
5.3	Defining the Household	Multi-generational housing	<i>Mentions of situations in which multiple generations live under one roof</i>
5.4	Defining the Household	Situations That Make Filling Out Form Difficult	<i>Those situations, including but not limited to temporary residence or homelessness, that make filling out the form difficult either due to confusion or logistics</i>
5.5	Defining the Household	Unique living situations	<i>Mentions of the aspects in participants' own living situation or a hypothetical one that are different than most others</i>
5.6	Defining the Household	Who would include in form	The individuals or category of individuals that participants state they would include when filling out the census form
5.6.1	Defining the Household	Babies in HH	<i>Mentions of including babies on census form</i>
5.6.2	Defining the Household	Extended family in HH	<i>Mentions of including extended family when filling out the census form</i>
5.6.3	Defining the Household	Family in HH	<i>Mentions of including immediate family or family when filling out the census form</i>
5.6.4	Defining the Household	Housemates in HH	<i>Mentions of including housemates when filling out the census form</i>
5.6.5	Defining the Household	Including family members only	<i>Mentions of including family members only when filling out the census form</i>
5.6.6	Defining the Household	Including only those who consent	<i>Mentions of including only those who gave their permission when filling out the census form</i>
5.6.7	Defining the Household	Other or pets in HH	<i>All other mentions not included, such as pets, that the participant would include when filling out the census form</i>
5.6.8	Defining the Household	Renters in HH	<i>Mentions of including renters when filling out the census form</i>
5.6.9	Defining the Household	Roommates in HH	<i>Mentions of including roommates when filling out the census form</i>
5.6.10	Defining the Household	Unmarried partner or significant other in HH	<i>Mentions of including unmarried partner/significant other when filling out the census form</i>

Code #	Category	Codes	Description
5.6.11	Defining the Household	Young children in HH	<i>Mentions of including young children, children, or kids when filling out the census form</i>
5.7	Defining the Household	Who would not include in form	<i>The individuals or category of individuals that participants state they would not include when filling out the census</i>
5.7.1	Defining the Household	Babies in HH	<i>Explicit mentions of not including babies on census form</i>
5.7.2	Defining the Household	Extended family in HH	<i>Explicit mentions of not including extended family when filling out the census form</i>
5.7.3	Defining the Household	Family in HH	<i>Explicit mentions of not including immediate family or family when filling out the census form</i>
5.7.4	Defining the Household	Housemates in HH	<i>Explicit mentions of not including housemates when filling out the census form</i>
5.7.5	Defining the Household	Other or pets in HH	<i>All other explicit mentions of individuals or categories of individuals, such as pets, that participant would not include when filling out the census form</i>
5.7.6	Defining the Household	Renters in HH	<i>Explicit mentions of not including renters when filling out the census form</i>
5.7.7	Defining the Household	Roommates in HH	<i>Explicit mentions of not including roommates when filling out the census form</i>
5.7.8	Defining the Household	Unmarried partner or significant other in HH	<i>Explicit mentions of not including unmarried partner/significant other when filling out the census form</i>
5.7.9	Defining the Household	Young children in HH	<i>Explicit mentions of not including young children, children, or kids when filling out the census form</i>
6	<i>Motivators</i>	<i>Motivators</i>	<i>Items from Section D pertaining to the reasons why participants would self-respond to the census</i>
6.1	Motivators	Purpose of Census	<i>References to what participants think is the purpose of the census</i>
6.2	Motivators	Effect of filling out census form	<i>Mentions of the impact of filling out the census form on self, HH, and/or community</i>

