



## **LGBT Acceptance and Support: The Hispanic Perspective**





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## Overview Summary

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There is sometimes concern expressed in the media that Hispanics are particularly anti-gay, and are more anti-legal gay marriage, than are other segments of American society. When the New York State Assembly legalized same-sex marriages, the New York Times immediately could have secured opinion from any number of anti-gay marriage groups, yet they featured a response from the Hispanic community specifically, through the National Hispanic Christian Leadership Conference. And despite a host of general (that is, not specifically *Hispanic*) conservative groups making public protests against the law, it seemed as if Hispanic demonstrations received a disproportionate amount of press. Similar concerns have been raised in California and other states: Beware Hispanics (and other ethnic minorities) if you intend to push legal gay marriage legislation.

Is it true? We find, in fact, that Hispanics, if anything, are slightly more likely to support legal gay marriage and be open more generally toward gays and lesbians in society. As well, Hispanics are as likely to be gay, lesbian, bisexual or transgender

as any other group in the U.S. today. They are the most Catholic of ethnic groups, and yet Catholic Hispanics, we find, are more open than Protestant Hispanics with regard to LGBT attitudes and policy support.

Indeed, the great concern over Hispanic homophobia, according to our data, is highly exaggerated. That said, there are of course groups within the Hispanic community that are more intolerant than others. We find that if there is one concern with LGBT acceptance in the Hispanic community, it resides at the intersection of Hispanicity and religion. While the differences are not there for every measure of LGBT acceptance and policy support, for the majority of measures it is the case both that the most traditional, that is, unacculturated, Hispanics are among the least tolerant. Moreover, the most religious, at least as measured by born again status, Church attendance, and views on evolution and Biblical literalism, lead Hispanics in intolerance.

It could very well be the case that the reason the unacculturated are intolerant is

because gay and lesbians are less upfront themselves in their "home country;" As Hispanics live longer in the U.S., the more they stumble across LGBT issues, and more importantly, LGBT themselves. Our data corroborate with other data that the more one comes into contact with LGBT, the more tolerant they become.

Indeed, the argument made in the landmark study of religion in the U.S. (American Grace, Putnam and Campbell 2010) is that America is the most religiously diverse and, at the same time, the most religiously tolerant country. Historically, religious diversity has far more often led to religious intolerance than tolerance. They surmise that, to some degree, the fact that our society forces us to associate with people of different religions, at work, at school, etc. (compared to historical religious insularity) that leads to this paradox of diversity with tolerance.

The Hispanic community seems to be at a similar crossroads: Insofar as traditionalism and religious connectivity are insular, then future acceptance of LGBT will be stymied. But it does not appear as if traditionalism is an insular factor within the Hispanic community. Hispanics do come together with other

segments of society, both where they live and where they work. Generations correlate with acculturation, such that future generations are far more likely to come together and be acculturated than earlier ones. So, from this perspective, Hispanics will continue to become more tolerant as they associate with other segments in society and themselves become exposed to issues of LGBT acceptance.

There is a greater concern about the potential insularity of highly religious Hispanics. Again, Putnam and Campbell assert that we like to think that people select their politics from their Church, but, in fact, they find that people as often select their Church based on their politics. Where do Hispanics lie in this regard? No data clearly establish a pattern. We know this much, however, that there appears to be a powerful effect of clergy in that, despite entering stringent statistical controls in multivariate analyses, whether respondents say that their clergy promulgate pro- or anti-gay messages in Church has a substantial effect on how respondents view LGBT and LGBT policies.

It is unclear then, what prescription one might entertain for this group. Have they self-selected these clergy for their conservative and traditional views? Or are

Hispanics “church mobile,” and therefore will someday meet other clergy who are perhaps more open toward LGBT? Is it possible to instead educate clergy themselves and push them to alter their message? Our data does not make clear any one prescription but it does make clear that the area of most concern with regard to Hispanics and LGBT acceptance is centered on the most traditional and religious Hispanics.

The following report is based upon an RDD sample of Hispanics interviewed in

the lower 48 states via dual-frame (landline and cell) telephone interviewing. Given the sensitivity of the topic of this report, it is important that the data reported on herein are based on a solid foundation of survey methodology. We explore these intersections of Hispanicity, LGBT acceptance and policy support, religion, and other measures, starting with overarching principal findings and moving onto detailed findings and finally, topline results and methods.

## Principal Findings

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### Hispanics Are As Open and Tolerant, If Not More Tolerant, Than the General Population

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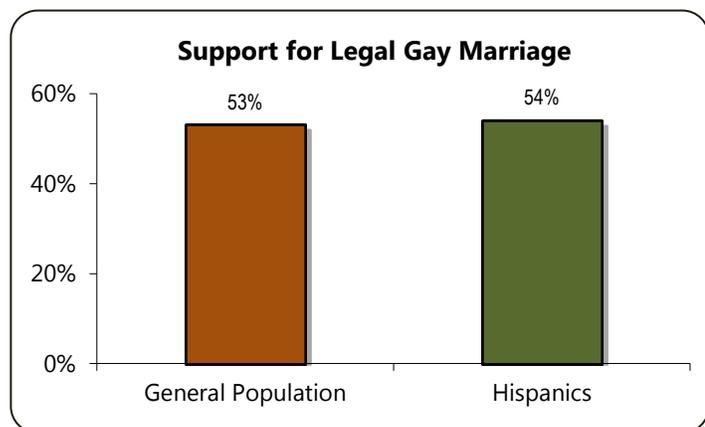
“Thermometer” ratings have been used to measure sentiment for a wide number of groups. A survey conducted in 2011 found that 22 percent of the overall general population (limited to registered voters) gave gays and lesbians a “cool” rating (0 to 49 degrees). Comparatively, 19 percent of Hispanics rate gays and lesbians in this same range.

Overall, Hispanics give gays and lesbians an average degree rating of 60, this compared to only 68 degrees for the Catholic Church.

With regard to support for legal gay marriage, Gallup has been tracking support within the overall U.S. population since 1996. They most recently found that 53 percent of Americans support legal gay marriage. This compares quite nicely

with our data on Hispanics, for whom 54 percent offered their support.

We found strong support for other policies as well in our data. Sixty-four percent of Latinos support civil unions. No less than 83 percent of Latinos support legal protections for hate crimes, job discrimination, housing discrimination, as well as support for healthcare and pension benefits for gay and lesbian couples. Over three out of four (78 %) support open military service.



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## There Are Nevertheless Hispanic Segments At Odds With Legal Gay Marriage

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As with any population, there are segments that are more or less supportive of policies than other segments. Within Hispanics, there are a number of “usual suspects” with regard to a lack of support for legal gay marriage. For example, men are half as supportive as are women, and the same is true for Republicans.

There are a number of differences by religious measures as well. The most substantial difference is between Hispanics who go to church and whose clergy are reported to be “anti-gay” in their sermons, and other church-going Hispanics. Those with anti-gay clergy are four times less supportive of gay marriage. As well, Protestants, weekly churchgoers, and literalists are all significantly less likely to support legal gay marriage.

<b>Group</b>	<b>“Deficit” Support for Legal Gay Marriage...</b>
Puerto Ricans (vs. other groups)	Half
Traditional Hispanics (vs. the acculturated)	Three Times Less
Males (vs. females)	Half
Protestant Christians (compared to all)	One-Third
Weekly Churchgoers (vs. other Hispanics)	Three Times Less
Literalists (vs. non-Literalists)	Half
Republicans (compared to moderates)	Half
Church Going, Pro-Gay Clergy (vs. neutral clergy)	Four Times

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## The Road to Acceptance for Hispanics is the Same Road Used by Other Groups: Association Creates Acceptance

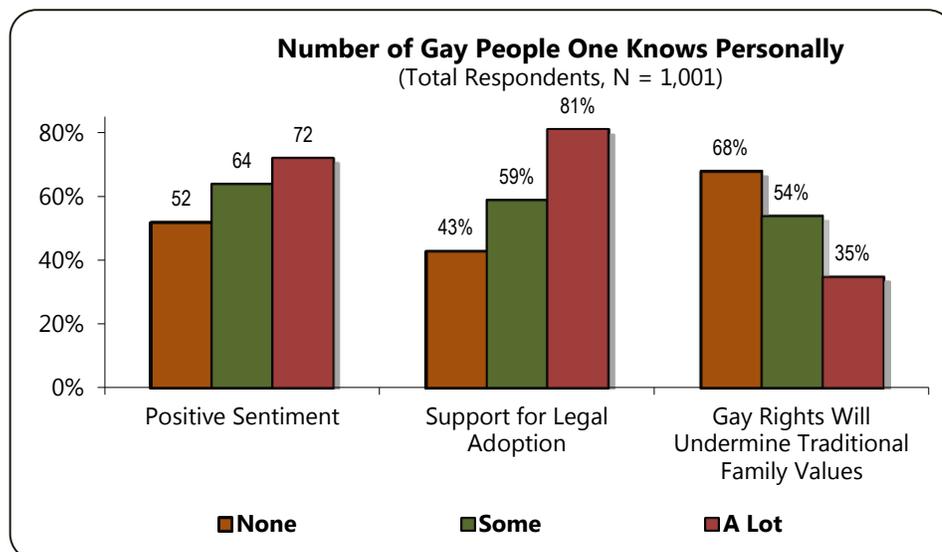
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One of the most persistent and powerful relationships in the data is between acceptance of LG (overall positive sentiment, support for pro-gay/lesbian policies, holding pro-tolerance and pro-gay/lesbian attitudes and beliefs) and the number of people/closeness to those people who are gay and lesbian.

Some primary examples are shown in the table below. Sentiment (feeling thermometer, expressed in degrees from 0 to 100) increases 20 degrees from Hispanics who do not know any gays or lesbians to those who know a lot. One of

the most substantial findings in the data is the increase on support for adoption, a near 40 percentage point shift. And finally, personal association to gays and lesbians substantially reduces the fears Hispanics might have about the influence of gays and lesbians on society, for example, whether they will undermine traditional family values.

These effects hold for the degree of closeness respondents reported with regard to the gays and lesbians they know personally.



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## There Are Modest Differences on Acceptance Across Levels of Acculturation

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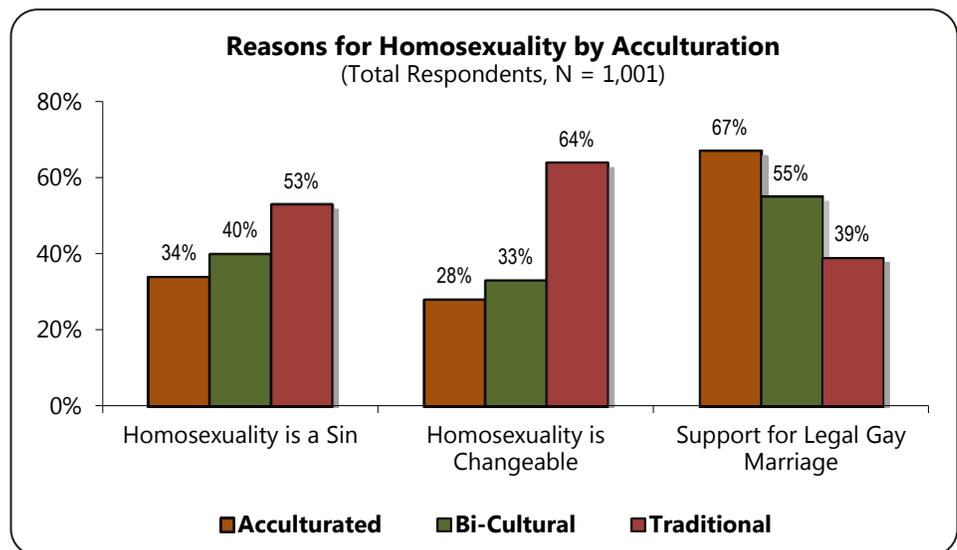
Our measure of acculturation combines both language skills and preferences as well as adherence to traditional values (based on measures used by the Pew Hispanic Center for over ten years). Given that the scale includes positions on other “traditional” values and opinions, such as abortion, it is unsurprising that acculturation correlates well with various levels of LG acceptance.

Nevertheless there are some interesting associations to note. For example, traditional Hispanics are nearly twenty percentage points more likely to say

that homosexuality is a sin (19%).

The most striking difference is the change from traditional to acculturated Hispanics on whether homosexuality is changeable, a 36 percentage point swing.

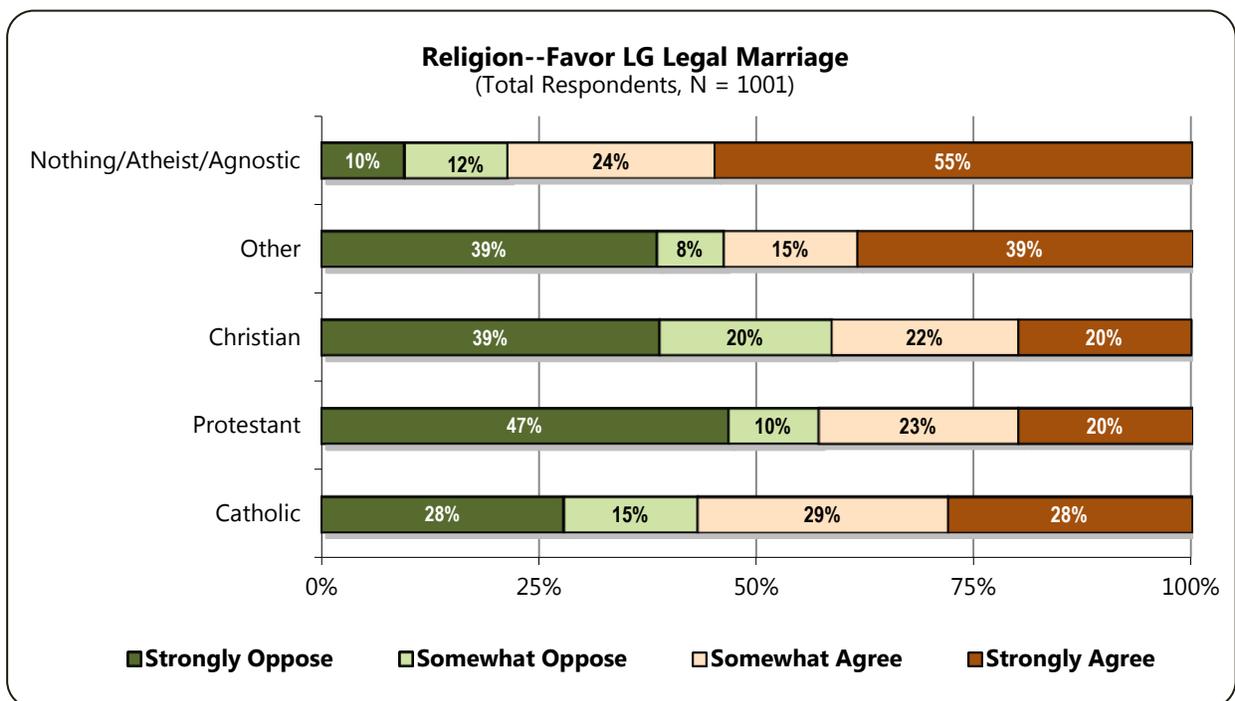
Finally, we find that support for legal gay marriage is strong for acculturated Hispanics but nearly half of that for traditional Hispanics.



## There Are Expected Differences Across Religions on LG Acceptance and Support

There are varying differences by religion with regard to LG acceptance and policy support. One substantial finding is that Hispanics who say they have no religion, or are atheist or agnostic, are far more supportive of legal gay marriage (79%, compared to 67% for Catholics and 43% for Protestants).

Differences abound with all other measures in the survey, as well. For example, Protestants are far more likely to say that homosexuality is a sin (59%) compared to Catholics (37%) and other Hispanics (20%).



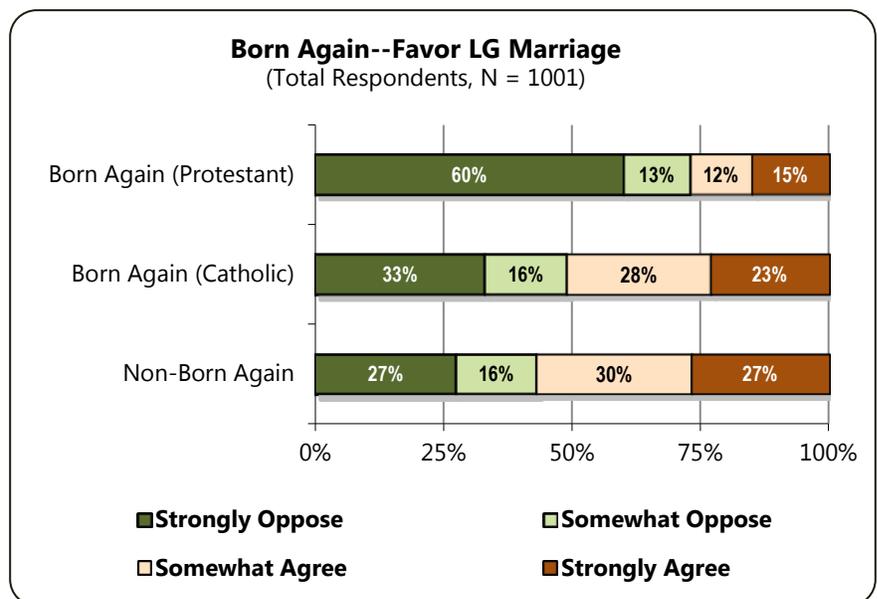
## Relative to All Other Hispanic Groups, Born Again Christian and Literalist Hispanics Are the Least Tolerant and Supportive

The two most powerful predictors of having fears about the influence of gays and lesbians on society is whether one believes the Bible is the literal word of God and whether the respondents said they were born again Christian (and specifically, Protestant born again).

Literalists are far more likely than ? to say that homosexuality is a sin (46% versus 28%). As well, while 28 percent of non-literalists are considered amongst the most LG-tolerant Hispanics (a measure described in detail later in this report), only 12 percent of literalists are among the most tolerant.

Born again Hispanics also display significant differences on nearly every measure of attitudes and beliefs regarding gays and lesbians. For

example, while 31 percent of born again Hispanics say that homosexuality is biological, the same is true for 57 percent of non-born again Hispanics. And most strikingly, are the specifically Protestant born again Hispanics who are among the least tolerant and least supportive of legal gay marriage. They, in fact, are 24 percentage points less in support of legal gay marriage than are respondents who say they are both born again and Catholic.



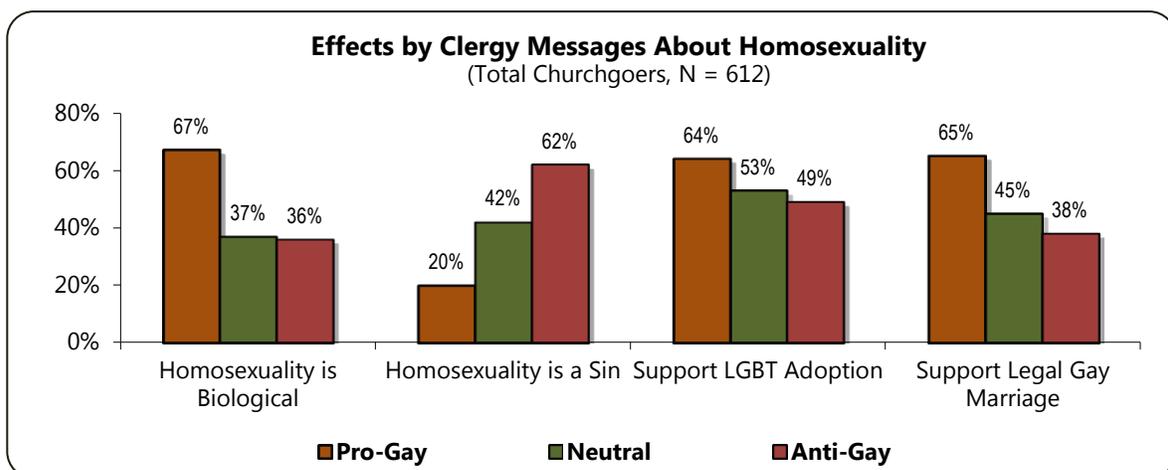
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## The Clergy Have A Powerful Role in the Status of LG Acceptance and Support

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It is important to note that survey data does not establish causality, and this is certainly the case with the associations between clergy and attitudes toward gays and lesbians. It just as easily may be the case that churchgoers self-select clergy based on their pre-existing attitudes than it is that clergy subsequently shape the attitudes of their flock. It is most likely the case that a little of both occur. Nevertheless, it is important to note the strong relationship between the messages clergy promote regarding LG acceptance and support and the attitudes held by their congregations.

Respondents who report clergy who expound anti-gay messages in their church are nearly twice as likely to say that homosexuality is not biological. Even more substantial is the finding that, while only 20 percent of respondents with pro-gay clergy say that homosexuality is a sin, the same is true for 62 percent of respondents with anti-gay clergy, a 42 percentage point increase. Other differences abound in the data, including differences by support for adoption and legal gay marriage, where respondents with pro-gay clergy are nearly twice as supportive as respondents with anti-gay clergy.

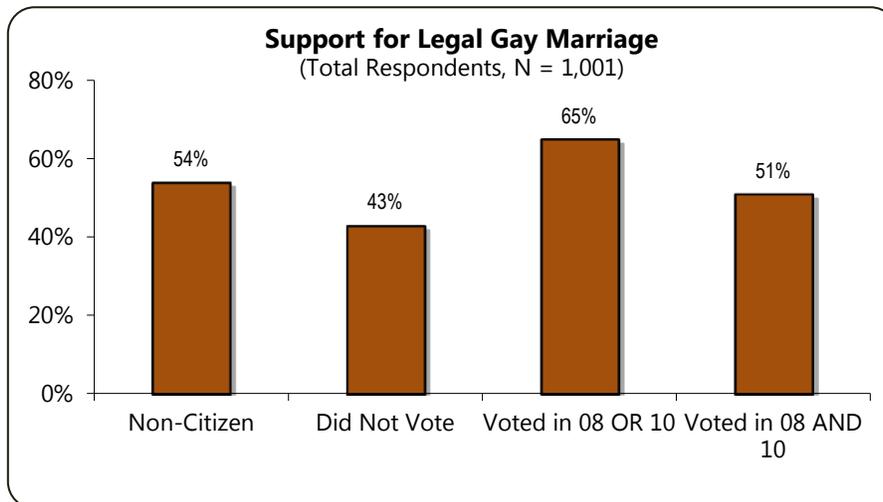


## Hispanic Voters Report Strong Comfort with LG, But Not Necessarily Stronger Policy Support

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On average, 61 percent of non-citizen Hispanics say they are comfortable with either a gay or lesbian roommate, close friend, or co-worker. Citizens who did not vote in 2008 or 2010 are even less comfortable, on average: 47 percent. However, those that voted in either 2008 or 2010 are much more comfortable (66%), and those who voted in both elections more supportive still (76%).

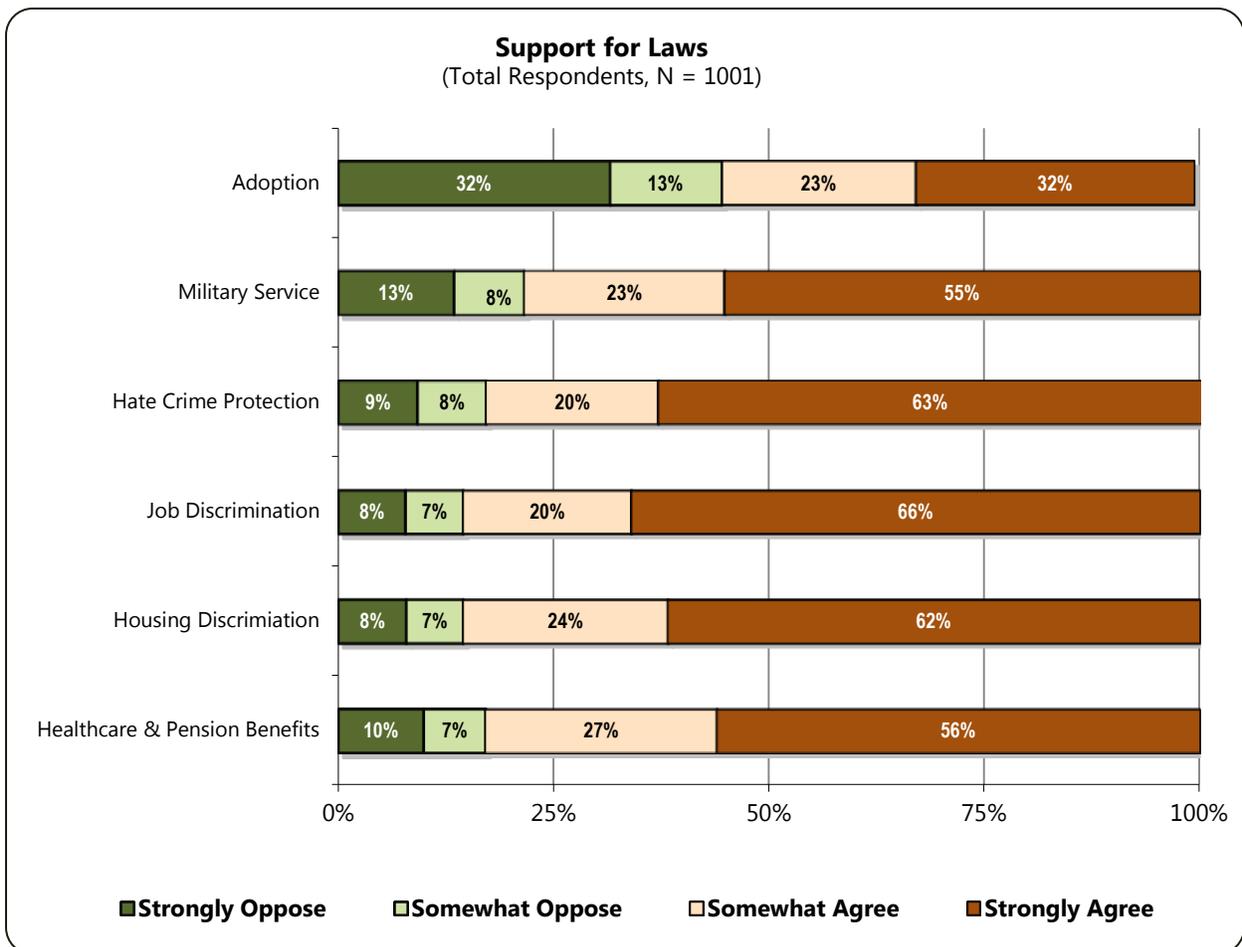
This translated however into overall weak support for legal gay marriage, as those who voted in both 2008 and 2010 were no more supportive than were non-citizens. Still, those who voted were significantly more supportive (60%) than those who did not vote (48%).



## While there is Widespread Support for Pro-LG Policies, Adoption is the Exception

As noted earlier, there is widespread support for legal protections of gays and lesbians in the Hispanic community. There is also strong support for open military service. The exception to this pattern is with regard to adoption, though even here, there is majority support (55%).

Importantly, Hispanics who say they have no religion, are atheist or agnostic are widely in support of adoption (77%), while protestants are not (47% for Protestants specifically, 54% for other Christian non-Catholics, and 55% for Catholics).



