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EXPLORING THE CONVERGENCE OF SEXUAL ORIENTATION IDENTITY,

ETHNIC IDENTITY, CULTURAL FACTORS AND THEIR INFLUENCE ON

DEPRESSION, FOR SELF-IDENTIFIED GAY AND BISEXUAL, LATINO MEN.

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by

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iv

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EXPLORING THE CONVERGENCE OF SEXUAL ORIENTATION IDENTITY, ETHNIC IDENTITY, CULTURAL FACTORS AND THEIR INFLUENCE ON DEPRESSION, FOR SELF-IDENTIFIED GAY AND BISEXUAL, LATINO MEN.

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The current study examined and attempted to converge two existing models of identity, as well as provide quantitative data that support longstanding assumptions and hypotheses regarding gay and bisexual Latino men. Using contemporary models of ethnic identity and sexual orientation identity development as a conceptual framework, the study examined the convergence of these identities, the influence of cultural factors, and how this influences mental health, specifically depression. Participants were 276 self-identified gay or bisexual, Latino men, between the ages of 18-26 yrs old. Ninety three percent of the study's sample (n = 257) self-identified as gay, where the other 7% (n = 19) self-identified as bisexual. Thirteen Latino ethnicities were represented in the sample, including, but not limited to, Mexican, Puerto Rican, Guatemalan, Cuban, and Ecuadorian. Participants completed a demographic form, the Lesbian, Gay, and Bisexual Identity Scale (Mohr & Fassinger, 2000), the Outness Inventory (Mohr & Fassinger, 2000), the Ethnic Identity Scale (Umana-Taylor, 2003), the Beck Depression Inventory-II

(Beck, Steer, & Brown 1996) and a questionnaire on Managing Multiple Identities modeled after Chen's (2005).

The results of this study indicated that gay and bisexual men do struggle with integrating the two identities, ethnicity and sexual orientation. Cultural factors such as importance of family, religion, and homophobia, appear to contribute to endorsing symptoms of depression. Results indicated that many participants of the sample also struggled with managing the conflict they experienced through the convergence of the two identities, reporting Avoidance and Not Knowing as coping strategies for managing this conflict.

This study provides evidence that supports some of the longstanding assumptions and hypotheses and assists in shedding new light on identity development conceptualization, identity convergence, and identity management between two identities as it relates to self-identified gay and bisexual Latino men. Additionally, through examining the convergence of ethnic identity and sexual orientation identity, this study was able to expand on the identity development literature.

TABLE OF CONTENTS

INDEX OF TABLES

INDEX OF FIGURE

CHAPTER ONE

Overview of the Study

The American Psychological Association states that sexual orientation describes a pattern of sexual attraction, behavior, and identity (www.apa.org, 2010). One's sexual orientation identity can vary from homosexual, bisexual, or heterosexual. A homosexual orientation is defined as an individual who identifies or is identified as "gay or lesbian", is attracted to and may engage in sexual experiences with a member of the same-sex exclusively. A heterosexual orientation is defined as an individual who identifies or is identified as "straight" and is attracted to and may engage in sexual experiences with members of the opposite sex exclusively. A bisexual orientation is defined as an individual who identifies or is identified as neither homosexual nor heterosexual, but is attracted to and may engage in sexual experiences with members of the same sex and opposite sex.

Most researchers (Fassinger & Miller, 1996) agree that sexual orientation falls along a continuum. In other words, someone does not have to be exclusively homosexual, bisexual, or heterosexual, but can feel varying degrees of all three. Further, sexual orientation tends to develop across a person's lifetime. However, people realize their sexual orientation at different points in their lives and come to identify as homosexual, bisexual, or heterosexual at various times as well. For example, one can identify as heterosexual as a teen yet come to identify as homosexual in their young adulthood, or vise versa.

Sexual attraction, behavior, and identity may be incongruent for some people, however. For example, sexual attraction and/or behavior may not necessarily be

consistent with how one identifies or how others identify an individual. For example, some individuals may identify themselves as homosexual or bisexual without having had any sexual experience. Others may have homosexual experiences but do not identify as gay, lesbian, or bisexual. Furthermore, if a person engages in same-sex sexual behavior or sex, but does not self-identify as gay, terms such as 'closeted', 'discreet', 'on the DL (down low)' or 'bi-curious' may be used.

It is common to question one's sexual identity, especially as an adolescent and young adult, when there is much exposure to new people and new experiences. Recognizing and accepting one's primary or predominant sexual orientation as lesbian, gay, or bisexual (LGB) within the context of larger society reflects a process that is now known as gay/lesbian identity development or commonly referred to as "coming out" to self and others (Fassinger & Miller, 1996). Research investigating the identity development process of lesbian, gay, and bisexual women and men seems to support a generally sequential progression through predicted stages of awareness, testing and exploration, deciding, disclosure, relationship involvement, and involvement in the larger LGB community (Cass, 1979, Fassinger & Miller, 1996; Levine, 1997). However, little research on the LGB identity development for ethnic minorities has been conducted. Most research on sexual orientation identity development has been conducted with White, middle-class, and older gay men (Reynolds & Hanjorgiris, 2000) where few studies have included people of color (Park, Hughes, Mathews, 2004).

Nevertheless, there is a more nuanced perspective on gay and lesbian identity development proposed by Fassinger and Miller, (1996) that disentangles aspects of the

identity development process that are personal and internal (awareness, deciding) from those that are interpersonal and external (disclosure, relationship involvement, and community involvement). The rational for such a distinction between an internal and external process of sexual orientation identity development is that if not distinguished, one is lead to postulate that a public and politicized identity is indicative of a mature and integrated internal identity (Fassinger & Miller, 1996). In addition, existing models are insensitive to the varying contexts and the diversity that exists among the LGB community, that includes ethnic and racial, socioeconomic class, geographical location, and religious differences, to name a few (Fassinger & Miller, 1996).

According to Rosario, Schrimshaw, Hunter, Braun (2006), the development of a lesbian, gay, or bisexual (LGB) sexual orientation identity is a complex and often difficult process to conceptualize. Within the United States, the LGB community is composed of a wide range of people from a wide range of ethnicities, cultures, and races, experiences, and by proxy, a wide range of identities and labels. The author of this dissertation acknowledges the wide range of differences that exist among LGB individuals and how they negotiate their sexual orientation identity development. Exploring this process of *all* LGB individuals from every ethnic, culture, race, although important, is beyond the scope of this study.

Thus the focus of this dissertation is on *men* who *self-identity* as gay or bisexual and *self-identify* as Latino. This is to gain a better understanding of the sexual orientation identity developmental processes for these groups of men. To facilitate the data collection

process for this exploratory study, the author of this dissertation also made the conscious decision to include both gay and bisexual men in this study and not focus, for example, on gay Latino men exclusively. This was due to the concern that some potential participants might not have been comfortable in participating in the study, due to not wanting to label themselves exclusively as *gay*, but rather, *bisexual*. This rational will be further discussed in the literature review.

Additionally, because some researchers have been documenting that the age of awareness and disclosure occurs at a much younger age than previously reported (D'Augelli and Hershberger, 1993), and in order to further facilitate the data collection process, this study focused on college-aged young men (18-26). Contemporary perspectives suggest that 18-22 years of age is an ideal age to study sexual orientation identity since it is a continuous and evolving process (Reynolds & Hanjorgiris, 2000).

It is important to note that regardless of one's demographic background, for all young people struggling with their sexual orientation identity, this can be a very exciting process of self-discovery. Yet this very same exciting experience can be very difficult in that one may struggle with self-acceptance and feeling "different", which has the potential of being stressful and lonely. In our society, people who are lesbian, gay, bisexual, transgender, or who simply question their sexual identity, often face rejection and stigmatization by others and may struggle internally. These difficulties have been reported in the literature as having potential to lead to a number of psychological disorders, including depression (Cochran & Mays, 2001).

Furthermore, in light of current media attention, it is important to mention and be conscious of statistics showing that lesbian, gay, bisexual, transgender and questioning youth are more likely to experience bullying, symptoms of depression, and up to four times more likely to attempt suicide than their heterosexual peers (Rotheram–Borus, M., Hunter, J., & Rosario, M, 1994). A study conducted by Ryan (2009) as part of the Family Acceptance Project at San Francisco State University, showed that adolescents who were rejected by their families for being LGBT were 8.4 times more likely to report having attempted suicide. Finally, literature also shows that for every completed suicide by any young person, it is estimated that 100 to 200 attempts are made (Eaton, D.K., Kann, L., Kinchen, S., Shanklin, S., Ross, J., Hawkins, J., Harris, W.A., Lowry, R., McManus, T., Chyen, D., Lim, C., Whittle, L., Brener, N.D., Wechsler, H, 2010).

Research on the prevalence of psychological disorders among sexual minority populations has undergone remarkable changes over the last century (Friedman, 1999). Despite the fact that research concerning sexual minority issues has gone through many sets of transformations, from the "illness" models of homosexuality, that lacked sufficient empirical support for theoretical predictions (Hooker, 1993) to sexual orientation identity development models first proposed by Cass (1979), there is still a concern that gay men and lesbians are at a higher risk of developing some psychological disorders due to the harmful effects of social stigma (Cochran, Sullivan, & Mays, 2003). Previous research has shown that mental disorders, such as affective, anxiety, and substance use disorders have been primary factors that are influenced by the effects of social stress (Dohrenwen,

5

2000; Mazure, 1995). With this in mind, sexual minorities in the U.S are still a widely stigmatized group (Butler, 2001) and thus considered to be at a higher risk of developing psychological disorders, such as depression, compared to their heterosexual counterparts. It is important to note, however, that despite widespread discussion of the potential difficulties and outcomes in the coming-out process, little empirical research has examined the coming-out process for LGB people of color (ethnic and/or racial minorities) who belong to *two* stigmatized groups, and the effect it has on their mental health (Rosario, Schrimshaw, & Hunter, 2004).

Reports have shown that lesbian and gay men often report being victimized and discriminated against (Krieger & Sidney, 1997; Herek, Gilis, & Cogan, 1999), especially during adolescence and young adulthood (Lock & Steiner, 1999). Therefore, homosexuality may be a risk indicator for higher rates of psychological distress and mental disorders (Cochran, Sullivan, & Mays, 2003). Population-based studies have found evidence of elevated risk for disorders among individuals classified as homosexual or bisexual by their sexual partner histories; some studies finding higher rates of major depression (Cochran & Mays, 2000a, 2000b).

For young people of color, it is also very common to feel the harmful effects of social stigma (Vasquez, 1984). It is during adolescence and young adulthood that it is theorized that young people of color begin to explore their ethnicity in relation to the world around them, becoming more aware of the social stigma, and differences that exist between their own ethnic group and the majority group (Phinney, 1996). For many

people of color in the U.S, identity development presents a unique challenge because in addition to negotiating the traditional domains of identity, such individuals must also decide what their ethnicity means to them (Phinney, 1992).

Grounded on the works of Erikson (1968) on ego identity and Tajfel's (1981) social identity perspectives, current understanding indicates that ethnic identity development contains three distinct components: 1) exploration of issues regarding one's ethnicity; 2) resolution of what one's ethnicity means, and 3) affirmation –positive or negative- of what one's ethnic group means to them (Umana-Taylor et al., 2004). Researchers have highlighted the importance of developing a defined sense of ethnic identity by a growing body of literature linking a resolved ethnic identity to self-esteem, self-concept, academic achievement, use of proactive styles to disprove stereotypes, and positive social interactions with others (Phinney, 1990; Phinney & Kohatsu, 1997).

As the U.S population diversifies and grows, issues regarding identity development and formation are becoming increasingly relevant (Phinney, 1992). Despite the growing literature on ethnic identity development, there is a dearth of literature that brings together the ethnic and sexual orientation identity development processes that occur in LGB people of color.

Although more studies are being conducted, the identity development, the cultural negotiations, and the struggles faced by many Latino gay and bisexual men in the U.S, are not well represented within the literature (Parks, Hughes, & Mathews, 2004). According to Rosario et., al (2004) for ethnic minority LGB individuals, the coming-out

process may be difficult and complicated by cultural factors that operate to challenge the process. Others have suggested that family and community can have a negative effect on the social and sexual lives of Latino gay men (Guarnero, 2007). Specifically, Rosario et. al., (2004) mention that research on Latino gay and bisexual individuals, suggests that cultural factors such as: the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, may lead many of these individuals to experience difficulties in the formation and integration of a gay or bisexual orientation identity (e.g., Diaz, 1998; Espin, 1993; Greene, 1998; Loiacano, 1989; Martinez & Sullivan, 1996; Rodriguez 1996; Savin-Williams 1996; Smith, 1997; Stokes & Peterson, 1998).

Researchers acknowledge that having multiple minority statuses increases one's chances for experiencing stigma (Diaz et., al. 2006, Greene, 1994); however, others report that integrating multiple identities may enhance a minority individual's psychological resilience for coping with stigma from greater society (Crawford et., al. 2002). Herek and Garnets (2007) state that as children, LGB individuals are usually not taught the coping skills necessary to withstand sexual prejudice, but members of racial and ethnic minority groups acquire relevant skills from family and their ethnic community to deal with prejudice. Utilizing this logic, some researchers report that such skills are transferable from the experience of dealing with racial and ethnic stigma to dealing with sexual orientation stigma. Greene (1994) states that individuals with both a sexual orientation and ethnic minority status may be better prepared than Euro-American

LGB individuals to cope with social stigma. Currently, there are conflicting reports in the literature regarding the psychological resilience for coping with stigma for individuals of multiple minority statuses, which warrants clarification, in order to better understand individuals with multiple minority statuses.

To have a truly comprehensive view of identity development, one must understand the membership that some individuals may have in multiple stigmatized groups that have limited power within society (Vasquez, 1984). Research, for example, asserts that the combination of ethnicity and sexual orientation may have a powerful influence on one's identity due to the supposition that ethnicity and sexual orientation are distinct but overlapping identities that may conflict (Parks, et. al., 2004). However, specific factors that play a role in the convergence of these identities and the possible relationship to higher rates of depression has yet to be explored.

Thus, the first goal of the study is to explore the ethnic identity and sexual orientation identity development among Latino gay and bisexual young men. It is predicted that a resolved sexual orientation identity will be related to a less achieved ethnic identity, and that an achieved ethnic identity will be related to a less resolved sexual orientation identity. This finding is anticipated due to literature on Latinos documenting a presence of homophobia and homonegativity, which is suspected to influence the identity process for men who are part of this pan-ethnic community and also part of the sexual minority community. This is further discussed in the literature.

More than one aspect of identity needs to be considered in research to avoid false assumptions about this population. For example, assuming that if one identity is achieved, all other aspects of one's identity are achieved as well. The present study will also explore cultural issues and conflicts such as the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, that Latino gay and bisexual men may experience through the identity formation process of each of the respective identities. The examination of this process would bring insight to clinicians of the possible mental health struggles that these young men may endure, such as depression. Lastly, this study will also explore the convergence of these two identities and the possible relationship that may exist between these factors and depression.

This study will contribute to the literature in several ways. First, it gives voice to the unique challenges young men of Latino descent experience as members of more than one stigmatized group. It also highlights the struggle these men may face, such as receiving implicit messages from the larger society, the LGB community, and from their culture and families, to choose to identify with only one part of their identity, ethnicity or sexuality. Lastly, this study will encourage clinicians to look beyond the surface of each individual, which would better help them understand the complex convergence of identity development among this population.

CHAPTER TWO

Review of the Literature

This chapter will review the literature on sexual orientation and ethnic identity. It will offer a framework for the present study and review the literature in the major areas of the study. First, a review of sexual orientation identity theory will be provided, as well as research data reported on Latinos. Cultural factors that are believed to influence the sexual orientation identity development of Latinos will also be discussed, as well as the relationship that may exist between sexual orientation identity development and depression among this population. Second, a review of ethnic identity development literature, in general and with respect to Latinos, and the links found to positive development of self-esteem and positive self-concept, will be provided. Finally, the convergence of ethnic and sexual orientation identity and the relationship these overlapping identities have on the prevalence of depression for gay and bisexual Latino young men, will be discussed.

Sexual Orientation Identity

Sexual orientation identity formation is a unique developmental task for young adults (Floyd & Stein, 2002). The acknowledgement and acceptance that one's sexual orientation is gay, lesbian, or bisexual within the context of a heterosexist and homophobic society reflects the process that is most commonly referred to as "coming out" to self and others or also as gay/lesbian identity development. This process is a very personal act, but it is also ideological, in that it is a part of life where an individual's

behavior, emotions, political stance, and moral aspects of their sexuality, powerfully intersect (De Cecco, 1990).

Researchers have situated gay and lesbian identity formation models within the perspective of the developmental process of oppressed groups, stemming from the work on prejudice in the 1950's, by Gordon Allport (Gonsiorek & Rudolph, 1991). This perspective, according to Gonsiorek and Rudolph, (1991) assumes the presence of an oppressive environmental influence on the normative psychological processes described in gay/lesbian identity formation models, in that they describe an additional developmental effort that is unique to the lives of lesbians and gay men. In other words, while gay/lesbian identity formation may be seen largely as a social construction, it also reflects a historical, political and sociocultural reality (Fassinger & Miller, 1996).