Code #	Category	Codes	Description
6.2.1	Motivators	Community	<i>Mentions of the impact of filling out the census form on community</i>
6.2.2	Motivators	Household	<i>Mentions of the impact of filling out the census form on HH</i>
6.2.3	Motivators	Personal	<i>Mentions of the impact of filling out the census form on self</i>
6.3	Motivators	Reasons for filling out census form	<i>Those reasons that participants cite as motivating them to complete a census form, including other reasons not listed in subcodes</i>
6.3.1	Motivators	Civic Responsibility - MOTIVATING	<i>Mentions of civic responsibility/duty as a motivator for filling out census form</i>
6.3.2	Motivators	Civic Responsibility - NOT MOTIVATING	<i>Mentions why civic responsibility/duty is not a motivating reason for the participant to complete the census form</i>
6.3.3	Motivators	Contributes better future community - MOTIVATING	<i>Mentions of contributing to a better future for the community as a motivator for filling out the census form</i>
6.3.4	Motivators	Contributes better future community - NOT MOTIVATING	<i>Mentions of why contributing to a better future for the community is not a motivating reason for the participant to fill out the census form</i>
6.3.5	Motivators	Desire to know more about the census	<i>Mentions of a desire to know more about the census, including its process, applications, and impact on them, as necessary for motivation to participate</i>
6.3.6	Motivators	Desire to Know Results	<i>Mentions of a desire to learn the results of the census</i>
6.3.7	Motivators	Desire to Learn About Population	<i>Mentions of gathering information on the population as a motivator for filling out the census form</i>
6.3.8	Motivators	Determines number of elected officials - MOTIVATING	<i>Mentions of the role the census plays in determining the number of elected officials as a motivator for filling out the census form</i>
6.3.9	Motivators	Determines number of elected officials - NOT MOTIVATING	<i>Mentions of why the role of the census in determining the number of elected officials is not a motivating reason for the participant to complete the census form</i>

Code #	Category	Codes	Description
6.3.10	Motivators	Funding for community - MOTIVATING	<i>Mentions of funding for the community as a motivator for filling out the census form</i>
6.3.11	Motivators	Funding for community - NOT MOTIVATING	<i>Mentions of why the role of the census in determining community funding is not a motivating reason for the participant to fill out the form</i>
6.3.12	Motivators	Importance of Census	<i>References to the importance of the census and its data as a motivator for filling out the census form</i>
6.3.13	Motivators	Incentives	<i>Mentions of using incentives to motivate people to fill out the census form</i>
6.3.14	Motivators	Makes our voices heard - MOTIVATING	<i>Mentions of making voice heard as a motivator for filling out the census form</i>
6.3.15	Motivators	Makes our voices heard - NOT MOTIVATING	<i>Mentions of why making voices heard is not a motivating reason for the participant to complete the census form</i>
6.3.16	Motivators	Provides info for local governments - MOTIVATING	<i>Mentions of the information the census provides for local government as a motivator for filling out the census form</i>
6.3.17	Motivators	Provides info for local governments - NOT MOTIVATING	<i>Mentions of why the role of the census in providing information for local governments is not a motivating reason for the participant to complete the census form</i>
6.3.18	Motivators	Shows pride in ethnic heritage - MOTIVATING	<i>Mentions of participating in the census as a means of expressing pride in ethnic heritage as a motivator for filling out the census form</i>
6.3.19	Motivators	Shows pride in ethnic heritage - NOT MOTIVATING	<i>Mentions of why pride in ethnic heritage is not a motivating reason for the participant to fill out the census form</i>
6.3.20	Motivators	Used to enforce civil right laws - MOTIVATING	<i>Mentions of the role the census plays in enforcing civil rights laws as a motivator for filling out the census form</i>
6.3.21	Motivators	Used to enforce civil rights laws - NOT MOTIVATING	<i>Mentions of why the role of the census in determining the number of elected officials is not a motivating reason for the participant to complete the census form</i>

Code #	Category	Codes	Description
6.4	Motivators	Top Motivators Activity	<i>Items from the Top Motivators Activity portion of discussion</i>
6.4.1	Motivators	Bottom reasons	<i>The reasons from the activity that the moderator reports as being the least popular among the group</i>
6.4.2	Motivators	Other reasons	<i>Any mention of a participant filling out the "other" portion of the activity sheet</i>
6.4.3	Motivators	Top reasons	<i>The reasons from the activity that the moderator reports as being the most popular among the group</i>
7	<i>Barriers</i>	<i>Barriers</i>	<i>Items from Section D of the discussion guide pertaining to the reasons why participants would not self-respond to the census</i>
7.1	Barriers	Alleviating concerns	<i>Any mentions of how to assuage concerns about filling out the census form</i>
7.2	Barriers	Consequences of not filling out census form	<i>Mentions of consequences of not filling out the census form</i>
7.3	Barriers	Reasons for NOT filling out census form	<i>The reasons that participants cite for not filling out the census form</i>
7.3.1	Barriers	Answers may be shared with IRS, ICE, DHS	<i>Mentions of answers being shared with IRS, ICE, DHS as a barrier to filling out the census form</i>
7.3.2	Barriers	Awareness of info being confidential with census	<i>Discussion of the Census promise of confidentiality, including awareness and participants' perceptions of individual data versus sharing aggregate data</i>
7.3.3	Barriers	Confidentiality concerns	<i>Mentions of census data being used to single out certain racial/ethnic groups</i>
7.3.4	Barriers	Displacement	<i>Mentions of displacement as a barrier to filling out the census form</i>
7.3.5	Barriers	Don't have time or might be too busy	<i>Mentions of not having time or being busy as a barrier to filling out the census form</i>
7.3.6	Barriers	Fear in filling out census for community	<i>Mentions of fear in filling out census for community as a barrier to filling out the census</i>
7.4	Barriers	Inaccurate count	<i>Mentions of the census count as inaccurate, either as a possibility or a</i>