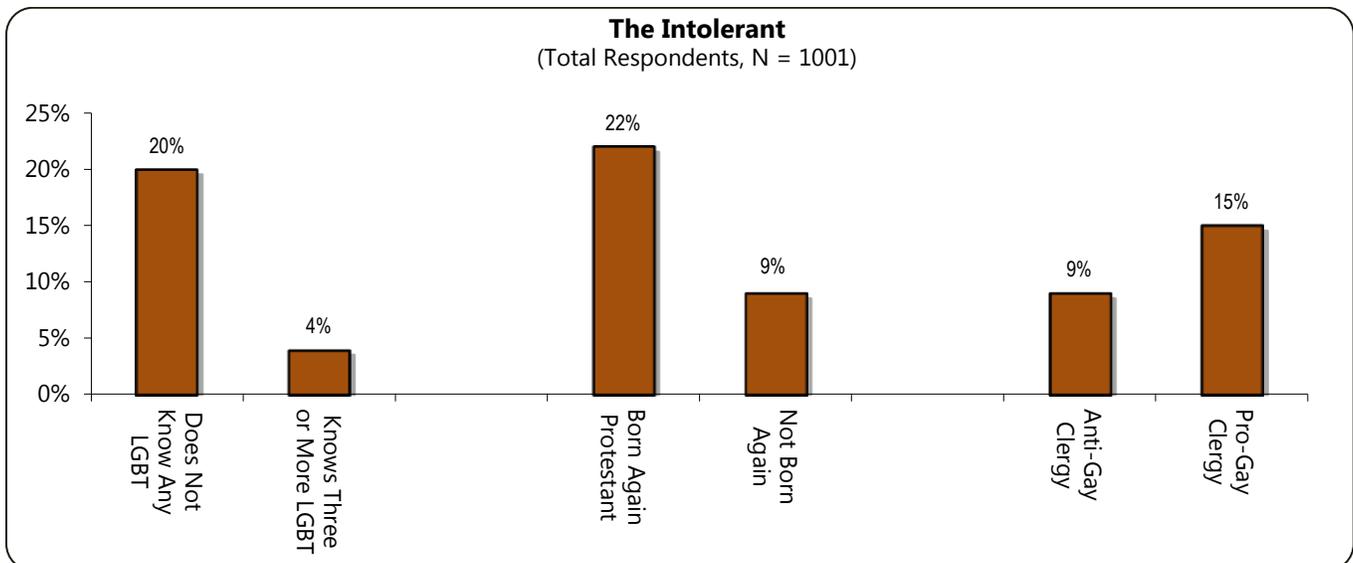
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## Hispanics Most Intolerant of Gays and Lesbians Include Born Again Protestants, Persons Who Know No Gays or Lesbians in Everyday Life, and Those with Anti-Gay Clergy

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As with any population, there will be a range of distribution on overall gay and lesbian tolerance in the Hispanic population. We created a summative measure comprised of the lowest 10-15 percent of scores on gay and lesbian feeling thermometer, policy support, fears, and comfort. Those who provided the lowest scores in each of these measures are considered the gay and lesbian intolerant.

While only 4 percent of respondents who say they know three or more LG in their everyday lives are considered among the most intolerant, fully one out of five respondents who do not know any LG are among the most intolerant. A similar pattern is found for born again status, and less so for the valence of messages promoted by one's clergy.



## Introduction

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Social Science Research Solutions (SSRS) conducted a quantitative telephone survey to measure a representative sample of Hispanics on the topics of LGBT acceptance and religion.

Lines of inquiry in the study included the following:

- Measures of Hispanicity such as acculturation, generation, country of origin, and traditional values
- Measures of religion, including affiliation, attendance, importance, beliefs and activities
- LGBT status, including personal status and status of friends and family
- Sentiment of LGBT and other groups
- Comfort of association with LGBT
- Support for pro-acceptance policies
- Beliefs about LGBT
- Concerns of LGBT impact on society

The statistical tables and charts presented in this report reflect the results of a telephone survey of 1,001 Hispanics ages 18 and older living in the 48 contiguous states. The margin of error of each wave is +/-4.37 percent at the 95% confidence level.

## LGBT Hispanics: A Cross-Sectional Sample

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Nationally representative polls on sexual orientation are rare, and estimates tend to foster debate. The often misunderstood Kinsey estimate that ten percent of the population is gay or lesbian has persisted since his 1948 publication, despite the wide range of problems of his methodology and his qualifications as to the age and persistence of the respondents for whom this number is quoted. As noted by a number of scholars, the estimate of size of the gay and lesbian (and overall LGBT) population vary considerably based on survey methodology and definition. Based on Census figures, Gates and Ost (2004) estimate that two percent of all adults are gay or lesbian, though other estimates place this higher (Laumann, for example,

puts the number at 3.5 percent, with 8.6 percent having had at least one sexual encounter with someone of the same sex).

Our survey found that 5.9% of our Hispanics respondents reported that they considered themselves to be gay, lesbian, bisexual or transgender. Specifically 1.5 percent reported being gay or lesbian, 1.9 percent bisexual, and another 2.3 percent said they were transgender. With such small numbers of respondents, these numbers must be taken with some caution. Indeed, the margin of error for the LGBT estimate is plus or minus 2.6 percent, while the margin for gay or lesbian, bisexual, or transgender, specifically, is about three quarters of a percent.

**Table 1: GLBT Status and Association**

	<b>N</b>	<b>%</b>
<b>LGBT Status</b>		
Yes	59	5.9%
<i>Gay or Lesbian</i>	15	1.5%
<i>Bisexual</i>	19	1.9%
<i>Transgender</i>	23	2.3%
No	924	92.3%
DK/Refused	18	1.8%
<b>Number of LGs Respondent Knows</b>		
A Lot	74	7.4%
Some	188	18.7%
Only a Few	380	38.0%
None	350	35.0%
DK/Refused	9	0.9%
<b>Closest LG Acquaintance</b> (N=653)		
Self	59	9.0%
Immediate Family Member	102	15.7%
Friend	195	29.5%
Non-Immediate Family	42	6.4%
Co-Worker	130	19.9%
Other	122	19.5%
<b>Know LG at Place of Worship</b> (N=920)		
Yes	168	18.3%
No	739	80.3%
DK/Refused	13	1.5%

**Table 2: LGBT Select Demography**

<b>LGBT</b>	<b>%</b>
<b>Born in U.S.</b>	
Yes	6.6%
No	5.1%
<b>Generation</b>	
1 <sup>st</sup>	6.6%
2 <sup>nd</sup>	5.5%
3 <sup>rd</sup>	5.2%
<b>Language Dominance</b>	
English	7.1%
Bilingual	4.8%
Spanish	5.2%
<b>Catholic</b>	
Yes	6.1%
No	5.8%

## Hispanics and Religion

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Roughly two thirds of Hispanics are Roman Catholics (66%), whereas a significant minority, are Protestant (14%) or some other Christian religion (13%). This is in line with data from the Pew Hispanic center, which suggest that the number of non-Protestants is growing. Only four percent of our sample consider themselves to be either atheist, agnostic, or nothing at all. This is slightly lower than other surveys (which find as much as 8% secular) but within the general margin.

Hispanics are not only more likely to be Catholic compared to the general population, they are also more likely to report being born-again or evangelical Christians. In fact, over half of Hispanics consider themselves Charismatic.

Among Protestant Hispanics, 49% say they are born again, and over three out of four report being either Pentecostal or Charismatic.

**Table 3: Hispanics and Religion**

	<b>N</b>	<b>%</b>
<b>Religion</b>		
Catholic	656	65.5%
Protestant	139	13.8%
Other Christian	131	13.1%
Nothing, Atheist, or Agnostic	43	4.3%
Other	14	1.4%
DK/Refused	18	1.8%
<b>Born Again Status</b>		
Yes	264	26.4%
No	667	66.6%
DK/Refused	70	7.0%
<b>Pentecostal/Charismatic</b>		
Pentecostal	279	27.9%
Charismatic	533	53.2%
<b>Church Attendance</b>		
Once a week or more	395	39.4%
Less than once a week	603	60.4%
DK/Refused	2	0.2%
<b>Religious Importance</b>		
Very	648	64.7%
Somewhat	231	23.1%
Not too/Not at all	120	12.0%
DK/Refused	2	0.2%
<b>Bible is the Word of God</b>		
Yes	772	77.1%
No	181	18.1%
Other	13	1.3%
DK/Refused	35	3.5%
<b>Read Scripture</b>		
Yes	760	81.3%
No	165	17.4%
DK/Refused	10	1.0%

**Participate in Bible Groups**

Yes	704	75.3%
No	224	24.0%
DK/Refused	7	0.7%

**Believe in Evolution**

Yes	478	47.7%
No	409	40.9%
DK/Refused	113	11.4%

As is the case with other groups in the U.S., church attendance has steadily declined for Latinos. That said, nearly two out of five report attending church every week, and only 8 percent say they never go to church. Nearly 65 percent of Hispanics say that religion is very important in their lives.

The vast majority of Latinos (77%) say that the Bible is the literal word of God. This compares with a 2007 Gallup poll which found that only 31 percent of the U.S. population are literalists<sup>1</sup>. In short, Hispanics are more than twice as likely to hold this belief than are members of the general population.

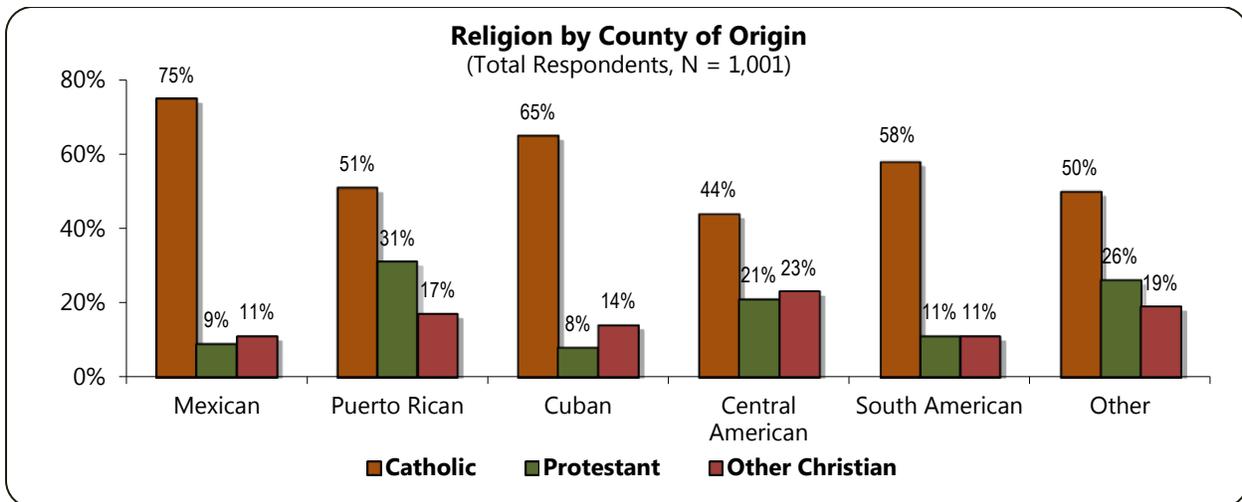
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<sup>1</sup> It is important to note that there is some disagreement over the use of the term 'literalist' in that the term, strictly speaking, indicates a person that believes that the Bible is literally the word of God

The majority of Latinos also read scripture and participate in Bible groups, though fewer read scripture every day (13.4%) or at least once a week (32.6%). Similarly, fewer report participating in a Bible group regularly (32.3% once per week or more).

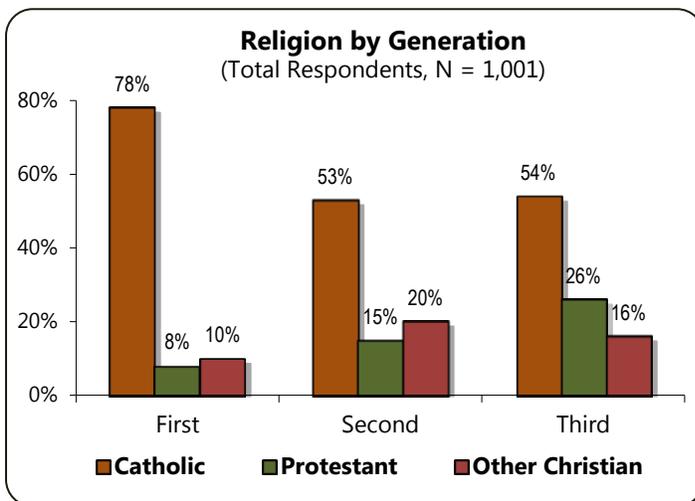
Finally, we find that nearly half of respondents asserted that they believe in evolution (47.7%), with another 11 percent not sure.

Given the relatively small sample sizes of other faiths and secular Hispanics in this survey, we limit a number of comparisons to Catholics, Protestants and Other Christians. As others have shown, Mexicans are more likely to be Catholic than are Hispanics of other heritage and/or country of origin groups.



Whereas nearly eight out of ten Mexicans are Catholic (79%), only half (51%) of Puerto Ricans and an even lower proportion of Hispanics from Central America consider themselves to be

Catholic (44%). Therefore, the skew toward Catholicism among Hispanics in the U.S. is due in part to that fact that 65 percent of Hispanics in the U.S. are Mexican.



In line with the notion that Hispanics are trending away from Catholicism is the difference in Catholicism by generation.<sup>2</sup> Whereas nearly eight out of ten first generation Latinos are Catholic, only a little over half of the third generation consider themselves to be Catholic. In general, the movement away from Catholicism across the generations is toward

Protestantism, which nearly doubles in size with each passing generation.

<sup>2</sup> First generation Hispanics are foreign born; second generation are native born but have at least one foreign born parent, while third generation Hispanics are native born, as are their parents.

## Sentiment

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Sentiment, or affect, has a long history of measurement in survey research. For example, starting in the 1950s the National Election Surveys began using a “feeling thermometer” to measure general affect toward political candidates and have

been asking affect in this manner ever since. We administered five feeling thermometers to measure two overarching measures of affect: one toward the LGBT community and one toward the Church.

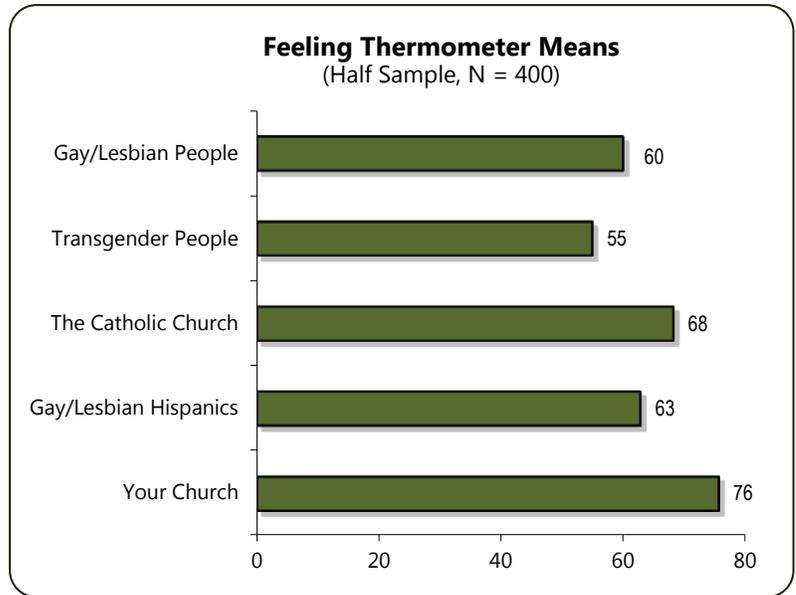
*Question 19: Please rate your feelings toward (insert) people, with one hundred meaning a very warm favorable feeling; zero meaning a very cold, unfavorable feeling; and fifty meaning not particularly warm or cold.*

- A. Gay and lesbians
- B. Transgender people
- C. The Catholic Church
- D. Gay/Lesbian Hispanics
- E. Your Church

In the 2011 Human Rights Campaign survey, a national sample of registered voters was asked to rate gay and lesbian people using the feeling thermometer. Thirty-five percent gave warm ratings (51-100), 28% gave cool ratings (0-49), and 22% gave a rating of 50, indicating neither

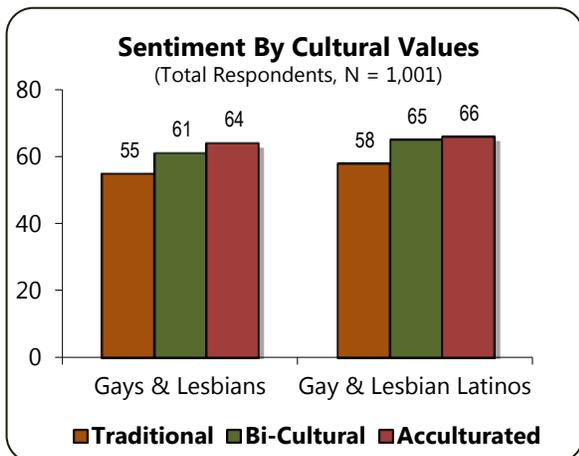
cool nor warm feelings. Compared to the general population, Latinos are slightly more favorably disposed toward gays and lesbians, with 42% of Latinos giving warm ratings, 19% giving cool ratings, and 31% giving neither cool nor warm ratings.

On average, Latinos hold lukewarm sentiment toward gays and lesbians (60 degrees out of 100). Though statistically insignificant, compared to gay/lesbian people in general, Hispanics rate transgender people five degrees lower, and gays and lesbians who are specifically Hispanic only three degrees warmer.



Latinos rate their church very highly (76 degrees), in fact significantly more than the Catholic Church in general (68 degrees).

A key measure of differentiation across Latinos is acculturation (See Appendix for detailed definition of acculturation). The scale is divided into thirds, ranging from traditional Hispanics who hold to traditional values and are Spanish-



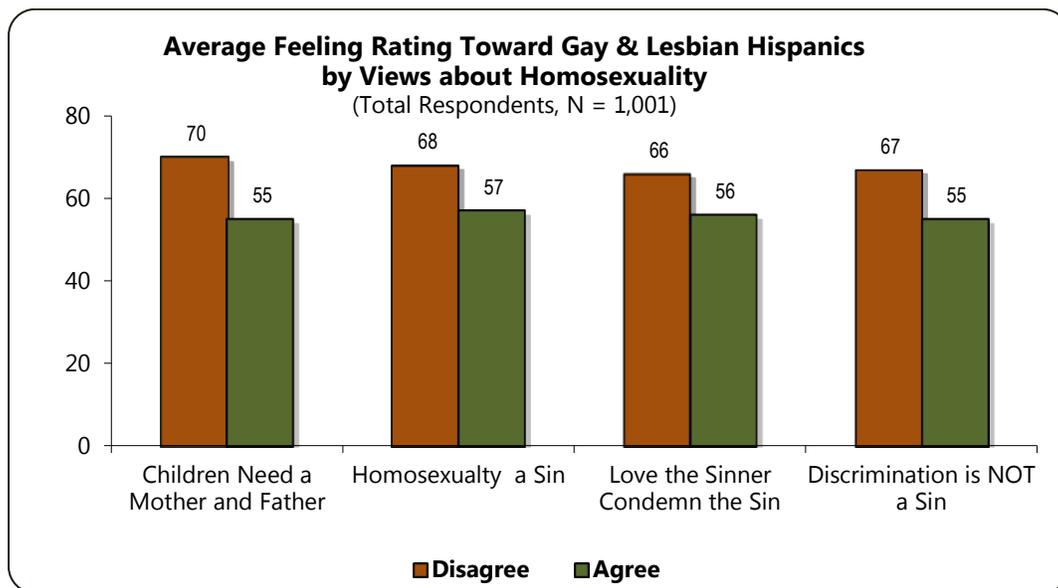
dominant, to acculturated Hispanics who are English-dominant and hold more non-traditional values. Assuming that a more positive association with gays and lesbians is not a traditional value, we would expect traditional Hispanics to be less supportive of pro-gay and lesbian policies and attitudes. We found support for this hypothesis, with acculturated Hispanics rating gays and lesbians nine degrees higher than traditional Hispanics. This trend is true for ratings of gays and lesbians, in general, and gay and lesbian Hispanics, in particular.

While we cannot determine the causal direction of the association, there are significant relationships between feelings toward gays and lesbians and a number of other attitudes and beliefs. For example,

those who believe that homosexuality is due to upbringing rate gays and lesbians 14 degrees lower than do Hispanics who do not believe homosexuality is due to upbringing. Other differences by such beliefs (for example, that homosexuality is due to biology or personal preference) are much smaller or insignificant.

More substantial differences are to be

found, in the moral beliefs battery, where Latinos who believe that homosexuality is a sin rate gay and lesbian Hispanics nearly ten degrees lower than do those who do not think it is a sin. Also striking is the 15 degree difference between Hispanics who think that children need a mother and father compared to Hispanics who think that homosexual couples can raise children just as well as heterosexual couples.

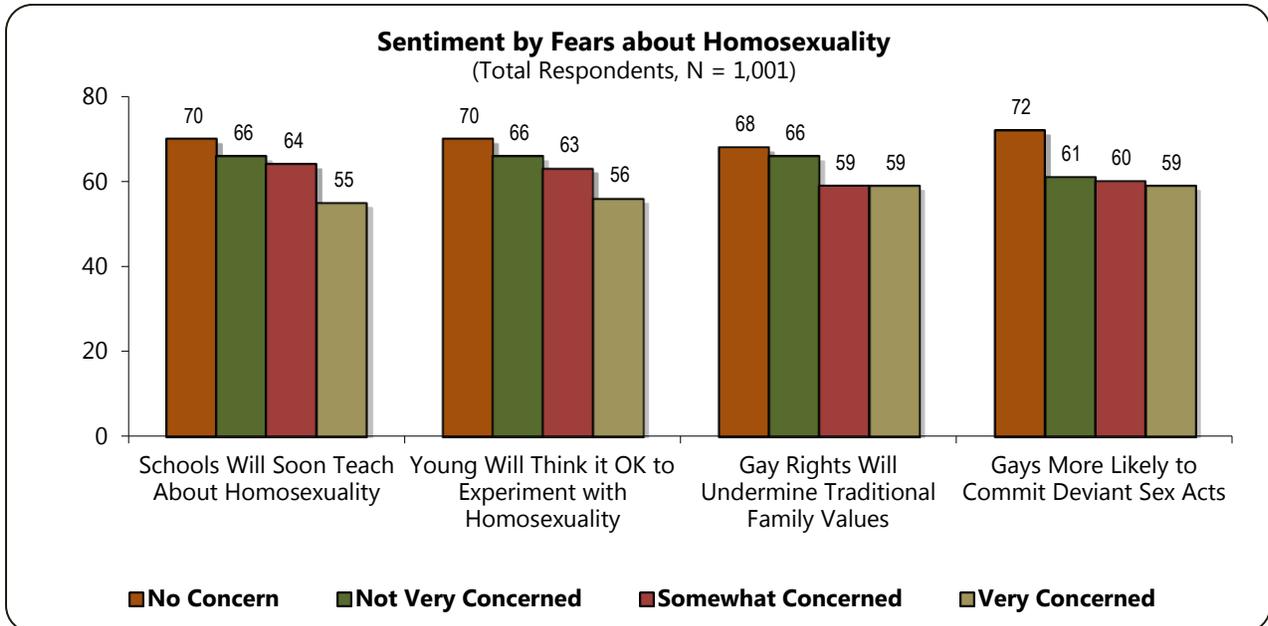


Similar large differences are found across the "fears" section of the survey, in which respondents were asked about their concerns about whether schools will soon teach about homosexuality or that all the talk about gay rights will lead to the young feeling like it is alright to

experiment with homosexuality. Those very concerned that gay rights will undermine traditional family values rate gay and lesbian Hispanics about 9 degrees lower on the feeling thermometer. For the other measures, the difference is at least 13 degrees. Again, while we cannot

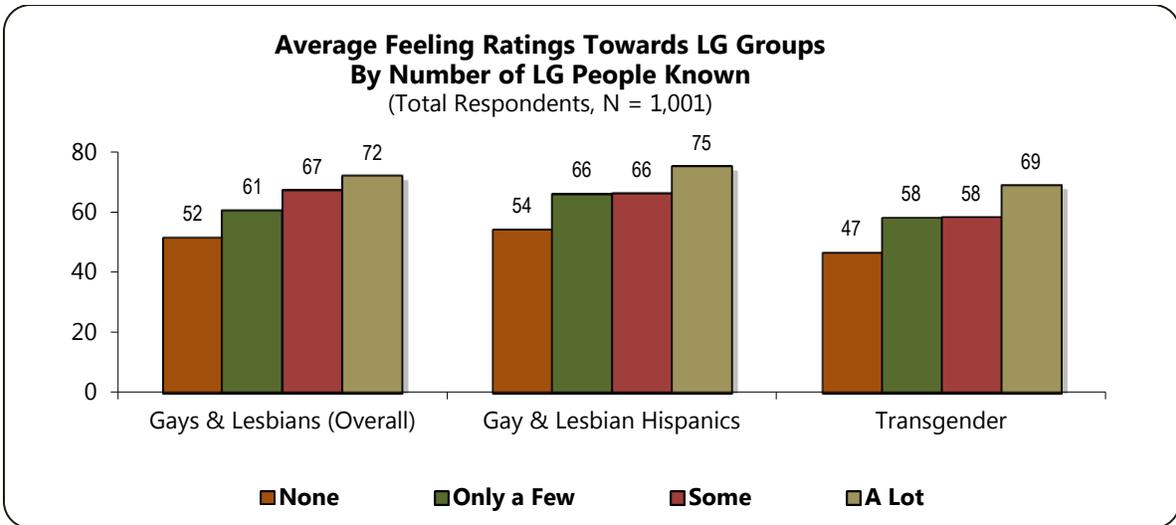
lay claim to the directionality of these associations, it seems clear that overall sentiment toward gays and lesbians is tied

up with one's concerns about the impact of gay rights in society.



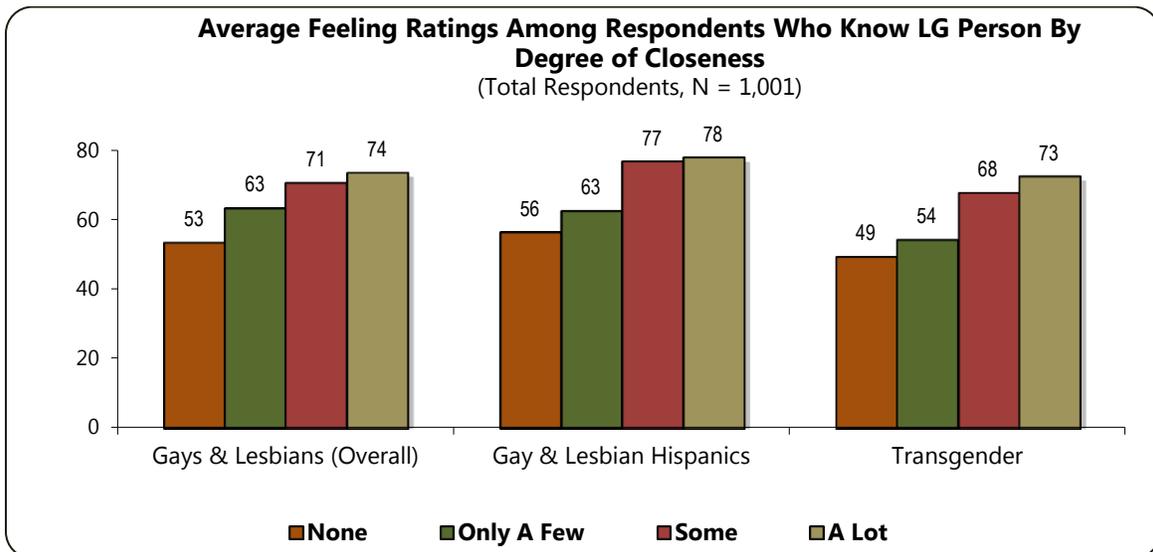
Contact appears to play a significant role in determining sentiment toward gays and lesbians. Those with a gay or lesbian immediate family member rate gay and lesbian Latinos 9 degrees higher than do those without a gay or lesbian family member. Among churchgoers, those who know of a gay or lesbian member of their church rate gay and lesbian Latinos 9 degrees higher than do churchgoers who

do not know of a gay or lesbian member of their church. Also telling is the range of response when considering the number of contacts one has. Those who report knowing many gays, lesbians, transgendered or bisexual people rate LGBTs some 20 degrees higher overall than do those who have had less contact, and within Hispanics that stretches out to 22 degrees.