Gonsiorek and Rudolph (1991) note that the overall progression that identity formation models present seems to imply that they are similar across gender and culture. However, the extent to which existing models include gender, race, ethnicity, and other demographic variables is inconsistent. Thus, researchers have speculated that important aspects of the sexual orientation identity developmental process are thought to vary for men and women as well as across cultures (Fassinger & Miller, 1996).

Research investigating the identity development process of lesbian, gay, and bisexual women and men seems to support a generally sequential progression through predicted stages of awareness, testing/exploration, deciding, disclosure, relationship involvement and involvement in the larger LGB community (Cass, 1979, Fassinger &

Miller, 1996; Levine, 1997). However existing models tend to ignore the critical difference between personal and social aspects of identity formation (Fassinger & Miller, 1996).

In a review of existing models of gay/lesbian identity formation, McCarn and Fassinger (1996) concluded that existing models had the tendency of confounding two developmental trajectories that are separate yet reciprocal in gay/lesbian identity formation (Fassinger & Miller, 1996). The two confounding trajectories are: 1) an individual sexual identity process that includes the recognition and acceptance of having same-sex sexual attraction; and 2) developing a group membership identity, including experiencing and acknowledging the oppression of one's status as a member of a minority group (McCarn & Fassinger, 1996).

McCarn and Fassinger (1996) argue that the integration of these two trajectories in the current models of gay/lesbian identity formation, guide researchers as well as clinicians to focus on the public and politicized identity as representative of a developed and achieved sexual orientation identity, with the implication of leaving one to assume that a lack of disclosure or political involvement indicates an arrested development. McCarn and Fassinger (1996) go on to say that postulating such an assumption has resulted in the development of models that are insensitive to the varying contexts of diverse lesbians and gay men. They argue that differences that exist within the LGB community, such as: race, ethnicity, socioeconomic class, age, geographical location, religious affiliation, occupation, and community support, exert a powerful impact on the

13

identity formation process and ultimately determines the extent to which disclosure and political involvement are possible.

McCarn and Fassinger (1996) proposed and tested a new model of sexual orientation identity formation that was originally developed to describe the experience of lesbians. They conducted the study utilizing a sample of self-identified lesbian women, who were diverse in age, race/ethnicity, class, occupation, partner status, and other sources of differences. In this study, they incorporated but also separated the process of an *internal individual sexual identity* development from a *contextual group membership identity* development, into two parallel branches of the developmental sequence of identity. This theoretical distinction allowed for flexibility in an individual being able to distinguish between their individual, sexual sense of self from the extent to which they identify and actively participate in the greater LGB community. Fassinger and Miller (1996) tested the same model on a sample of diverse self-identified gay men, who varied in age, race and ethnicity, class, occupation, partner status, and other sources of differences. The model was found to be useful, valid and applicable in that it helps to better understand the complex experience of diverse gay and lesbian men and women who are actively developing their sexual orientation identity. It assists in being able to differentiate the different levels of sexual orientation identity development, for example distinguishing the identity of one who may only be internally "out" from those who are internally, socially, and politically "out".

Description of McCarn & Fassinger's (1996) LGB Model

As described earlier, McCarn and Fassinger (1996) describe two parallel branches (e.g. Individual Sexual Identity and Group Membership Identity) of LGB identity development, where an initial phase of non-awareness precedes both branches of the model. Four sub-sequential phases in each branch then take place, which include 1) Awareness, 2) Exploration, 3) Deepening/Commitment, and 4) Internalization/Synthesis.

Individual Sexual Identity. The first phase is *Awareness*, which is described as a period where a person begins to become aware of subtle differences and begins to feel "different" from other individuals, specifically their heterosexual peers. Feeling confused, scared, and perplexed are common experiences in this phase. Phase two is described as *Exploration*, where a person becomes involved in exploring the strong feelings she or he has about other same-sex individuals or a specific same-sex person. Feelings of longing, excitement, and fascination are common in this phase. *Deepening/Commitment* is the third phase, where a deepening of sexual and emotional self-knowledge begins to solidify and a person decides to relate exclusively to same-sex partners. The recognition that preferred forms of intimacy, imply certain traits about one's identity, in the context of the greater heterosexist and homophobic society, takes place in this phase. For most individuals, progression through this phase may also require addressing some of the group membership tasks in the other branch of the model due to the belief that it is during this phase where individuals are more than likely to exhibit feelings of anger and sadness as well as acceptance and self-assurance. Phase four, Internalization/Synthesis, is

15

described as the phase where one fully internalizes same-sex desire/love as a normal part of overall identity. Feelings of internal consistency are likely to be manifested, depicted by an unwillingness to alter their identity. Pride about one's identity is also likely to take place.

Coming to terms with one's internal concept of self and by embracing a minority and stigmatized sexual orientation identity, implies that reconstruction of one's public identity will also take place. The reconstruction of one's public identity consists of an individual confronting the meaning of their sexual orientation identity and the consequences it may bring in greater society due to identifying with a stigmatized group. The model being described, argues that it is the process of resolving these questions that creates a resolved identity, not the content of their resolution. In other words, the model contends that an individual may choose to be professionally "closeted" for important contextual reasons (e.g., family, religion, employment, etc), but as long as the choice has been addressed and a personal resolution found, the individual may be as developmentally integrated with their sexual orientation as one who is professionally and completely "out". Preconceived notions and feelings about and toward homosexuality, which differ across decades, cultures, geographical locations, and other contexts, immensely shape the process of individual identity, but they also shape group membership identity.

Group Membership Identity. In this branch of the model, the first phase, *Awareness*, involves the individual becoming cognizant of the existence of different

sexual orientations in society. Confusion is likely to be experienced in this phase due to the acknowledgement that heterosexism and homophobia are fairly common in greater society. Phase two, *Exploration*, is characterized by the individual exploring his or her personal beliefs and attitudes toward gay/lesbian individuals as a group, as well as exploration of the possibility of them being a member of the LGB community. Anger, anxiety, and guilt are likely experiences felt during this phase, due to becoming more aware of the heterosexism that exists and the homophobic beliefs that some individuals and some groups carry. Individuals in this phase may also experience a sense of excitement, curiosity, and joy in their exploration and finding the existence of a larger LGB community. *Deepening/Commitment*, phase three involves a deepening commitment to becoming involved in the LGB community, which typically brings an increased awareness of the possible consequences that entails being a member of this stigmatized community. For many, a mix of affects, including excitement, pride, rage, or intense identification with the LGB community and rejection of heterosexual society, are likely experiences. Phase four, *Internalization/Synthesis*, is described as the phase where individuals fully internalize their identity as a member of an oppressed group into their overall concept of self. This process of synthesizing and internalization is characterized by feelings of comfort, fulfillment, security, and an ability to be open or "out" about their sexual orientation identity across varying contexts. It is also likely that identity disclosure has taken place in some contexts, depending on the individual's circumstances.

McCarn and Fassinger (1996) note that although the two branches are

complimentary and more than likely mutually catalytic, they do not necessarily progress simultaneously. In other words, it is completely possible that an individual could progress completely through either the individual or the group identity process and not address the other. However, progressing through one process has the potential of triggering the other at almost any point, depending on the individual's context. The authors reported that additional analyses of demographic variables (including race) did not result in significant effects, suggesting that participants responded similarly; however it must be noted that their sample consisted of 34 gay men, two of which were African American, 27 were White, Two Latino, and Three Asian American. Nevertheless, the authors of this model also note that although a common sequence of development in both branches of the model are hypothesized, the emotional intensity and difficulty of the process is determined by the degree of internalized feelings and context regarding homosexuality in each individual.

Latino Sexual Orientation Identity Development

Although the current sexual orientation identity formation model describes sequential progression through four parallel phases, different factors that exist within the LGB community, such as: race, ethnicity, socioeconomic class, age, geographical location, religious affiliation, occupation, and community support, exert a powerful psychological impact on the identity formation process. Unfortunately, these factors have not been thoroughly researched in the literature. Researching all of these factors, although important, is beyond the scope of this study. Thus, this study will focus on four specific

cultural factors with which many Latino gay and bisexual men often struggle: family, traditional gender roles, religious values, and widespread homophobia within the Latino community.

As mentioned previously, factors such as ethnic identity development and the cultural factors and negotiations with which many Latino gay and bisexual men struggle and face due to being a member of an ethnic minority group are not well represented within the literature (Parks, Hughes, & Mathews, 2004). According to Rosario et., al (2004), ethnic minority LGB individuals, face difficulty in the coming out process due to cultural factors that at times operate to inhibit the process. Other researchers have suggested that social stress stemming from family and community can have a negative effect on the social and sexual lives of Latino gay men, due to the messages that they pass on to the individual (Guarnero, 2007).

As previously noted, research has shown that mental disorders, such as depression, anxiety, and substance use disorders have been primary factors that are influenced by the effects of social stress (Dohrenwen, 2000; Mazure, 1995). To this day, sexual minorities in the U.S are still a widely stigmatized group (Butler, 2001) and thus considered to be at a higher risk of developing psychological disorders, compared to their heterosexual counterparts. Following this logic, it is safe to hypothesize that Latino gay and bisexual men, being members of two distinct stigmatized groups are at a higher risk of developing psychological disorders, such as depression, that have the potential to jeopardize their overall mental health.

19

Rosario et al., (2004) report that for Latinos, social stress in the form of cultural factors such as: the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, may lead many of these individuals who are exploring their sexual orientation to experience difficulties in the formation and integration of a gay or bisexual orientation identity (e.g., Diaz, 1998; Espin, 1993; Greene, 1998; Loiacano, 1989; Martinez & Sullivan, 1996; Rodriguez 1996; Savin-Williams 1996; Smith, 1997; Stokes & Peterson, 1998).

Although published almost two decades ago, the work of Marin and Marin (1991) continues to be a great source for understanding Latino culture. Using Marin and Marin's (1991) framework for understating Latino cultural factors including Family and Community, Traditional Gender Roles, Conservative Religious Values, Homophobia within the Latino Community, will be discussed to better understand the role of Latino culture in the sexual orientation identity formation of Latino gay and bisexual men.

Family and community.

Human beings living in any type of structured society are socialized into the cultural values, norms, and beliefs of the community in which they reside. Thus, researchers usually agree that family and community strongly influence not only the social, but also the sexual development of individuals (Ballard, 1996; Bozett & Sussman, 1990). During the socialization process that through which every individual experiences within a family and community setting, individuals explore who they are and in time, identify themselves as a member of different social groups that exist within the

community. It is also within these contexts that one who is gay or bisexual (GB) first learns and experiences a sense of "otherness" from their heterosexual counterparts and may begin to internalize the family and community beliefs about homosexuality, which most often are negative beliefs (Bozett & Sussman, 1990).

Latino families and communities are generally characterized as very family and community oriented, often described as close-knit and interindependent. Specifically Latinos, according to Marin and Marin (1991) place emphasis on the group rather than the individual in order to avoid confrontation. They tend to prefer respectful and nurturing relationships. Several researchers (Marín, 1993; Marín & Triandis, 1985; Miranda, Azocar ,Organista, Muñoz, & Lieberman,1996; Skaff, Chesla, Mycue de los Santos, & Fisher, 2002; Triandis, Lisansky, Marín,& Betancourt,1984; Triandis, Marín, Hui, Lisansky,& Ottati,1984) suggest that Latinos strive for conformity when interacting with family, making efforts to appear simpatico, often exhibiting a willingness to agree with another person's point of view to avoid conflict. Conformity and conflict reduction are considered to be key elements in Latino interpersonal relationships.

Traditionally, Latinos are expected to feel pride in their family name, to behave in a dignified manner, and to maintain trust in the family. The family is grounded with a sense of orgullo (pride), dignidad (dignity), confianza (trust and intimacy), and respecto (respect) (Marín & Marín, 1991). Díaz (1998) indicated that respect for family and the need to avoid confrontation can in many instances hinder the ability of Latino gay men to engage in an honest dialogue with their families regarding their homosexuality. This hindrance may not only contribute to the isolation that many Latino gay men experience in their lives, but to the struggles that these men may face in developing a sexual

21

orientation identity. A common theme that emerged among these articles is that some of the men reported a sense of betraying the family because of their homosexuality. The lack of discussion or acknowledgement of a son's homosexuality seems to also contribute to the marginalization that some of these gay and bisexual men experience.

Traditional gender roles.

Latino families, especially more traditional families, are characterized as often attaching a negative connotation to homosexuality. The negative connotation is rooted in the cultural notion that a homosexual man is less than a man. Rigid familial and societal expectations in the form of masculine expectations and language contribute to the marginalization of many Latino gay men, especially those who exhibit effeminate behaviors. Word such as Afeminado (effeminate), Joto (faggot), Pajaro (bird), manita caida (limp wrist), mariposa (flighty queen), and marícon (queer) are used in order to convey the disdain that Latinos have for homosexual men. Other words used to describe homosexual men are loca (crazy girl) and otro or de los otros (those or other ones). These words, which characterize men effeminately, are often used to shame a Latino homosexual man into silence. In cultures that conceptualize men as a very masculine provider, in charge, and in control, such as the Latino culture (Marin & Marin, 1991), male homosexuality is considered the antithesis of masculine behavior. The Latino male homosexual is perceived as a national traitor to his culture and religion because his sexual acts do not contribute to the reproduction of the family and community (Alvarez, 1997). Male penetration is synonymous with domination and power over a submissive partner such as male homosexual or a woman (Almaguer, 1993). A gay or bisexual man allows himself to be penetrated much as a woman is penetrated in sexual intercourse, which is

not in accordance to traditional gender roles.

Kurtz (1999) reported that the Latino gay men in his study placed great value on masculinity. In his study, Kurtz (1999) reported that it was important for the men to present a masculine demeanor in front of family and friends and to be aggressive in their sexual encounters. Researchers indicate that if a masculine Latino male engages in homosexual behavior, it is more likely that his masculinity will not be called into question if he remains the dominant partner (Almaguer, 1993; Carballo-Diéguez et., al. 2004; Carrier, 1995; Díaz, 1998; Kurtz, 1999; Murray, 1995). Many Latino men who have sex with men will label themselves heterosexual and, in many instances, marry women and often raise a family. Although maintaining an outward appearance of heterosexual life, many of these men also have male sex partners with whom they will secretly socialize. These men value their masculinity and will protect it at all costs, some to the point of violence (Carrier, 1995). Thus, traditional gender roles may also contribute to the isolation that many Latino gay men experience, but also to the struggles and depression that these men may face in developing a sexual orientation identity.

Conservative religious values.

The Pew Forum on Religion & Public Life published a survey in 2003, reporting that 55% of Americans believe it is a sin to engage in homosexual behavior; that view was much more prevalent among those who have a high level of religious commitment (76%). This survey also reported that about half of all Americans have an unfavorable opinion of gay men (50%) and lesbians (48%), but highly religious people are much more likely to hold negative views.

A national survey of 1,515 adults, conducted Oct. 15-19 by the Pew Research

Center for The People & The Press and the Pew Forum on Religion and Public Life (2003) reported that homosexuality is a major topic in churches and other houses of worship. This survey reported that clergy were nearly as likely to address homosexuality from the pulpit, as they were to speak out about abortion or prayer in school.

This survey also reported that two-thirds of evangelical Protestants who attend church services at least once a month reported that their ministers speak out on homosexual issues, compared with only about half of Catholics (49%) and just a third of mainline Protestants (33%); where the message they are receiving was that homosexuality should be discouraged, not accepted.

Scholar's interest in U.S Latino religion and spirituality has slowly grown over the recent years. It is reported that the vast majority of the Latino population continues to identify with Catholicism however, several studies of pooled data from the NORC General Social Surveys, show that the number of Latinos belonging to Protestant churches, and Latinos reporting no religious affiliation, have markedly increased since the '70's (Hunt, 1999). Early '90's research was estimating an 8% secession rate among U.S Latino Catholics, with many reporting joining Evangelical or Protestant churches (Greely, 1994). Nevertheless, researchers continue to report that most U.S Latinos identify with Catholicism, followed by Evangelical and Protestantism (Ellision Echevarria, & Smith, 2005). Given that the majority of U.S Latinos identify as religious, it is not surprising that they tend to embrace conservative theological and social values, which may be contentious, such as homosexuality. To date, however, few studies have examined religious variations in Latino attitudes towards gay individuals. Thus research on the influence of conservative religious values on the lives of Latino gay is warranted.

Nevertheless, the conservative religious views and values within the Latino community, may be contributing to the struggles and mental health issues that these men may face in developing a sexual orientation identity.

Homophobia within the Latino community.