Code #	Category	Codes	Description
			<i>certitude, as a barrier to filling out the census form</i>
7.4.1	Barriers	Inaccurate count in 2020 (specific)	<i>Mentions of the 2020 census count as inaccurate, either as a possibility or a certitude, as a barrier to filling out the census form</i>
7.5	Barriers	Info not safe and protected	<i>Mentions of concerns that information collected is not safe and protected as a barrier to filling out the census form</i>
7.6	Barriers	Information given as self-incrimination	<i>Mentions of the information provided being self-incriminating as a barrier to filling out the census form</i>
7.7	Barriers	It might be used to find people who are undocumented	<i>Mentions of census data being used to find people who are undocumented as a barrier to filling out the census form</i>
7.8	Barriers	It might be used to find people who have not paid their taxes	<i>Mentions of census data being used to find people who have not paid their taxes as a barrier to filling out the census form</i>
7.9	Barriers	It might help the FBI and police keep track of people who break the law	<i>Mentions of answers being shared with IRS, ICE, DHS as a barrier to filling out the census form</i>
7.10	Barriers	It might single out certain racial-ethnic groups	<i>Mentions of census data being used to single out certain racial/ethnic groups as a barrier to filling out the census form</i>
7.11	Barriers	Limited awareness	<i>Mentions of limited awareness as a barrier to filling out the census form</i>
7.12	Barriers	Natural disasters	<i>Mentions of natural disasters as a barrier to filling out the census form</i>
7.12.1	Barriers	Pre-post Maria comparison	<i>Any comparison participant explicitly makes between pre- and post-Maria (Puerto Rico specific code)</i>
7.13	Barriers	Online data security concerns	<i>Mentions of online data security concerns as a barrier to filling out the census form</i>
7.14	Barriers	Other concerns	<i>Any other barrier participant states to filling out the census form that is not listed</i>
7.15	Barriers	Privacy concerns	<i>Mentions of privacy concerns as a barrier to filling out the census form</i>

Code #	Category	Codes	Description
8	2020 Census Process	2020 Census Process	<i>Items from Section D of the discussion guide that explores the potential logistical or physical barriers and facilitators to self-response that may be new to the 2020 Census and could potentially be addressed by an awareness campaign</i>
8.1	2020 Census Process	Ads	<i>Mentions of ads as a way of delivering information about the 2020 Census</i>
8.1.1	2020 Census Process	Digital	<i>Mentions of digital ads, such as on Facebook, to deliver information about the 2020 Census</i>
8.1.2	2020 Census Process	Magazine	<i>Mentions of ads in a magazine to deliver information about the 2020 Census</i>
8.1.3	2020 Census Process	OOH	<i>Mentions of out of home (OOH) ads, such as billboards and bus shelters, to deliver information about the 2020 Census</i>
8.1.4	2020 Census Process	Other	<i>Mentions of other types of ads to deliver information about the 2020 Census</i>
8.1.5	2020 Census Process	Radio	<i>Mentions of ads on the radio to deliver information about the 2020 Census</i>
8.1.6	2020 Census Process	TV	<i>Mentions of ads on television to deliver information about the 2020 Census</i>
8.2	2020 Census Process	Contact Methods	<i>Discussion of how participants expect or would like the Census Bureau to contact them when it is time for the 2020 Census</i>
8.2.1	2020 Census Process	Cell Phone Push Notification	<i>Mentions of contact by cell phone push notification about the 2020 Census</i>
8.2.2	2020 Census Process	Text Message	
8.2.3	2020 Census Process	Email	<i>Mentions of contact by email about the 2020 Census</i>
8.2.4	2020 Census Process	Mail	<i>Mentions of wanting contact by mail about the 2020 Census</i>
8.2.5	2020 Census Process	Newspaper	<i>Mentions of contact through a newspaper about the 2020 Census</i>
8.2.6	2020 Census Process	Other	<i>Mentions of other methods of contact about the 2020 Census that are not listed</i>