Just as substantial to the number of associations is the closeness of the association. Those who feel very close to their gay and lesbian associations exhibit similar results. In fact, those who are very close to their gay and lesbian friends and

family rate them 22 degrees higher than those whose gay and lesbian associations are not at all close, and the difference is even greater for sentiment toward transgender persons.



The major religious groups differ no more than 2 degrees on sentiment toward LGBT of any kind. Born again Christians rate gays and lesbians 6 degrees higher, but this difference is modest compared to those reported above. And more so, Charismatics and Pentecostals do not significantly differ from other groups. Church attendance and the importance one places on religion are not associated with measures of sentiment toward gays and lesbians or transgender. Attitudes toward gays and lesbians were not related to the belief that the Bible is the word of God, belief in creation, the frequency of scripture reading, or attendance at Bible groups. Churchgoing respondents whose clergy promote pro-gay messages rate gays and lesbians 6 degrees more favorably. The primary finding is a non-finding with regard to overall sentiment: there is no relationship between attitudes toward gays and lesbians and religious beliefs within the Latino community. That said, we will see in later sections that this non-finding does not hold for a wealth of other measures of support regarding pro-gay political policy, attitudes and beliefs.

Multiple regression is a statistical technique that allows researchers to

determine which of a set of variables are most strongly related to an outcome variable, while accounting for the influence of all the other variables. For example, although political party affiliation and income might be independently related to interest in an upcoming election, we could use multiple regression to look at the impact of these factors in the same analysis. In doing this, we might find that one is more strongly related to interest in the election, controlling for the other factor.

In the present analysis, we used multiple regression to determine the amount of influence that gender, born-again Christian beliefs, exposure to the national news, political party affiliation, personal relationships with gays and lesbians, and scores on the Gay Fear Scale have on feelings toward gays and lesbians. The results show that sex and born again status are most strongly related to attitudes toward gays and lesbians. On average, males rate their feelings toward gays and lesbians 9 points lower than do females, and born agains rate their feelings toward gays and lesbians 8 points lower than do non-born agains.

**Regression: Degrees for Feeling Thermometer on Gays and Lesbians**

<b>This Group...</b>	<b>Are ___ Degrees More/Less Favorable of Gays and Lesbians...</b>	<b>Than This Group</b>
Males	9 Less	Females
Born Agains	8 Less	Non-Born Agains
National News Watchers	7 More	Non-Watchers
Republicans	7 Less	Other Hispanics
For Every Gay/Lesbian You Know	4 More	
For Every Point on Gay Fear Scale	7 Less	

## Associational Comfort Toward LG

A key measure of attitudes toward LG is the degree to which people feel comfortable closely associating with them. For example, while one might maintain an open attitude toward LG, there is some measure of “proof in the pudding” when

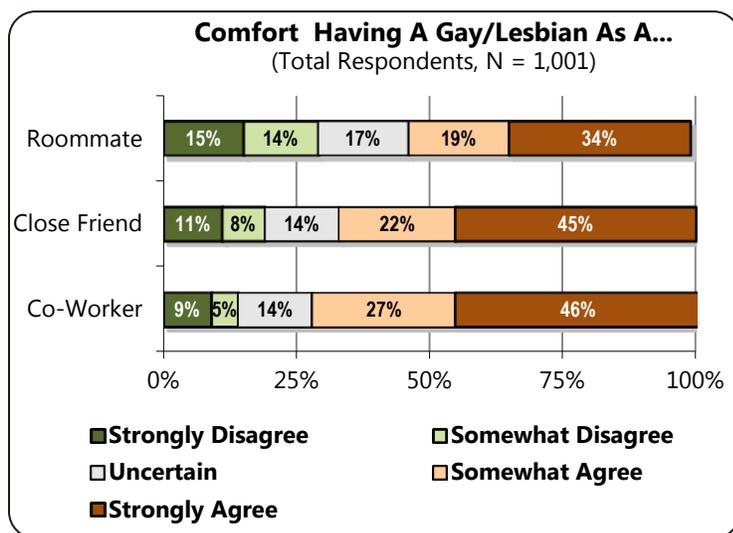
one admits to comfort toward close friendship with LG. This section measures these sentiments and explores which segments of the Latino population express more or less comfort with LGs.

*Questions 28-30: I am going to read you a number of statements. Please tell me how much you disagree or agree with each item.*

*Question 28. I would be comfortable with someone who is gay/lesbian.*

*Question 29. I would be comfortable with having a gay or lesbian person as a close friend.*

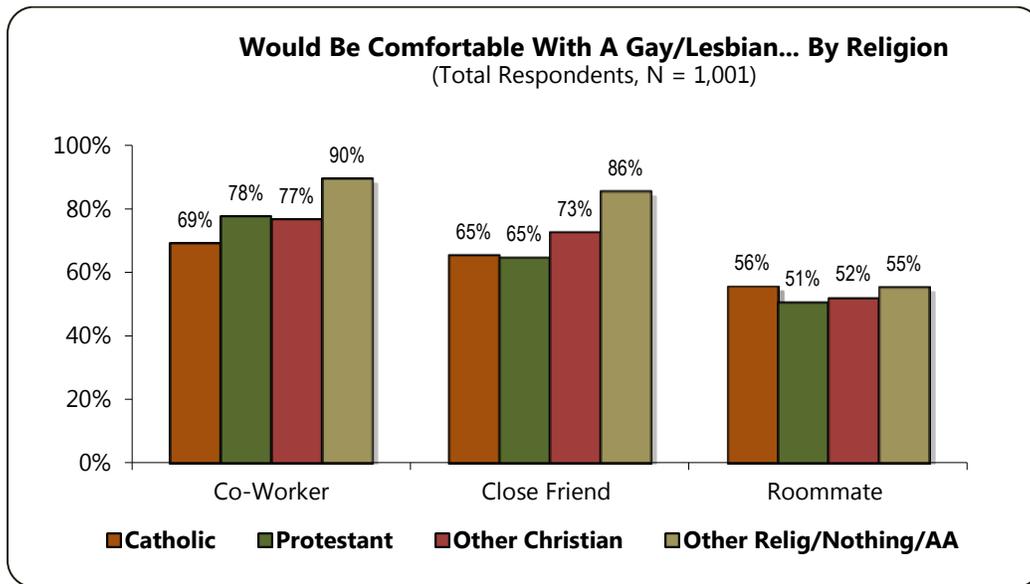
*Question 30. I would be uncomfortable with a gay or lesbian roommate.*



Over half of Hispanics report that they are comfortable having a gay or lesbian as a roommate (53%), a close friend (67%), or as a co-worker (73%). For each of these situations, a little under one-sixth of the sample said they were uncertain either way.

Modest religious differences are evident across the measures as well. Compared to all other respondents, Catholics report less comfort having co-workers and close friends who are LG. Regardless of religion, only about half of respondents report that they would be comfortable

with a LG roommate, a lower proportion than are comfortable with LG friends and coworkers. Notably, nearly nine out of ten non-religious Latinos feel comfortable with gay or lesbian co-workers and close friends



Latinos who are practicing Christians do not differ on these views by born again status, and Pentecostals and Charismatics do not differ in their comfort levels with gays and lesbians, compared to other Christian Latinos. The one exception to

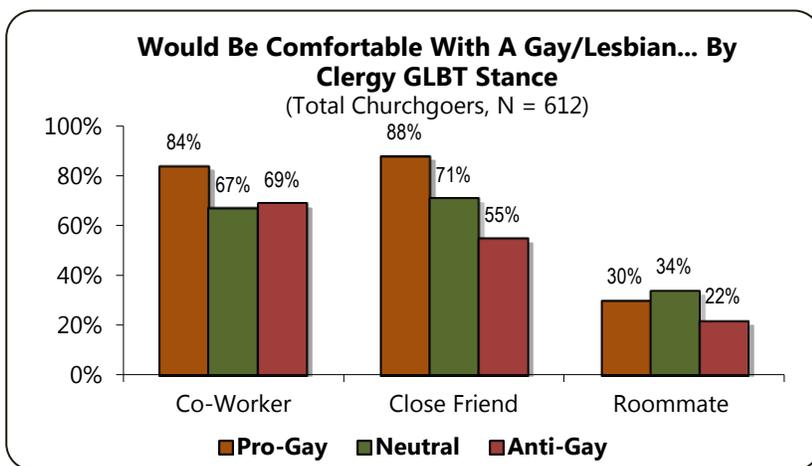
this is the finding that only 59 percent of Pentecostal Latinos are comfortable having a close friend who is gay or lesbian, compared to 70 percent of non-Pentecostal Christian Latinos.

Comfort levels with LG coworkers, friends, and roommates does not differ according to church attendance, the degree to which one believes religion to be important, the belief that the Bible is the literal word of God, reading of scripture, or attendance at Bible groups. However, Hispanics who believe in evolution report a 75 percent

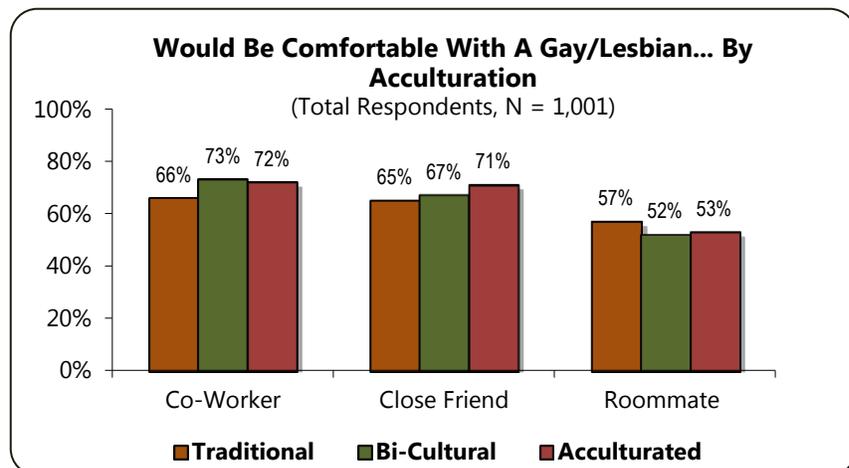
Hispanics do appear to be influenced by the messages they are exposed to in their place of worship. Respondents whose clergy provide a pro-gay message report a greater comfort level in working with gays and lesbians and having gays or lesbians who are close friends than do those

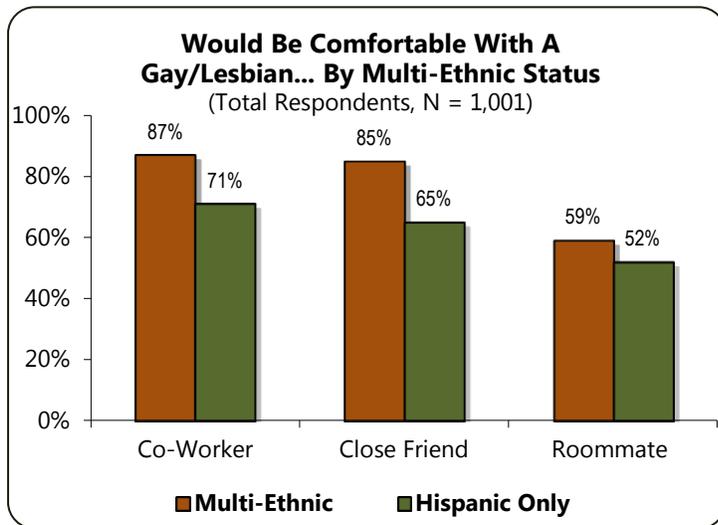
whose religious leaders espouse a neutral or anti-gay message. In fact, there is a 33-point difference in comfort with having a close friend who is gay or lesbian among Latinos whose religious leaders are pro- vs. anti-gay. The effect of a pro-gay clerical message is apparent for

roommates, as well, though only in comparison to Latinos whose clergy promulgate an anti-gay message.



comfort level with a gay or lesbian close friend, compared to only 61 percent of those who believe in creation.

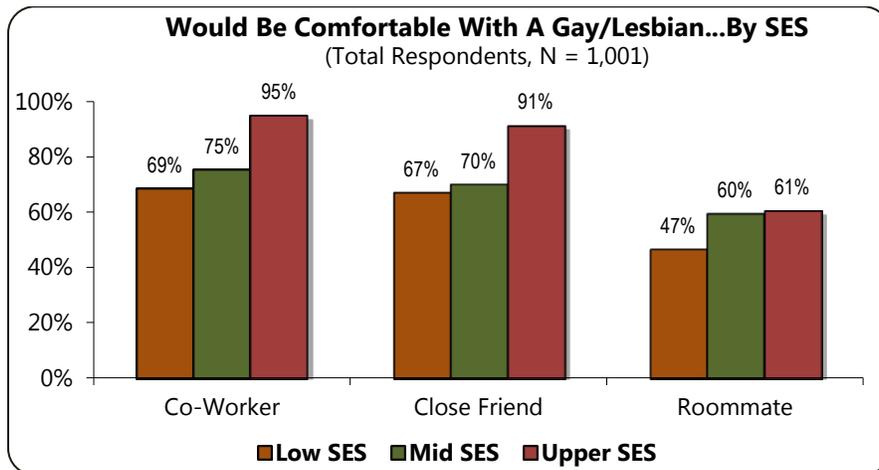




We found modest, but non-significant differences in comfort across levels of acculturation, but none across generation. These differences are important to note, however, given that we will report larger gaps on policy preferences by acculturation later on.

We also note strong differences across whether Hispanics report living in a single ethnic household (Hispanics only) compared to a household with both Hispanics and non-Hispanics. In the latter case, comfort levels range from 7 to 20 percentage point higher.

More prominent are differences across social-economic status, with Hispanics high in educational attainment and income reporting very high comfort levels associated with gay or lesbian co-workers and close friends. Even in the case of roommates, high SES Latinos are significantly more comfortable than are Latinos of low SES status.



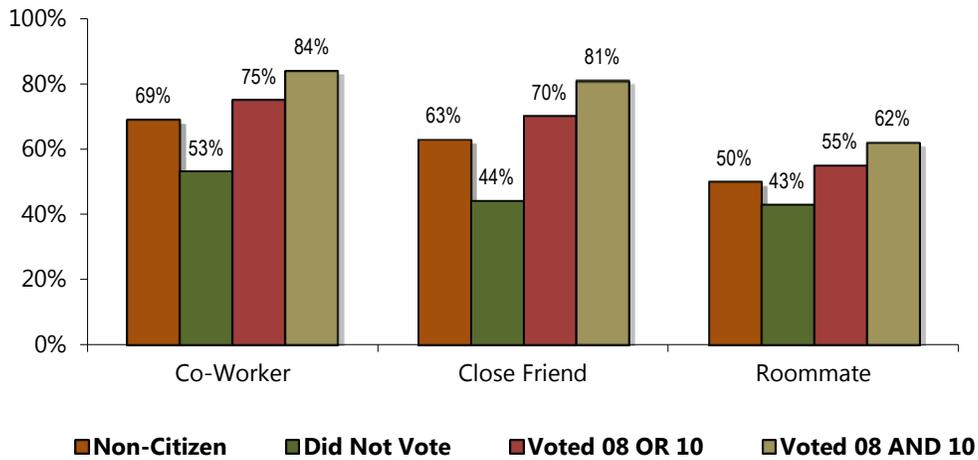
And finally, we note the strong differences in comfort level by voting status. While overall comfort is significantly different by

voting status, the substantive differences are within those who "strongly" agree they would be comfortable. A higher

proportion of Latinos who said they voted in both 2008 and 2010 than those who just voted in one of those years are strongly comfortable with a gay or lesbian co-worker or close friend. Those who

voted in either or both years are over twice as likely to be comfortable compared to non-voters or non-citizens. This holds as well for comfort level toward roommates.

**Would Be Comfortable With A Gay/Lesbian...by Voting Status**  
(Total Respondents, N = 1,001)



## Underpinnings of Beliefs Toward LG

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A person's attitude toward gay, lesbian, and transgendered individuals should be shaped, in part, by the degree to which they believe sexuality is innate, shaped by upbringing, or a matter of personal preference. In a 2003 poll by the Pew Research Center, 30% of Americans indicated that homosexuality is something people are born with, 14% attributed homosexuality to upbringing, and 42% felt

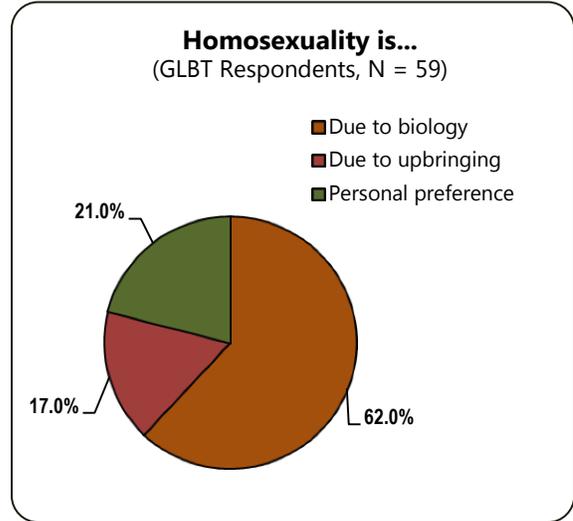
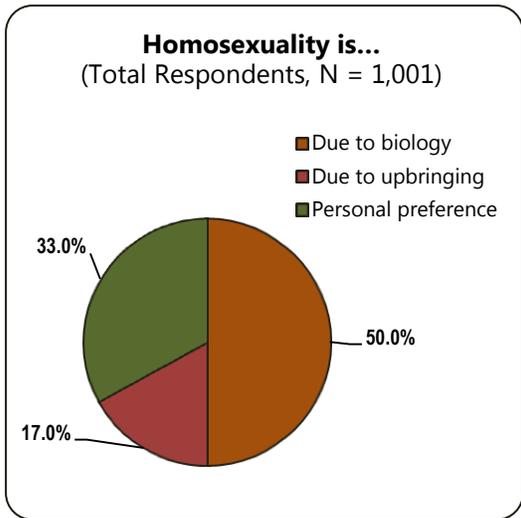
it was the way that some people prefer to live. These attitudes appear to have shifted markedly over the past few years, with a 2011 Gallup poll showing that 42% of Americans believe homosexuality is due to upbringing or environment and 40% believe people are born homosexual. In this section we examine these beliefs in the Latino community.

*Question 26. In your opinion, when a person is homosexual is it something that people are born with, is it something that develops because of the way people are brought up, or is it just the way that some people prefer to live?*

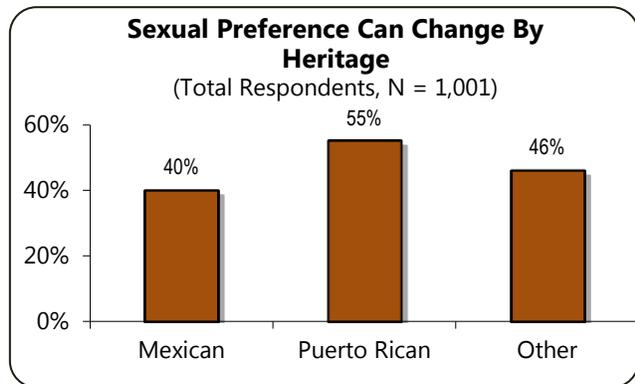
*Question 27. Do you think a gay or lesbian person's sexual orientation can be changed or cannot be changed?*

Exactly half of Latinos believe that homosexuality is due to biological factors, whereas a third believe it is personal preference. This compares with 62

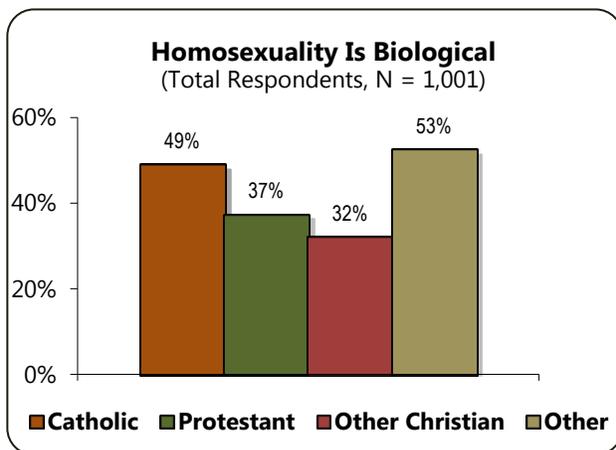
percent of LG Latinos in the sample who believe homosexuality is due to biology and 17 percent personal preference.



According to a 2006 Pew survey, 39% of the U.S. population believes a gay or lesbian person's sexual orientation can be changed, whereas 49% believe it cannot be changed. In the present survey, when asked directly if homosexuality can be changed, only 38.5 percent of all Latinos said it could. Puerto Ricans in particular are more likely to believe sexual orientation could be



changed, whereas Mexicans were less likely to believe it could be changed than all other groups.



Not surprisingly, non-religious Latinos are most likely to believe that homosexuality is biological. Close behind are Catholics, nearly half of whom hold this belief. In contrast, only about a third of Protestants and other Christians believe that homosexuality is

biological. Consistent with these findings, Catholics (36%) and non-religious (35%) Hispanics are less likely to believe that sexual orientation is changeable compared to Protestants (52%) and other General Christians (58%). As one might expect, those who believe that sexual orientation is changeable tend not to be among the proportion who believe that homosexuality is biological, for all the variables reported in the remainder of this section.

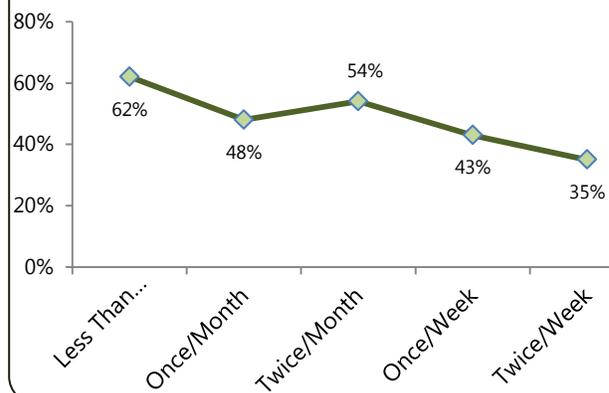
Given that most born again Christian Latinos are non-Catholic, it is to be expected that just under a third (31%) of born again Christians believe that homosexuality is biological, compared to 57 percent of non-born again Christian Latinos.

There are no differences by whether Hispanics are Charismatic, though

Pentecostals are twelve percent less likely to believe that homosexuality is biological (41% versus 53% for non-Pentecostals). Similarly, Hispanics who go to Church are substantially less likely to believe that homosexuality is something people are born with. In fact, those who do not go to church at all or go less than once per month are about twice as likely to believe that homosexuality is biological compared to Hispanics to attend church twice per week. Those who believe the Bible is the

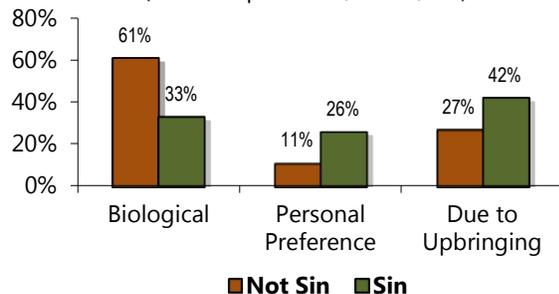
**Homosexuality is Biological, By Church Attendance**

(Total Respondents, N = 1,001)



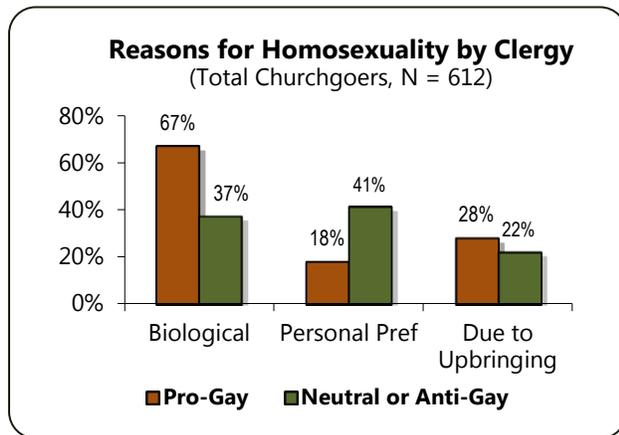
**Reasons for Homosexuality By Whether It Is Considered a Sin**

(Total Respondents, N = 1,001)



word of God are much less likely to believe that homosexuality is biological (47% versus 60%), and a similar trend is found for creationists, who are 12 percentage points more likely than believers in evolution to indicate that homosexuality is biological (33% versus 45%).

Although the direction of causality is unclear, it is interesting to note the relationship between whether one considers homosexuality a sin and

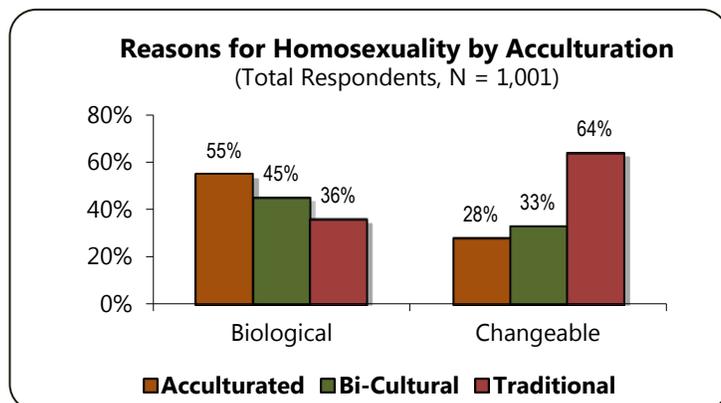


whether one considers homosexuality to be biological, a personal preference, or due to upbringing. Nearly half of those who think homosexuality is a sin also believe that homosexuality is due to upbringing, and those who view homosexuality as a sin are 15 percentage points more likely to say that it is personal preference.

Perhaps the most striking difference - and one that may foster the most concern - is the relationship between beliefs about the sources of homosexuality and the messages about homosexuality promulgated by clergy.