Latinos traditionally expect homosexual men to exhibit flamboyant behavior, including dressing and living as women. The media often characterizes homosexual men as degenerate, immoral, effeminate, and a danger to the moral fabric of society (Carrier, 1995). As mentioned earlier, in the Spanish language, certain words are used to describe a gay or bisexual man. Afeminado describes a man with effeminate characteristics (e.g., swishes). Joto (faggot) is a much stronger pejorative word used primarily in Mexico to identify an effeminate man. Pajaro (bird), manita caida (limp wrist), mariposa (flighty queen), and marícon (queer) are other words that convey the disdain and phobia that many Latinos have for gay and bisexual men. These words, which symbolize a deep sense of loathing and denigration, reveal the negative connotations ascribed to gay and bisexual men (Murray & Dynes, 1995). The Latino culture inextricably links homosexuality with effeminacy, thus often creating an atmosphere of intolerance, fear, and shame for Latino gay men.

The Latino community often views a homosexual man as opening himself up to be conquered by another man, thus it is the homosexual sex act that is seen as an act that does not contribute to the continuation of the Latino community; therefore, it warrants condemnation. Masculine behavior is privileged or valued in the Latino community (Almaguer, 1993). Any behavior that denigrates masculinity is seen as detrimental to the existence of the family and community. This mindset can prove devastating to the self-

25

image of Latino gay men (Díaz, Ayala, Bein, Henne, & Marín, 2001; Zen, Reisen, & Díaz, 2003). The stigma associated with being gay forces some Latino gay men to assume the trappings of masculinity and pass as heterosexual, which may cause inner turmoil (Kurtz, 1999).

Diaz, Bein, and Ayala (2006), argue that the messages that these men receive from their community tend to be detrimental to the lives of Latino gay men, often leading to social alienation and personal shame. Qualitative data reported by Diaz et., al (2006) suggested that powerful messages from their community, both explicit and implicit, were being communicated to Latino gay men, telling them that their homosexuality was not "normal", that they were truly not men; that they would grow old alone without a family or children. Participants in this particular study also reported that they received messages describing homosexuality as dirty, sinful, and were told that it brought upon shame to their families and community. Other participants in their study reported having to live double lives and pretend to be "straight" to sustain social connections and employment opportunities. Additionally, Díaz et al., found qualitative support to state that a very large portion of Latino gay men who live in U.S urban centers showed a high frequency of symptoms of psychological distress that compromised their mental health and general wellbeing.

Depression and Gay/Bisexual Men

In addition to confronting the potential social stigma from greater society, individuals who begin to explore their sexual orientation, may experience difficulty and

26

confusion with self-acceptance and feeling "different" from the majority of one's peers. This developmental phase has the potential of being stressful and lonely. In our society, people who question their sexual identity are often challenged and faced with being rejected, ridiculed, bullied and stigmatized by others and in turn struggle internally. These difficulties that are both internal and external, have the potential to lead to a number of psychological disorders, including depression (Cochran & Mays, 2001).

Research has shown that lesbian and gay men often report being victimized and discriminated against (Krieger & Sidney, 1997; Herek, Gilis, & Cogan, 1999), especially during adolescence and young adulthood (Lock & Steiner, 1999). In response to external forces, homosexuality may be a risk indicator for higher rates of psychological distress and mental disorders (Cochran, Sullivan, & Mays, 2003). Population-based studies have found evidence of elevated risk for disorders among individuals classified as homosexual or bisexual by their sexual partner histories; some studies finding higher rates of major depression, panic attacks, and psychological distress in comparison to heterosexual men (Cochran & Mays, 2000a, 2000b).

Early research in this area is limited. Most studies have used convenient volunteer samples that may not be representative of the general population and most have been criticized for their use of brief screening scales for assessing mental disorders (Gilman, Cochran, Mays, Hughes, Ostrow, Kessler, 2001). Furthermore, research assessing homosexuality as a possible risk indicator for higher rates of psychological distress and some mental disorders, has been made possible by the unexpected inclusion of questions

regarding the gender of sexual partners in large health-related studies of the general population (e.g. Bloomfield, 1993; Faulkner & Cranston, 1998; Fergusoon, Horwood, & Beautrais, 1999; Cochran & Mays 2000a, 2000b; Lock & Steiner, 1999; Gilman, et. al., 2001). The attention to homosexual sexual behavior came from the public health concern to track risk factors for HIV transmission in the general population (Cochran et. al., 2003). This inclusion however, provided the stepping-stones to being able to compare the mental health status of heterosexual and homosexual individuals.

Once more studies were conducted, however, researchers noticed another limitation to studies in this area, which is that most of these studies define sexual orientation behaviorally (e.g., having sex with a person of the same sex), rather than assessing the role of sexual identity (e.g., identifying one self as gay or lesbian) (Gilman et. al., 2001). This is an important limitation to make note of, in that it is a fact that some people engage in sexual behavior with members of the same sex, but do not define or identify themselves as gay. Behavioral definitions and identity-based definitions are not within the same classification, in that behavioral definitions suffer from measurement error based on variations across studies in the types of sexual acts that are used to define same-sex sexual behavior (Gilman, et. al., 2001).

Despite these limitations, findings seem to be consistent across studies, where GB individuals, regardless of how sexual orientation is defined, are at an increased risk for psychiatric morbidity in much the same way as people with other disadvantaged social statuses (Gilman, et. al., 2001). However, the role of ethnic identity and specific cultural

28

factors on sexual orientation identity development and risk of depression has yet to be quantitatively studied.

<div align="center">Ethnicity and Latino Identity</div>

<div align="center">*Differentiating Race and Ethnicity*</div>

It is very common for researchers not familiar with ethnic minority research to incorrectly use the constructs of race and ethnicity interchangeably. To clarify, the construct *race* refers to the social categorization of one's physical or phenotypic appearance, such as skin color, hair texture, and facial features (Schaefer, 1998). Race in many parts of the world, including the U.S, still plays a major role in individual's lives, due to the significant social meaning it contains and the social and political implications that this construct carries. *Ethnicity*, on the other hand, is a construct used to describe people with common ancestry where individuals belonging to a specific ethnic group continually evolve and share values and common customs (McGoldrick & Giordano, 1996). U.S society has come to distinguish ethnic groups by cultural patterns or by national origin (Schaefer, 1998).

As the US population becomes more heterogeneous, research concerning ethnicity has taken the direction of emphasizing research on specific ethnic minority groups, specifically African Americans, Latinos, Asian Americans, and Native Americans (Phinney, 1990; 1996). Since racial identity theories focus on Black and White racial groups, disregarding the racial diversity of Latinos (Ferdman and Gallegos, 2001), applying a dichotomous racial theory to a Latino population would not be ideal. For this

dissertation study, the use of the construct of ethnicity, instead of race, will be used, since it makes more sense when investigating sexual orientation.

The Latino Population in the U.S

As ethnic minority groups continue to account for a significant part of the U.S population, it is crucial for researchers and practitioners to be adequately prepared to understand the development and psychological adjustment of the growing ethnic populations (Umana-Taylor, Diversi, & Fine, 2002). The Latino population in the U.S is rapidly growing. Researchers have long predicted that Latinos would be the largest ethnic minority group in the U.S by the year 2020 (Marger, 1997). In 2000, the census confirmed this increase by reporting that from 1990 to 2000, the percentage of Latinos in the U.S. dramatically increased, making Latinos the largest minority group in the U.S (U.S. Census Bureau, 2000). According to statistics reported by the Pew Hispanic Center (2008), 48.4 million people in the United States are of Latino origin, accounting for 16% of the nation's total population. Furthermore, according to the 2000 Census, the Latino population has increased by 57.9% since 1990, surpassing the original proposed prediction (U.S. Census Bureau, 2000). These data, describing the rapid growth of the Latino population, underscore the need for researchers to reach a better understanding of this population's psychological adaptation and adjustment as more generations of Latinos are born, raised, educated, and employed in U.S society.

With regard to the study of Latinos in the U.S., one of the major limitations characterizing the existing literature on ethnic identity is basing studies on numerous and

different combinations of ethnic and pan-ethnic populations (Umana-Taylor, Fine, 2004).

The significant growth rate of this pan-ethnic group makes it imperative for researchers

to become concerned with methodological issues relevant to working with Latinos

(Marin & Marin, 1982). The limitation then is that the majority of research has,

consequently, focused on a collective Latino identity, which does not differentiate

between the sub-groups within the Latino population. This collective generalization can

be problematic due to the fact that different sub-groups, within the Latino population,

vary (Umana-Taylor & Fine, 2004).

The Latino experience in the U.S varies, depending on the particular country of

origin, ethnic group, and pattern of migration involved. Thus, it is ideal for researchers to

limit their data collection samples to: country of origin, generation status, and the number

of years residing in the U.S, when designing a study involving a Latino sample. For this

particular dissertation study, the focus will be on the Latinos as a pan-ethnic group. It is

thought that gathering sufficient participants that identify as gay and bisexual and Latino

may be a challenge. Demographic data on specific subgroups (Mexican, Cuban, Puerto

Rican, etc.), country or origin, generation status, and number of years residing in the U.S

will be collected; however, the data will be analyzed collectively, which the author

acknowledges is a limitation.

Conceptual Models of Ethnic Identity

The conceptualization of ethnic identity has been understood through two theoretical

perspectives: *social identity theory*, and *ego identity theory*. The *social identity theory*

31

framework understands ethnic identity through group membership, suggesting that a positive self-concept is related to being a member of a group, which provides a sense of belonging (Tajfel, 1981). According to Tajfel theory, an individuals' self-esteem is derived from their sense of group belonging and thus those who maintain favorable definitions of group membership will also exhibit positive self-esteem (Phinney, 1992; Phinney, Cantu, & Kurtz, 1997). However, one must take note that if the social environment in which one lives in does not hold value or importance to one's ethnic group, one may display lower self-esteem compared to members of groups who do not have negative experiences.

Conversely, *ego identity theory* looks at ethnic identity as a developmental process similar to that of ego formation. The ego identity framework understands ethnic identity development as it progresses from an unexamined identity, to exploration of an identity, to an achieved ethnic identity. Yet, Erikson's theory does not infer that an individual's commitment to an identity is necessarily always positive. Instead, Erikson indicates that individuals, as a result of exploration, are likely to resolve their feelings about the role of a particular identity within their broader social self. In other words, Erikson postulates that through the process of exploration individuals come to a resolution regarding a particular identity.

Marcia (1980, 1994) further operationalized Erikson's theory of identity formation, allowing researchers to classify individuals, based on the degree of exploration and commitment, into one of four identity statuses: diffuse, foreclosed,

moratorium, and achieved. According to this system of typologies, a person who has not explored or committed to an identity would be considered diffused and those who have explored but have not yet committed would be considered to fall under the moratorium typology. By comparison, a person who has not explored, but has committed to a particular identity, would be considered foreclosed, whereas a person who has both explored and committed would be considered achieved.

Phinney (1998) drew from Tajfel's and Erikson's theories, and Marcia's operationalization, in order to build a framework to conceptualize ethnic identity as a developmental process in which an individual explores his or her ethnicity and eventually, through exploration, feels a sense of belonging. Through close examination of Phinney's model, however, Umana-Taylor, Yazedijan, and Bamaca-Gomez (2004) found that Phinney's model and framework were not entirely consistent with Erikson's original formulation of exploration and commitment. Also drawing from Tajfel's, Erikson's and Marcia's theories, Umana-Taylor et al., (2004) developed a similar yet distinct conceptualization of ethnic identity. Umana-Taylor et al., (2004) conceptualized ethnic identity similar to Phinney, in that they believe that a developmental process occurs where an individual explores his or her ethnicity and eventually, through exploration, comes to a resolution. However, their conceptualization of ethnic identity took a step further, by mirroring Marcia's conceptualization of identity formation, where individuals can be categorized into typologies (diffused, foreclosed, moratorium, or resolved) and by examining whether one's degree of exploration and resolution regarding ethnicity is

positive or negative. By being able to identify the degree of exploration and resolution into positive or negative, Umana-Taylor, et al.'s, (2004) are able to categorize individuals into eight distinct typologies (diffused negative, diffused positive; foreclosed negative, foreclosed positive; moratorium negative, moratorium positive; and resolved negative, resolved positive). Umana-Taylor et al.'s (2004) model and conceptualization of ethnic identity serves as a framework that is more consistent with Marcia's conceptualization of Erikson's theory and also consistent with Tajfel's social identity theory.

Still, a need exists for research that documents the role of sexual orientation in ethnic identity development. Specifically, there is no examination of the development of sexual orientation in the context of exploring one's ethnic identity. This study, therefore, explores the ethnic identity development of Latino men, its relationship to their sexual orientation as gay or bisexual, and the management of these two identities simultaneously.

Development of Ethnic Identity Measures

As discussed in the previous section above, Phinney built on the ideas of Tajfel, Erikson, and Marcia, more specifically by examining Marcia's statuses in relation to ethnic identity development and produced a similar but distinct model for ethnic identity development. In her early work, Phinney (1989) conducted many interviews with White, Asian, Hispanic, and Black adolescents to explore the application of Marcia's operationalization to the construct of ethnic identity (as cited in Umana-Taylor et al., 2004). However, once collecting and analyzing the interview data, Phinney was not able

34

to distinguish diffused individuals from foreclosed. Since she could not make this distinction, Phinney (1989, 1996) proposed and outlined a three stage model of ethnic identity development: (1) Unexamined, which is a state during which ethnicity is not a salient part of the self-concept, and there is an acceptance of the attitudes and values present in one's environment; (2) Exploration, a state in which interest in knowing about one's ethnic group increases, and one begins to explore and gain awareness of discrimination; and (3) Achieved, a state where an individual arrives at clarity regarding the role of ethnic group membership in one's life and develops a secure sense of oneself as a member of his or her group.

In order to assess her theoretical model, Phinney (1992) developed the Multigroup Ethnic Identity Measure (MEIM), a 14 item measure that assess individual's degree of exploration, commitment, participation in cultural activities, and affirmation and belonging regarding their ethnic group.

Research utilizing the MEIM, however, has been conducted under the model's assumption that an achieved ethnic identity implies a greater amount of commitment and exploration and a positive identification with the group. In other words, research on the process of ethnic identity has been conducted but only in the context of one's positive response to his or her ethnic group. Although Phinney's theoretical assumptions do not postulate this positive commitment to the group, the measurement instrument based on her theoretical model does (Umana-Taylor, 2003).

Thus utilizing the MEIM, only participants whose commitment to their ethnic

identity is positive are characterized as having an achieved identity. As a result, the MEIM is said to be incongruent with the theory in that the measure assumes that an achieved ethnic identity implies a greater amount of commitment and exploration, and also a positive identification with the group. Most recently, however, Phinney and Ong (2007) stated that factors such as self-categorization, commitment and attachment, exploration, behavioral involvement, in-group attitudes, ethnic values and beliefs, importance of group membership, and ethnic identity in relation to national identity, have to be taken into consideration in the theoretical and empirical implications of researching ethnic identity (Phinney & Ong, 2007).

Consequently, Umana-Taylor, et al., (2004) constructed and introduced the 17 item Ethnic Identity Scale (EIS) as an instrument that could assess a typology for examining ethnic identity statuses that is consistent with Marcia's operationalization of both Erikson's and Tajfel's theories. In sum, based on individual's scores on the measure of affirmation, a positive or negative label is assigned to their diffused, foreclosed, moratorium, or achieved status. Thus, for example, an individual who scores low on both exploration and commitment but high on affirmation would be categorized as diffuse positive, where an individual who scores low on all three components would be categorized as diffuse negative. Since the EIS better allows for the classification of individuals into an ethnic identity typology that distinguishes commitment and exploration from affirmation, this framework and measure will be utilized for this study.

Ethnic Identity and Mental Health

Much of the research on ethnic identity has examined the relationship between self-esteem and ethnic identity achievement. Self-esteem is defined as a positive or negative orientation toward the self that includes an individual's thoughts and emotions regarding self-worthiness, self-acceptance, and self-respect (Rosenburg, 1979). According to Umana-Taylor et al., (2004), existing literature suggests that ethnic identity is also associated with important outcomes variables such as psychological well-being and with an individual's use of coping strategies against discrimination. Specifically, Umana-Taylor, Gonzalez-Baken, & Guimond (2009) found that a resolved positive ethnic identity has been identified as a significant protective factor against discrimination among minority youth. Furthermore, the importance of developing a defined sense of ethnic identity is supported by a growing body of literature linking a resolved ethnic identity to self-esteem, self-concept, academic achievement, use of proactive styles to disprove stereotypes, and positive social interactions with others (Phinney, 1990; Phinney & Kohatsu, 1997).

Since the late '80's research has consistently shown that high self-esteem has been identified as minimizing the negative effects of risks (Masten & Coatsworth, 1998; Rutter, 1987). Researchers have suggested that self-esteem serves as a protective factor by insulating a person from stress that stems from negative life events, and has been found to protect against depression (Piko & Fitzpatrick, 2003).