Code #	Category	Codes	Description
8.2.7	2020 Census Process	Phone Call	<i>Mentions of contact by phone call about the 2020 Census</i>
8.2.8	2020 Census Process	Radio	<i>Mentions of contact through the radio about the 2020 Census</i>
8.2.9	2020 Census Process	TV	<i>Mentions of contact through television about the 2020 Census</i>
8.2.10	2020 Census Process	Social Media	<i>Mentions of contact through social media about the 2020 Census</i>
8.2.10.1	2020 Census Process	Facebook	<i>Specific mention of contact about the 2020 Census on Facebook</i>
8.2.10.2	2020 Census Process	Instagram	<i>Specific mention of contact about the 2020 Census on Instagram</i>
8.2.10.3	2020 Census Process	Other	<i>Mentions of contact about the 2020 Census through other, specific social media</i>
8.2.10.4	2020 Census Process	Twitter	<i>Specific mention of contact about the 2020 Census on Twitter</i>
8.3	2020 Census Process	Expectations of process	<i>Mentions of how participants expect process for filling out the 2020 Census to develop, from contact to submission</i>
8.4	2020 Census Process	Info to know before filling out census form	<i>Mentions of specific information participants said they would need to know before filling out the census form</i>
8.5	2020 Census Process	Modes of completion	Discussion of ways to complete the 2020 Census form
8.5.1	2020 Census Process	Mobile	Mentions of mobile form completion by participants
8.5.1.1	2020 Census Process	Reactions to Mobile Form	Participants' reactions to the stated possibility of completing the 2020 Census on their mobile phone
8.5.2	2020 Census Process	Online	Mentions of online form completion by participants
8.5.2.1	2020 Census Process	Reactions to Online Form	Participants' reactions to the stated possibility of completing the 2020 Census using an online form
8.5.3	2020 Census Process	Other	Mentions of other methods of census form completion by participants
8.5.4	2020 Census Process	Paper alone	Mentions of the participant filling out and mailing the 2020 Census form

Code #	Category	Codes	Description
8.5.5	2020 Census Process	Paper with enumerator	Mentions of the participant completing a paper 2020 Census form with an enumerator
8.5.6	2020 Census Process	Phone call	<i>Mentions of completing the 2020 Census form over the phone</i>
8.5.6.1	2020 Census Process	Reactions to 1-800 Number	<i>Participants' reactions to the stated possibility of calling a 1-800 number to complete the 2020 Census</i>
8.6	2020 Census Process	Reactions to Letter from Census Bureau	<i>Participants reactions when posed with the hypothetical situation of receiving a letter from the Census Bureau asking them to complete the census form, including, but not limited to, their thoughts, feelings, questions, and next steps</i>
8.7	2020 Census Process	Resources for information about census	<i>Mentions of specific resources participants would consult or would like to be available to consult and answer questions about the 2020 Census</i>
8.8	2020 Census Process	Top points of information to motivate filling out census form	<i>Mentions of top points of information to motivate filling out census form</i>
8.9	2020 Census Process	Wants bilingual form	<i>Mentions of wanting a bilingual form about the 2020 Census</i>
8.10	2020 Census Process	Wants deadline messaging	<i>Any mention of wanting messaging regarding the deadline for submission of the 2020 Census</i>
8.11	2020 Census Process	Wants form in native language	<i>Mentions of wanting forms in native language about the 2020 Census</i>
8.12	2020 Census Process	Wants reminders	<i>Mentions of wanting reminders to complete the 2020 Census form</i>
8.13	2020 Census Process	Wants to know what questions on the census form	<i>Mentions of wanting to know what questions are on the census form about the 2020 Census</i>
9	Enumerators	Enumerators	<i>Items from throughout the discussion that reference participants' experiences with and feeling of Census enumerators</i>
9.1	Enumerators	Against enumerators coming to door	<i>Mentions of not wanting enumerators to come to door about the 2020 Census</i>
9.2	Enumerators	Enumerators as advocates	<i>Mentions of use of enumerators as advocates by participants, including belonging to the same ethnic group</i>