Fully two-thirds of Latinos who attend church and consider their clergy to promulgate pro-gay messages believe that homosexuality is something people are born with, whereas nearly half as many (37%) Hispanics with "neutral" clergy or anti-gay clergy hold this belief. And while clergy message does not impact beliefs about whether homosexuality is due to upbringing, over twice as many Latino churchgoers with clergy who spread either a neutral or anti-gay message believe that homosexuality is due to personal preference compared to Hispanics with pro-gay clergy.

Given the connections among attitudes toward homosexuality and other "traditional" issues, it is not surprising that acculturation is related to views on the sources of homosexuality. Nearly two-thirds of traditional Latinos believe homosexuality to be either personal preference or due to upbringing.



## Moral Beliefs Toward LG

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According to a 2011 Pew Research Center poll, 58% of the U.S. population believes that homosexuality should be accepted by society. This poll found significant differences in the attitudes among various religious groups, with higher proportions of Catholics and mainline Protestants

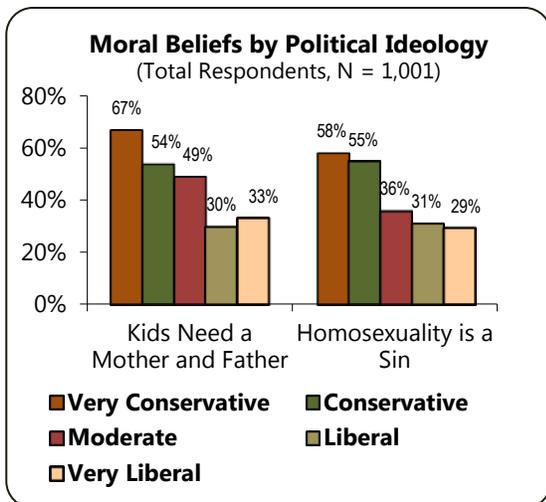
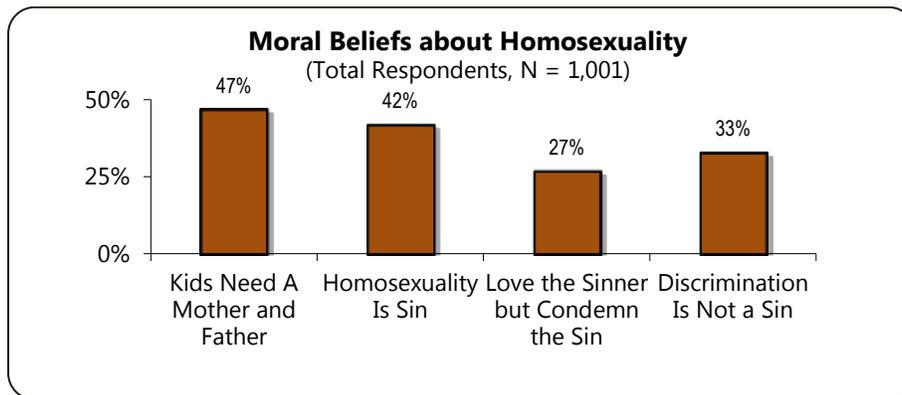
endorsing acceptance than did evangelical Protestants. These findings suggest that in the U.S. population at large, beliefs about the morality of homosexuality are strongly tied to religious teachings. In this section, we explore moral beliefs about homosexuality in the Hispanic population.

*Questions 31 – 34: Please tell me which of the following statements come closest to your point of view, even if neither statement is exactly right.*

31. *As parents, gay and lesbian couples can be just as good as heterosexual couples; love is what makes a family*  
OR  
*As parents, gay and lesbian couples cannot be as good as heterosexual couples, kids need both a father and a mother*
32. *Homosexuality is a sin*  
OR  
*Homosexuality is not a sin*
33. *When it comes to gay people, good Christians should accept all people as God's creations and not cast judgment about others' lifestyle.*  
OR  
*When it comes to gay people, good Christians should love the sinner, but condemn the sin*
34. *Discrimination against gays and lesbians is a sin.*  
OR  
*Discrimination against gays and lesbians is not a sin*

Across all four measures of moral beliefs, fewer than half of Latinos agree with the negative position. The measure with the highest support for the anti-gay position was that kids need a mother and father (47 percent agreed). Nonetheless, 53 percent of Latinos believe that gay and lesbian couples can be as good as heterosexual couples; love makes a family. Just over two in five (42%) thought that

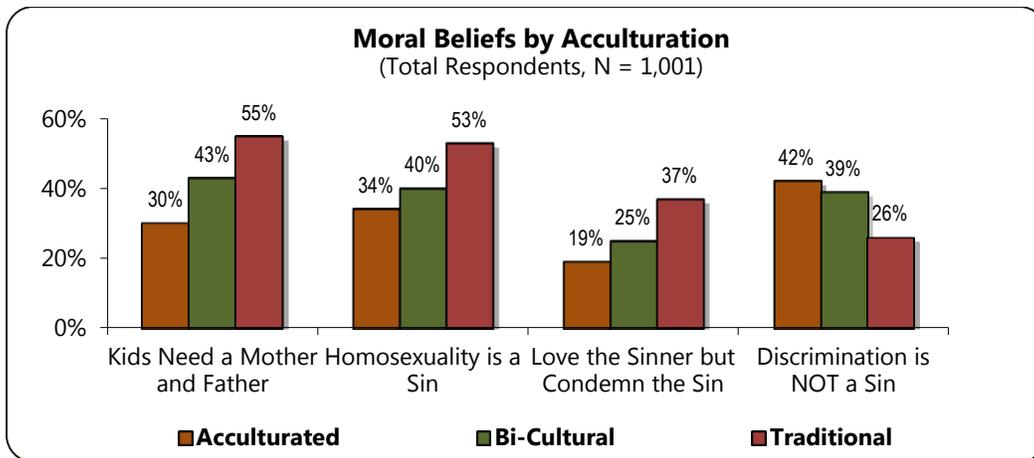
homosexuality is a sin, but far fewer supported either the notion that one must love the sinner but condemn the sin (27%, compared to 73% in support of the alternative, that one should accept all people as God's creations and not cast judgment about others), or that discrimination against gays and lesbians is NOT a sin (33%).



There is a substantial skew on moral beliefs by political ideology. As might be expected, conservatives are generally twice as likely to believe that kids need a mother and father compared to believing that gay couples can do as good a job as heterosexual couples in raising children. Conservatives are also twice as likely as liberals to believe that homosexuality is a sin.

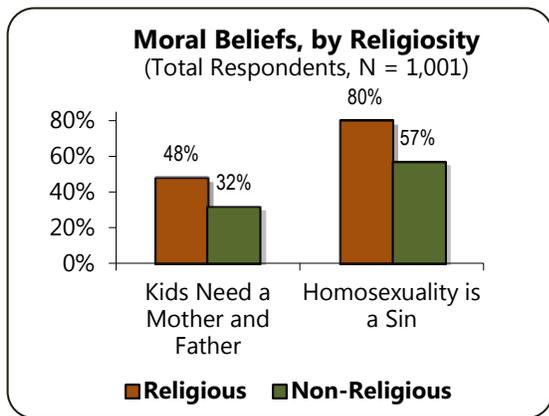
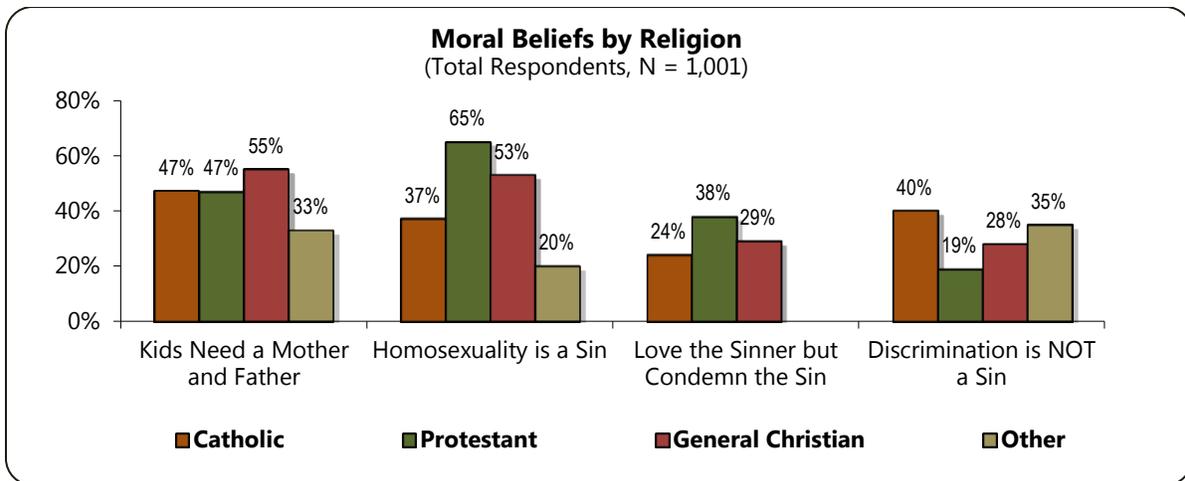
There are striking differences in moral beliefs by acculturation. Over half of traditional Latinos believe that kids need a mother and father and that homosexuality is a sin. Conversely, four out of five (81%) acculturated Latinos believe that one should accept all of God's creations and not pass judgment about others, rather than love the sinner but condemn the sin.

While there are no differences between members of a household who share a single ethnicity and those who come from a multi-ethnic household across most of these measures, 80% of multi-ethnic households say homosexuality is a sin compared to 62 percent of Hispanic-only households.



There are also key differences on religious measures. Many of these relate to issues of sin, and particularly whether or not homosexuality is a sin. As we have seen elsewhere, non-practicing Latinos hold significantly more tolerant views than practicing Latinos. For example, we find non-significant differences across religions on whether kids need a mother and father

and whether to love the sinner but condemn the sin. However, there are strong differences in the view that homosexuality is a sin, a belief held by few Catholics (37%) compared to Protestants (65%) and other Christians (53%). Conversely, only one out of five non-religious Latinos holds this belief (20%).



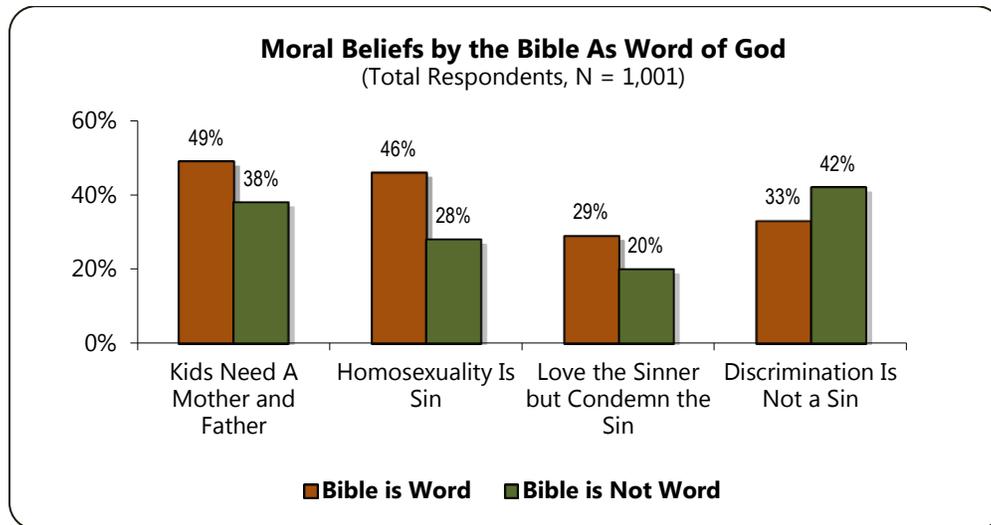
Looking at the data another way, four out of five Latinos who believe religion is a very important or important part of their lives also believe that homosexuality is a sin, and fewer than a third (32%) believe that kids need a mother and father over the belief that gay and lesbian couples can raise a child as well as a heterosexual couple.

Most other measures of religiosity correlate with the belief that homosexuality is a sin, but are

inconsistently and weakly correlated with the other moral belief measures. For example, compared to those who believe in evolution, a higher proportion of Latinos who believe in creationism also believe that homosexuality is a sin (54% versus 33%). Differences on the other moral belief measures, while in the same direction, were not statistically significant. Charismatics hold nearly identical views on whether kids need a mother and a father compared to other Latinos (49% versus 46%), and on loving the sinner but condemning the sin (24% versus 28%), but differ substantially on whether or not homosexuality is a sin (50% versus 61%). Pentecostals show no significant differences on these measures. That said, literalists are different than other Latinos across all four measures, but the differences with regard to whether homosexuality is a sin are the most

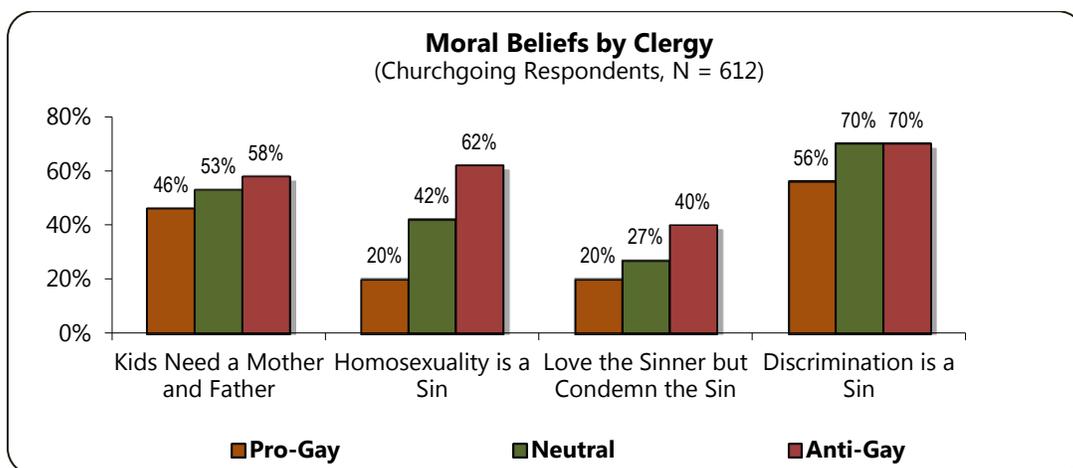
significant, with nearly half of literalists (46%) believing it is a sin, compared to 28

percent of other Latinos



The strongest difference across religious measures is not on personal religious importance or one's own religious denomination, but is based on whether one's clergy voices pro, neutral, or anti-gay messages in church. Over three times as many churchgoing Latinos believe that homosexuality is a sin if their clergy

propagates anti-gay messages in church compared to those whose clergy promotes pro-gay messages. Similarly, twice as many such Latinos believe that one should love the sinner but condemn the sin compared to Latinos whose clergy are pro-gay.



## Discrimination

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In thinking about their own welfare, individuals may choose to compare themselves either to others who are better or worse off. For example, a 50 year old woman might believe her salary is unfair relative to that of a 50 year old man, but

generous compared to that of a 70 year old woman. In this section, we examine Latinos' beliefs about the discrimination they experience in the U.S. relative to other minority groups.

*Question 18: I'm going to read a list of different groups and for each one, please tell me whether you think that group of people is discriminated against in the US a lot, somewhat, a little, or not at all?*

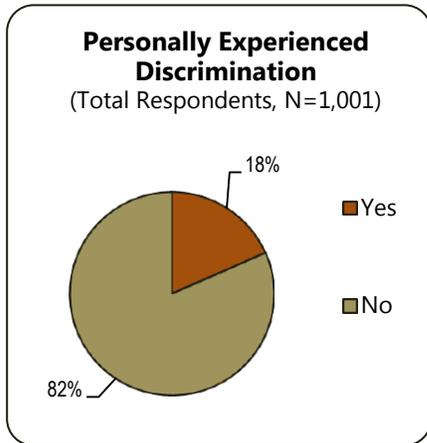
- A. Latinos and Hispanics
- B. Women
- C. Gays and lesbians
- D. African Americans

*Question 18a: I'm going to read a list of different groups and for each one, please tell me whether you think that group of people is discriminated against in the Latino community in the US a lot, somewhat, a little, or not at all?*

- A. Women
- B. Gays and lesbians
- C. African Americans

These questions were taken from a 2008 national survey of African Americans, which was sponsored by the ARCUS Foundation and the Stryker People of Color Project. According to that survey, African Americans believe they are discriminated against more than any other group measured in the survey, with 60% indicating that African Americans are

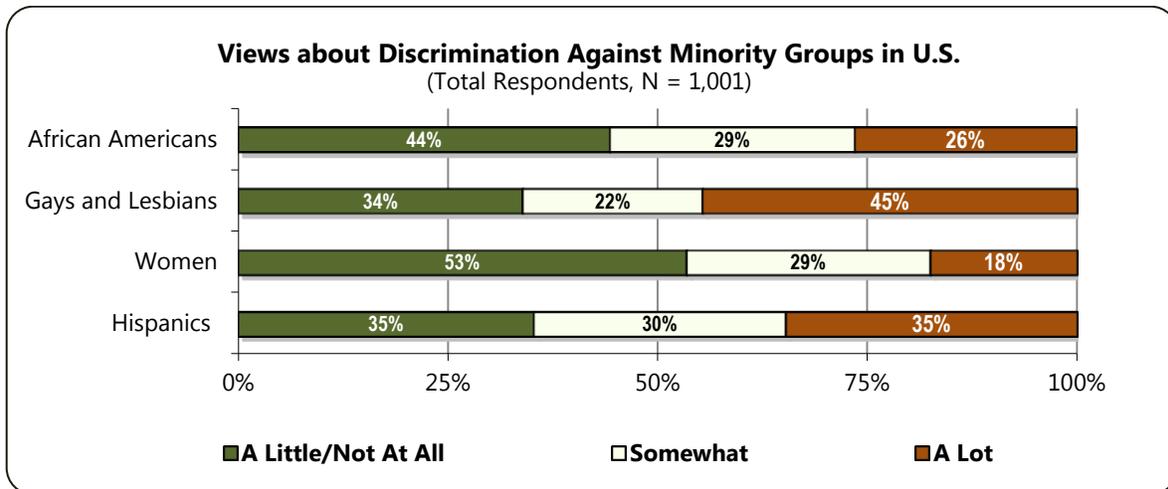
discriminated against "a lot." By comparison, 52% of African Americans believe gays and lesbians are discriminated against "a lot" and 40% believe Latinos and Hispanics experience "a lot" of discrimination.



Overall, in the present survey, just under one out of five (18%) Hispanics reported having personally experienced

discrimination. Latinos generally believe that Latinos and gays and lesbians are discriminated against to a greater degree than are African Americans and women.

Unlike African Americans who believe they personally experience the most discrimination, Latinos believe that gays and lesbians experience the most discrimination of any group measured in the survey. Nearly half (45%) of Latinos said they thought that gays and lesbians are discriminated against "a lot."

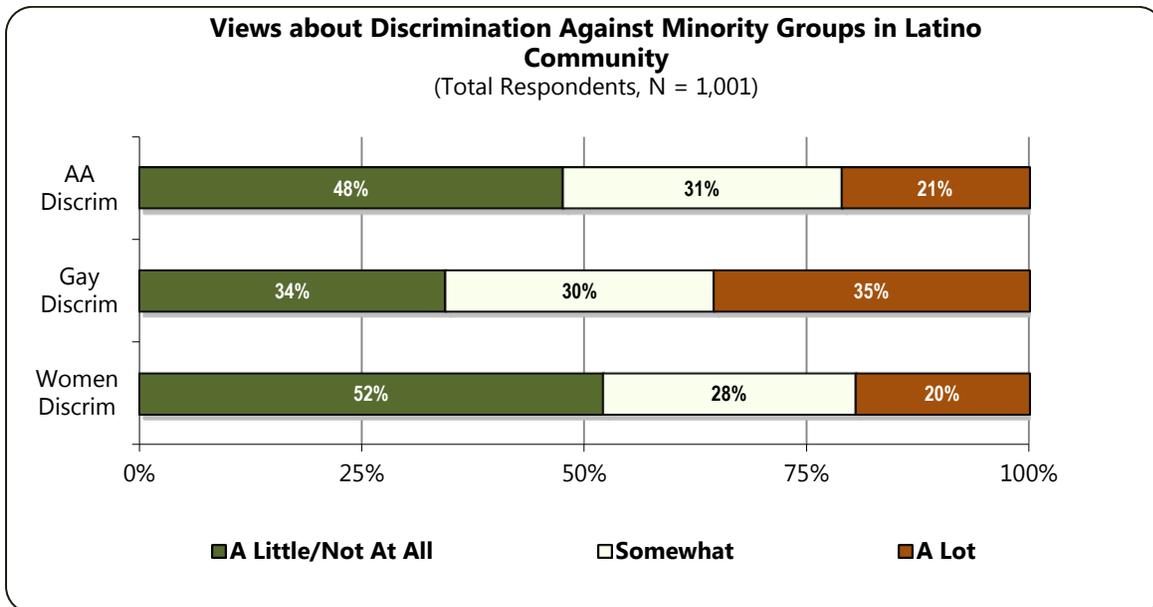


In general, Latinos think that discrimination against women, and to a lesser extent African Americans, is not worse within the Latino community than it is in America at large. However, Latinos report that discrimination against gays and lesbians is much less of a problem

within the Latino community than in the U.S. as a whole. While the overall combined measure of at least some discrimination is similar (65% in the Latino community; 67% in the U.S. overall), the intensity again is significantly different as discrimination in the Latino community

specifically is reportedly 10 percentage points lower than it is thought to be

nationwide.

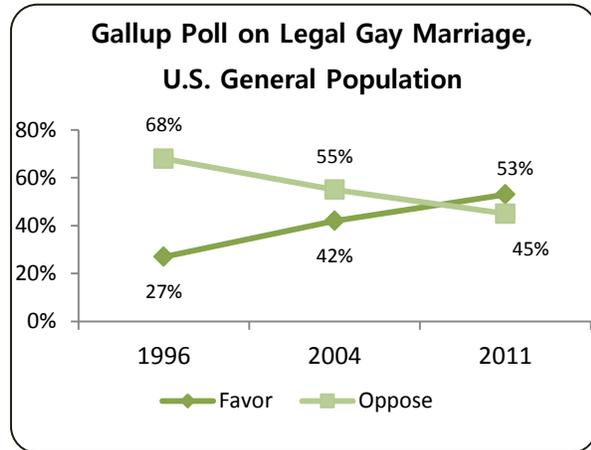


The proportion of Latinos who believe gays and lesbians experience 'somewhat' or 'a lot' of discrimination is similar, regardless of acculturation. In contrast, reported discrimination against gays and lesbians in the U.S. is non-linear for those who report "a lot" of discrimination

toward gays and lesbians in the U.S. However, within the Latino community, traditional Hispanics report greater discrimination toward gays and lesbians in the Hispanic community than do acculturated Hispanics (72% versus 60%, somewhat and a lot combined).

## Policy Support for LG

Of critical concern is whether Hispanics support policies favoring LG rights and legal tolerance. A recent Gallup poll found for the first time that the general population supports legal gay marriage. As the data in this section show, Hispanics appear to be a leading group in this trend toward support of legal gay marriage.



*Question 22. Do you favor or oppose:*

- a. Allowing gay and lesbian couples to marry legally*
- b. Allowing gay and lesbian couples to enter into legal agreements with each other that would give them many of the same rights as married couples*

*Question 23. Would you favor or oppose allowing gay and lesbian couples to marry in your church or religious institution?*

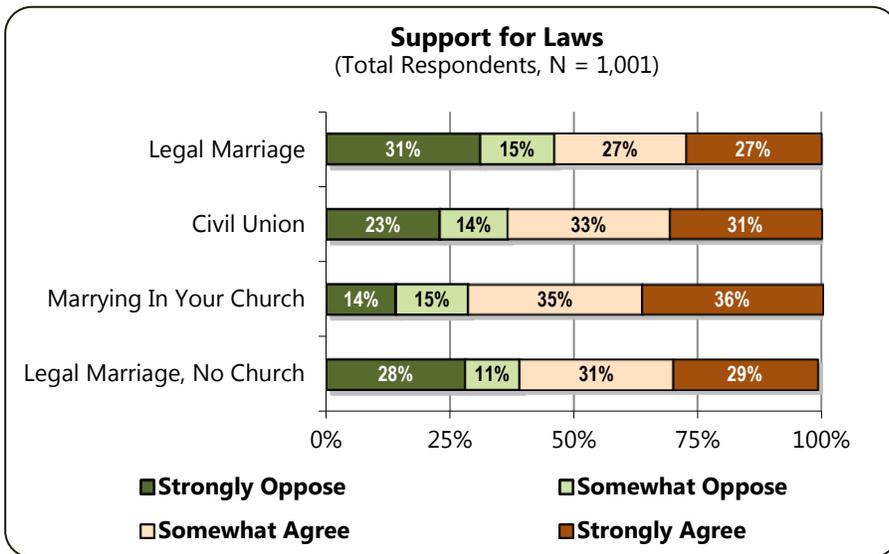
*Question 24. Please tell me if you agree or disagree with the following statement. If the law guaranteed that no church or congregation would be required to perform marriages for gay couples, I would support allowing them to legally marry. Do you completely agree, mostly agree, mostly disagree, or completely disagree with that statement?*

Since 1996, the Pew Research Center has been tracking attitudes toward same-sex marriage, using Question 22. According to data from 2010, 42% of Americans favor and 48% oppose allowing gay and lesbian couples to marry legally, with the

remaining 10% uncertain or unwilling to respond. These numbers are indicative of a dramatic shift in support for same-sex marriage from the 27% who favored it in 1996.

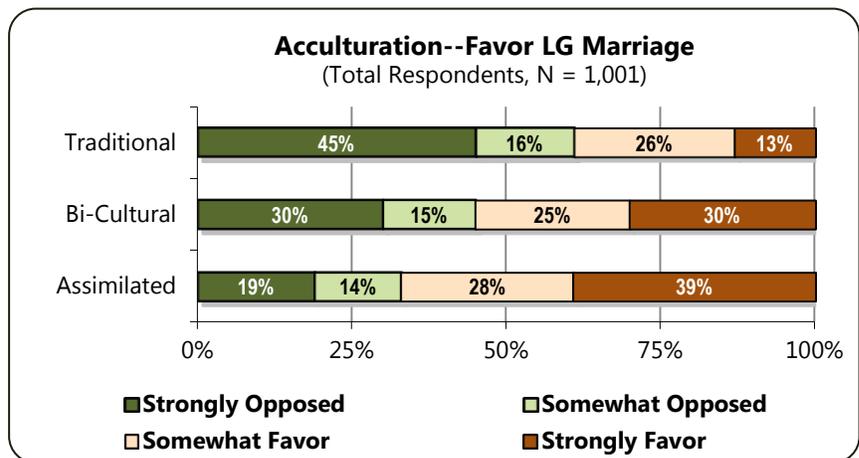
In a 2008 survey by Faith in Public Life, respondents who thought there should be no legal recognition of a gay couple's relationship were asked if they would support legal marriage for same sex couples if the law stipulated that no church or congregation would be obligated to perform marriages for gay couples. At that point, only 20%

supported same sex marriage outside of the church. Such findings should be taken with a grain of salt, considering the rapid changes in attitudes toward same-sex marriage over the past few years and the fact that the question was asked only of those who were opposed to legal recognition of same-sex unions.