In a longitudinal study, children with a negative self-concept became more

depressed than their counterparts who had a positive self-concept, even after controlling for initial levels of depression (Hammen, 1988). Given that research has found that ethnic identity to predicts self-esteem, and self-esteem to predicts depressive symptoms, it is important to then consider ethnic identity as a predictor when examining mental health, specifically depression. Researchers have reported that ethnic identity buffers potentially negative mental health outcomes, but few studies have been conducted demonstrating such relationship (Walker, Wingate, Obasi, Joiner, 2008). It is also important to note that ethnic identity research has yet to explore ethnic identity development of gay and bisexual individuals, which may be a different experience since GB people of color are part of two stigmatized groups. Thus, the present study will explore the relationship between ethnic identity and depression.

Researchers have identified culture orientation as a potential protective factor when examining Latino's psychological functioning. Current perspectives on cultural adaptation highlight socialization processes related to both the mainstream and ethnic culture, typically referred to as acculturation and enculturation, respectively and emphasize that these two dimensions be considered independently (Berry, 2003; Phinney, 1990). Drawing from the theoretical dimension of acculturation and measuring acculturation was considered, however, doing so is beyond the scope of this study.

There is no doubt that gathering data on participant's level of acculturation would provide a rich source of information, such that acculturation does impact how people ascribe to certain cultural values. Conversely, the author believes that by focusing on

specific cultural factors that are related to Latino ethnic culture (family, community, traditional gender roles, religion) and how they influence sexual orientation identity development would provide a richer source of information, for this exploratory study.

Convergence of Ethnic Identity and Sexual Orientation Identity

Within broader empirical work, researchers have often highlighted the positive associations between Latino's orientation toward their ethnic culture and wellbeing (Gonzales, Knight, Morgan-Lopez, Saenz, & Sirolli, 2002), but very little research has been conducted focusing on a sexual minority sample, much less a Latino gay/bisexual sample.

According to Umana-Taylor & Shin (2007) ethnic identity is crucial to self-concept, psychological functioning, and wellbeing for individuals whose ethnicity is a salient part of their life. However, one must consider that ethnic identity development and its relationship to self-concept, psychological functioning, and wellbeing may be different for gay/bisexual ethnic minorities, due to the existence of additional layers of complexity involved. Latino gay/bisexual males must not only negotiate the identity formation process in terms of interpersonal relationships and occupation but, must also contend with their multiple minority group status within the majority ethnic culture and majority heterosexual culture, and define how these cultural aspects of their identity inform who they are and who they will become.

Researchers acknowledge that having multiple minority statuses increases one's chances for experiencing stigma (Diaz, et. al. 2006, Greene, 1994), however others report that integrating multiple identities may enhance a minority individual's psychological

resilience and for coping with stigma from greater society (Crawford, et. al. 2002). Herek and Garnets (2007) state that as children, LGB individuals are usually not taught the coping skills necessary to withstand sexual prejudice, but members of racial and ethnic minority groups acquire relevant skills from family and their ethnic community to deal with prejudice. Utilizing this logic, some researchers report that such skills are transferable from the experience of dealing with racial and ethnic stigma to dealing with sexual orientation stigma. Greene (1994) states that individuals with both a sexual orientation and ethnic minority status may be better prepared than Euro-American LGB individuals to cope with social stigma. Currently, there are conflicting reports in the literature regarding the psychological resilience for coping with stigma for individuals of multiple minority statuses, which warrants clarification, in order to better understand the experience of individuals with multiple minority statuses.

Multidimensional Identity Model

Reynolds and Pope (1991) proposed a Multidimensional Identity Model to better understand the nature of multiple identities, which was based off of Root's (1990) Biracial Identity Model. Drawing on biracial identity development, that specifically address the intersection of multiple identities, Reynolds and Pope (1991) developed the Multidimensional Identity Model as a categorical identity model. This model is based on the fact that individuals often experience multiple oppressions due to their various social group statuses. The Multidimensional Identity Model describes four distinct strategies that people use to resolve conflicts that arise among their multiple identities. The first choice includes identifying solely with one facet of an individual's identity in an active

40

manner, while the second involves doing so in a passive way (Reynolds & Pope, 1991). Being passive implies that the individual does not make a choice; rather someone else chooses a primary identity for the individual. On the other hand, and active choice implies one coming to their own decision to self-identify with a group. Identifying with only one facet of identity may include acceptance form one group, but may result in suppressing other facets of one's identity. According to Reynolds and Pope (1991) suppression of other identities could result from a desire to be accepted by a particular group that shares one specific identity.

A third strategy consists of identification with multiple aspects of self in a segmented fashion and choosing a salient identity to present to others based on the contest. As a result, the individual does not fully disclose all of his or her identities; rather displays a one-dimensional view of self. The last strategy involves the individual reaching acceptance of membership in multiple oppressed groups. Through this identity resolution, individuals may create and identify with a new group.

In sum, it is possible that an individual's ethnic identity, cultural factors, sexual orientation identity, and level of "outness," converge through the exploration process of these variables, which in turn may be related to the presence of depressive symptoms. This is all contingent on the influence of these variables in a gay/bisexual Latino male's life. As such, this study examines (a) the relationship between ethnic identity and sexual orientation identity, (b) the relationship between ethnic identity and outness, (c) the relationship between ethnic identity and depression, (d) the relationship between sexual orientation identity and depression, (e) the relationship between outness and depression,

41

and (f) the convergence of ethnic identity, sexual orientation identity, outness, and its relationship to depression. Second, this study also examined (g) differences in sexual orientation identity among the typologies of ethnic identity, (h) differences in outness among the typologies of ethnic identity, (i) differences in depression among the typologies of ethnic identity and depression, and lastly (j) cultural factors that may influence ethnic identity and sexual orientation identity development, and the mental health of Latino gay and bisexual men.

Within the identity development literature, these constructs have been examined separately disregarding the complexity of managing multiple identities. The current study proposes to explore the intersection of these identities. This study will attempt to better grasp the experiences of Latino men who identify as gay or bisexual by investigating the influence of multiple cultural contexts and the conflicts and negotiations one may experience being a member of society with multiple minority statuses. Please refer to Figure 1 for a visual of the conceptual model of this study.

Figure 1:

Conceptual Model of Study
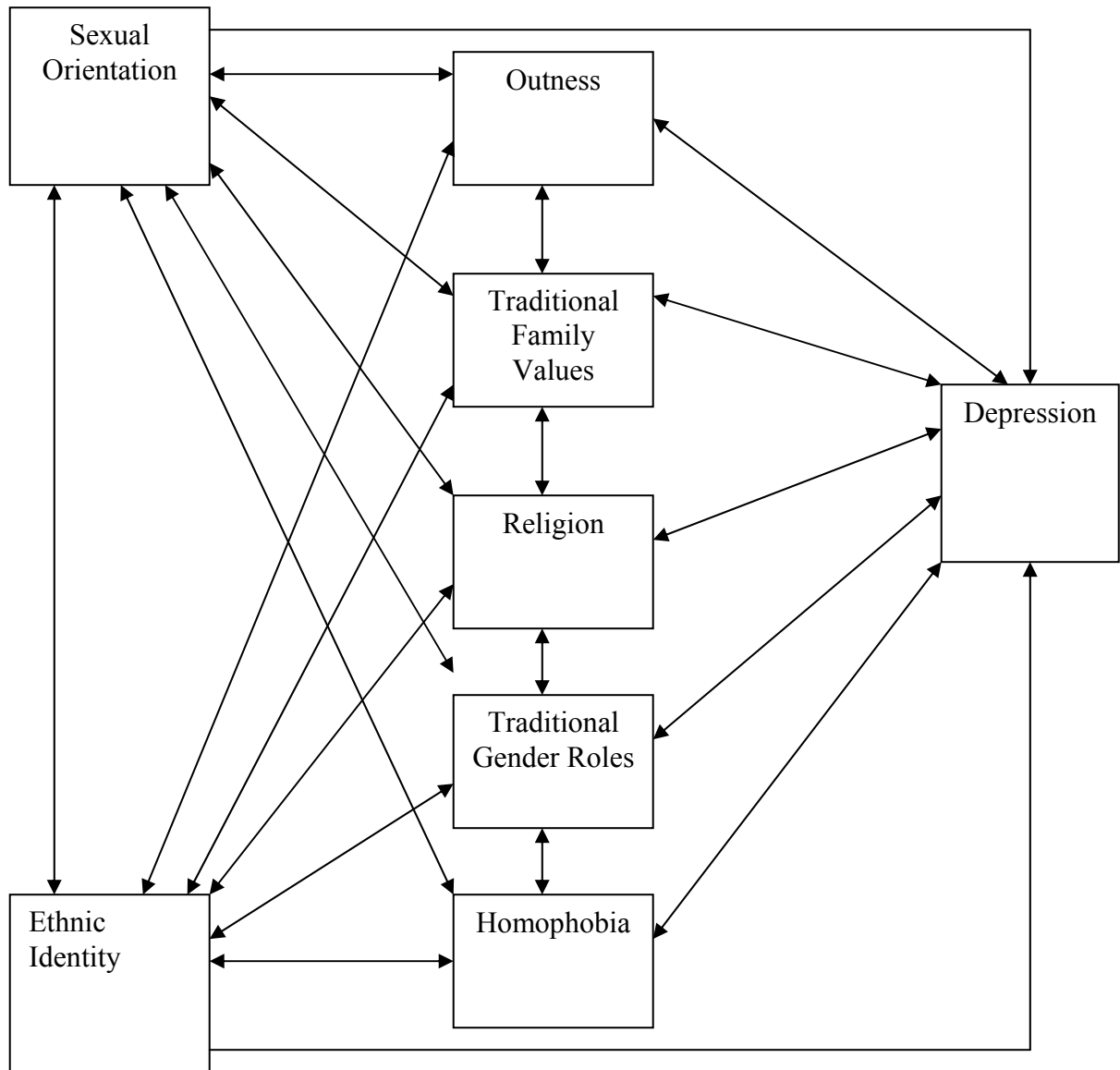
CHAPTER THREE

Methodology

The present study examined the convergence of two identities and the influence these and other factors have on depression in a sample of self-identified gay and bisexual, Latino men. As previously indicated six major research questions were addressed: (a) Is there a relationship between ethnic identity and sexual orientation identity? (b) Is there a relationship between ethnic identity and outness? (c) Is there a relationship between ethnic identity and depression? (d) Is there a relationship between sexual orientation identity and depression? (e) Is there a relationship between outness and depression? (f) What is the relationship between ethnic identity, sexual orientation identity, outness and depression? (g) Is there difference in sexual orientation identity among the typologies of ethnic identity (h) Is there a difference in outness among the typologies of ethnic identity, and (i) Is there a differences in depression among the typologies of ethnic identity and depression and (j) What role do cultural factors play in influencing ethnic identity and sexual orientation identity development, and the mental health of Latino gay and bisexual men?

This chapter details the methodology used in this dissertation. It consists of procedures, a description of the participants, data collection measures, and research questions and hypotheses. Addressing the research questions and hypotheses and specifically reporting the data collected as it reflects each hypothesis conclude this chapter.

44

Procedures

Permission to conduct this study was obtained from The University of Texas at Austin Institutional Review Board (IRB). The study was conducted in accordance with the University of Texas and the American Psychology Association ethical standards from the onset of the study through its completion, in order to insure the ethical treatment of all participants and the confidentiality and anonymity of their responses. After approval from the Institutional Review Board of The University of Texas at Austin, the author of this study contacted LGBTQ campus organizations (e.g., UCLA's Queer Alliance; UT – Austin's OutLaws) at several major universities, including Hispanic Serving Institutions identified by Hispanic Association of College and Universities (HACU). An electronic letter was sent to organization leaders asking them to please forward the invitation to eligible participants. The electronic letter (See Appendix A) provided an explanation of the purpose of the study and invited those who met criteria and were interested, to participate in the study.

Invitation e-mails of the electronic letter were also sent out to other city, state, and national LGBTQ organizations, such as the North American Gay Amateur Athletic Alliance (NAGAAA); Los Angeles Gay and Lesbian Center; Bienestar Community Center; The Point Foundation; The National Gay and Lesbian Task Force; Unid@s Organization; the Gay and Lesbian Latin@ Organization (GALLO); Mano a Mano; Human Rights Campaign (HRC); Austin Latina/Latino Lesbian, Gay, Bisexual and Transgender Organization (ALLGO); San Diego LGBT Community Center; Lambda

Legal; and the Los Angeles Gay & Lesbian Chamber of Commerce.

As an incentive to participate, participants were given the opportunity to be entered in a random drawing for a chance to win one of four, twenty-five dollar ($25.00) gift card to Barns & Noble. All 304 participants who started the study were eligible for the drawing. Four winners were drawn at the conclusion of the data collection.

The study included an invited accessibility design where participants were provided a link directing them to the website, in order to control participation (Nosek, Banaji, & Greenwald, 2002). Inclusion of protocol (IP) addresses that the Web server logs with each completed questionnaire, date, and time was gathered and reviewed as indicators of error detection as participants exited the questionnaire. The information gathered was not connected to responses. In addition, a question asking participants whether they have completed the questionnaire before was included in order to avoid repeated participation. These strategies were included to assist in preventing repeated participation due to slow online connections or other random Internet connection issues that may occur (Gosling, Vazire, Srivastava, & John, 2004; Granello & Wheaton, 2004).

Web-based survey research has several advantages, such as response convenience for participants, no intermediaries, faster data collection, higher response rates, and lower costs (Thatch, 1995). Additionally, researchers have reported that research conducted over the internet is a unique technique for studying individuals or groups in a naturalistic setting, allowing for greater discretion when disclosing personal information (McKenna & Bargh, 2000; Nosek et al., 2002). Most, if not all, universities tend to have well

established access to computer based communication and students usually enter college with the ability to use e-mail communication even if other computer skills are limited (Daley, McDermott, McCormick-Brown, & Kittleson, 2003; Granello & Wheaton, 2004). UT, like most other universities, provides an e-mail account to all entering students and provides access to computer labs on campus, which ensured for a wide and diverse distribution of the invitation to participate in the study. In spite of this likely familiarity with email, to ensure confidentiality, the survey was Web-based rather than collected via e-mail and no identifying information was required, as suggested by Granello and Wheaton (2004). It is likely that now, several years after the research presented above about familiarity with email, that the same can likely be said about young people being able to navigate the internet, even if they lack other specific software or computer skills.

The web pages for the on-line survey were designed to be easily navigated which included an *Exit the Study* icon on each page permitting participants to leave before completing the survey while still receiving debriefing information (Nosek et al., 2002). Before participants accessed the on-line survey questionnaires, informed consent was addressed and contact information for the principal investigator was provided on the same page. Directions for completing the survey as well as the study's purpose, procedures, possible benefits and risks were included in the informed consent page (See Appendix B). All participants were encouraged to print out the consent form for their records. Once participants provided consent by clicking on the *Continue* icon, each participant was then directed to the first questionnaire and completed the following: a

demographic questionnaire and five surveys. At the end of the entire survey, participants were informed that the results would be made available on a specified website (McKenna & Bargh, 2000). Contact information for a national mental health hotline was also provided in the debriefing page, which was made available to everyone who completed or exited the survey at any time.

Participants.

The data collection phase of the study focused on a sample that met the criteria for participation in the study, which included being: male, 18 to 26 years of age, and self-identifying as gay or bisexual and self-identifying as being of Latino descent. Of Latino descent refers to one's identification or self-labeling as being from or having ancestors from Mexico, Puerto Rico, Cuba, any Central American or some Latin American countries. The goal of the study was to recruit 300 participants from several sources to obtain a diverse sample. Sources included online list-serves, university organizations, community organizations, and related websites. Additionally, participants were asked to refer other men of Latino descent who met the criteria and who would be willing to share their experience.

A total of 304 participants started the on-line survey however only 276 participants met criteria for the study. Of the 28 participants who did not meet criteria for the study, 17 did not meet the age requirement (indicating they were 17 or younger, or 27 or older), seven did not self-identify as Latino/Hispanic (responding "No" to the question asking them if they identified as Latino/Hispanic), and four did not self-identify as either

gay or bisexual (responding "No" to the question asking if they self-identify as gay or bisexual), on the demographic questionnaire. All 28 participants were exited from the survey once answering a question that did not qualify them for the survey and were then directed to the debriefing page of the study.

Demographic Information.

Participants completed a demographic questionnaire that requested the following information: age, ethnic self-identification, generational status, area in which they were raised (rural, urban, suburban), area in which they currently reside in, with whom they reside, identification of their sexual orientation, age of "coming out", religious affiliation, religious participation, relationship status, educational status, occupation, and annual income (see Appendix B).

A total sample of 276 participants met full criteria and completed the entire on-line survey. Participants in this sample included individuals ranging in age from 18-26 with a mean age of 22.25 (SD = 2.36). The majority of the sample self-identified as being of Mexican descent; reporting Mexican, Mexican-American, Chicano/Mexican, as their ethnic self-label (54.7%, n = 151); followed by Puerto Rican (13.8%, n = 38); Guatemalan (7.6%, n = 21); Costa Rican (6.9%, n = 19); Cuban (3.3%, n = 9); Chilean (2.9%, n = 8); Peruvian (2.6%, n = 7); Salvadorian (1.8%, n = 5); Honduran (1.1%, n = 3); Nicaraguan (1.1%, n = 3); Argentinean (.7%, n = 2) Ecuadorian (.7%, n = 2); Venezuelan (.7%, n = 2); Cuban/Mexican mix (.7% , n = 2); Mexican/Guatemalan mix

(.7%, n = 2); Mexican/White mix (.4%, n = 1); and Dominican/Puerto Rican mix (.4%, n = 1).