Code #	Category	Codes	Description
9.3	Enumerators	Enumerators as Barrier	<i>Mentions of enumerators as barriers to filling out the census form</i>
9.3.1	Enumerators	Enumerator frauds and scams	<i>Mentions of enumerators as perpetrators of frauds and scams</i>
9.3.2	Enumerators	Enumerator as outsiders	<i>Mentions of enumerators as outsider to community, including physical community and ethnic group</i>
9.3.3	Enumerators	Enumerators as threats	<i>Mentions of enumerators as potential threats to physical safety</i>
9.4	Enumerators	Prefer enumerators to come to door	<i>Mentions of wanting enumerators to come to door about the 2020 Census</i>
10	<i>Trusted voices</i>	<i>Trusted voices</i>	<i>Items from the Trusted Voices portion of the discussion, including other trusted voices not included in subcodes</i>
10.1	Trusted voices	Celebrities	<i>Mention of celebrities as a trusted voice to reduce concerns about filling out a census form, including high profile political leaders</i>
10.2	Trusted voices	Community Leaders	<i>Mention of community leaders as a trusted voice to reduce concerns about filling out a census form</i>
10.3	Trusted voices	Enumerators	<i>Mention of enumerators as a trusted voice to reduce concerns about filling out a census form</i>
10.4	Trusted voices	Facebook	<i>Mention of posts on Facebook as a trusted voice to reduce concerns about filling out a census form</i>
10.5	Trusted voices	Faith-based organizations	<i>Mention of faith-based organizations as a trusted voice to reduce concerns about filling out a census form</i>
10.6	Trusted voices	Family	<i>Mention of family as a trusted voice to reduce concerns about filling out a census form</i>
10.7	Trusted voices	Friends	<i>Mention of friends as a trusted voice to reduce concerns about filling out a census form</i>
10.8	Trusted voices	Local Politicians	<i>Mention of local politicians as a trusted voice to reduce concerns about filling out a census form</i>

Code #	Category	Codes	Description
10.9	Trusted voices	Media Personalities	<i>Mention of media personalities, such as journalists, as a trusted voice to reduce concerns about filling out a census form</i>
10.10	Trusted voices	Other	<i>Mention of other individuals or institutions as a trusted voice to reduce concerns about filling out a census form</i>
10.11	Trusted voices	School	<i>Mention of schools as a trusted voice to reduce concerns about filling out a census form</i>
11	Citizenship Question	Citizen Question	<i>Items from the discussion of the census plan to ask a question about the citizenship for every person in the household in 2020</i>
11.1	Citizenship Question	Aware of citizenship question	<i>Mentions of being aware of the citizenship question by participants</i>
11.1.1	Citizenship Question	How heard about it	<i>How heard about it</i>
11.2	Citizenship Question	Categorization of Residents	<i>Mentions of the categories of residency in relation to answering the citizenship question</i>
11.3	Citizenship Question	Negative reactions to citizenship question	<i>Negative reactions to the addition of citizenship question by participants, including use of data</i>
11.4	Citizenship Question	Neutral reactions to citizenship question	<i>Neutral reactions to the addition of citizenship question by participants, including use of data</i>
11.5	Citizenship Question	Positive reactions to citizenship question	<i>Positive reactions to the addition of citizenship question by participants, including use of data</i>
11.6	Citizenship Question	Purpose	<i>Discussion of the purpose of asking a citizenship question, including discussion of if and how it differs from questions about the number of people who live at an address and their age, gender, race, ethnicity, and relationship</i>
11.7	Citizenship Question	Unaware of citizenship question	<i>Mentions of not being aware of the citizenship question by participants</i>
11.8	Citizenship Question	Unwilling to complete census form with citizenship question	<i>Participant mentions being personally unwilling to complete census form with citizenship question</i>