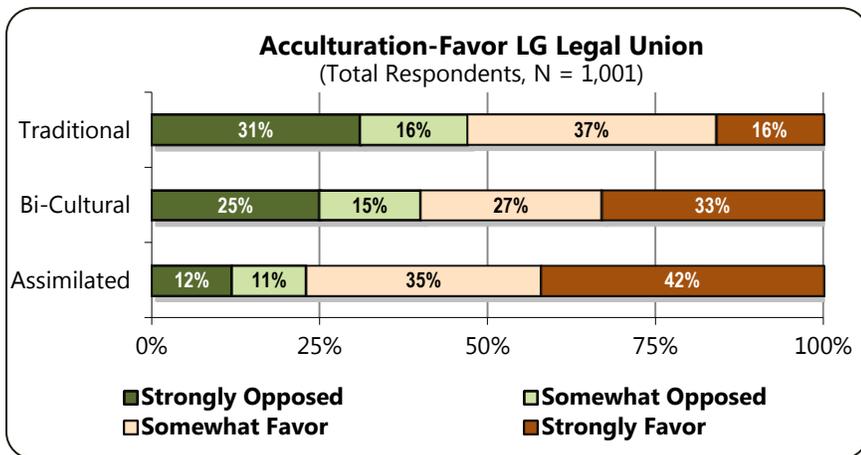
Overall, 54 percent of Hispanics support legal gay marriages (8% of Hispanics were not sure whether they support or oppose legal gay marriage; including those who were not sure in the base, 51.5% of Hispanics offered support). Support is higher still for civil

unions (64%). For Hispanics who attend church, 71 percent would allow gays and lesbians to get married in their church. Finally, we asked those who oppose legal marriage if they would support legal marriage if the law stipulated that a church would not be required. Sixty percent supported legal marriage outside the church, compared to the 54 percent who supported gay marriage when the question was asked initially.



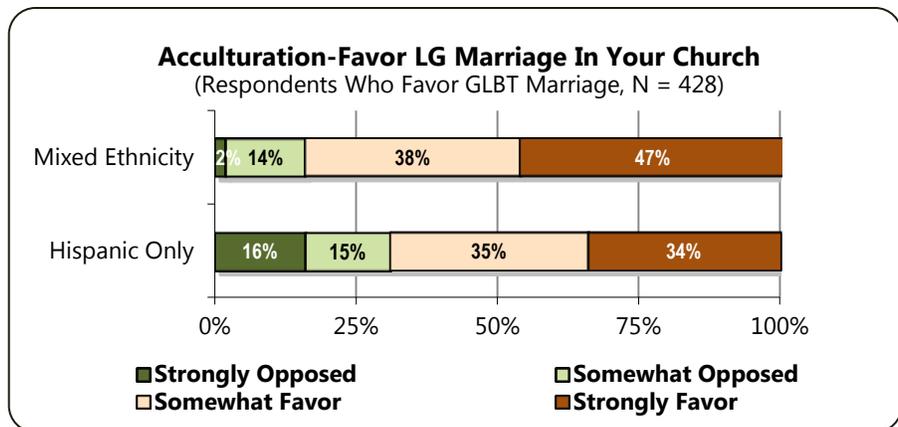
There is a strong relationship between support for gay marriage and acculturation. Whereas a little over a third (39%) of traditional Latinos favor legal gay marriage, two-thirds (67%) of assimilated Latinos are in favor of legalized gay married. This is as expected, given that the acculturation measure is a combination of language ability and views toward policy issues like abortion and whether children should live in the home until married. Insofar as legal gay

marriage is a policy issue that maps to attitudes toward traditional issues like abortion, one's support for legal gay marriage should be highly correlated with positions on other policy issues. In the Latino community, support for legal unions is higher than support for legal gay marriage, and the relationship between attitudes and acculturation remains. Whereas 53 percent of traditional Latinos favor legal unions, 77 percent of the assimilated are in favor of this policy.



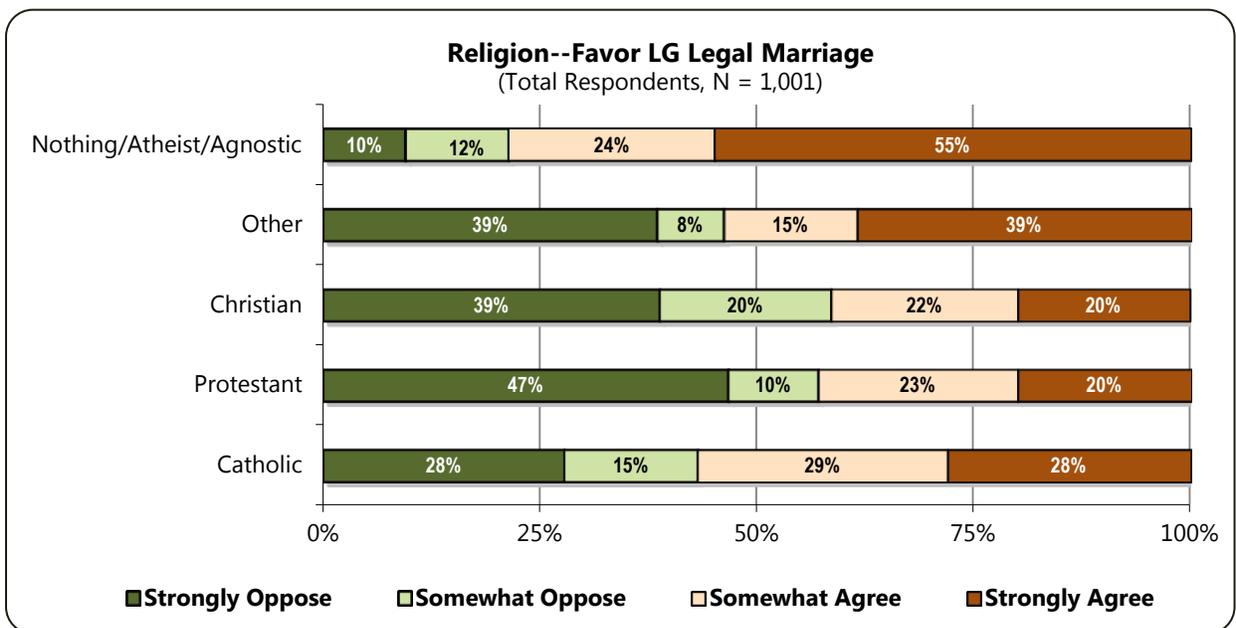
Among church attendees, the relationship between attitudes and acculturation breaks down. Here, traditional and assimilated Latinos do not differ in the extent to which they feel gay marriages should be performed in their own church.

Interestingly, there are not differences in the attitudes of Latinos across generations. Fifty-nine percent of first generation Latinos support legal gay marriage, compared to 55 percent of third

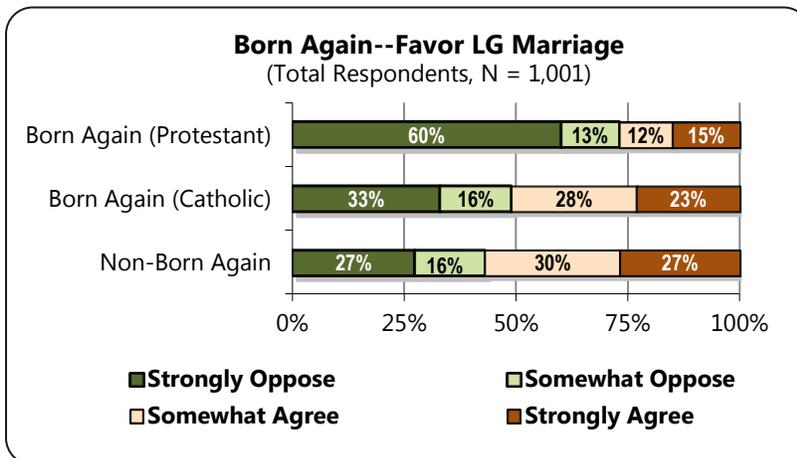


generation Latinos. The difference in support of legal unions is significant (59% traditional versus 67% acculturated), but is still relatively small.

Attitudes toward gay marriage do differ among Hispanics who are multi-ethnic and those who are singularly Hispanic. Though multi-ethnic and singularly Hispanic respondents did not differ on support of gay marriage, multi-ethnic Hispanics are 15 percentage points more likely to support civil unions (84% versus 69%). Most strikingly, only 16 percent of multi-ethnic Hispanics are against LG marriage in their church, compared to 31 percent of other Hispanics.



Catholic Latinos are 15 percentage points more likely to support legal gay marriage than are



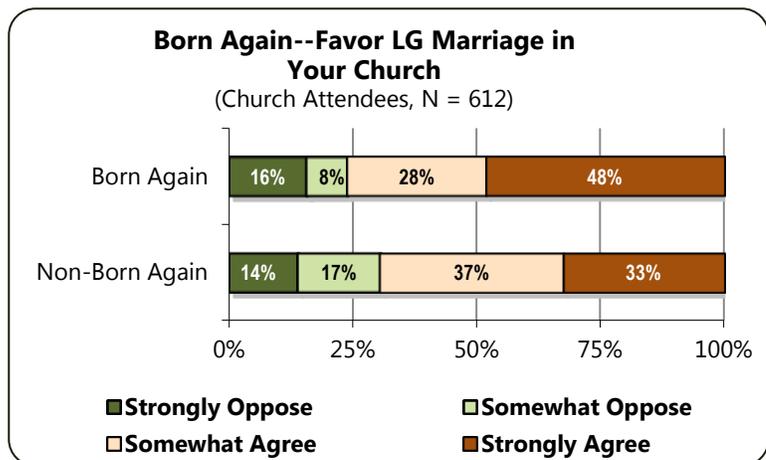
Protestant Latinos or other Christian Latinos. That said, the strongest support for gay marriage comes from non-religious Latinos, of whom four out of five (79%) support legal gay marriage. Given that only one out of five

Catholics report being born again compared to just under half of all Protestants and other Christians, it is unsurprising then that support for legal gay marriage is lower for born again Christians (42% support) compared to Latinos who do not report being born again (57 percent support). The real difference, however, is specific to born again Protestants versus other born again Hispanics and non-born again Hispanics. Born again Protestants are strongly against legal gay marriage. In fact, one out of five strongly oppose legal gay marriage, and nearly three out of four

(73%) oppose it overall. Though weak, still a majority of Catholic born agains support legal gay marriage (51 percent).

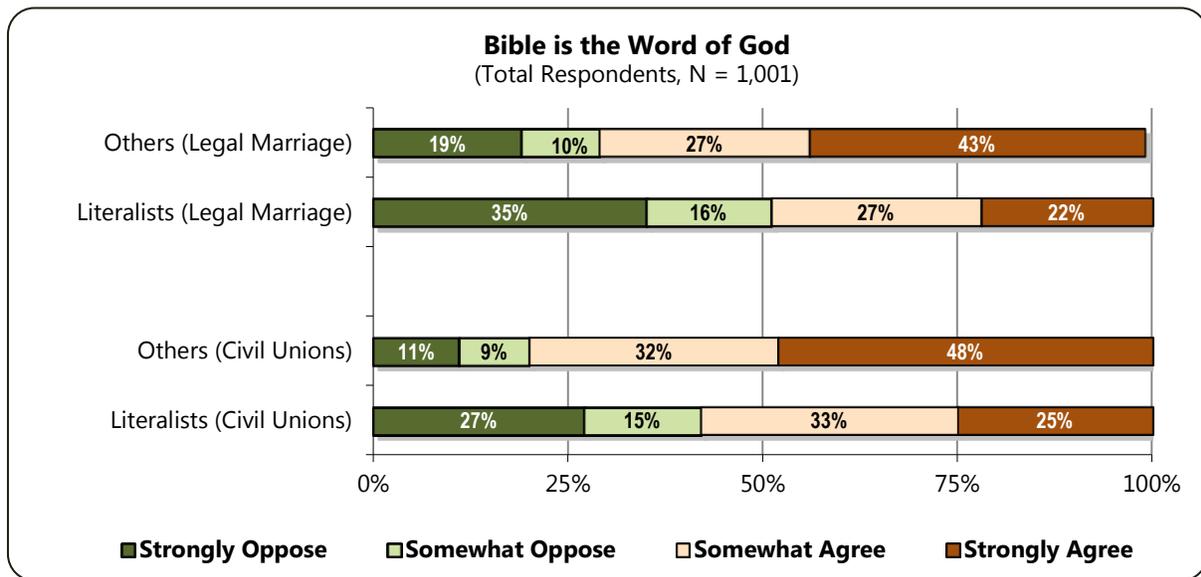
That said, another primary driver of this difference is the fact that non-religious Latinos are included in non-born again Latinos. As such, when we look only at church attendees, we find that the born again are seven percentage points more likely to support gay marriage in their church than are other church attending Latinos.

Charismatic Latinos are no more likely to support and oppose legal gay marriage than are non-Charismatics. Similarly, Pentecostals do not differ from non-Pentecostals in their attitudes toward legal gay marriage, though they are slightly less supportive of civil unions (55% versus 66%) and marriage without a church (65% versus 75%) than are non-Pentecostals.



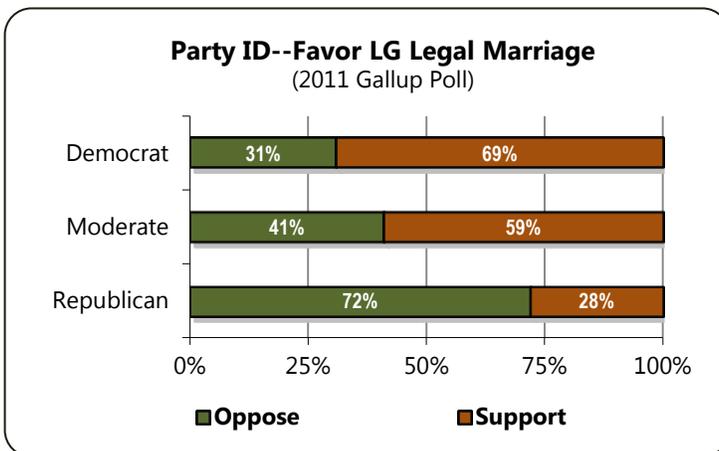
Latinos who attend church at least weekly are more opposed to legal gay marriage (36%) than are other Latinos (65%). Those who are at minimum weekly churchgoers are similarly opposed to civil unions (49% versus 72%). This is in line with the attitudes of Latinos for whom religion is

somewhat or very important, among whom legal gay marriage has lukewarm support (51% versus 72% for Latinos for which religion is not very important or not at all important). This difference does not hold for civil unions, however.



Whereas a majority (51%) of those how believe in a literal interpretation of scripture oppose gay marriage, only 29

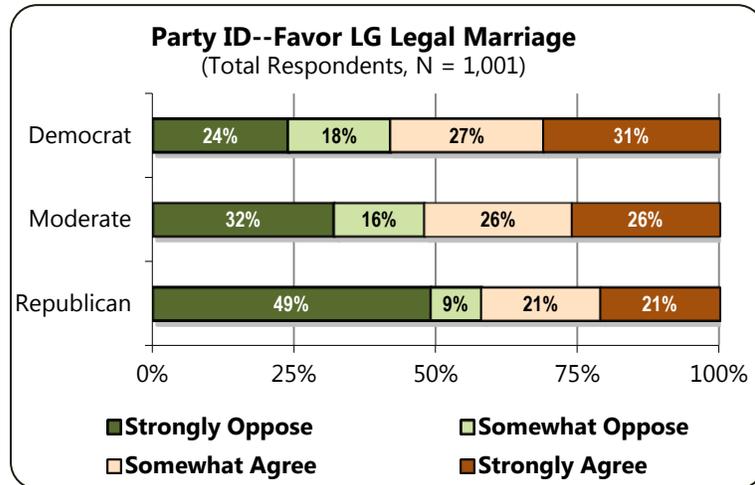
percent of the rest of the Latino population oppose gay marriage. Similar results are found with regard to support for civil unions. And of course, the same pattern holds for creationists compared to evolutionists and across other breaks by religious beliefs.



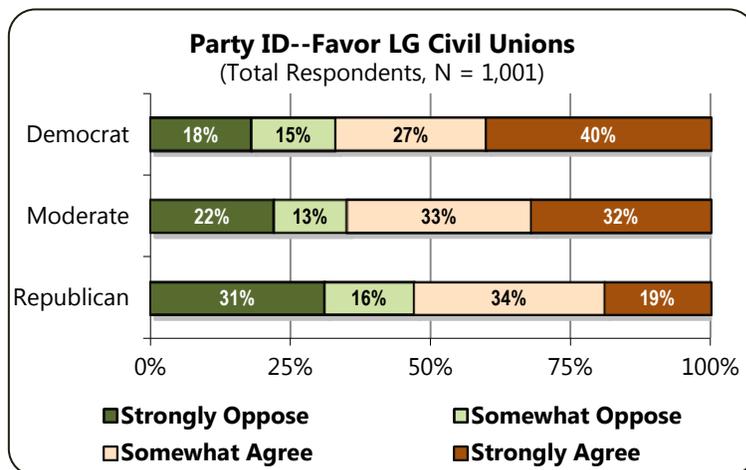
According to a 2011 Gallup Poll, support for gay marriage is strongly related to political party. Within the general population, only 28 percent of

Republicans are supportive of gay legal marriage, compared to 69 percent support by Democrats.

These differences are not nearly as acute within the Hispanic population. Hispanic Democrats are less supportive of gay marriage than are Democrats among the general population (58% versus 69% support), whereas Hispanic Republicans are more supportive of legal gay marriage than are Republicans



in the general population (42% versus 28%). There is no significant difference amongst moderates in the two populations, with about three out of five in support of gay marriage.



While Gallup did not measure support for civil unions, our survey found majority support for civil unions in every Latino political party group. Fifty-three percent of Republicans favor civil unions, whereas 67% of Democrats are in favor.

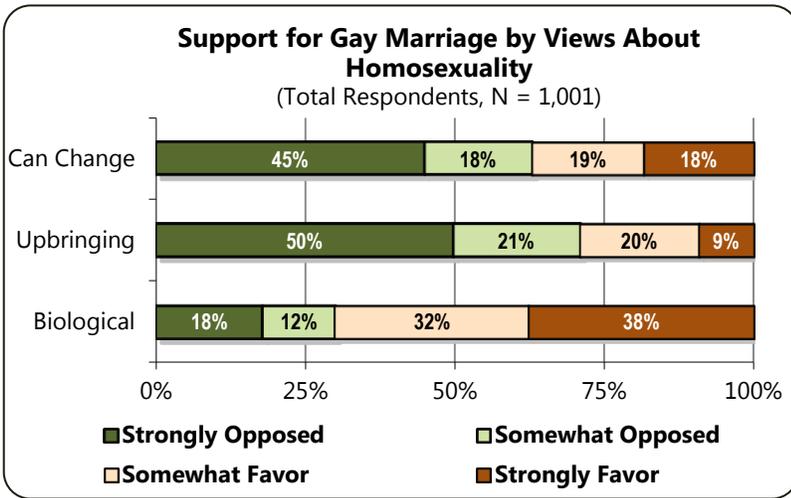
Support for various policies among Latinos is associated with their beliefs about the

support gay marriage. Thus, it appears that there is a strong link between these

views and policy support. These results suggest that those who strive to bolster support for gay marriage should try to underscore the biological roots of homosexuality in order to foster greater support.

Given the large number of variables associated with policy support, multivariate analyses

were run to determine whether the above associations hold when compared with multiple indicator variables. Here we ran logistic regressions which provide odds ratios to differentiate groups on their support of legal marriage, and a separate analysis predicting support for civil unions.



nature of homosexuality. Seven out of ten Latinos who view homosexuality as rooted in biology support legal gay marriage. This is in stark contrast to Latinos who think either that homosexuals can change their sexual orientation and Latinos who think that homosexuality is based on upbringing. In these cases, a meager 37 percent and 29 percent, respectively,

### Logistic Regression Odds to Support Legal Gay Marriage

This Group...	Are ___ As Likely to Support Legal Gay Marriage...	Than This Group
Puerto Ricans	Half	All Hispanics
The Most Traditional Hispanics	Three Times Less	The Least Traditional Hispanics
Males	Half	Females
Non-Catholic/Protestant Christians	One-Third	All Hispanics
No Religion/Atheist/Agnostic	Twice	All Hispanics
Weekly Churchgoers	Three Times Less	Less Than Weekly Churchgoers
Literalists	Half	Other Hispanics
Republicans	Half	Moderates
The Employed (Full or Part)	Twice	Other Hispanics
LGBTs	Twice	Heterosexuals
Church Going, Pro-Gay Clergy	Four Times	Church Going, Neutral Clergy
Every 15 Degrees of Gay Affect	One and A Half	
Every Gay Person One Knows	One and A Half	

The regression results show some important differences. First, while there were no significant bivariate effects for support of legal marriage by country of

origin, the regression shows that once other variables are controlled, Puerto Ricans are half as likely as Hispanics in general to support legal gay marriage.

### Logistic Regression Odds to Support Legal Civil Unions

This Group...	Are ___ As Likely to Support Legal Gay Marriage...	Than This Group
The Most Traditional Hispanics	Three Times Less	The Least Traditional Hispanics
Males	Half	Females
Born Agains	Half	Other Hispanics
Literalists	Half	Other Hispanics
Weekly Churchgoers	Half	Less Than Weekly Churchgoers
Republicans	Half	Moderates
The Employed (Full)	Twice	Other Hispanics
LGBTs	Three Times	Heterosexuals
Church Going, Pro-Gay Clergy	Four Times	Church Going, Neutral Clergy
Church Going, Anti-Gay Clergy	Three Times Less	Church Going, Neutral Clergy
Every 15 Degrees of Gay Affect	One and A Half	
Every Gay Person One Knows	One and A Half	

As should be expected, the very traditional are against either gay marriage or civil unions. Consistent with other non-Hispanic findings on LGBT tolerance, males are half as supportive as are females toward both legal gay marriage and legal civil unions.

Within religious measures, we find that “general Christians” are less supportive than the general Hispanic population, and non-religious Hispanics are about twice as supportive of legal gay marriage.

Importantly, the single most important religious measure is whether the respondents believe the Bible is the literal word of God. Similarly, there is a powerful effect for church attendance. Those who attend Church weekly are three times less likely to support legal gay marriage than other Hispanics. These models included the full range of religious variables (detailed in the appendix), and it is therefore critical to note that many other religious variables did not show differential support of legal gay marriage

or civil unions (e.g., Pentecostal and Charismatic status or position on evolution).

Perhaps the most striking finding is the persistent differences found within Latino churchgoers and the messages they hear from their clergy. Despite controlling for religious denomination, Pentecostal and Charismatic status, as well as traditionalism and all of the other

variables in the regression, the messages promoted by clergy have a powerful effect. Compared to churchgoers whose clergy have neutral positions toward gays and lesbians, churchgoers of pro-gay clergy are four times more likely to support gay marriage and civil unions, whereas churchgoers with anti-gay clergy are three times less likely to support civil unions and nearly twice as likely to oppose legal gay marriages.

## The Loci of Policy

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Beyond overall policy support is the question of support for specific policies and legal protections for gays and lesbians. These include legal adoption,

open military service, and legal protections against housing and job discrimination.

25. *I'm going to read a list of issues and have you tell me whether you strongly favor, partly favor, partly oppose, or strongly oppose each proposal.*

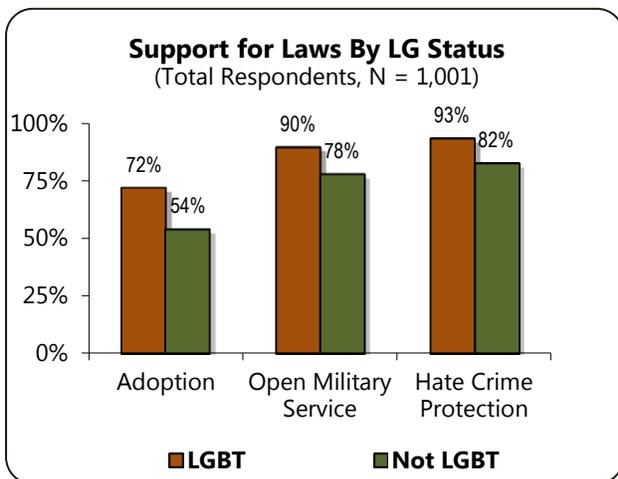
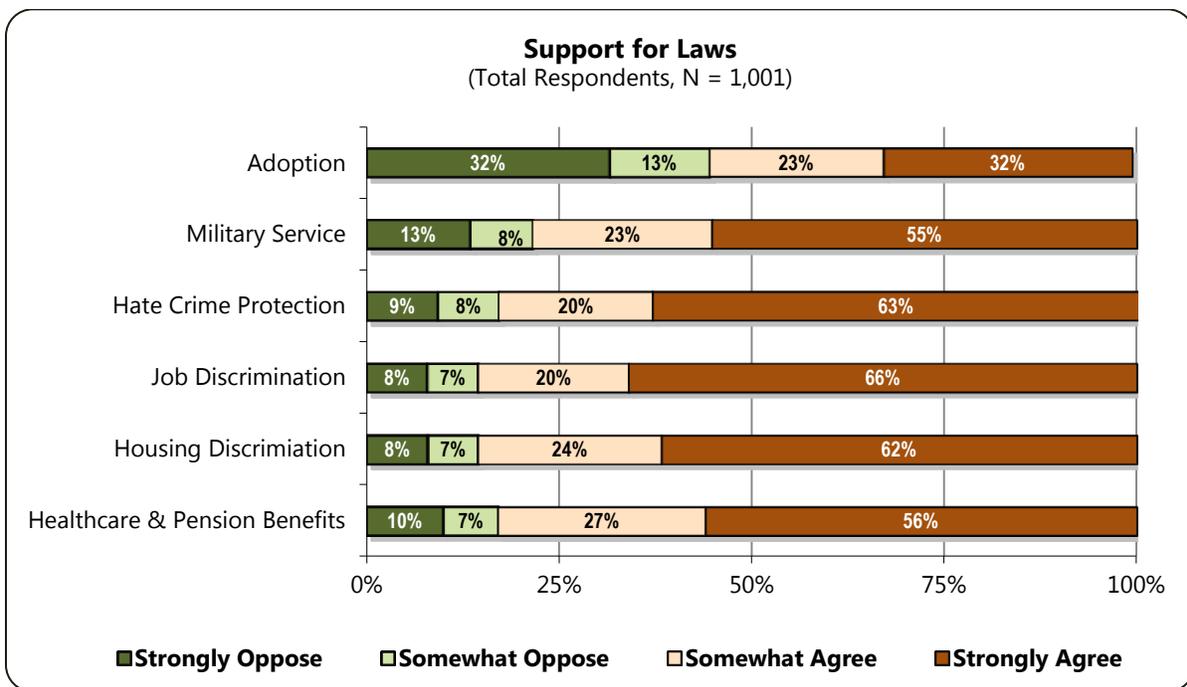
- a. Legally permitting gays and lesbians to adopt children*
- b. Allowing gays and lesbians to serve in the U.S. military openly*
- c. Giving gays and lesbians legal protection against hate crimes*
- d. Giving gays and lesbians legal protection against job discrimination*
- e. Giving gays and lesbians legal protection against housing discrimination*
- f. Allowing gay and lesbian couples to give access to healthcare and pension benefits to their partners*

In 2008, this series of questions was asked of a nationally representative sample of African Americans in an ARCUS/Stryker survey. The majority of African Americans strongly favor hate crime protection and legal protections against job and housing discrimination for gays. In contrast, whereas the majority of African Americans 'partly' or 'strongly' favor allowing open military service for gays and allowing gays

and lesbians to have access to partner benefits, the fraction who support these rights is significantly lower than the proportion who support the previously mentioned policies. Only about a third of African Americans 'partly' or 'strongly' favor allowing gays and lesbians to adopt children, and 44% are strongly opposed to this issue.