As for generational status, the largest number of participants reported being of 2nd generation status (44.2%, n = 122), followed by 3rd generation (33.7%, n = 93); 1.5 generation (8.7%, n =24); 4th generation (8.7%, n = 24); and 1st generation (4.7%, n = 13). Most of the sample reported being primarily raised in a suburban community (52.2%, n = 144), but reported currently residing in an urban community (53.6%, n = 148). Most of the participants also reported currently residing in an apartment/home *not* with parents or guardians (55.8%, n = 154), followed by on campus dorm (27.5%, n = 76), where 15.4%, (n = 44) of participants reported living at home with parents/guardians.

Ninety three percent of the sample in this study, (n = 257) self-identified as Gay where 6.9% of the sample identified as Bisexual (n = 10). Most of the participants reported coming out to others between the age of 13-18 (67.4%; n = 186), followed by 21% (n = 58) coming out to others at 19 yrs or older. Others reported coming out between the ages of 6-12 (6.2 %; n = 17), and 5.4% (n = 15) reported not being out to others.

Out of the 276 participants, 81.2% (n = 224) reported a Catholic religious affiliation and/or background, 13.4% (n = 37) reported "Not Applicable" to this question, where 2.9% reported a Protestant religious affiliation and/or background, and 2.5% (n = 7), reported being affiliated with and/or having a background with the Pentecostal Church. Forty four percent (n = 121) of this sample reported "Do not attend" or "Not

Applicable" regarding attending religious participation, where 41.7% (n = 115) of the sample reported only attending services during religious holidays or family gatherings. Eight percent of the sample (n = 21) reported attending services every week, where 6.9% (n = 19) reported attending services every month.

Regarding their relationship status, 60.9% (n = 168) of the sample reported being single, where 37.7% (n = 104) reported dating/in a relationship; and 1.4% (n = 4) reported being partnered. Fifty nine percent (n = 163) of the sample reported "Some College" as their highest level of education, followed by "College Degree" (19.6%, n = 54); "Some Graduate School" (9.4%, n =26); "High School Degree/Equivalent" (9.1%, n = 25); Graduate Degree (2.2%, n = 6), and "Some High School" (.7%, n = 2). Over half of the sample (57.5%, n = 159) reported being a student (i.e., Student, College Student, Graduate Student, or Law Student), followed by Retail (13.9%, n = 38). All other 79 reported occupations that varied from: Business: (Management, n = 9; Marketing, n = 6; Banking, n = 4; Accounting, n = 3; etc.); Medical: (Medical tech, n =3; Lab tech, 1; Health Care, n =1, etc.); Law: (Lawyer, n =4); or Food Industry: (Waiter, n =3; Chef, n = 1), etc.

Lastly, 31.9% (n = 88) of the sample reported their annual or family's annual income as $20,000 – $29,000; followed by $10,000 – 19,999 (24.3%, n = 67); $30,000 – $39,000 (18.8%, n = 52); $40,000 - $54,999 (14.1%, n = 39); Less than $10,000 (5.1%, n = 14); $55,000 -$74,000 (4.0%, n =11); and $75,000 or higher (1.8%, n = 5).

In sum, the sample population can be described as a relatively young sample, with a mean age of 22, primarily of Mexican descent, and of second-generation status (where at least one parent was born in a Latin American country, and the participant was born in the U.S). This sample primarily identified as gay, most "came out" between the ages of 12-18, stating that they were out to others, but were likely to report that their sexual orientation was rarely or only sometimes talked about. Over half of the sample reported being single, being a college or university student, and primarily being raised in a suburban setting, but currently living in an urban setting. The majority of this sample identified as Catholic however, just under half of the sample reported not attending church services. Lastly, well over half of this sample met criteria for mild, moderate, or severe depression according to the Beck Depression Inventory II (BDI-II) (*Beck, Steer, & Brown 1996*).

Measures

Once completing the demographic questionnaire, participants were asked to complete the following instruments: a 27-item, Lesbian, Gay, and Bisexual Identity Scale (LGBIS) designed to assess six dimensions of LGB identity; a 11-item Outness Inventory (OI) designed to assess the degree to which LGB individuals are open about their sexual orientation; a 17-item measure that assesses Ethnic Identity (EI) on three aspects of identity: exploration, resolution, and affirmation where by individuals can be classified into eight groups based on their scores on each of the three subscales (i.e., all possible combinations of high/low exploration, high/low resolution, high/low affirmation)

(Umana-Taylor, 2003); a 21 item depression inventory Beck Depression Inventory II (BDI-II) (*Beck, Steer, & Brown 1996*). Only 20 items of the BDI-II were included in this study, however. The item regarding suicidal ideation was not included in the study, per the Internal Review Board's request. Lastly, participants also completed a Multiple Identity open-ended question, questionnaire. All instruments were only offered in English.

Lesbian, Gay, and Bisexual Identity Scale (LGBIS; Mohr & Fassinger, 2000)
(See Apendix C)

The Lesbian, Gay, and Bisexual Identity Scale (LGBIS) is designed to assess six dimensions of lesbian, gay, and bisexual (LGB) identity that have been discussed in the clinical and theoretical literature. The LGBIS is a slightly reworded version of the Lesbian and Gay Identity Scale (LGIS), which did not include the term "bisexual". The main difference between the two measures is that LGBIS items are worded so as to be appropriate not only for lesbians and gay men but also for bisexual individuals. For example, the item "I am glad to be a lesbian/gay man" was rewritten to be "I am glad to be an LGB person." The six dimensions of LGB identity that are assessed with the LGBIS are: 1) *Internalized Homonegativity/Binegativity*, 2) *Need for Privacy*, 3) *Need for Acceptance, 4) Identity Confusion,* 5) *Difficult Process*, and 6) *Superiority*.

The developers of this scale calculated second-order factor analysis that suggested that: Homonegativity/Binegativity, Need for Privacy, Need for Acceptance, and Difficult Process load on a single, second-order factor they termed *Negative Identity*. They interpret this factor as reflecting the degree to which individuals have *overall difficulties*

related to their sexual orientation identity. This measure of Negative Identity can be calculated as follows: *Negative Identity* = average of Homonegativity/Binegativity, Need for Privacy, Need for Acceptance, and Difficult Process, with higher scores indicating a more negative LGB identity. The developers of this scale have not established any cut-off scores for the measure. Data strongly suggest that all dimensions of identity (including the higher order Negative Identity factor) are continuous. For that reason, the researchers felt that it would be arbitrary to identify a particular score beyond which identity turns from positive to negative. Due to the nature of this study, which focuses on identity, the construct of Negative Identity, by averaging the appropriate subscales will be utilized in the analyses. By focusing on the construct of Negative Identity, as defined by the researchers of this instrument, this study's results will be able to provide a more accurate reflection of how two distinct identities intersect and influence other aspects of self.

Data from a large sample of partnered LGB adults provided good initial support for the reliability and validity of the LGIS (Morh & Fassinger, 2000). Exploratory and confirmatory factor analyses (conducted separately for women and men) were used to derive the subscales. No published data are available on the LGBIS, but unpublished analyses on LGBIS data from a large, national sample suggest that the psychometric properties of the measure are comparable to those of the LGIS. This was expected, given that the two measures are virtually identical in wording. Reliability was reported at .78 and validity at .79 for the LGIS. Reliability statistics for the LGIS measure on this sample was calculated and Cronbach's Alpha was .94. For the purposes of this study, scores calculated for this variable will be identified as: NEG GBI.

Outness Inventory (OI; Mohr & Fassinger, 2000) (See Appendix D)

The Outness Inventory (OI) is a scale designed to assess the degree to which lesbian, gay, and bisexual (LGB) individuals are open about their sexual orientation. Responses on OI items indicate the degree to which the respondent's sexual orientation is known by and openly discussed with various types of individuals (e.g., mother, work peers).

Analyses by the authors of the scale suggested that researchers may use the OI in three different ways. First, data from individual items can be used if the researcher is interested in outness to specific figures or types of figures (e.g., mother, work peers). Second, factor analyses indicated that the OI can be used to provide information about levels of outness in three different life domains: family, everyday life, and religion. Finally, analyses suggested that the OI can also be used to provide an index of overall outness, where an overall OI score can range from 0 (identifying not being out to anyone) to 7 (identifying that they are out to everyone listed in the questionnaire). For the purposes of this study, the *overall outness* score will be utilized. Data from a large sample of partnered LGB adults provided good initial support for the reliability (.75) and validity (.79) of the OI. Exploratory and confirmatory factor analyses (conducted separately for women and men) were used to derive the subscales. For purposes of this study, scores calculated for this variable will be identified as: OI. Reliability statistics for the OI measure on this sample was calculated and Cronbach's Alpha was .94

Ethnic Identity Scale (EIS; Umana-Taylor, 2003) (See Appendix E)

The EIS includes 17 items, scored on a 4-point Likert scale, with responses ranging from: Does not describe me at all (1) to Describes me very well (4). Items on this

measure assess the degree to which individuals (1) had engaged in exploring their ethnicity (2) have resolved issues related to their ethnicity, and (3) feel positive about their ethnicity. Negatively worded items are reverse scored such that higher scores indicate higher levels of exploration, resolution, and affirmation. Reliability coefficients have been found moderately high for all samples, demonstrating strong internal consistency across multiple ethnic and racial groups, as well as across age groups.

Because the EIS was developed with the intention of being able to categorize individuals into a typology, cut off values for each of the subscales were identified, where by individuals could be classified into eight groups based on their scores on each of the three subscales (i.e., all possible combinations of high/low exploration, high/low resolution, high/low affirmation). Variations of a K-means Cluster Analysis were utilized by the author of the scale to determine cut-off values for each of the subscales (19.5 exploration, 9.5 resolution, and 20.5 affirmation). This method of cluster analysis aims to partition *n* observations into *k* clusters in which each observation belongs to the cluster with the nearest mean. Thus for each subscale, K-mean cluster analysis was conducted, where then respondents who scored above the cut off mean value on a particular subscale were considered "high" on that subscale, and those who scored at or below the cut off value were considered to score "low" on that subscale. For purposes of this study, scores calculated for these variables will be identified as: EIS Exploration; EIS Resolution; and EIS Affirmation. Reliability statistics for the EIS measure on this sample was calculated and Cronbach's Alpha was .90

Beck Depression Inventory-II (BDI-II, Beck, Steer, & Brown 1996) (See Appendix F)

The Beck Depression Inventory-II (BDI-II) is a 21-item inventory presented in multiple-choice format, which is designed to measure the presence and degree of depression in adolescents and adults. Each of the 21-items of the BDI-II attempts to assess a specific symptom or attitude. Each of the inventory items corresponds to a specific category of depressive symptom and attitude. Each category describes a specific behavioral manifestation of depression and consists of a graded series of four self-evaluative statements. The statements are rank ordered and weighted to reflect the range of severity of the symptom from neutral to maximum severity. Numerical Values of zero, one, two, or three are assigned each statement to indicate degree of severity. For the purposes of this study, only 20 items were included in the survey. Per the request of the Internal Review Board, the author of this dissertation removed the item regarding suicide. Removing the item concerning suicidality may have impacted the scale's reliability and validity and its ability to distinguish some participants from meeting the cut-off for server depression, though that was not the focus of this study. The author acknowledges that this may be a limitation of the study, which is discussed further in the Discussion section.

Test-retest reliability has shown reliability to be above .90. Internal consistency studies demonstrated a correlation coefficient of .86 for the test items, and the Spearman-Brown correlation for the reliability of the BDI-II yielded a coefficient of .93. Research has shown concurrent coefficients of .65 and .67 in comparing results of the BDI-II with psychiatric ratings of patients. For purposes of this study, scores calculated for this variable will be identified as: DEP. Reliability statistics for the BDI-II measure on this sample was calculated and Cronbach's Alpha was .91.

Managing Multiple Identities (See Appendix G)

After a review of the literature, it was concluded that few instruments exist that measure the management of multiple identities. Therefore, to explore the experience of managing multiple identities, this study utilized a questionnaire developed by the author, which is modeled after Chen's (2005) questionnaire on Managing Multiple Identities. First, a question inquires about the process of managing multiple identities and asks participants whether they experience conflict based on identifying with their ethnic group and within the LGB community. Specifically, the question is phrased as: "Looking at your ratings above, and thinking about your life now, has identifying yourself simultaneously as a gay or bisexual and as someone of Latino descent caused conflict within you?" If the participant replied *Yes* to the question, he was then asked to rate the amount of discomfort based on a Likert scale of 1 to 5.

Participants were also asked to provide an example and explain how they manage any conflict that they reported. A set of three items for each cultural realm (*the importance of family; traditional gender roles; conservative religions values, and widespread homophobia within the Latino community*) and an open-ended follow up question that asked individuals to expand or clarify on items they answered, was also included.

Research Questions & Hypotheses

A major aim of this study was to expand research on the identity development process of Latino gay and bisexual men and to contribute to research on managing multiple identities. First, this study examined, (a) the relationship between ethnic identity and sexual orientation identity, (b) the relationship between ethnic identity and

depression, (c) the relationship between ethnic identity and outness, (d) the relationship between sexual orientation identity and depression, (e) the relationship between outness and depression and (f) the convergence of ethnic identity, sexual orientation identity, outness, and its relationship to depression. Second, this study also examined (g) differences in sexual orientation identity among the typologies of ethnic identity, (h) differences in outness among the typologies of ethnic identity and (i) differences in depression among typologies of ethnic identity, and lastly, (j) cultural factors that may influence ethnic identity and sexual orientation identity development, and the mental health of Latino gay and bisexual men. Open-ended questions were asked to facilitate and gain an increased understanding of this population's cultural factors. Qualitative data on managing multiple identities and the influence of cultural factors was collected and will be reported on later in the dissertation. Specifically, data collected on managing multiple identities was synthesized and reported for each of the cultural realms explored (*the importance of family; traditional gender roles; conservative religions values, and widespread homophobia within the Latino community*). A list of specific research questions can be found below.

Research Questions.

1   Is there a relationship between ethnic identity and sexual orientation identity in a sample of gay and bisexual Latino men?

2   Is there a relationship between ethnic identity and outness in a sample of gay and bisexual Latino men?

3   Is there a relationship between ethnic identity and depression in a sample of gay and bisexual Latino men?

4   Is there a relationship between sexual orientation identity and depression in a sample of gay/bisexual Latino men?

5   Is there a relationship between outness and depression in a sample of gay/bisexual men?

6   What is the relationship between ethnic identity, sexual orientation identity, outness, and depression in a sample of gay/bisexual men?

7   Is there a difference in sexual orientation identity among the typologies of ethnic identity in a sample of gay and bisexual Latino men?

8   Is there a difference in outness among the typologies of ethnic identity in a sample of gay and bisexual Latino men?

9   Is there a difference of depression among the typologies of ethnic identity in a sample of gay and bisexual Latino men?

10   Do cultural factors influence ethnic identity and sexual orientation identity development, and the mental health of Latino gay/bisexual men?

Ethnic Identity and Sexual Orientation

Research question 1: Is there a relationship between Ethnic Identity and Sexual Orientation Identity?

Research question 2: Is there a relationship between Ethnic Identity and Outness?

Within the Latino culture there exists several significant values and cultural scripts related to sexuality. These values complicate the relationship between a sexual orientation and ethnic identity among men of Latino descent. Understanding how these men hold a strong sense of ethnic and sexual orientation identity is complex for several reasons. It is possible that exploration of one's ethnic identity may serve as a barrier to not examining of one's sexual orientation. While exploring one's ethnicity, men of Latino descent may internalize oppressions by choosing to believe their identities (gay or bisexual and ethnic) are incompatible. Conversely, for others the process of exploration of ethnicity may influence the development of their sexual orientation identity. Although

60

research has compared the experiences of GB identity development of men from diverse backgrounds, few have examined the relationship between an ethnic and a gay or bisexual identity.

Hypothesis 1: It is hypothesized that there is a positive relationship between the three sub-scales of the EIS and scores of the Negative GB Identity, meaning that if someone has explored their ethnic group membership, has a strong regard for their ethnic group membership, and has resolved this identity, they are more likely to not embrace their sexual orientation identity.

Hypothesis 2: It is hypothesized that there is a negative relationship between the three sub-scales of the EIS and scores of the Outness Inventory, meaning that if someone has explored their ethnic group membership, has a strong regard for their ethnic group membership, and has resolved this identity, the less likely they are to be "out" about their sexual orientation identity.

Identity Development, Outness and Depression

Research question 3: Is there a relationship between ethnic identity and depression in a sample of gay and bisexual Latino men?