Code #	Category	Codes	Description
11.9	Citizenship Question	Willing to complete census form with citizenship question	<i>Participant mentions being personally willing to complete census form with citizenship question</i>
12	<i>Impact of Discussion on Opinion</i>	<i>Impact of Discussion on Opinion</i>	<i>Items from Section F relating to the impact the discussion had on participants' feelings towards completing the form</i>
12.1	Impact of Discussion on Opinion	Changes in opinions - negative to positive	<i>Mentions of shifts of opinion from negative to positive in the Census completion exercise in Section F, including reasons why</i>
12.2	Impact of Discussion on Opinion	Changes in opinions - positive to negative	<i>Mentions of shifts of opinion from positive to negative in the Census completion exercise in Section F, including reasons why</i>
12.3	Impact of Discussion on Opinion	Other changes in opinion	<i>Mentions of other shifts in opinion in the Census completion exercise in Section F, including reasons why</i>
13	<i>Counts</i>	<i>Counts</i>	<i>Items pertaining to prompted count of participation in the Census in the past, present, and future</i>
13.1	Counts	Filled out census form in past	<i>Counts of participants having filled out the census form in the past</i>
13.2	Counts	Willing to fill out census form (T1)	<i>Counts of participants willing to fill out the census form if it were available today (at the beginning of the Motivators/Barriers section)</i>
13.3	Counts	Willing to fill out census form (T2)	<i>Counts of participants willing to fill out the census form if it were available today following the full group discussion</i>
14	<i>Emergent Themes</i>	<i>Emergent Themes</i>	<i>Items pertaining to general themes listed below that arise throughout the discussion</i>
14.1	Emergent Themes	Civil Rights	<i>Mentions of civil rights in relation to the census by participants</i>
14.2	Emergent Themes	General Attitudes toward Government	<i>Mentions of participants' general feelings toward the government</i>
14.2.1	Emergent Themes	General distrust of government	<i>Mentions of general distrust of government by participants</i>
14.2.2	Emergent Themes	General trust of government	<i>Mentions of general trust of government by participants</i>

Code #	Category	Codes	Description
14.3	Emergent Themes	Government Already Has Data	<i>Mentions of a general belief that the government already has the data it would acquire through participant filling out the census form</i>
14.4	Emergent Themes	Material benefits of the census	<i>Items pertaining to the tangible goods and resources provided by census data</i>
14.4.1	Emergent Themes	Lack of knowledge of local benefits	<i>Mentions of a lack of knowledge of local benefits brought by the census by participants</i>
14.4.2	Emergent Themes	Length of time for tangible results to materialize	<i>Mentions of the length of time it takes for the tangible results to materialize, including a desire for the results to emerge sooner</i>
14.4.3	Emergent Themes	Perceived lack of tangible results of the census	<i>Mentions of a perceived lack of tangible results of the census by participants</i>
14.5	Emergent Themes	Misuse of data	<i>Mentions of misuse of census data and breaches of confidentiality by government</i>
14.5.1	Emergent Themes	Sharing of census data across government	<i>Mentions of sharing individual-level census data with other government agencies</i>
14.6	Emergent Themes	Opinions about the Future	<i>Items pertaining to how participants view and feel about the future</i>
14.6.1	Emergent Themes	Optimism about the future	<i>Mentions of feeling optimistic or positive about the future by participants</i>
14.6.2	Emergent Themes	Pessimism about the future	<i>Mentions of feeling pessimistic or negative about the future by participants</i>
14.7	Emergent Themes	Representation	<i>Mentions of representation in relation to the census</i>
14.7.1	Emergent Themes	Categorization of race as negative	<i>Mentions of the categorization of race on the census in negative terms</i>
14.7.2	Emergent Themes	Desire for representation	<i>Mentions of a desire for representation by participants, including a desire to be counted/hear as an ethnic group/individual</i>
14.7.3	Emergent Themes	Desire to have own census race category	<i>Mention of a desire to have participant's ethnic group included as its own race category on census form</i>

Code #	Category	Codes	Description
14.8	Emergent Themes	Safety and Security	<i>Mentions of the safety and security surrounding the provision of personal information</i>
14.8.1	Emergent Themes	Fraud and scams (general)	<i>Mentions of frauds and scams related to the census/Census Bureau by participants</i>
14.8.2	Emergent Themes	Phishing	<i>Mentions of the fraudulent practice of sending emails purporting to be from the Census Bureau in order to induce individuals to reveal personal information</i>
15	<i>Golden Quotes</i>	<i>Golden Quotes</i>	<i>Those quotes that are demonstrative of larger themes and/or worthy of greater attention</i>
16	<i>Conclusion Section</i>	<i>Conclusion Section</i>	<i>Any portion of the discussion relating to Section F, the Conclusion</i>

Appendix E: Acronyms and Abbreviations

Acronym	Definition
AIAN	American Indian and Alaska Native
CBAMS	Census Barriers, Attitudes, and Motivators Study
ICC	Integrated Communications Campaign
IPC	Integrated Partnership and Communication
LRS	Low Response Score
MENA	Middle Eastern or North African
NHPI	Native Hawaiian and Other Pacific Islander
PII	Personally Identifiable Information
Team Y&R	Team Young & Rubicam – 2020 ICC communications contractor including subcontractors