Overall, support for these laws is higher among Latinos than among African Americans. The majority of Latinos strongly support military service, hate crime protection, legal protections against job and housing discrimination, and healthcare and pensions benefits for gays. In contrast, while the majority of Latinos support adoption rights for homosexuals

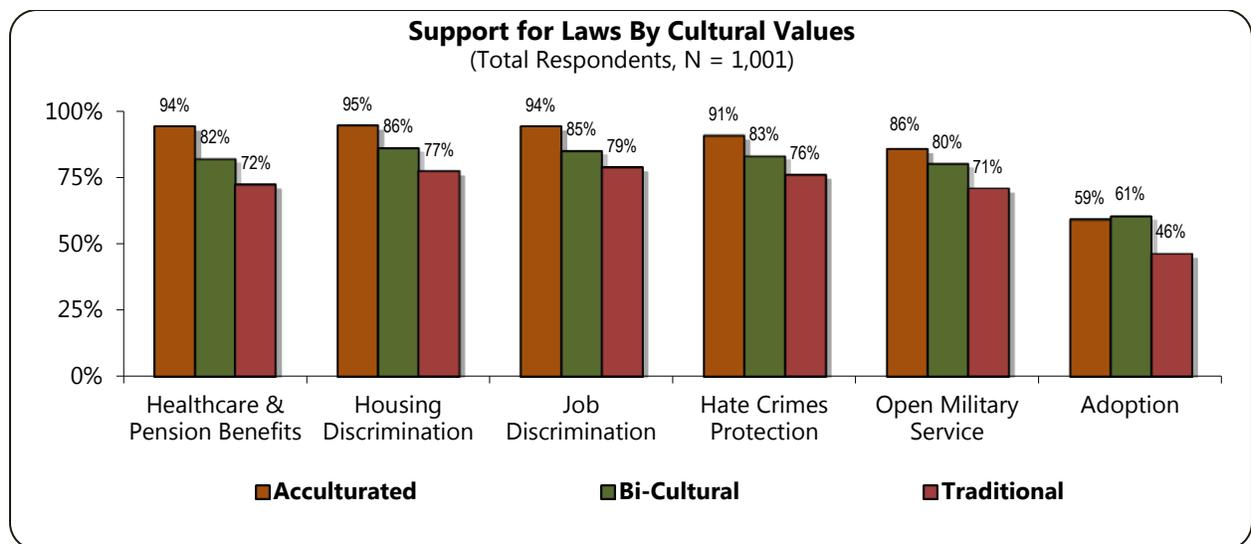
(55%), the fraction who support this right is significantly lower than is the proportion who support the previously mentioned policies. Although only a minority of Latinos oppose legal adoption (45%), opposition within the group is quite visceral, with nearly a third of all Latinos strongly opposed to legal adoption.



Nearly two thirds of all Latinos are strongly in favor of hate crime protection, and provisions against legal job and housing discrimination against homosexuals, with no more than 17 percent opposing these measures. Twenty-one percent oppose open military service.

Among LGBT respondents we see almost universal support of such measures. Nonetheless, with the exception of adoption, compared to non-LGBT Hispanics, LGBT respondent differ by only 10 to 15 percentage points, reinforcing the general support for these rights in the Latino community at large. With regard to adoption, LGBT respondents, while much more supportive than non-LGBT respondents, are not universal in their support. In fact, over a quarter still oppose gay and lesbian couples being allowed to adopt.

Consistent with other findings throughout this report, traditional Latinos are less supportive of these policy measures than are acculturated Latinos. What is perhaps surprising is the lack of variance in the pattern. Whether the issue is hate crimes protection of the provision of healthcare and pension benefits, support is about 15 to 20 percentage points lower among traditional Latinos than among acculturated Latinos. The exception to the pattern is adoption, though again traditional Latinos are much less supportive than other Latinos.



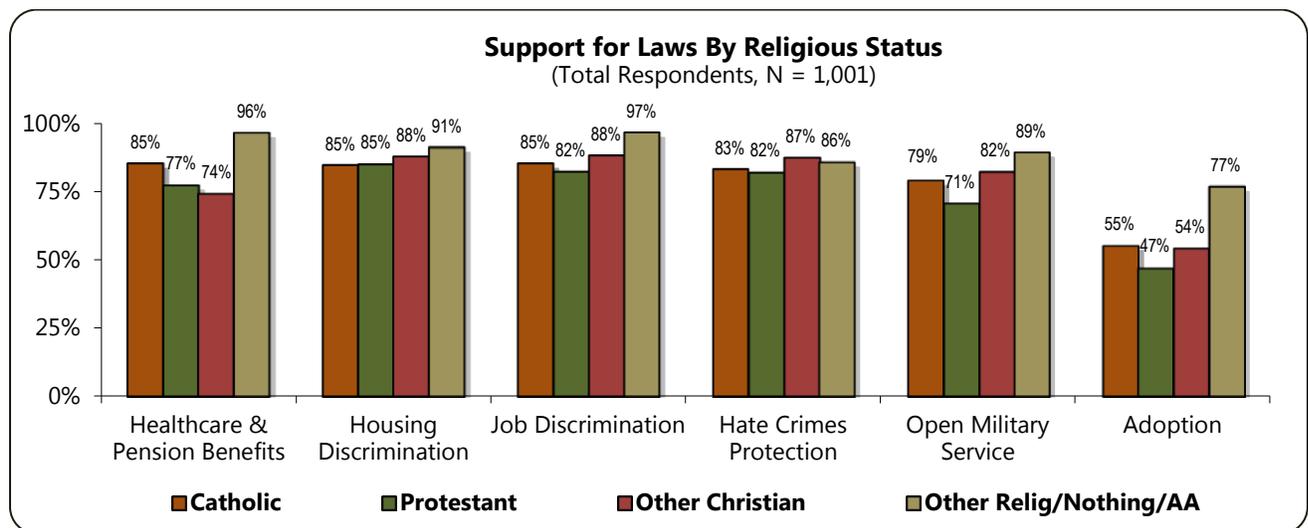
While multi-ethnic Hispanics are not significantly more likely to support these policies than are other Hispanics, they consistently offer stronger support. For

example, whereas 55 percent of both single-ethnicity Hispanics and multi-ethnic Hispanics support adoption, 42% of multi-ethnic Hispanics offer strong support,

compared to 31 percent of single-ethnic Hispanics. This pattern holds for all of the policy positions of this section with the exception of open military service and pension benefits.

There are patterns of note as well across religious faiths. With regard to denomination, the differences are often insignificant, as is the case for housing discrimination and hate crimes protection. That said, non-religious Hispanics are

consistently more supportive of these policy options, and in some cases, substantially so. For example, whereas 80 percent of Christians on average support the provision of healthcare and pension benefits to gays and lesbians, 96 percent of non-practicing or non-Christian Latinos support this provision. Most striking is the difference for adoption, where non-practicing/non-Christian Latinos are in greater support by over 20 percentage points.



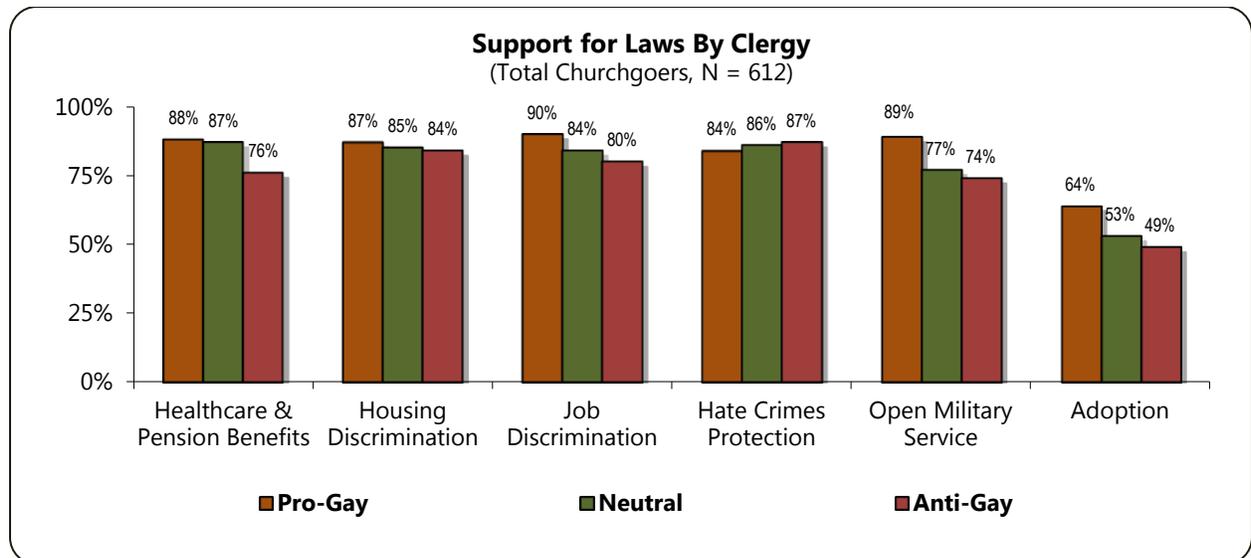
There are smaller but still significant differences across other religious measures. For example, fewer Latinos who attend church at least once per week support hate crimes protection than do other Hispanics (77% versus 87%). As well, support for adoption is 20 percentage points lower among those

who attend church at least once per week (43% versus 63%). On other measures, however, these groups do not significantly differ. There are no significant differences, however, for religious importance, nor for Charismatics and/or Pentecostals versus other Latinos. Fewer Literalists support adoption (53% versus 63%), but they do

not significantly different on other measures. Likewise, creationists are less supportive of adoption than evolutionists (50% versus 60%).

As we have seen before, there is significant variance in these measures by whether churchgoing Latinos have clergy that promote pro- or anti-gay messages. However, these differences only hold for

healthcare and pension benefits, job discrimination protection, open military service, and adoption. That said, the differences are substantial for open military service, as Hispanics with anti-gay clergy are some 15 percentage points less (74% versus 89%) supportive, and for adoption, where the differences is also 15 percentage points (49% versus 64%)



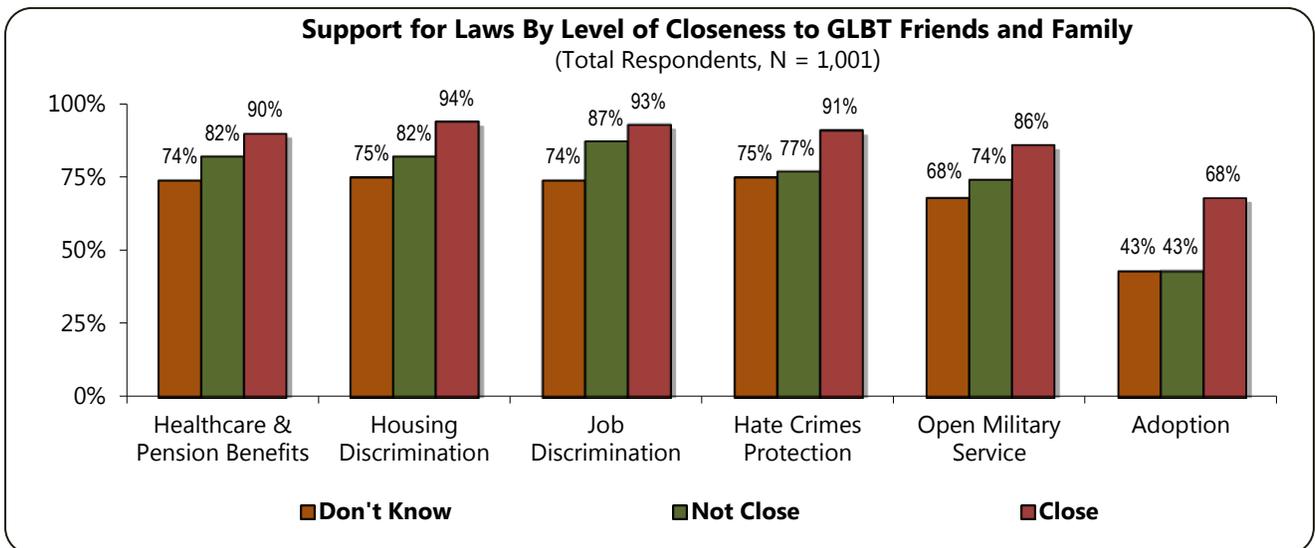
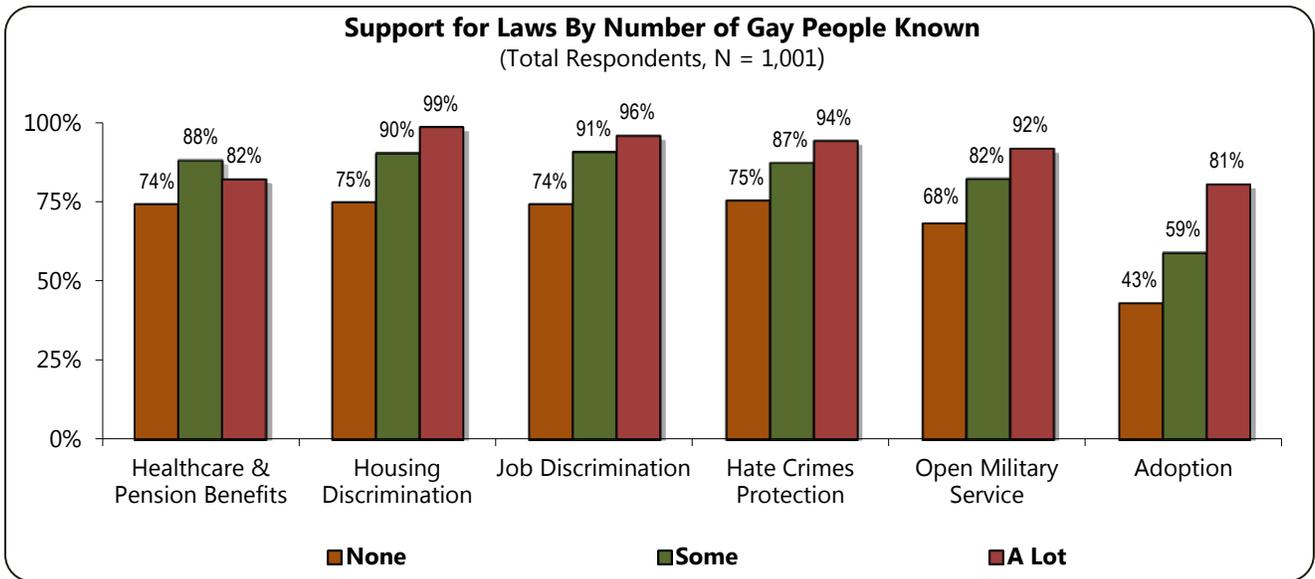
As is probably expected, there are differences across political ideology, as well, such that conservative Hispanics are substantially less supportive of these policies than are democrats. And consistent with the effects found thus far, the differences are most acute for adoption (48% support for conservatives compared to 61% for democrats), open

military service (71% versus 86%), and benefits (75% versus 91%).

Finally, we continue to find strong differences by the degree of associations one has with LGBT persons in real life, as well as the closeness one has to these associations. The differences for housing and job discrimination as well as hate

crimes protection and open military service are over twenty percentage points for those who know a lot of gay persons compared to those who know none; and about 15 percentage points for those who have close associations compared to those with none.

For adoption, the differences are more pronounced than they are when compared against any other type of legislation. Specifically, Hispanics who know no LG persons only support adoption at a rate of 43 percent, compared to 81 percent for those who know a lot of LG persons.



## Fears

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One potential source of opposition to gay rights is concern about the negative side effects these expanded rights could have on society. In this section, we explore

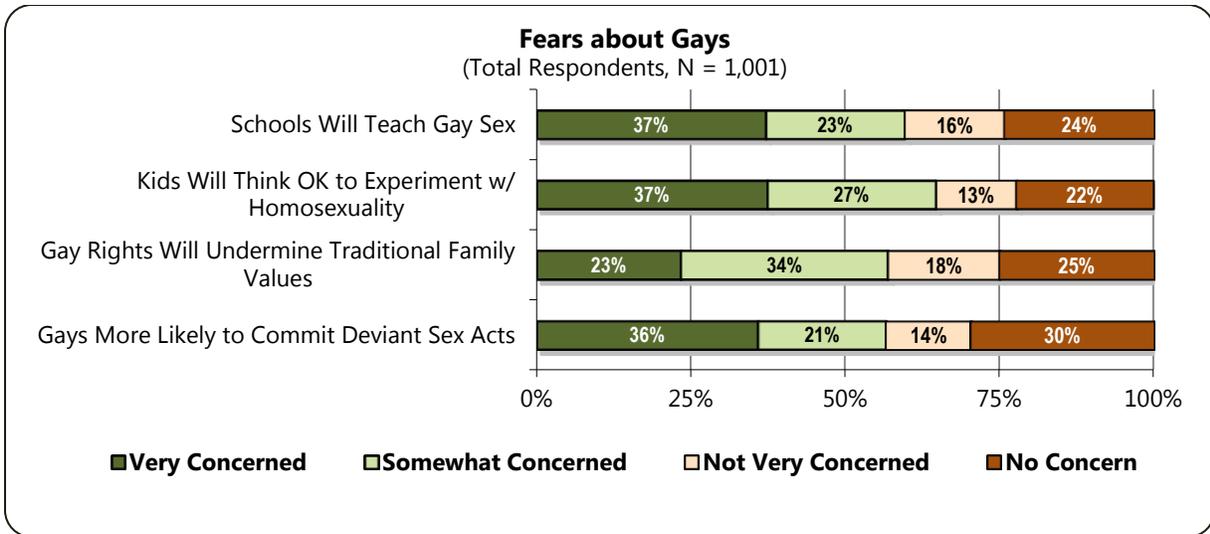
beliefs about four hypothetical consequences of increased gay rights.

*Question 35. I am going to read you a series of statements about some things that might happen if we expand rights and protections for gays and lesbians. After each one I read, please tell me whether it makes you very concerned, somewhat concerned, not very concerned or not at all concerned.*

- a. With all this talk about gay rights, schools will soon teach about homosexuality and gay sex as part of the curriculum.*
- b. If we increase gay rights and society's acceptance of the gay life-style, young people will believe it is OK to experiment with homosexuality*
- c. The focus on gay rights will continue to undermine traditional family values in our culture*
- d. Gays and lesbians are more likely to commit deviant acts such as child molestation, rape, or voyeurism (peeping Toms) than are heterosexuals.*

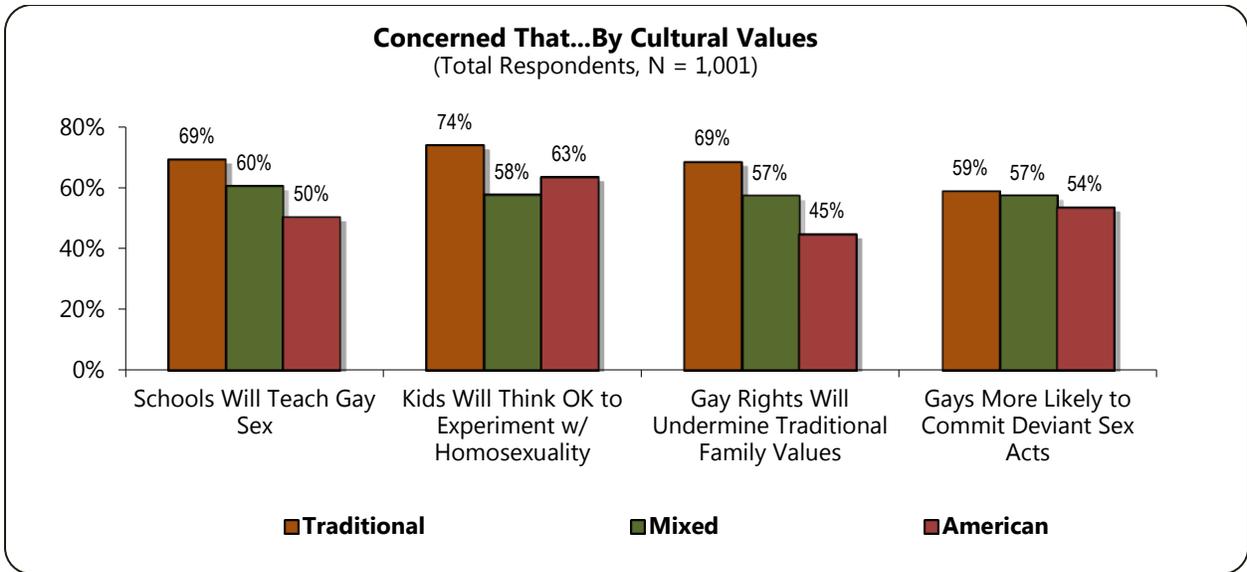
This section explores fears about gay and lesbian influence in America. Overall, Latinos expressed considerable concern across all four measures asked in the survey. Approximately one-third expressed significant concern about these measures. The measure that garnered the greatest degree of concern was an

increase in society's acceptance of the gay lifestyle will lead to kids thinking it is OK to experiment with homosexuality (64% agreement). Of the four measures, Hispanics are least likely to believe that gay rights will undermine traditional family values (23% strong agreement, 57% agreement overall).



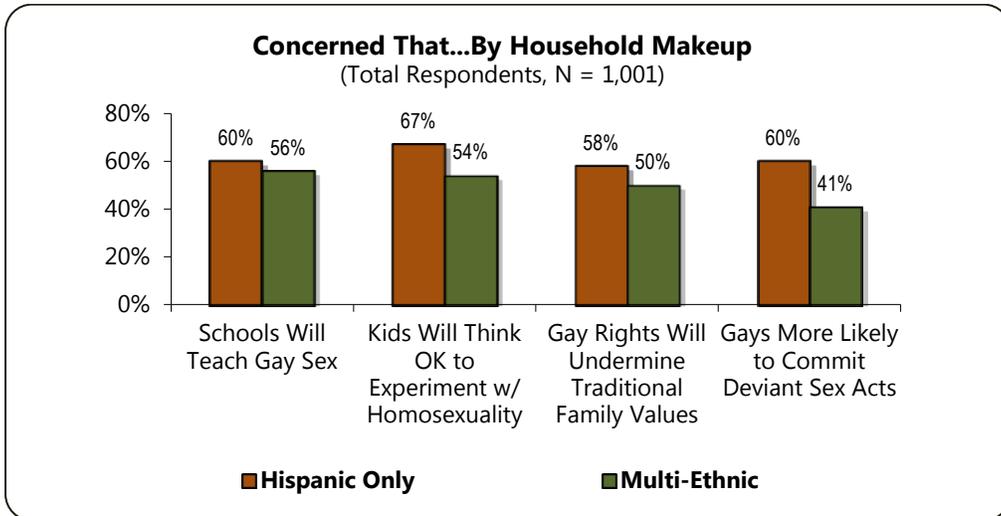
Here we find differences across levels of acculturation, at least for some of these measures. While differences for whether gays are more likely to commit deviant sex acts are non-significant, there are considerable differences in feelings about whether gay rights will undermine traditional family values. Sixty-nine percent of traditional Latinos agree with

this statement, compared to only 45 percent of acculturated Latinos. Similar differences are found with regard to whether schools will soon start teaching about homosexuality and gay sex as part of their curriculum, with a higher proportion of traditional Hispanics agreeing (69% versus 50%).



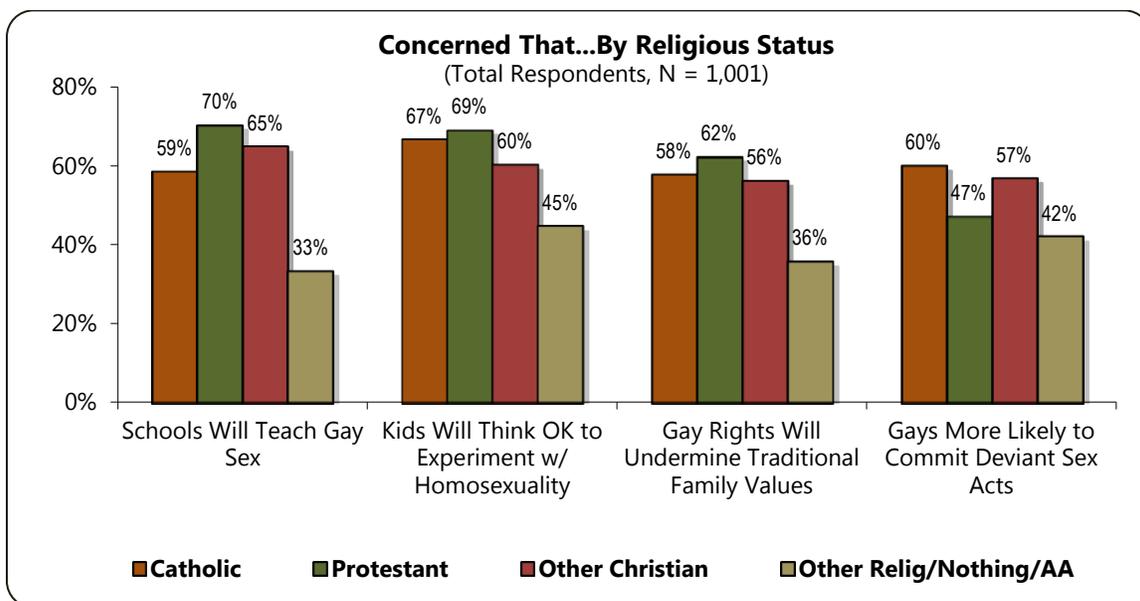
Hispanics living in multi-ethnic households are significantly less likely to believe the fear statements. The largest difference was found regarding fears about whether

gays and lesbians are more likely to commit deviant sex acts. Multi-ethnic households differed from Hispanic-only households by 19 percentage points.