Research question 4: Is there a relationship between sexual orientation identity and depression in a sample of gay and bisexual Latino men?

Research question 5: Is there a relationship between outness and depression?

Downing and Roush (1984) as well as Helms (1990) describe an increase in wellbeing as individuals reach higher stages of their respective identity development

models. Some studies show a link between self-confidence, assertiveness, and overall locus of control, to activism in conscious-raising groups (Harris, Melaas, & Rodacker, 1999; Malkin & Stake, 2004; Stake & Rose, 1994). In our society; however, people who are lesbian, gay, bisexual, transgender, or who simply question their sexual identity, often face rejection and stigmatization by others and may struggle internally. Cochran and Mays (2001) report that these difficulties have been reported in the literature as having potential to lead to a number of psychological disorders, including depression.

Hypothesis 3: It is hypothesized that a negative relationship between the three subscales of the EIS and scores of the BDI-II will exist, meaning that if someone has explored their ethnic group membership, has a strong regard for their ethnic group membership, and has resolved this identity, they are less likely to endorse symptoms of depression.

Hypothesis 4: It is hypothesized that a positive relationship between Negative GB Identity and scores of the BDI-II will exist, meaning that if someone has a negative regard for their gay or bisexual orientation identity, they are more likely to endorse symptoms of depression.

Hypothesis 5: It is hypothesized that a negative relationship between the Outness Inventory and scores of the BDI-II will exist, meaning that the more "out" a person is, they are less likely to endorse symptoms of depression.

Identity, Outness, and Depression

Research question 6: What is the relationship among ethnic identity, sexual orientation identity, outness, and depression?

Researchers acknowledge that having multiple minority statuses increases one's chances for experiencing stigma (Diaz, et. al. 2006, Greene, 1994). In our society, people who are gay or bisexual, often face rejection and stigmatization by others and may struggle internally. These difficulties have been reported in the literature as having potential to lead to a number of psychological disorders, including depression (Cochran & Mays, 2001). Similarly, for young people of color, it is also very common to feel the harmful effects of social stigma (Vasquez, 1984). Despite the growing literature on ethnic identity development, there is a dearth of literature that brings together the ethnic and sexual orientation identity development processes that occur in LGB people of color.

Although more studies are being conducted, the identity development, the cultural negotiations, and the struggles faced by many Latino gay and bisexual men in the U.S, face are not well represented within the literature (Parks, Hughes, & Mathews, 2004). According to Rosario, Schrimshaw, and Hunter (2004), for ethnic minority LGB individuals, the coming-out process may be difficult and complicated by cultural factors that operate to inhibit the process. Currently, there are conflicting reports in the literature regarding the psychological resilience for coping with stigma for individuals of multiple minority statuses, which warrants clarification, in order to better understand individuals with multiple minority statuses.

Hypothesis 6: As suggested by the research discussed above, it is expected that the independent variables (Ethnic Identity, Negative GB identity, and Outness) will have varying and significant contributions to the levels of depression that are reported by the sample of gay and bisexual Latino males. Specific directional hypotheses were not made due to the exploratory nature of this study, where two social identities (Ethnic and Sexual Orientation) are being examined conjointly.

Typologies of Ethnic Identity, Sexual Orientation, Outness, and Depression

Research question 7: Is the difference in sexual orientation identity among the typologies of ethnic identity?

Research question 8: Is there a difference in outness between the typologies of ethnic identity?

Research question 9: Is there a difference in depression between the different typologies of ethnic identity?

Hypothesis 7: It is hypothesized that there is a significant effect of typologies on NEG GBI, meaning that there will be a difference in how individuals embrace their sexual orientation identity depending on their typology: diffused negative, foreclosed negative, resolved negative, or resolved positive.

Hypothesis 8: It is hypothesized that there is a significant effect of typologies on Outness (OI) meaning that there will be a difference on how out an individual is, depending on their typology: diffused negative, foreclosed negative, resolved negative, or resolved positive.

64

Hypothesis 9: It is hypothesized that there is a significant effect of typologies on DEP, meaning that there will be a difference on the endorsement of depression depending on the individuals typology: diffused negative, foreclosed negative, resolved negative, or resolved positive.

Culture, Identity, and Depression

Research Question 10: Do cultural factors influence the convergence of ethnic identity and sexual orientation identity development, and in turn influence the mental health of Latino gay/bisexual men?

Within the Latino culture there exists several significant values and cultural scripts related to sexuality. These values complicate the relationship between a sexual orientation, ethnic identity, and mental health among men of Latino descent. Rosario et al., (2004) report that for Latinos, social and mental distress in the form of cultural factors such as: the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, may lead many of these individuals who are exploring their sexual orientation to experience difficulties in the formation and integration of a gay or bisexual orientation identity and higher rates of mental distress (e.g., Diaz, 1998; Espin, 1993; Greene, 1998; Loiacano, 1989; Martinez & Sullivan, 1996; Rodriguez 1996; Savin-Williams 1996; Smith, 1997; Stokes & Peterson, 1998).

It is possible that exploration of one's ethnic identity may serve as a barrier to not examining of one's sexual orientation. While exploring one's ethnicity, men of Latino descent may internalize oppressions by choosing to believe their identities (gay or

bisexual and ethnic) are incompatible, thus potentially leading to mental distress. Conversely, for others the process of exploration of ethnicity may influence the development of their sexual orientation identity, potentially also leading to mental distress. Although research has compared the experiences of GB identity development of men from diverse backgrounds, few have examined the relationship between an ethnic identity, gay or bisexual identity, and specific cultural factors that may lead to mental distress.

Hypothesis 10: It is expected that each of the cultural factors will have varying and significant contributions to the levels of depression that are reported by the sample of gay and bisexual Latino males. As suggested and guided by research described above, qualitative data on managing multiple identities and the influence of cultural factors will be reported. Specifically, data collected on the managing multiple identities was synthesized and will be reported for each of the cultural realms explored (*the importance of family; traditional gender roles; conservative religions values, and widespread homophobia within the Latino community*).

CHAPTER FOUR

Results

A major aim of this study was to expand research on the identity development process of Latino gay and bisexual men and to contribute to research on managing multiple identities. More specifically, the present study examined the convergence of two identities: sexual orientation identity and ethnic identity, and the influence these two identities and other factors, including: Outness, Importance of Family, Traditional Gender Roles, Religion, and Homophobia within the Latino community have on depression in a sample of self-identified gay and bisexual, Latino men.

As previously mentioned 10 research questions are addressed: (a) Is there a relationship between ethnic identity and sexual orientation identity? (b) Is there a relationship between ethnic identity and depression? (c) Is there a relationship between ethnic identity and outness? (d) Is there a relationship between sexual orientation identity and depression? (e) Is there a relationship between outness and depression? (f) What is the relationship between ethnic identity, sexual orientation identity, outness, and depression? (g) Is there a difference in sexual orientation identity among the typologies of ethnic identity? (h) Is there a difference in outness among the typologies of ethnic identity? (i) Is there a difference in depression among typologies of ethnic identity? lastly (j) Do cultural factors influence ethnic identity and sexual orientation identity development, and the mental health of Latino gay and bisexual men?

Data Analysis Plan

Umana-Taylor has set a precedence for approaching data analysis that allows for better use of her Ethnic Identity Scale and better understanding of the typologies that can

be identified: Diffused neg/pos; Foreclosed neg/pos; Moratorium neg/pos; and Resolved neg/pos. Thus, the following is a summary of the data analysis plan modeled after Umana-Taylor (2003). First, necessary subscales and distribution of scores were calculated and reported for each instrument, specifically for the EIS, LGBIS and for the BDI-II (see Preliminary Analyses). Next collinearity diagnostics were conducted to determine if a strong correlation between two or more predictors exist (see Preliminary Analyses). Cut-off values for each of the subscales (19.5 exploration, 9.5 resolution, and 20.5 affirmation) that were determined by the author using a K-means cluster analysis, where then utilized to categorize participants into one of eight typologies. See Table 1 below for further explanation in Preliminary Analyses.

Once all the preliminary data was calculated, then the primary analyses (Correlations & Regression) were conducted utilizing the following subscales for each instrument respectively: EIS (Exploration, Affirmation, Resolution) and LGBIS (NEG GBI) to test the relationship between variables and the contribution each variable made to depression. Finally, the distribution of typology classification was further explored by examining the distributions, specifically examining the mean differences between the typologies, conducting ANOVAs and Post-Hoc tests to explore whether individuals' scores on NEG GBI, Outness, and Depression varied as a function of their typology classification. See secondary Analyses.

Preliminary Analyses

Prior to conducting any primary analyses, subscales were calculated from the necessary inventories, specifically the Ethnic Identity Scale (EIS) and the Lesbian/Gay/Bisexual Identity Scale (LGBIS). As previously mentioned, because the EIS

was developed with the intention of being able to categorize individuals into a typology, scores for each of the three subscales were calculated: Exploration, Resolution, and Affirmation, where eight typologies can then be identified. Table 1 summarizes how each typology can be identified.

Table 1
Dimensions of the eight typologies

Typology	Positive/Negative Dimensions
Diffused Negative:	Neg. Exploration, Neg. Resolution, Neg. Affirmation
Diffused Positive:	Neg. Exploration, Neg. Resolution, Pos. Affirmation
Foreclosed Negative:	Neg. Exploration, Pos. Resolution, Neg. Affirmation
Foreclosed Positive:	Neg. Exploration, Pos. Resolution, Pos. Affirmation
Moratorium Negative:	Pos. Exploration, Neg. Resolution, Neg. Affirmation
Moratorium Positive:	Pos. Exploration, Neg. Resolution, Pos. Affirmation
Resolved Negative:	Pos. Exploration, Pos. Resolution, Neg. Affirmation
Resolved Positive:	Pos. Exploration, Pos. Resolution, Pos. Affirmation

Table 2 summarizes a distribution of scores along Positive/Negative Dimensions of the three subscales found in this sample, where the following *five* typologies were identified for this sample: 1) *diffused negative* (Neg. Exploration, Neg. Resolution, Neg. Affirmation); 2) *foreclosed negative* (Neg. Exploration, Pos. Resolution, Neg. Affirmation); 3) *moratorium negative* (Pos. Exploration, Neg. Resolution, Neg.

69

Affirmation); 4) *resolved negative* (Pos. Exploration, Pos. Resolution, Neg. Affirmation);

and 5) *resolved positive* (Pos. Exploration, Pos. Resolution, Pos. Affirmation).

Table 2
Distribution of Scores along Positive/Negative Dimensions of Exploration, Resolution, and Affirmation subscales for the EIS

	(Affirmation)			
	Negative		Positive	
	n	*%*	*n*	*%*
Diffused (Neg. Exploration, Neg. Resolution)	117	42.4	0	0
Foreclosed (Neg. Exploration, Pos. Resolution)	93	33.7	0	0
Moratorium (Pos. Exploration, Neg. Resolution)	2	.7	0	0
Resolved (Pos Exploration, Pos. Resolution)	58	21.0	6	2.2

In addition, the author of this study calculated the *Negative Identity* scores for the

LGBIS, where higher scores indicated a more *negative gay or bisexual identity* (NEG

GBI). Table 3 summarizes the descriptive statistics for NEG GBI.

Table 3
Descriptive Statistics for Negative Gay/Bisexual Identity (NEG GBI)

Negative GBI	N	Range	Minimum	Maximum	Mean	Std. Deviation
	276	6.00	1.00	7.00	3.23	1.03

Additionally, descriptive statistics were conducted on the BDI-II to observe the

distribution of severity of depression in this sample based on the BDI-II scoring guide.

Table 4 summarizes the percentages of severity of depression found in this sample.

Table 4
Summary of Severity of Depression (DEP)

	N	%	Cut-off Score
Minimal	77	27.9	0-13
Mild	58	21	14-19
Moderate	107	38.8	20-28
Severe	34	12.3	29-63

As recommended in the literature, collinearity diagnostics were conducted to determine if a strong correlation between two or more predictors exists (Field, 2005). A strong correlation among two or more variables may jeopardize the validity of a regression model by making it difficult to decipher the unique contributions of a variable, limiting the size of R and the presence of unstable regression coefficients (Field, 2005). Assessing multicollinearity has been suggested in the literature with one of two collinearity diagnostics: The variance inflation factor (VIF) or the tolerance statistic. The literature recommends that a VIF value be less than 5. A VIF statistic was calculated for the current sample and multicollinearity was not found among the variables.

Primary Analyses

Correlation Analyses

Ethnic Identity and Sexual Orientation

Hypothesis 1: It is hypothesized that there is a positive relationship between scores of all three sub-scales of the EIS and NEG GBI scores.

Analysis 1: Pearson correlation analyses were conducted in order to determine the relationship between the three subscales on the EIS and NEG GBI.

Results 1: Correlation coefficients between all three subscales of the EIS and NEG GBI were found to be statistically significant, but the magnitudes of the correlations were weak. First, a correlation coefficient between the Exploration subscale of the EIS and NEG GBI identity was statistically significant ($r = .308$, $p < .01$). The positive correlation of $r = .308$ indicates that as the level of Exploration of Ethnic Identity increases, the level of NEG GBI also increases. Second, a correlation coefficient between the Resolution subscale of the EIS and NEG GBI was statistically significant ($r = .295$, $p < .01$). The positive correlation of $r = .295$ indicates that as the level of Resolution of Ethnic Identity increases, the level of NEG GBI also increases. Third, a correlation coefficient between the Affirmation subscale of the EIS and NEG GBI was also statistically significant ($r = .127$, $p < .05$). The positive correlation of $r = .127$ indicates that as the level of Affirmation of Ethnic Identity increases, the level of NEG GBI also increases.

Ethnic Identity and Outness

Hypothesis 2: It is hypothesized that there is a negative relationship between scores of all three sub-scales of the EIS and OI scores.

Analysis 2: Pearson correlation analyses were conducted in order to determine the relationship between the three subscales on the EIS and OI.

Results 2: Correlation coefficients between two of the three subscales of the EIS and OI were found to be statistically significant, but the magnitudes of the correlations were weak. First, a correlation coefficient between the Exploration subscale of the EIS and OI was statistically significant ($r = -.15$, $p < .05$). The negative correlation of $r = -.15$ indicates that as the level of Exploration of Ethnic Identity increases, the level of OI

72

decreases. Second, a correlation coefficient between the Resolution subscale of the EIS and OI was statistically significant (r = -.13, p < .05). The negative correlation of r = -.13 indicates that as the level of Resolution of Ethnic Identity increases, the level of OI decreases. The third correlation coefficient between the Affirmation subscale of the EIS and OI was not statistically significant (r = -.4, p > .05).

Identity Development, Outness and Depression

 Hypothesis 3: It is hypothesized that a negative relationship between scores on all three subscales of the EIS and scores on the BDI-II (DEP) will exist.

 Analysis 3: Pearson correlation analyses were calculated to determine whether there is a negative relationship between scores on all three subscales of the EIS and DEP scores.

 Result 3: Two of the correlation coefficients between the three subscales of the EIS and DEP were found not to be statistically significant, however a weak in magnitude but statistically significant correlation coefficient was found. The correlation coefficient between Affirmation and DEP was found to be statistically significant (r = .288 with a p < .01). The positive correlation of r = .288 indicates that as the level of Affirmation of Ethnic Identity increases, the level of DEP also increases.

 Hypothesis 4: It is hypothesized that a positive relationship between scores of NEG GBI and DEP will exist.

 Analysis 4: A Pearson correlation analysis was calculated to determine whether there is a positive relationship between scores of NEG GBI and DEP scores.

 Results 4: A weak in magnitude, but statistically significant correlation coefficient was found between NEG GBI and DEP (r = .244, p < .01). The positive correlation

coefficient of r = .244 indicates that as the level of NEG GBI increases, the level of DEP also increases.

Hypothesis 5: It is hypothesized that a negative relationship between scores on the Outness Inventory (OI) and DEP scores will exist.

Analysis 5: A Pearson correlation analysis was calculated to determine whether there is a negative relationship between OI scores and DEP scores.

Results 5: The correlation coefficient between OI and DEP is statistically significant ($r = -.242$, $p < .01$). The negative correlation coefficient of $r = -.242$ indicates that as the level of OI increases, the level of DEP decreases.

A summary of the variables' means, standard deviations, and correlations are listed below in Table 5 for the overall sample.

Table 5
Means, Standard Deviations, & Correlations for Predictor & Outcome Variables

Variable	M	SD	1	2	3	4	5	6
Predictor V								
1.EIS Exploration	17.61	4.37	--	.81**	.19**	.30**	-.15*	.06
2.EIS Resolution	10.37	2.76	--	--	.06	.29**	-.13*	-.01
3.EIS Affirmation	10.68	3.73	--	--	--	.12*	-.04	.28**
4.NEG GBI	3.23	1.03	--	--	--	--	-.56*	.24**
5.OI	5.21	1.62	--	--	--	--	--	-.24**
Outcome V								
6.DEP	18.70	9.36						

Note: 1. Ethnic Identity Scale Exploration; 2. Ethnic Identity Scale Resolution; 3. Ethnic Identity Scale Affirmation; 4. Negative Gay/Bisexual Identity; 5. Outness Inventory; 6. Depression. n = 276, Correlation is significant at: * p < .05, ** p < .01 (2-tailed).