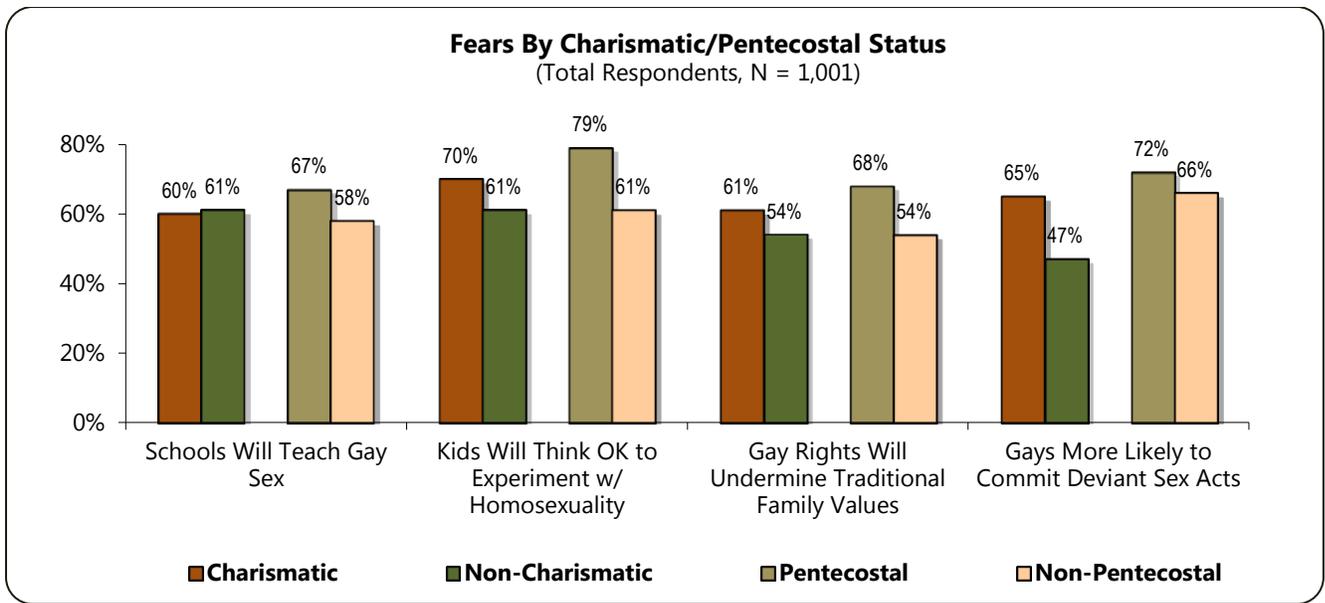
As we have seen elsewhere, non-practicing/non-Christian Hispanics are much less likely to have concerns over gay rights and the influence of gays and lesbians in American society compared to Christian Hispanics. Indeed, while 65 percent of Christian Hispanics, on average, agree that schools will soon teach about homosexuality and gay sex, only one-third of non-practicing/non-Christian Hispanics

agree with this statement. They are also much less likely to agree with the other three fears. As for Christian Hispanics, in general, Protestants express more concern than Catholics and other Christians about the influence of gays and lesbians in society, with the exception of whether gays and lesbians are more likely to commit deviant sex acts.



Born again Hispanics are, on average, 12 percentage points more likely to agree with these statements compared to non-born again Hispanics. As with other comparisons, it is Protestant born-again

who specifically fear the impact of gays and lesbians on society. Protestant born-again are, on average, eight percent more concerned with these measures than are Catholic born-again Hispanics.



There are also a number of notable differences by whether respondents are Charismatic or Pentecostal versus Christian but not Charismatic or Pentecostal. For example, Charismatics are much more likely to be concerned about deviant sex acts than are non-Charismatics, though the difference here for Pentecostals is nothing worthy of note. Conversely, Charismatics are not significantly more concerned about schools teaching gay sex or that traditional values will be undermined compared to non-Charismatics, but these measures differ significantly whether respondents were Pentecostal or non-Pentecostal. Charismatics and Pentecostals agree that kids will think it is OK to experiment with

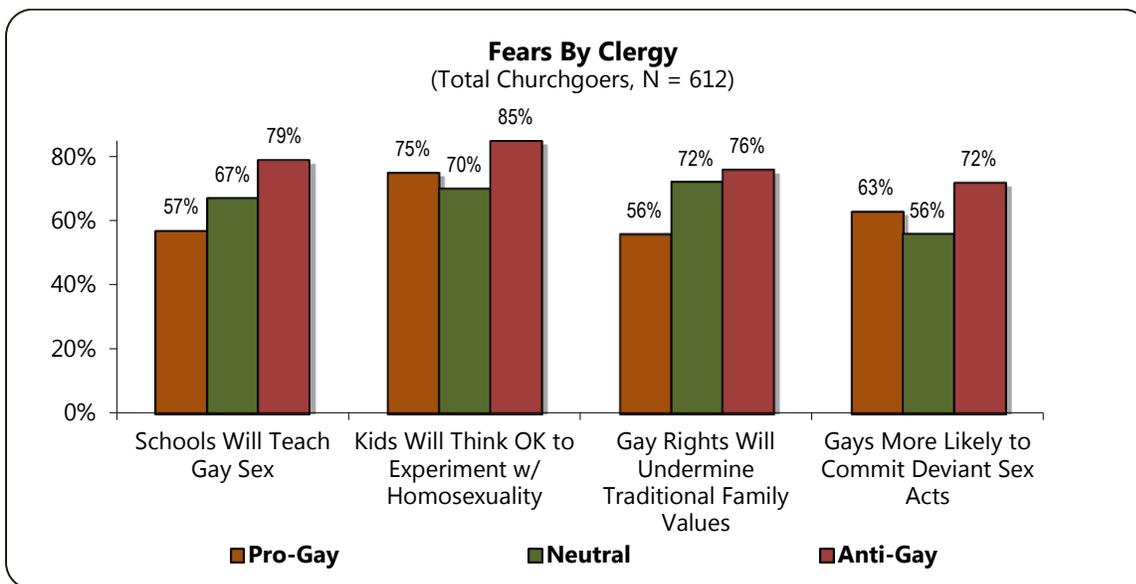
homosexuality, as both are significantly more concerned about this outcome than are other Latinos.

Given these differences, it would seem logical then that Hispanics who go to church at least once per week generally exhibit greater fears than do non-practicing or secular Hispanics. This is true across all four measures. And of course, the same pattern is found for Hispanics who consider religion very important compared to those who place less significance on religion. In addition, literalist Hispanics are far more likely to be concerned with all four measures than are other Hispanics. For example,

two-thirds of Hispanics who believe that the Bible is the word of God are concerned that schools will teach gay sex, compared to 41 percent of other Hispanics.

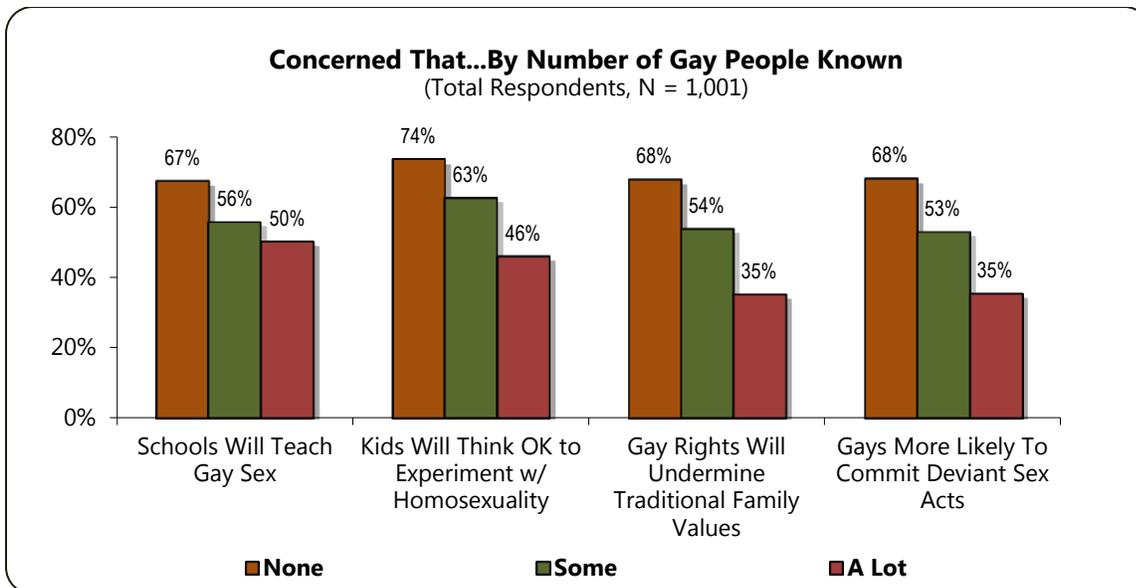
Finally with regard to religion, there are substantial differences among churchgoing Latinos and the messages furnished by their clergy.

Latinos who go to church with pro-gay clergy are far less likely to express concern about the fears measured in this section. The most significant of these differences is regarding whether schools will teach gay sex. Here, 57% of Latinos who frequent churches with pro-gay clergy agree, compared to 79 percent for Latinos whose clergy are reported to be anti-gay.



As might be expected, personal associations with gay and lesbians substantially mediate fears about the influence of gays and lesbians on society. Importantly, the most significant effect of associations is on whether one believes that gays and lesbians are more likely to

commit deviant sex acts. Whereas 68 percent of those with no LG associations are concerned about this, only 35 percent of those with a lot of LG association share this concern. A similar result is found for those who describe their LG associations as very close (68% versus 49%).



We created an aggregate fear score by averaging ratings on the four fear measures. These averages were then adjusted to fall between 0 and 1. We ran a multiple regression on these scores. Compared to other Hispanics, Literalists

are 11% more likely to endorse fears about gay influence on society. Also, in line with previous analyses, males and born agains are 7% more likely to endorse these fears than are females and non-born agains, respectively.

**Regression: Fears for Gay Influence on Society**

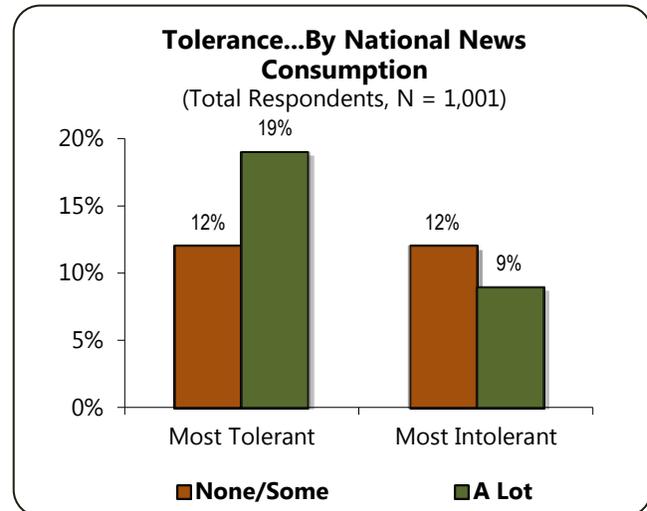
<b>This Group...</b>	<b>Are ___ Percent More/Less Likely to Fear</b>	<b>Than This Group</b>
Males	7% More	Females
Born Agains	7% More	Non Born Agains
Republicans	6% More	Other Hispanics
Pentecostals	6% More	Non-Pentecostals
Literalists	11% More	Other Hispanics
Mixed Ethnic Households	5% Less	Hispanic-Only Households
For Every Gay Person Knows	5% Less	

## The Tolerant and Intolerant

This section explores the edges of tolerance and intolerance of gays and lesbians within the Hispanic community. Specifically, we define the tolerant by focusing on those 10<sup>th</sup> percentile Hispanics who are most in favor of pro-gay/lesbian policies; most comfortable with gays and lesbians in close association, least fearful of negative consequences of society, and most warm in their feelings overall toward gays and lesbians. Conversely, the intolerant are defined as the lowest 10<sup>th</sup> percentile on all of these measures.

There is no difference with regard to the tolerant and intolerant across specifically Hispanic measures like generation and heritage. While there is some difference on who is the most tolerant across acculturation (7 percent of traditionalists are defined as the most tolerant, compared to 20 percent of the acculturated), there is no difference in who is the most intolerant by acculturation.

There are a number of “social capital” variables to note, however, for example, while social network users are no more or less likely to be in the most intolerant

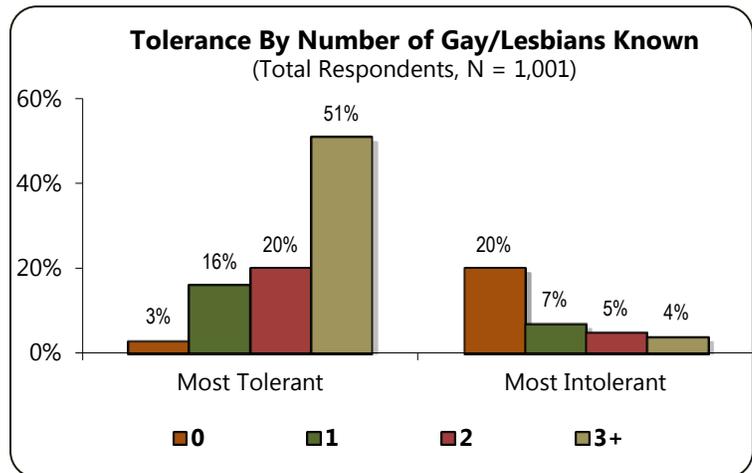


category than are non-users, social network users are more likely to be among the most tolerant (22 percent versus 11 percent for non-users). As well, an affinity to national news exposure is linked to acceptance positively, and intolerance negatively. And finally, those who voted in the 2010 election are both less intolerant (8% versus 12%) and more tolerant (25% versus 11%) than those who did not vote.

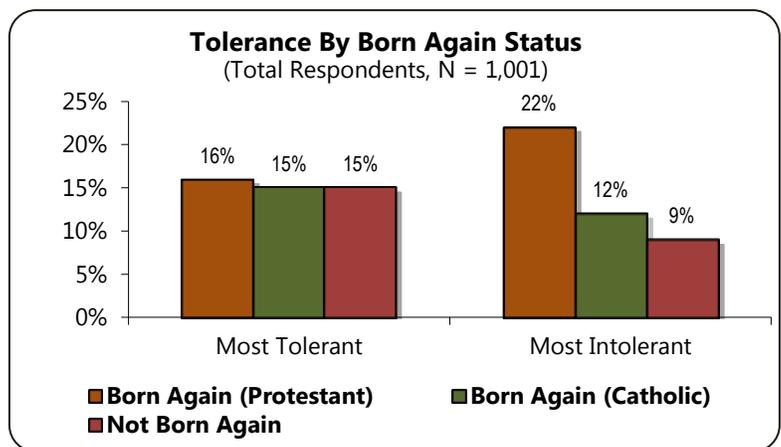
An important finding is that people who have experienced discrimination in the past are far more likely to be in the most tolerant group (31% versus 11%). However, they are no less likely to be in the most intolerant group than are Hispanics who have said that they have never experienced discrimination. As well, we note a strong difference by education, such that those with, at best, a high school diploma are far less likely to reside in the most tolerant segment of Hispanics than those with at least a college education (7% versus 27%). As with discrimination, however, there is no difference by education in terms of likelihood to be in the most intolerant segment.

As might be expected, LGBT Hispanics are not members of the most intolerant of Hispanics with regard to gay and lesbian intolerance. As might be expected, they are more likely to be within the most tolerant group, though the differences are not wide (22% versus 14%). And, the more gay and lesbian people one knows, the less likely they are to be in the intolerant group and the more likely they are to be

in the tolerant group—by a very wide margin (51% with 3+ LG known vs. 3% with no LG known). The differences here are quite large, in fact, some of the largest found in this report.



Finally we note the wide and substantial differences across religious dimensions. Consistent with findings in the rest of this report, born again Christians are much

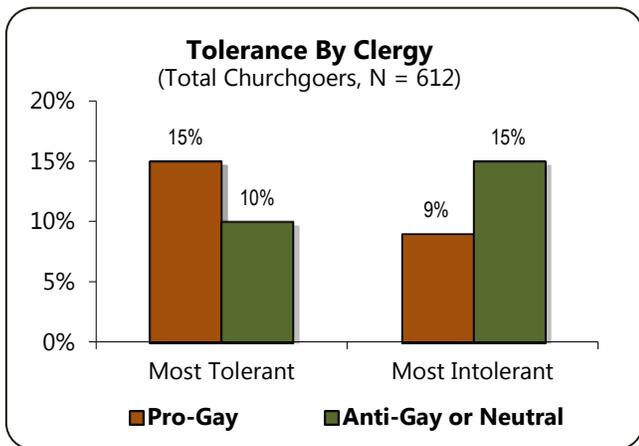


more likely to reside in the intolerant group, while no more likely to be within the tolerant group. In fact, nearly one out

of four (22 percent) of Protestant born-again Hispanics are considered intolerant, ten percent more than born again Catholic Hispanics. There are differences as well for Pentecostals but not Charismatics, as Pentecostals are more clustered in the most intolerant group (15% versus 9%) and less clustered in the most tolerant group (10% versus 17%). Additionally, literalists are more intolerant and less tolerant, with slightly larger differences than are found with Pentecostals (12% intolerant versus 8% for non-Literalists; 12% tolerant versus 23% for non-Literalists).

These differences persist as well for church attenders, where weekly (or more frequent) church attenders are 15% intolerant and 12% tolerant, compared to 8% and 16% respectively for Hispanics who go to church less often. And consequently, those who find religion to be very important in their lives are 12% intolerant and 14% tolerant, compared to 3% intolerant and 20% tolerant for Hispanics who do not think religion is very important.

And finally, we note again the strong association to the messages delivered by Clergy with regard to gay and lesbian status. Importantly, however, we find no significant difference with regard to the effect of anti-gay clergy, but rather only a positive effect of pro-gay clergy, whose congregations are about 50% more populated in the most tolerant group of Latinos and far less likely to be in the most intolerant group of Latinos.



# Appendix

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## METHODOLOGY REPORT

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The Arcus Foundation contracted with Social Science Research Solutions/SSRS, an independent research company, to conduct the 2011 Hispanic/LGBT Acceptance and Religion survey. Interviews were conducted via telephone from March 7, 2011 to April 23, 2011.

SSRS conducted a quantitative telephone survey to measure a representative sample of Hispanics on the topics of LGBT acceptance and religion. With the purpose of totally representing the opinions of the Latino population living in the United States, SSRS conducted interviews with a statistically representative sample of Latinos to allow studying this group on a national basis.

The study collected completed interviews among a nationally representative sample of 1001 respondents age 18 and older of Latino origin or descent.

This report is organized in four sections. The first section discusses the sample design. The next section describes data collection and fielding. The final two sections address weighting procedures and the response rate to the survey.

## **I. Sample Design**

To address concerns about coverage, the study combined a dual-frame landline and cell phone RDD sample design. Our sister company, Marketing Systems Group (MSG) generated the sample. MSG is not only one of the survey research industry's largest statistical sampling companies, but also the preferred supplier to social science researchers and governmental organizations such as the US Census Bureau and the Centers for Disease Control. Following generation, the RDD landline sample was prepared using MSG's proprietary GENESYS IDplus and CSS procedures, which not only limits sample to non-zero-banks, but also identifies and eliminates approximately 90% of all non-working and business numbers and ported cell phones. The sample was comprised of a landline (n=594) and a cell phone (n=407) component; 493 interviews were conducted in English and 508 in Spanish.

The study employed both landline telephone exchanges and cell phone telephone exchanges; both sample frames were stratified via the Optimal Sample Allocation sampling technique. This technique provides a highly accurate sampling frame, thereby reducing the cost per effective interview. In this case, we examined a list of all telephone exchanges within a target area (national, by state, etc.) and listed them based on Latino households. We then divided these exchanges into various groups, or strata.

Consequently, we used a disproportionate stratified RDD sample of Latino households. The primary stratification variables are the estimates of Latino household incidence and heritage in each NPA-NXX (area code and exchange) as provided by the GENESYS System – these estimates are derived from Claritas and are updated at the NXX level with each quarterly GENESYS database update. The basic procedure was to rank all NPA-NXXs in the US by the incidence of Latino households. For the landline frame, the sample was also run against InfoUSA and other listed databases, and then scrubbed against known Latino surnames. Any "hits" were subdivided into a 'surname' strata, with all other sample being put into other 'RDD' strata.

Similar to the landline sample, the cell phone sample was stratified by assumed Hispanic incidence, and divided into three strata: low, medium and high, based on the exchange's geographical location, identified through the three-digit NPA exchange

The survey utilizes a disproportionate stratified design with prescreened sample supplements for low and medium Hispanic incidence telephone exchanges. An additional prescreen stratum of pre-identified non-Catholic Hispanic households captured 200 oversample interviews of non-Catholics. This prescreened sample came from SSRS's bi-weekly nationally representative RDD survey, *EXCEL*. *EXCEL* has utilized RDD sample to interview 1,000 adults ages 18 and older in the U.S. for over 25 years.

The overall sampling layout is provided below; the study employed 11 strata:

<b>Strata</b>	<b>Landline</b>	<b>Cell Phone</b>
Surname	201	--
Very High	73	--
High	47	247
Medium	14	71
Medium Prescreened	33	33
Low Prescreened	26	56
Non-Catholics Prescreened	200 <sup>3</sup>	
TOTAL	594	407

It is important to note that the existence of a surname stratum does not imply that this was a surname sample design. The sample is RDD; telephone numbers were divided by whether they were found to be associated with or without a Latino surname. This was done simply to increase the number of strata (thereby increasing the control to meet ethnic targets) and to ease administration (allowing for more effective assignment of interviewers and labor hours).

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<sup>3</sup> Non-Catholic prescreened sample was generated from SSRS's second omnibus survey, *People and Home*, which uses an address-based design. Callback numbers were provide by respondents and include a mix of landline and cell phone numbers.

## **II. Field Preparations, Fielding and Data Processing**

The field period for this study was March 7, 2011 to April 23, 2011. The interviewing was conducted by SSRS in Media, PA. All interviews were conducted using the Computer Assisted Telephone Interviewing (CATI) system. The CATI system ensured that questions followed logical skip patterns and that the listed attributes automatically rotated, eliminating "question position" bias.

The questionnaire was developed by SSRS in consultation with the ARCUS project team; agreed upon changes were incorporated into the final questionnaire.

Prior to the field period, SSRS programmed the study into CfMC Computer Assisted Telephone Interviewing (CATI). Extensive checking of the program was conducted to assure that skip patterns and sample splits followed the design of the questionnaire. The CATI system ensured that questions followed logical skip patterns and that complete dispositions of all call attempts were recorded.

### *Pretest/Translations*

Two pretests were conducted prior to the fielding period; 8 pretest interviews were completed. A first pre-test in English took place on Tuesday, February 22, 2010; and a second pre-test with bilingual interviewers on Monday, February 28. Overall, the questionnaire worked well and pretest respondents seemed to be engaged in the interview. Nevertheless, the average length of the pretest interviews was somewhat longer than the expected interview length. Based on the pretest, several questions were trimmed in order to reduce the interview length; for a few questions, additional interviewer instructions were also included in order to improve the flow of the instrument.

Interviewer training was conducted both prior to the study pretest and immediately before the survey was officially launched. Call center supervisors and interviewers were walked through each question in the questionnaire. Interviewers were given instructions to help them maximize response rates and ensure accurate data collection.

### *Deliverables*

At the end of the field period SSRS delivered a full topline for all weighted survey responses and combination tables was provided along with a full, final graphic- and text-based report with executive summary, detailed findings, and recommendations for policy

### **III. Weighting Procedures**

A five-stage weighting design was executed to ensure an accurate representation of the national Hispanic population. First, an adjustment was made for all persons who were found to possess both a landline and a cell phone. To account for higher likelihood of selection for respondents whose household answers both landlines and cell phones, these households received a weight of half the weight assigned to single-frame (i.e. cell phone only or landline only) households. Then, the sample was corrected for the disproportionality of the stratification scheme described above. The third weighting stage was designed to account for the within-household probability of selection. Respondents in landline households with one qualifying respondent (i.e. one adult Latino) were assigned a weight of 1, those with two qualifying respondents, a weight of 2 and those with three or more qualifying respondents a weight of 3. This weight was then balanced to have a mean value of 1 for landline respondents. All cell phone respondents receive a weight of 1 in this stage, since there is no within-household selection for the cell phones. The final stage utilized a propensity weight on all prescreened sample to account for the non-response bias of recontact. The propensity weight was constructed by running a logistic regression on the original omnibus sample universe and predicting cooperation in the recontact survey. The propensity weight is the reciprocal of the probability of recontact. The final base weight was the product of all five base weight procedures.

Finally, the data were put through a post-stratification sample balancing routine. The post-stratification weighting utilized national 2009 estimates from the Census' Current Population Survey, March Supplement, on gender, education, age, region, foreign/native born status, year of entry into the U.S., and Hispanic heritage. In addition the sample was balanced to reflect the estimates for cell phone status (cell phone only, cell phone mostly and other) on the basis of the late 2009 NHIS estimates projected to 2011.

Comparison of Population Parameters in Census, Unweighted Sample and Weighted Sample

Data

	<i>CPS</i>	<i>Sample</i>	<i>Weighted Sample</i>
Male	51.6	47.4	50.6
Female	48.4	52.6	49.4
18-29	30.4	25.4	28.4
30-49	43.7	40.1	42.5
50-64	17.1	21.1	17.9
65+	8.8	11.9	9.2
New England	2.3	1.8	1.4
Middle Atlantic	11.9	13.6	13.1
East North Central	5.9	4.5	5.1
West North Central	1.7	2.5	3.2
South Atlantic	14.7	15.6	14.2
East South Central	1.3	.4	.6
West South Central	21.1	21.3	22.6
Mountain	9.8	8.7	8.6
Pacific	31.3	31.7	31
LT HS	36.1	28.6	34.6
HS Grad	30.0	34.5	30.0
Some College	21.6	15.9	19.8
College +	12.2	18.9	13.3
Born in U.S.	42.2	37.9	41.6
0-10 years in U.S.	17.5	19.9	17.3
11-20 years in U.S.	17.0	17.7	16.5
20+ years in U.S.	23.3	24.0	23.9
Mexican	63.0	57.6	63.2
Puerto Rican	8.9	9.1	9.2
Cuban	4.6	6.1	4.8
Central/South American	4.5	19.7	6.5
Other Spanish	19.0	5.9	14.6

#### IV. Response Rate

The landline response rate was calculated to be 26.4% the cell phone response rate was calculated to be 19.8% and the overall response rate for this study was calculated to be 26.0% using AAPOR's RR3 formula. Following is a full disposition of the sample selected for this survey:

	LL	Cell	Total
<b>Eligible, Interview (Category 1)</b>			
Complete	594	407	1001
<b>Eligible, non-interview (Category 2)</b>			
Refusal (Eligible)	78	16	94
Break off	256	89	345
Answering machine household-message left	33	22	55
Language problem	3	0	3
Physically or mentally unable/incompetent	2	0	2
<b>Unknown eligibility, non-interview (Category 3)</b>			
Always busy	778	205	983
No answer	9311	6123	15434
Answering machine-don't know if household	2310	3737	6047
Call blocking	187	8	195
Housing unit, unknown if eligible respondent	2463	1226	3689
No screener completed	194	81	275
<b>Not eligible (Category 4)</b>			
Fax/data line	1543	473	2016
Non-working number	28313	4053	32366

Business, government office, other organizations	2752	164	2916
No eligible respondent	1225	551	1776
<b>Total phone numbers used</b>	50041	17155	67196

## Topline

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### Gender of Respondent

	Male	Female
04/23/11	51	49

- Now I want to ask you about your and your family's heritage. Are you Mexican, Puerto Rican, Cuban, Dominican, Salvadoran or are you and your ancestors from another country?

	04/23/11
Mexican (Mexico)	63
Puerto Rican (Puerto Rico)	9
Cuban (Cuba)	5
Dominican (the Dominican Republic)	1
Salvadoran (El Salvador)	1
Other Country	19
Don't Know	1
Refused	1

- Were you born on the island of Puerto Rico, in the United States, or in another country?

	Puerto Rico	U.S.	Another country	Don't Know	Refused
04/23/11	5	42	53	--	--

**(Asked of Latinos born outside the U.S.; n=566)**

3. In what country were you born?

	04/23/11
Africa	--
Argentina	*
Barbados	--
Belize	--
Bolivia	--
Brazil	*
Canada	*
Chile	*
Colombia	1
Costa Rica	*
Cuba	7
Dominican Republic	2
Ecuador	*
El Salvador	2
Falkland Islands	*
French Guyana	--
Guatemala	2
Guyana	--
Haiti	--
Honduras	2
Italy	*
Jamaica	--
Mexico	75
Nicaragua	*
Panama	*
Paraguay	*
Peru	*
Portugal	--

Puerto Rico	--
Spain	2
Suriname	--
Trinidad/Caribbean Islands	--
Uruguay	*
Venezuela	*
Other	1
Don't know	1
Refused	1

**(Asked of Latinos born outside of the U.S. or who were born in Puerto Rico; n=622)**

4. How many years have you lived in the (continental) United States?

	04/23/11
Less than 1 year to 5 years	10
6-10 years	19
11-20 years	28
More than 20 years	41
Don't know	1
Refused	--

**(Asked of Latinos born in the U.S. or Puerto Rico; n=435)**

5. Was your mother born on the island of Puerto Rico, in the United States, or in another country?

	Puerto Rico	U.S.	Another country	Don't Know	Refused
04/23/11	16	56	26	2	--

**(Asked of Latinos born in the U.S. or Puerto Rico; n=435)**

6. Was your father born on the island of Puerto Rico, in the United States, or in another country?

	Puerto Rico	U.S.	Another country	Don't Know	Refused
04/23/11	16	52	30	2	--

**(Asked of Latinos born outside of the U.S.; n=566)**

7. Are you a citizen of the United States?

	Yes	No	Don't know	Refused
04/23/11	32	68	*	--

8. What is your present religion, if any? Are you Protestant, Roman Catholic, Mormon, Orthodox such as Greek or Russian Orthodox, Jewish, Muslim, Buddhist, Hindu, atheist, agnostic, something else, or nothing in particular?

	04/23/11
Protestant	14
Roman Catholic	66
Mormon	*
Orthodox	*
Jewish	1
Muslim	*
Buddhist	*
Hindu	*
Atheist	1
Agnostic	1
Something else	1
Nothing in particular	7
Christian	7
Don't know	1
Refused	1

**(Asked of Latinos who say their religion is something else / nothing in particular / don't know / refused; n=145)**

- 8a. Do you think of yourself as a Christian or not?

	Yes	No	Don't know	Refused
04/23/11	61	29	4	6

**(Asked of Latinos who are Christian or think of themselves as Christian; n=885)**

8b. Would you describe yourself as a "born-again" or evangelical Christian, or not?

	Yes	No	Don't know	Refused
04/23/11	29	67	4	*

**8/8a/8b. Combo Table**

	04/23/11
Christian (Net)	94
Protestant	14
Evangelical	7
Non-Evangelical	6
Catholic	66
Evangelical	13
Non-Evangelical	49
Other Christian	14
Evangelical	6
Non-Evangelical	7
Jewish	1
Muslim	*
Buddhist	*
Hindu	*
Atheist	1
Agnostic	1
Other-non-Christian	4

9. During the last 5 years, have you, a family member, or close friend experienced discrimination because of your racial or ethnic background, or not?

	Yes	No	Don't know	Refused
04/23/11	18	81	*	*

10. Would you say you can carry on a conversation in Spanish, both understanding and speaking -- very well, pretty well, just a little, or not at all?

	-----WELL-----			Just a little	Not at all	Don't know	Refused
	NET	Very	Pretty				
04/23/11	78	52	26	15	7	--	*

11. Would you say you can read a newspaper or book in Spanish -- very well, pretty well, just a little, or not at all?

	-----WELL-----			Just a little	Not at all	Don't know	Refused
	NET	Very	Pretty				
04/23/11	69	46	23	19	12	--	--

12. Would you say you can carry on a conversation in English, both understanding and speaking -- very well, pretty well, just a little, or not at all?

	-----WELL-----			Just a little	Not at all	Don't know	Refused
	NET	Very	Pretty				
04/23/11	60	49	11	31	9	*	*

13. Would you say you can read a newspaper or book in English -- very well, pretty well, just a little, or not at all?

	-----WELL-----			Just a little	Not at all	Don't know	Refused
	NET	Very	Pretty				
04/23/11	59	49	9	28	13	*	*

14. Do you use the internet, at least occasionally?

	Yes	No	Don't know	Refused
04/23/11	61	39	--	--

**(Asked of Latinos who use the internet; n=624)**

15. How often do use social networking sites like Facebook, Twitter, MySpace, or LinkedIn? Several times a day, about once a day, every few days, once a week, less often or never?

	04/23/11
Use the internet (Net)	68
Several times a day	21
About once a day	18
Every few days	11
Once a week	10
Less often	10
Never	32
Don't know	*
Refused	--

16. How much do you keep up with **local** news, regardless of whether you get it from television, newspapers, radio, or any other source? Would you say you keep up with **local** news a lot, some, not much, or not at all?

	04/23/11
Keep up with local news (Net)	96
A Lot	49
Some	32
Not much	14
Not At All	4
Don't know	*
Refused	--

17. How much do you keep up with **national** news, regardless of whether you get it from television, newspapers, radio, or any other source? Would you say you keep up with **national** news a lot, some, not much, or not at all?

	04/23/11
Keep up with national news (Net)	96
A Lot	41
Some	38
Not much	18
Not At All	4
Don't know	--
Refused	--

18. I'm going to read a list of different groups and for each one, please tell me whether you think that group of people is discriminated against **in the US** a lot, somewhat, a little, or not at all:

- a. Latinos and Hispanics

	04/23/11
Discriminated against (Net)	89
A Lot	34
Somewhat	30
A little	25
Not At All	10
Don't know	2
Refused	*

b. Women

	04/23/11
Discriminated against (Net)	74
A Lot	17
Somewhat	28
A little	28
Not At All	23
Don't know	3
Refused	--

c. Gays and lesbians

	04/23/11
Discriminated against (Net)	82
A Lot	42
Somewhat	20
A little	20
Not At All	12
Don't know	6
Refused	*

d. African Americans

	04/23/11
Discriminated against (Net)	80
A Lot	25
Somewhat	28
A little	28
Not At All	14
Don't know	5
Refused	1

18a. I'm going to read a list of different groups and for each one, please tell me whether you think that group of people is discriminated against **in the Latino community** in the US a lot, somewhat, a little, or not at all:

b. Women

	04/23/11
Discriminated against (Net)	74
A Lot	19
Somewhat	28
A little	28
Not At All	22
Don't know	3
Refused	--

c. Gays and lesbians

	04/23/11
Discriminated against (Net)	83
A Lot	34
Somewhat	29
A little	21
Not At All	12
Don't know	5
Refused	*

d. African Americans

	04/23/11
Discriminated against (Net)	78
A Lot	20
Somewhat	30
A little	28
Not At All	18
Don't know	5
Refused	*

19. Now, I'd like to rate your feelings toward some people, groups of people, and organizations, with one hundred meaning a VERY WARM, FAVORABLE feeling; zero meaning a VERY COLD, UNFAVORABLE feeling; and fifty meaning not particularly warm or cold. You can use any number from zero to one hundred, the higher the number the more favorable your feelings are toward that person, group of people or organization. If you have no opinion or never heard of that person, group of people or organization please say so.

a. Gay and lesbian people

	04/23/11
Cold or unfavorable (Net)	19
0-10	11
11-20	1
21-30	4
31-40	3
41-49	1
Not particularly warm or cold - 50	31
Warm or Favorable (Net)	42
51-60	2
61-70	5
71-80	10
81-90	7
91-100	18
Don't Know	5
Refused	2

b. Transgender people (IF NECESSARY: "A person who thinks that the gender assigned to them at birth is not a correct or complete description of what they feel")

	04/23/11
Cold or unfavorable (Net)	23
0-10	11
11-20	5
21-30	4
31-40	3
41-49	*
Not particularly warm or cold - 50	29
Warm or Favorable (Net)	33
51-60	3
61-70	4
71-80	8
81-90	4
91-100	14
Don't Know	12
Refused	3

c. The Catholic Church

	04/23/11
Cold or unfavorable (Net)	16
0-10	8
11-20	2
21-30	4
31-40	2
41-49	0
Not particularly warm or cold - 50	23
Warm or Favorable (Net)	57
51-60	2
61-70	5
71-80	12
81-90	8
91-100	31
Don't Know	4
Refused	*

d. Latinos and Hispanics who are gay or lesbian

	04/23/11
Cold or unfavorable (Net)	18
0-10	10
11-20	2
21-30	3
31-40	3
41-49	*
Not particularly warm or cold - 50	28
Warm or Favorable (Net)	47
51-60	3
61-70	4
71-80	12
81-90	6
91-100	22
Don't Know	5
Refused	3

e. Your church or place of worship

	04/23/11
Cold or unfavorable (Net)	10
0-10	7
11-20	1
21-30	1
31-40	1
41-49	*
Not particularly warm or cold - 50	16
Warm or Favorable (Net)	68
51-60	2
61-70	5
71-80	14
81-90	7
91-100	40
Don't Know	6
Refused	1

20. Will you tell me for each of the following whether it is something you personally agree with or disagree with?

b. In general the husband should have the final say in family matters.

	AGREE			DISAGREE			Don't know	Refused
	NET	Strongly Agree	Somewhat Agree	NET	Somewhat Disagree	Strongly Disagree		
04/23/11	35	18	18	64	23	41	1	*

c. It is better for children to live in their parents' home until they get married.

	AGREE			DISAGREE			Don't know	Refused
	NET	Strongly Agree	Somewhat Agree	NET	Somewhat Disagree	Strongly Disagree		
04/23/11	67	45	22	31	16	15	1	*

21. Now I am going to read a list of things some people do. For each, think about your own values and morals. I would like you to tell me in general is it acceptable or unacceptable.

a. Having a child without getting married

	Acceptable	Unacceptable	Don't know	Refused
04/23/11	70	28	3	*

b. Abortion

	Acceptable	Unacceptable	Don't know	Refused
04/23/11	27	69	4	*

22. Do you favor or oppose: (INSERT) "Is that strongly or somewhat (favor/oppose)"?

a. Allowing gay and lesbian couples to marry legally

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Somewhat Favor	NET	Somewhat Oppose	Strongly Oppose		
04/23/11	49	25	24	43	14	29	6	2

b. Allowing gay and lesbian couples to enter into legal agreements with each other that would give them many of the same rights as married couples

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Somewhat Favor	NET	Somewhat Oppose	Strongly Oppose		
04/23/11	59	28	31	34	13	21	6	1

**(Asked of Latinos who favor allowing gay and lesbian couples to legally marry and have a specific religion; n=401)**

23. Would you favor or oppose allowing gay and lesbian couples to marry in your church or religious institution?

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Somewhat Favor	NET	Somewhat Oppose	Strongly Oppose		
04/23/11	69	35	34	28	14	14	3	*

**(Asked of Latinos who oppose allowing gay and lesbian couples to legally marry; n=457)**

24. Please tell me if you agree or disagree with the following statement. If the law guaranteed that no church or congregation would be required to perform marriages for gay couples, I would support allowing them to legally marry. Do you completely agree, mostly agree, mostly disagree, or completely disagree with that statement?

	AGREE			DISAGREE			Don't know	Refused
	NET	Completely Agree	Mostly Agree	NET	Mostly Disagree	Completely Disagree		
04/23/11	15	5	10	82	25	58	3	*

25. I'm going to read a list of issues and have you tell me whether you strongly favor, partly favor, partly oppose, or strongly oppose each proposal.

a. Legally permitting gays and lesbians to adopt children

	FAVOR			OPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	52	31	21	43	13	30	5	1

b. Allowing gays and lesbians to serve in the U.S. military openly

	FAVOR			OPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	74	52	22	20	8	13	5	1

c. Giving gays and lesbians legal protection against hate crimes

	FAVOR			OPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	80	61	19	16	7	9	3	1

d. Giving gays and lesbians legal protection against job discrimination

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	83	64	19	14	7	8	2	*

e. Giving gays and lesbians legal protection against housing discrimination

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	83	60	23	14	6	8	3	1

f. Allowing gay and lesbian couples to give access to healthcare and pension benefits to their partners

	FAVOR			OPPOSE			Don't know	Refused
	NET	Strongly Favor	Partly Favor	NET	Partly Oppose	Strongly Oppose		
04/23/11	80	54	26	17	7	10	3	1

26. In your opinion, when a person is homosexual is it something that people are born with, is it something that develops because of the way people are brought up, or is it just the way that some people prefer to live?

	Something that people are born with	Something that develops because of the way people are brought up	Just the way that some people prefer to live	Don't know	Refused
04/23/11	45	16	30	8	1

27. Do you think a gay or lesbian person's sexual orientation can be changed or cannot be changed?

	Can be changed	Cannot be changed	Don't know	Refused
04/23/11	39	55	6	1

28. I would be comfortable working with someone who is gay/lesbian.

	DISAGREE			Uncertain	AGREE			Don't know	Refused
	NET	Strongly Disagree	Disagree		NET	Agree	Strongly Agree		
04/23/11	13	9	4	14	73	27	46	1	*

29. I would be comfortable with having a gay or lesbian person as a close friend.

	DISAGREE			Uncertain	AGREE			Don't know	Refused
	NET	Strongly Disagree	Disagree		NET	Agree	Strongly Agree		
04/23/11	18	11	7	14	67	22	45	1	*

30. I would be uncomfortable with a gay or lesbian roommate.

	DISAGREE			Uncertain	AGREE			Don't know	Refused
	NET	Strongly Disagree	Disagree		NET	Agree	Strongly Agree		
04/23/11	53	34	19	17	28	13	15	1	*

31. Please tell me which of the following statements come closest to your point of view, even if neither statement is exactly right.

	<b>As parents, gay and lesbian couples can be just as good as heterosexual couples; love is what makes a family</b>	<b>As parents, gay and lesbian couples cannot be as good as heterosexual couples, kids need both a father and a mother</b>	<b>Don't know/ Not Sure</b>	<b>Refused</b>
04/23/11	50	44	5	1

32. Please tell me which of the following statements come closest to your point of view, even if neither statement is exactly right.

	<b>Homosexuality is a sin</b>	<b>Homosexuality is not a sin</b>	<b>Don't know/ Not Sure</b>	<b>Refused</b>
04/23/11	38	52	10	1

**(Asked of Latinos who are Christian or think of themselves as Christian; n=885)**

33. Please tell me which of the following statements come closest to your point of view, even if neither statement is exactly right.

	<b>When it comes to gay people, good Christians should accept all people as God's creations and not cast judgment about others' lifestyle.</b>	<b>When it comes to gay people, good Christians should love the sinner, but condemn the sin</b>	<b>Don't know/ Not Sure</b>	<b>Refused</b>
04/23/11	69	26	5	*

34. Please tell me which of the following statements come closest to your point of view, even if neither statement is exactly right.

	<b>Discrimination against gays and lesbians is a sin.</b>	<b>Discrimination against gays and lesbians is not a sin</b>	<b>Don't know/ Not Sure</b>	<b>Refused</b>
04/23/11	60	33	6	1

35. I am going to read you a series of statements about some things that might happen if we expand rights and protections for gays and lesbians. After each one I read, please tell me whether it makes you very concerned, somewhat concerned, not very concerned or not at all concerned.

a. With all this talk about gay rights, schools will soon teach about homosexuality and gay sex as part of the curriculum.

	<b>CONCERNED</b>			<b>NOT CONCERNED</b>			<b>Don't know</b>	<b>Refused</b>
	<b>NET</b>	<b>Very concerned</b>	<b>Somewhat concerned</b>	<b>NET</b>	<b>Not very concerned</b>	<b>Not at all concerned</b>		
04/23/11	59	37	22	40	16	24	1	*

b. If we increase gay rights and society's acceptance of the gay life-style, young people will believe it is OK to experiment with homosexuality.

	<b>CONCERNED</b>			<b>NOT CONCERNED</b>			<b>Don't know</b>	<b>Refused</b>
	<b>NET</b>	<b>Very concerned</b>	<b>Somewhat concerned</b>	<b>NET</b>	<b>Not very concerned</b>	<b>Not at all concerned</b>		
04/23/11	64	37	27	35	13	22	1	*

d. The focus on gay rights will continue to undermine traditional family values in our culture.

	CONCERNED			NOT CONCERNED			Don't know	Refused
	NET	Very concerned	Somewhat concerned	NET	Not very concerned	Not at all concerned		
04/23/11	56	23	33	42	18	24	2	*

e. Gays and lesbians are more likely to commit deviant acts such as child molestation, rape, or voyeurism (peeping Toms) than are heterosexuals.

	CONCERNED			NOT CONCERNED			Don't know	Refused
	NET	Very concerned	Somewhat concerned	NET	Not very concerned	Not at all concerned		
04/23/11	55	35	20	42	13	28	3	1

**(Asked of Latinos who are Christian or think of themselves as Christian; n=885)**

36. Please tell me which if any of the following descriptions apply to you.

a. Charismatic Catholic/Christian

	Yes, applies	No, does not apply	Don't know	Refused
04/23/11	58	40	3	*

b. Pentecostal Catholic/Christian

	Yes, applies	No, does not apply	Don't know	Refused
04/23/11	30	68	2	*

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

	-----Attend Religious Services-----						Never	Don't know	Refused
	NET	More than once a week	Once a week	Once or twice a month	A few times a year	Seldom			
04/23/11	92	12	28	19	17	17	8	*	*

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

	IMPORTANT				Not at all important	Don't know	Refused
	NET	Very important	Somewhat important	Not too important			
04/23/11	96	65	23	8	4	*	*

39. Which comes closest to your view?

	[Bible/Hebrew Scriptures/Koran/Holy Scripture] [is/are] the word of God	[Bible/Hebrew Scriptures/Koran/Holy Scripture] [is/are] a book written by men and (is/are) not the word of God	Other	Don't know	Refused
04/23/11	77	18	1	3	*

(Asked of Latinos who have a specific religion; n=899)

41. How often do you (INSERT)? Would you say...?

a. read the scripture outside of worship

	-----READ SCRIPTURE OUTSIDE OF WORSHIP-----						Never	Don't know	Refused
	NET	Every day	At least once a week	Once or twice a month	A few times a year	Seldom			
04/23/11	81	14	21	16	11	19	18	1	*

b. participate in prayer or Bible study groups

	--- PARTICIPATE IN PRAYER OR BIBLE STUDY GROUPS ---						Never	Don't know	Refused
	NET	Every day	At least once a week	Once or twice a month	A few times a year	Seldom			
04/23/11	75	10	23	13	14	16	24	1	*

42. Which comes closer to your view?

	Humans and other living things have evolved over time	Humans and other living things have existed in their present form since the beginning of time	Don't know	Refused
04/23/11	48	41	10	1

**(Asked of Latinos who Attend Religious Services; n=891)**

43. On another subject, does the clergy at your place of worship ever speak out (INSERT)?

a. on the issue of abortion

	Yes	No	Don't know	Refused
04/23/11	60	37	2	*

b. on the issue of homosexuality

	Yes	No	Don't know	Refused
04/23/11	42	55	3	*

c. about candidates and elections

	Yes	No	Don't know	Refused
04/23/11	36	62	2	*

e. about laws regarding immigration

	Yes	No	Don't know	Refused
04/23/11	43	55	3	*

**(Asked of Latinos whose clergy at their place of worship speaks out on the issue of homosexuality; n=386)**

44. When your clergy has spoken about homosexuality, do they say it is something that should be accepted, something that should be discouraged, or don't they take a position on the issue?

	Should be accepted	Should be discouraged	Does not take a position	Don't know	Refused
04/23/11	18	45	34	3	*

45. Do you consider yourself to be gay, lesbian, bisexual or transgender?

	GAY/BISEXUAL/TRANSGENDER				No/None	Don't know/Not Sure	Refused
	NET	Gay or lesbian	Bisexual	Transgender			
04/23/11	6	1	2	2	93	1	1

46. How many gay people do you know personally in your day to day life – would you say you interact with a lot of gay people, some, only a few, or none at all?

	INTERACTS WITH GAY PEOPLE				Not at all	Don't know/Not Sure	Refused
	NET	A lot	Some	Only a few			
04/23/11	64	7	19	38	35	1	*

**(Asked of Latinos who consider themselves gay, lesbian, bisexual or transgender or Latinos who do not consider themselves gay, lesbian, bisexual or transgender who interact with gay people in their day to day life; n=681)**

47. Thinking about the gay person you know best, how would you describe your relationship with this person -- Is this person a member of your immediate family, your non-immediate family, a friend, a co-worker, a neighbor, or an acquaintance?

	04/23/11
(Myself/I'm gay/my partner)	9
Immediate family	16
Non-immediate family	6
Friend	30
Co-worker	20
Neighbor	3
Acquaintance	15
(Another person not mentioned)	1
Don't Know	*
Prefer not to answer	*

**(Asked of Latinos who interact with gay people in their day to day life and who have a person other than themselves as the gay person that they know best; n=624)**

48. Thinking of that same gay or lesbian person you know best, how would you describe your relationship with him or her? Is it very close, close, somewhat close, or not close at all?

	CLOSE				Not Close at all	Don't know	Refused
	NET	Very Close	Close	Somewhat Close			
04/23/11	71	18	22	31	29	*	--

**(Asked of Latinos who attend religious services; n=891)**

49. Do you personally know someone in your place of worship who is gay?

	Yes	No	Don't know	Refused
04/23/11	18	80	1	*

50. In politics today, do you consider yourself a Republican, a Democrat, an Independent, or something else?

	Republican	Democrat	Independent	Something else	Don't know	Refused
04/23/11	17	31	22	18	9	3

**(Asked of Latinos who do not consider themselves either republican or democrat; n=516)**

51. Do you consider yourself closer to the Republican Party or the Democratic Party?

	Republican	Democrat	Neither	Other	Don't know	Refused
04/23/11	17	32	35	1	11	4

**(Asked of Latinos who are U.S. Citizens; n=638)**

52. These days, many people are so busy they can't find time to register to vote, or move around so often they don't get a chance to re-register. Are you NOW registered to vote in your precinct or election district or haven't you been able to register so far?

	<b>Yes, registered</b>	<b>No, not registered</b>	<b>Not a citizen</b>	<b>Don't know</b>	<b>Refused</b>
04/23/11	69	27	*	2	2

**(Asked of Latinos who are registered to vote; N=468)**

53a. Did you vote in the 2008 presidential election when Barack Obama ran against John McCain?

	<b>Yes</b>	<b>No</b>	<b>Not a citizen</b>	<b>Don't know</b>	<b>Refused</b>
04/23/11	80	18	*	*	1

**(Asked of Latinos who are registered to vote; N=468)**

53b. Did you vote in the recent 2010 elections for the Senate and House of Representatives?

	<b>Yes</b>	<b>No</b>	<b>Don't know</b>	<b>Refused</b>
04/23/11	66	32	1	1

54. In general, would you describe your political views as...?

	<b>CONSERVATIVE</b>			<b>Moderate</b>	<b>LIBERAL</b>			<b>Don't know</b>	<b>Refused</b>
	<b>NET</b>	<b>Very</b>	<b>Conservative</b>		<b>NET</b>	<b>Liberal</b>	<b>Very</b>		
04/23/11	30	6	24	34	29	21	8	6	2

55. Are you now employed full-time, part-time or not employed?

	EMPLOYED			Not employed	Don't know	Refused
	NET	Full-time	Part-time			
04/23/11	62	46	16	37	*	2

56. Are you the parent or guardian of any children under 18 now living in your household?

	Yes	No	Don't know	Refused
04/23/11	48	50	*	1

57. Are you currently married, do you have a partner, are you widowed, divorced, or separated, or have you never been married?

	Married/Have Partner			Widowed	Divorced	Separated	Never been married	Don't Know	Refused
	NET	Married	Have a partner						
04/23/11	57	44	13	5	6	6	22	*	3

58. What is the last grade or class that you completed in school?

	04/23/11
Less than High School (NET)	35
None, or grade 1-8	16
High school incomplete (grades 9-11)	19
High School Graduate (NET)	30
High School Graduate (grade 12 or GED certificate)	26
Technical, trade, or vocational school AFTER high school	4
Some College + (NET)	33
Some college, no 4-year degree (including associate degree)	20
College graduate (B.S., B.A., or other 4-year degree)	10
Post-graduate training or professional schooling after college (e.g., toward a master's Degree or Ph.D.; law or medical school)	3
Don't know	*
Refused	2

Cell2/59/60. What is your age?

	18-29	30-49	50-64	65+	Refused
04/23/11	28	43	18	9	2

61. Last year, that is in 2010, what was your total family income from all sources, before taxes?

	04/23/11
Less than \$10,000	9
10 to under \$20,000	17
20 to under \$30,000	19
30 to under \$40,000	10
40 to under \$50,000	8
50 to under \$75,000	7
75 to under \$100,000	5
100 to under \$150,000	4
\$150,000 or more	2
Don't know	7
Refused	11

HH1/S1. Including yourself, how many adults, 18 or older, are there living in your household?

	1	2	3	4	5	6	7	8+	Don't know	Refused
04/23/11	17	45	20	10	4	2	*	1	--	1

HH2/S1a/S2b. And how many of the adults in your household consider themselves to be (INSERT):

a. White

	0	1	2	3	4	5	6	7	8+	Don't know	Refused
04/23/11	70	7	15	4	2	1	*	--	1	--	2

b. Hispanic

	1	2	3	4	5	6	7	8+	Don't know	Refused
04/23/11	27	40	17	9	3	2	*	*	--	1

**(Asked of Latinos called on a landline; n=594)**

LL1. Now thinking about your telephone use...Does anyone in your household, including yourself, have a working cell phone?

	Yes, respondent or someone in HH has cell phone	No	Don't know	Refused
04/23/11	63	35	*	3

**(Asked of Latinos called on a landline who have a cell phone in their household; n=433)**

LL2. Of all the telephone calls that you and the other people in your household receive, are

	All/almost all calls on a cell phone	Some on a cell phone/some on a regular home phone	All/almost all calls on a regular home phone	Don't know	Refused
04/23/11	20	59	20	*	--

**LL1/LL2. Combo Table (Base Latinos called on a landline; n=594)**

	HH HAS CELL PHONE				HH does not have cell phone	Don't know	Refused
	NET	All/almost all calls on a cell phone	Some on a cell phone/some on a regular home phone	All/almost all calls on a regular home phone			
04/23/11	63	13	37	13	35	*	3

**(Asked of Latinos called on a cell phone; n=407)**

CP1. Now thinking about your telephone use, is there at least one telephone INSIDE your home that is currently working and is not a cell phone?

	Yes, has a home telephone	No, no home telephone	Don't know	Refused
04/23/11	26	71	--	3

**(Asked of Latinos called on a cell phone who have a home phone; n=155)**

CP2. Of all the telephone calls that you and the other people in your household receive, are

	All/almost all calls on a cell phone	Some on a cell phone/some on a regular home phone	All/almost all calls on a regular home phone	Don't know	Refused
04/23/11	42	41	16	--	*

**CP1/CP2. Combo Table (Base Latinos called on a cell phone; n=407)**

	HAS A HOME PHONE				Does not have a home phone	Don't know	Refused
	NET	All/almost all calls on a cell phone	Some on a cell phone/some on a regular home phone	All/almost all calls on a regular home phone			
04/23/11	26	11	11	4	71	--	3

**LL1/LL2/CP1/CP2**

	Landline only	Landline mostly	Some landline/some cell phone	Cell phone mostly	Cell phone only	Don't know/refused
04/23/11	19	9	25	12	33	3