Regression Analysis

Identity, Outness, and Depression

Hypothesis 6: It was expected that the independent variables (Ethnic Identity, Negative GB identity, and Outness) will have varying and significant contributions to the levels of depression that are reported by the sample of gay and bisexual Latino males.

Analysis 6: A regression analysis was calculated to determine the relationship between various factors and depression. Depression (DEP) was entered as the dependent variable, where independent variables consisted of the following variables: Exploration, Resolution, and Affirmation of Ethnic Identity Scale (EIS), Negative GB Identity (NEG GBI), and Outness (OI).

Results 6: The results indicated that the subscales of the EIS, NEG GBI, and OI accounted for 15% of the variance of DEP [R-squared = .154; $F(5, 275) = 9.85$, $p < .001$]. NEG GBI was the strongest predictor of DEP (B = 1.32 SEB = .64, Beta = .14, $p < .05$), followed by OI (B = -.898 SEB = .39, Beta = -.15, $p < .05$), and Affirmation (B = .646 SEB = .14, Beta = -.25, $p < .01$). The EIS Exploration and Resolution subscales did not make a significant contribution to DEP. A summary of the regression analysis is listed below in Table 6.

Table 6
Regression Analysis

Model	B	Std. Error	Beta	t	Sig
(Constant)	14.909	4.068		3.665	.000**
EID Exploration	-.505	.333	-.149	-1.516	.131
EID Resolution	.144	.215	.067	.669	.504
EID Affirmation	.646	.146	.258	4.437	.000**
NEG GBI	1.324	.640	.147	2.069	.040*
OI	-.898	.392	-.156	-2.293	.023*

Note: 1. Ethnic Identity Scale Exploration; 2. Ethnic Identity Scale Resolution; 3. Ethnic Identity Scale Affirmation; 4. Negative Gay/Bisexual Identity; 5. Outness Inventory. Significant at: * $p < .05$, ** $p < .01$ (2-tailed) Dependent Variable: Depression (DEP).

Secondary Analyses

Typologies of Ethnic Identity

Analyses of Variances (ANOVAs) & Tukey's Post-Hoc Tests

ANOVAs and Tukey's Post-Hoc Tests were conducted for hypotheses 7, 8, and 9 which examine if differences exist in variables: NEG GBI, OI, and DEP, among the typologies of ethnic identity that were identified in this sample: 1) diffused negative, 2) foreclosed negative, 4) resolved negative, and 5) resolved positive. Typology moratorium negative was not included in any of the analysis due to the sample size being very small (n = 2).

Typologies and NEG GBI

Hypothesis 7: It is hypothesized that there is a significant effect of typologies on NEG GBI.

Analysis 7: Analysis of Variance was utilized to determine if there is a significant

76

effect of typologies on NEG GBI. Tukey's Post-Hoc test was also utilized to determine specifically where those effects exist.

Results 7: The ANOVA was statistically significant, $F(3, 270) = 9.373, p < .001$ indicating a significant effect of typologies on NEG GBI. Post hoc comparisons using Tukey HSD test indicated that: (1) mean scores of NEG GBI for Diffused Negative (M = 2.97, SD = .89) is significantly lower than that of Resolved Negative (M = 3.52, SD =1.01) and Resolved Positive (M = 4.81, SD = 1.98); (2) means scores of NEG GBI for Foreclosed Negative (M = 3.27, SD = 1.03) is significantly lower than that of Resolved Positive (M = 4.81, SD = 1.98); and (3) means scores of NEG GBI for Resolved Negative (M = 3.52, SD = 1.01) is significantly lower than that of Resolved Positive (M = 4.81, SD = 1.98).

A summary of means and standard deviations are listed below in Table 7 for each typology and Negative Gay and Bisexual Identity (NEG GBI). Summaries of the ANOVA and Post-Hoc test for typologies and NEG GBI are listed below in Table 8 and Table 9.

Table 7
Means and Std Deviations for each Typology and NEG GBI

Source	N	Mean	Std. Deviation
Diffused Negative	117	2.97	.89
Foreclosed Negative	93	3.27	1.03
Resolved Negative	58	3.52	1.01
Resolved Positive	06	4.81	1.98

Table 8
Analysis of Variance for Typologies and Negative Gay/Bisexual Identity (NEG GBI)

Source	df	Mean Square	F	p
Between Groups	3	9.309	9.373	.000*
Within Groups	270	.993		
Total	273			

Note: Significant at: * p < .001

Table 9
Tukey a for Typologies and Negative Gay/Bisexual Identity (NEG GBI)

Typology I	Typology J	Mean Difference (I-J)	Sig.
Diffused Neg.	Foreclosed Neg.	-.29991	.135
	Resolved Neg.	-.55193	.004**
	Resolved Pos.	-1.83727	.000**
Foreclosed Neg.	Resolved Neg.	-.25202	.432
	Resolved Pos.	-1.53737	.002**
Resolved Neg.	Resolved Pos.	-1.28534	.015*

Note: Significant at: * p < .05, ** p < .01

Typologies and OI

Hypothesis 8: It is hypothesized that there is no significant effect of typologies on Outness (OI).

Analysis 8: Analysis of Variance was utilized to determine if there is not a significant effect of typologies on OI.

Results 8: The ANOVA was not statistically significant, *F(3, 270) = .834, p = .476* indicating no significant effect of typologies on OI.

A summary of means and standard deviation for typologies and OI are provided in Table 10. A summary of the ANOVA for typologies and Outness (OI) is listed below in Table 11.

Table 10

Means and Std Deviations for each Typology and Outness Inventory (OI)

Source	N	Mean	Std. Deviation
Diffused Negative	117	5.34	1.41
Foreclosed Negative	93	5.22	1.63
Resolved Negative	58	5.05	1.82
Resolved Positive	06	4.49	2.31

Table 11

Analysis of Variance for Typologies and Outness Inventory (OI)

Source	df	Mean Sqare	F	p
Between Groups	3	2.115	.834	.476
Within Groups	270	2.584		
Total	273			

Note: Significant at: * p < .05

Typologies and DEP

Hypothesis 9: It is hypothesized that there is a significant effect of typologies on DEP.

Analysis 9: Analysis of Variance was utilized to determine if there is a significant effect of typologies on DEP. Tukey's Post-Hoc test was also utilized to determine specifically where those effects exist.

Results 9: The ANOVA was statistically significant, *F(3, 270) = 5.639, p ≤ .001* indicating a significant effect of typologies on DEP. Post hoc comparisons using Tukey HSD test indicated that: (1) mean scores of DEP for Diffused Negative (M = 18.76 , SD = 7.99) is significantly lower than that of Resolved Positive (M = 31.66, SD = 6.05); (2) means scores of DEP for Foreclosed Negative (M = 17.00, SD = 9.45) is significantly

lower than that of Resolved Positive (M = 31.66, SD = 6.05); and (3) means scores of

DEP for Resolved Negative (M = 20.15, SD = 10.71) is significantly lower than that of

Resolved Positive (M = 31.66, SD = 6.05).

     A summary of means and standard deviations for typologies and the Beck

Depression Inventory –II (DEP) are listed in table 12. A summary of the ANOVA and

Post-Hoc test for Typologies and the DEP are also listed below in Table 13 and Table 14.

Table 12
Means and Std Deviations for each Typology and Beck Depression Inventory-II (DEP)

Source	N	Mean	Std. Deviation	Depression
Diffused Negative	117	18.76	7.99	Mild
Foreclosed Negative	93	17.00	9.45	Mild
Resolved Negative	58	20.15	10.71	Moderate
Resolved Positive	06	31.66	6.05	Severe

Table 13
Analysis of Variance for Typologies and Beck Depression Inventory-II (DEP)

Source	df	Mean Sqare	F	p
Between Groups	3	4.66.804	5.639	.001
Within Groups	270	82.784		
Total	273			

Note: Significant at: * p < .01

Table 14
Tukey a for Beck Depression Inventory-II (DEP)

Typology I	Typology J	Mean Difference (I-J)	Sig.
Diffused Neg.	Foreclosed Neg.	1.76923	.501
	Resolved Neg.	-1.38594	.779
	Resolved Pos.	12.89744	.004**
Foreclosed Neg.	Resolved Neg.	-3.15517	.165
	Resolved Pos.	14.66667	.001**
Resolved Neg.	Resolved Pos.	-11.51149	.018*

Note: Significant at: * p < .05, ** p < .01

Qualitative Results

Culture, Identity, and Depression

Hypothesis 10: It is expected that each of the cultural factors will have varying and significant contributions to the levels of depression that are reported by the sample of gay and bisexual Latino males.

Analysis 10: Qualitative data for open-ended questions was synthesized by identifying themes, putting the themes into categories, describing the categories, providing data associated with each category, and by providing links where appropriate between categories; as suggested by Ezzy (2002). Specifically, descriptive statistics were conducted in order to show the percentage of how participants answered specific questions regarding experiences that converge both their ethnic identity and sexual orientation identity.

Results 10: First, for the overall sample, 89.5% of participants reported having conflict within themselves about their ethnic and sexual orientation identities, while 10.5% reported not having any conflict about their identities. Out of the 276 participants,

29 answered the open-ended questions, explaining the conflict between their ethnic identity and sexual orientation identity and how they managed this conflict. 19 participants further explained their answers to the managing multiple identities questionnaire.

Managing of Conflicts Associated with the convergence of Ethnic ID & GBI

Participants were asked in an optional open-ended question to explain what type of conflict they experience associated with the convergence of their ethnic identity and their sexual orientation identity. Categories identified in the open-ended qualitative responses included: Family, Religion, and Homophobia. The following responses reflect some of these struggles:

Family.

I'm not "out" to my family who live in a different state than I do, but I'm "out" here where I'm currently living. So whenever I have to talk or even visit my parents or vise versa, I have to pretend that I'm straight. It feels like I'm a big liar sometimes, like I'm leading a double life and it sucks! (26yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

Sometimes at family gatherings, some of my family members would rather not talk or acknowledge me because I'm gay. (23yr old, 4ᵗʰ Generation, Cuban male)

Sometimes I get the sense that my family is embarrassed of me because I'm gay. My brother sometimes calls me fag and that gets me mad, especially when my mom hears and doesn't do anything about it. (20yr old, 4ᵗʰ Generation, Mexican, Gay Male)

Religion.

I remember first hearing the term "homosexual" in church. I didn't know what it meant, but I knew it wasn't a good thing. Once I realized that my church condemned homosexuality, I refused to go, which caused a lot of problems between me and my family. (23yr old, Puerto Rican, 1ˢᵗ Generation, Gay Male)

For the longest time, I refused to admit to myself or anyone else that I was gay because I was deathly afraid of going to hell. I was raised in a Mexican Catholic household where being gay and Catholic was not an option. (23yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

As a Mexican male who was brought up in a heterosexual environment, I am expected to have a traditional catholic wedding, not a commitment ceremony. (20yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

Homophobia.

Being a very masculine, gay Mexican male has been a conflict because it disrupts the idea of a macho or machista man. I notice how people think of me and act differently once they find out I'm gay. They think that they can run over me or that I'll be submissive. More often than not other Latinos sometimes disrespect me especially other Latino men, where they think they can push me around and I'll just punk out, but I never do (23yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

Straight friends always seem to talk to me about gay topics that they don't fully understand or just don't get, it's never confrontational, but just because they have me as a gay friend, they think they can openly say anything they want. Sometimes they even say "that's so gay" or use the words "faggot" and "homo" in front of me. (19yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

I don't like it when other Latinos can't accept gay people and have a problem with people just for that. (21yr old, 2ⁿᵈ Generation, Mexican, Gay Male)

How Participants Manage Conflict

In addition to being asked to explain the type of conflict they experience, participants of this study were also asked to describe how they manage this conflict. Categories identified in the open-ended qualitative responses included: Avoidance and Not Knowing. The following statements reflect some of the participant's responses:

Avoidance.

I keep quiet and try not to think about it (18yr old, 2nd Generation, Mexican, Gay Male)

I don't say anything but then I feel like shit later on my way home for not saying anything because I end up feeling like a punk (23yr old, 2nd Generation, Salvadorian, Gay Male)

I ignore it as much as possible. But if someone says something ignorant, I respond and sometimes get angry, but I usually avoid it. (23yr old, 4th Generation, Cuban, Gay Male)

Not Knowing.

I don't (manage conflict). I guess I just ignore everything they say (18yr old, 2nd Generation, Mexican, Gay Male)

I don't know. I guess I ignore it and let people be stupid if they want. I do me and they do them. (24yr old, 2nd Generation, Venezuelan, Gay Male)

I don't know. I deal with it by not thinking about it and trying to forget, I guess. (23yr old, 2nd Generation, Guatemalan, Gay Male)

Cultural Realms:

Summaries of percentages to specific questions regarding the four cultural realms: importance of family, traditional gender roles, religious beliefs, and widespread homophobia, are listed in Table 15 and Table 16.

84

Table 15
Summary of Percentages reported for Family & Gender Roles

	Not at all 1	2	3	4	Great Extent 5
FAMILY:	*%*	*%*	*%*	*%*	*%*
Comfortable talking w/ family about sexual orientation	19.9	17.0	37.7	17.8	7.6
Comfortable brining home boyfriend/partner	32.2	29.0	19.9	10.1	8.7
Family Acceptance	19.2	27.2	31.9	15.6	6.2
GENDER ROLES:					
Masculinity called into question	5.4	13.4	63.4	15.9	1.8
Heterosexuals more Masculine than Homosexuals	9.8	52.2	33.3	3.3	1.4
Gay/Bi men are less of a man	50.0	30.4	16.3	2.9	.4

Table 16
Summary of Percentages reported for Religion & Homophobia

	Not at all 1	2	3	4	Great Extent 5
RELIGION:	%	%	%	%	%
Negative Influence	8.3	22.8	48.2	15.2	5.4
Influenced in questioning sexual orientation	12.0	30.8	42.0	11.2	4.0
Religion has caused sadness or depression	12.0	27.9	44.9	10.1	5.1
HOMOPHOBIA:					
Latino Community	.4	3.3	31.5	49.6	15.2
Friends & Fam.	3.6	25.4	44.6	18.5	8.0
Discrimination	4.0	34.4	41.7	14.1	5.8

CHAPTER FIVE

Discussion

This chapter will consist of a discussion of the findings of this dissertation study. A summary of key findings is provided in relation to existing literature on the identity development process of Latino gay and bisexual men. Key findings are highlighted, and then expanded upon in order of hypotheses particularly as they relate to prior research. Following the discussion of each hypothesis, counseling implications will be discussed based on the research findings. Finally, the chapter will close with a summary of limitations of this study design and future directions in research.

The open-ended responses were summarized by the author of this study and were not subjected to any formal analysis, other than following the subsequent guidelines: synthesizing the data by identifying themes, putting the themes into categories, describing the categories, providing data associated with each category, and by providing links where appropriate between categories; as suggested by Ezzy (2002). The inclusion of the open-ended responses is to enhance the interpretation of the quantitative results and to highlight possible areas of future research.

Key Findings

This section will provide a summary of the key findings of the current study. This study expands on identity development research specifically focusing on Latino gay and bisexual men who are managing multiple identities The study results provided a better understanding of some issues related to the identity development of Latino gay and bisexual men and it's relations to mental health.

Sample Population

In order to gain a comprehensive understanding of the data, the reader is encouraged to take note of a few facts about this sample. The following summary attempts to paint a better picture of the individuals sampled, in order to answer the question of: Who are these people who participated in this study?

The sample population of this study can be described as a relatively young sample (mean age of 22), primarily of Mexican descent, and of second-generation, where at least one parent was born in a Latin American country, and the participant was born in the United States of America. Most of the young men sampled primarily self-identified as gay, mostly reporting "coming out" between the ages of 12-18, and stating that they were "out" to others, but were likely to report that their sexual orientation was rarely or only sometimes talked about. Over half of the young men sampled reported being single, being a college or university student, and primarily being raised in a suburban setting, but currently living in an urban setting. The majority of the individuals sampled identified as Catholic however, just under half of the sample reported not attending church services. Lastly, well over half of this sample met criteria for mild, moderate, or severe depression according to the Beck Depression Inventory II (BDI-II) (*Beck, Steer, & Brown 1996*).

Overall, the average individual participating in this survey can be best described as a 22 year-old, gay, second-generation, Latino male, who is "out" but more often than not does not discuss his sexual orientation with others; he is a single college student who

lives in an urban setting, identifies as Catholic, but is likely not to attend church services, and is likely experiencing depressive symptoms.

Depression

As speculated, a key finding was that 72% (n = 199) of the sample reported mild, moderate, or severe levels of depression, as measured by the BDI-II. As stated earlier, Cochran, Sullivan, & Mays (2003) state that homosexuality alone may be a risk indicator for higher rates of psychological distress and mental distress. More specifically, population-based studies have found evidence of elevated risk for mental disorders among individuals classified as homosexual or bisexual by their sexual partner histories; some studies finding higher rates of major depression (Cochran & Mays, 2000a, 2000b). In contrast, researchers have reported that ethnic identity buffers potentially negative mental health outcomes, but few studies have been conducted demonstrating such relationship between the two identities (Walker, Wingate, Obasi, Joiner, 2008).

Ethnic Identity

Regarding ethnic identity, the inter-correlation among the three subscales of the Ethnic Identity Scale (Exploration, Resolution, Affirmation), indicated that exploration was correlated with the other two subscales: resolution and affirmation. This indicates that individuals who reported high levels of exploration also reported high levels of resolution and affirmation. Due to the correlation nature of the analyses, it is unclear whether exploration influences one's resolution and/or affirmation or whether individuals who have resolved or affirmed how they feel about their ethnicity are more suitable to

89

explore their ethnicity at greater lengths. Interestingly, the resolved subscale was not correlated to affirmation. Logically, one may assume that through resolution one can come to affirm their identity, however considering the population (i.e., gay and bisexual Latino men), it is possible that after one has resolved issues related to ethnicity, that individuals will continue to explore and question aspects of their ethnicity challenging their beliefs about their ethnicity as they relate to their sexual orientation, and thus not fully affirm their identity. This could also suggest that resolution regarding one's ethnicity is not necessarily related to the affect that one holds toward their ethnicity. As better explained by Umana-Taylor, Yazedjian, & Bamaca-Gomez, (2003) these findings suggest that it may be inaccurate to assume that individuals will feel positively about their ethnicity just because they have explored their ethnicity and or feel that they have resolved how they feel about their ethnicity.

Another key finding related to ethnic identity, is that only five out of the eight typologies were found in this sample (Diffused Positive; Foreclosed Positive; and Moratorium Positive typologies were not found in this sample). Additionally, within the five typologies that were found, Moratorium Negative had a sample size of n=2 and Resolved Positive had a sample size of n=6. This provides evidence to suggest that gay and bisexual Latino men may in fact have a different experience in terms of their ethnic identity development process, in comparison to their heterosexual counterparts. Furthermore, the fact that only Negative typologies with a significant 'n' were found in this particular sample, suggests that gay and bisexual Latino men tend to experience a

negative ethnic identity development process as they explore, resolve, and affirm their identities as gay and bisexual Latino men. This is supported by the fact reported earlier that 89.5% of the participants report having conflict within themselves regarding their ethnic and sexual orientation identities, suggesting a difficult and perhaps negative experience processing and coming to terms with the two identities.

This can be more clearly seen with the response from participants where some described: hating to think about being both an ethnic minority and sexual minority to the point of "being neither but wishing more I wasn't gay" (Diffused Neg.); Pretending to be "straight" in front of family members and hating themselves for it later (Foreclosed Neg.); using internalized homophobic words such as "fag" and "homo" to describe themselves or others (Resolved Neg). This observational finding is further supported with hypothesis 1.

Ethnic Identity and Sexual Orientation, Hypothesis 1

The relationships between the three subscales of ethnic identity (Exploration, Resolution, Affirmation) and negative gay and bisexual identity were found statistically significant, supporting Hypothesis 1. The results of the correlation analyses indicated that as individuals actively Explored, Resolved, or Affirmed aspects of their ethnic identity, negative thoughts and feelings towards their sexual orientation identity as a gay or bisexual man increased. This finding concurs with previous research (Rosario et. al, 2004), that suggest ethnic minority LGB individuals, face difficulty with the sexual orientation identity process due to cultural factors that at times operate to inhibit the

process. Researchers have suggested that social stress stemming from family and community can have a negative effect on the social and sexual lives of Latino gay men, due to the messages that they pass on to the individual (Guarnero, 2007), which as the data suggests may be influencing a negative sexual orientation identity development.

This is more clearly illustrated by some of the responses to the questionnaires that participants were asked to answer. Specifically, some participants reported: "wishing" they were heterosexual; never being able to accept their sexual orientation as gay or bisexual; feeling that living a "homosexual lifestyle is not as fulfilling as heterosexual lifestyle"; and often feeling "very confused" when trying to figure out their sexual orientation. A very similar relationship is seen with hypothesis 2 as well.

Ethnic Identity and Outness, Hypothesis 2.

Another key finding was the relationship that was found between the subscales of ethnic identity and outness. The results of the correlation analyses indicated that as individuals Explored and Resolved aspects of their ethnic identity, the less they were "out" about their sexual orientation to others. The correlation between Affirmation and Outness was not statistically significant, however, indicating that there was no relationship between individuals having affirmed their ethnic identity as a Latino and the level of being "out" to others about their sexual orientation. This finding is in part congruent with hypothesis 2 of the study suggesting that a negative relationship would exist between ethnic identity and outness.

This finding seems to suggest that as one goes through the process of exploring aspects of their ethnicity and starts to resolve them, the less likely there are to be out about their sexual orientation. It is possible, that it is during these phases of exploring and resolving their ethnic identity that perhaps brings the most difficulty and shame to their identity of also being gay or bisexual, and thus these men are not as out to others; which is concurrent with Rosario et. al, (2004). They suggest that ethnic minority LGB individuals, face difficulty with the sexual orientation identity and perhaps with coming out to others. Although Rosario and her colleagues do not expand on why ethnic minority LGB individuals face difficulty with coming out to others, this particular finding narrows it down to two possible phases (exploration and resolution) where a Latino GB male may have the most difficulty coming out to others.

This finding is further illustrated and supported with some of the responses that participants provided in the questionnaires. Specifically, some participants reported: preferring to keep their same-sex relationships "private"; keeping careful control over who knows about their same-sex romantic relationships; and thinking very carefully before coming out to others. These correlation findings suggest that the difficulty that these men face may often lead to psychological distress, which can be seen with hypotheses 3, 4, and 5.

Identity Development, Outness and Depression, Hypothesis 3

Results related to depression showed that of the three EIS subscales (Exploration, Resolution, and Affirmation), the correlation between ethnic identity Affirmation

93

subscale and depression was the only statistically significant relationship. The result, which is not congruent with hypothesis 3, indicated that as the level of Affirmation of one's ethnic identity increased the level of depression also increased. This finding may seem counterintuitive due to research on ethnic identity highlighting that as one affirms aspects of their ethnic identity, this often leads to higher rates of self-esteem, which often serves as a protective factor by insulating a person from stress that stems from negative life events, and has been found to protect against symptoms of depression (Piko & Fitzpatrick, 2003). However, taking into consideration the sample population of this study (i.e., gay and bisexual men), it is likely that confirming to their ethnic identity may bring feelings of shame and guilt about their sexual orientation, which in turn may also bring symptoms of depression for these men, leading them to believe that their ethnic identity and sexual orientation identity are incompatible.

Hypothesis 4 and 5

Similarly, results regarding the relationship between sexual orientation identity and depression, and level of outness and depression also demonstrated significant relationships. Specifically, correlation results showed that as individual's Negative GB Identity increased their level of depression also increased. Correspondingly, results for the correlation between outness and depression suggest that for those individuals who are "out" to more people in their lives, the level of depression decreases. Both of these findings are congruent with what the literature suggests that the more aware an individual

is and as higher levels of identity are achieved, wellbeing occurs (Downing & Roush 1984; Helms, J. 1990).

In this case, individuals can be said to be at a low stage of their sexual orientation identity development, thus resulting in a negative view of their sexual orientation identity and increased symptoms of depression. It is vital to keep in mind that people who are lesbian, gay, bisexual, transgender, or who simply question their sexual identity, often face rejection and stigmatization by others and may struggle internally. Cochran and Mays (2001) report that these difficulties have been reported in the literature as having potential to lead to a number of psychological disorders, including depression, which are congruent with hypotheses 4 and 5 of this study.

Regression Analysis, Hypothesis 6

Another key finding was the results generated by the multiple regression, which revealed that most all the factors analyzed in this study accounted for a modest amount of the variance in depression in this sample, 15%. Negative GB identity was the strongest predictor, followed by Outness, and Affirmation. These results of this regression analyses support the previous thoughts that researchers have had regarding Latino gay and bisexual men, in that it is possible that the convergence of one's ethnic identity and sexual orientation identity may serve as a catalyst for conflict, resulting in exhibiting and endorsing depressive symptoms. In other words, it seems that for some gay and bisexual Latino men who are experiencing negative thoughts and feelings about their sexual

orientation, are not out or not as out to people in their lives, yet have affirmed aspects of their ethnic identity as being Latino, tend to experience depressive symptoms.

Interestingly enough, exploration and resolution did not make any significant contributions to the regression analysis. This finding perhaps is suggesting that for these men, affirming aspects of their ethnic identity as it relates to their sexual orientation may have the most detrimental influence on their mental health. That is not to say that when gay and bisexual Latino men explore and or begin to resolve aspects of their ethnic identity, that they don't experience mental distress in the form of depressive symptoms; but the data suggests that they perhaps experience the most mental distress once they come to affirm their ethnic identity as Latino. It is possibly during this phase of affirmation that these Latino gay and bisexual men truly realize and become more aware of their psychological pain that results from being gay or bisexual and Latino.

This is supported and seen in the qualitative data, where on average, participants reported that they were "out" to most people in their lives, however, they "rarely" or "sometimes" discussed their sexual orientation with others. Participants also reported that the way they deal with conflict that arises out of being both an ethnic minority and a sexual minority was to avoid or ignore situations that would potentially engender conflict. Thus it seems that these young men may struggle more with and by proxy suffer the most psychological pain by not being able to openly discuss their sexual orientation with others. A participant who reported on this issue best summarizes this:

I don't say anything [when conflict occurs] but then I feel like shit later on my way home for not saying anything because I end up feeling like a punk

This research finding is congruent with previous research, where Rosario et al., (2004) report that for Latinos, social stress in the form of cultural factors such as: the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, may lead many of these individuals that are exploring their sexual orientation to experience difficulties in the formation and integration of a gay or bisexual orientation identity (e.g., Diaz, 1998; Espin, 1993; Greene, 1998; Loiacano, 1989; Martinez & Sullivan, 1996; Rodriguez 1996; Savin-Williams 1996; Smith, 1997; Stokes & Peterson, 1998). Researchers have speculated this for years; however, there are no other studies that provide quantitative data regarding the relationship between ethnic identity and sexual orientation identity or any research that could dissect this process in order to see when and how these conflicts occur. Thus, the current study is an initial step in further examining the relationship between these two identities.

Typologies of Ethnic Identity, Sexual Orientation, Outness, and Depression

Typologies and Sexual Orientation, Hypothesis 7

Secondary analysis of examining the differences between the typologies is the first attempt to further dissect this process and show if and where difference between the typologies of ethnic identity exist as they relate to negative sexual orientation identity, outness, and depression. Hypothesis 7 specifically speculated that differences in means would exist between the different typologies of ethnic identity and negative sexual

orientation, which was found to be true. Overall, post-hoc tests revealed that out of the four typologies included in these analyses (Diffused Negative; Foreclosed Negative; Resolved Negative; and Resolved Positive) Resolved Positive tended to be the key typology with a mean Negative GBI score (m = 4.81) significantly higher than the other mean scores. The differences suggest that for Latino gay and bisexual men, the less one thinks about or engages in getting to know more about their ethnicity, the less negative they will feel about their sexual orientation. This is exemplified by some of the quotes mentioned earlier where participants noted that they would much rather avoid contentious situations relating to their ethnic identity and sexual orientation identity, than engage in them. In other words, those that reported resolving aspects of their ethnic identity tended to also report more negative thoughts and feelings about their sexual orientation. This perhaps suggests that the more positively resolved one is about their ethnicity, the more likely they are to have negative feelings about being gay or bisexual, which as discussed earlier, is congruent with previous research.

Typologies and Outness, Hypothesis 8

Regarding differences between the typologies of ethnic identity and how "out" participants reported being to others, analysis revealed no significant difference between the typologies of ethnic identity and outness. On the surface, this may suggest that for Latino gay and bisexual men, being at different stages of ethnic identity development has very little impact on coming out to others. One must note, however, that the mean for OI was 5.21, the range for OI was 6.54, with a minimum OI score of 1 and a maximim score

of 6.54; where based on the instrument, scores on the OI can range from 0 (indicating not being out to anyone listed in the questionnaire) to 7 (indicating being out and open with everyone listed in the questionnaire).

Examining the mean scores of the typologies, which ranged from m = 4.49 for Resolved Positive to m = 5.34 for Diffused Negative, indicates that most people in this sample were more likely to report that people definitely know about their sexual orientation status, but it is rarely or only sometimes talked about. It seems that for this sample of gay and bisexual Latino men, it didn't matter what typology they were categorized into, their reports about being "out" to others tended to be very similar. This could be explained simply by the design of the study, which called for individuals that *self-identify* as gay or bisexual suggesting that these men are out to others to some degree. This finding could also suggest that at this day and age, Latino men are out to others to some degree, yet still tend to struggle with being completely out and open to discuss their sexual orientation. This was discussed earlier with hypothesis 6 with the regression analysis, which illustrated a similar interaction between outness and depression, which is safe to say seems to have an affect on their mental health as seen with hypothesis 9.

Typologies and Depression, Hypothesis 9

The ANOVA and post hoc-test, which examined for differences among the typologies of ethnic identity and depression, revealed that there is a difference between the different typologies and depression. Overall, post-hoc tests revealed that out of the four typologies included in these analyses (Diffused Negative; Foreclosed Negative;

Resolved Negative; and Resolved Positive) Resolved Positive tended to be the key typology with a mean Depression score (m = 31.66) much higher than the other mean scores. The differences suggest that for Latino gay and bisexual men, the less one thinks about or engages in getting to know more about their ethnicity, the less likely they are to experience and report symptoms of depression. In other words, those that reported positively resolving aspects of their ethnic identity tended to also endorse more symptoms of depression on the BDI-II. This perhaps suggests that the more positively resolved one is about their ethnicity, the more likely they are to report depressive symptoms, which as discussed earlier, is congruent with previous research that reports that for Latinos, various cultural factors lead many of these individuals that are exploring their sexual orientation to experience mental health difficulties (Rosario et al., (2004) often expressing and reporting symptoms of mental distress, especially depression (Cochran, Sullivan, & Mays, 2003).

<div align="center">*Discussion of Qualitative Results*</div>

Managing of Conflicts Associated with the convergence of EID & GBI, Hypothesis 10

Congruent with the statistical data analyses, qualitative data suggests that identifying with two prominent social identities causes conflict for many gay and bisexual Latino males. This was prominently seen, for example, when participants where asked if they experienced conflict within themselves regarding their ethnic identity and sexual orientation identity and 89.5% of participants reported "Yes" to experiencing conflict within themselves about their identities.

Explaining Conflict.

Participants were asked in an optional open-ended question to explain what type of conflict they experience associated with the convergence of their ethnic identity and their sexual orientation identity. Categories identified in the open-ended qualitative responses regarding conflict between ethnic identity and sexual orientation identity included: Family, Religion, and Homophobia, which are consistent with previous research. Rosario et al., (2004) report that for Latinos, social stress in the form of cultural factors such as: the importance of family; traditional gender roles; conservative religious values, and widespread homophobia, may lead many of these individuals that are exploring their sexual orientation to experience difficulties in the formation and integration of a gay or bisexual orientation identity (e.g., Diaz, 1998; Espin, 1993; Greene, 1998; Loiacano, 1989; Martinez & Sullivan, 1996; Rodriguez 1996; Savin-Williams 1996; Smith, 1997; Stokes & Peterson, 1998). Conflicts identified in these categories have been noted in the literature and have many implications for both ethnic identity and sexual orientation identity development (Almaguer, 1993; Carballo-Diéguez et. al. 2004; Carrier, 1995; Díaz, 1998; Kurtz, 1999; Murray, 1995).

This contentious experience between culture and sexual orientation is clearly represented by one of the quotes provided by a participant who stated:

> I'm not "out" to my family who live in a different state than I do, but I'm "out" here where I'm currently living. So whenever I have to talk or even visit my parents or vise versa, I have to pretend that I'm straight. It feels like I'm a big liar sometimes, like I'm leading a double life and it sucks! (26yr old, 2nd Generation, Mexican, Gay Male).

This quote represents what many gay and bisexual, Latino young men face on a daily basis. It represents the contentious inner feelings of worry and fear, of this "double life" being exposed to others, especially their family. It also speaks to how one may feel "like

101

I'm a big liar" where one can safely assume that it goes beyond feeling deceitful. Being open, honest and having trust are aspects that are held with high regard within a Latino family hierarchy and greater Latino community. Not having this open, honest, trust can often engender feelings of guilt and shame, which is illustrated by another quote where a participant stated:

> Sometimes I get the sense that my family is embarrassed of me because I'm gay. We almost never talk about me being gay, but I can tell my mom gets embarrassed when my aunts ask her if I have a girlfriend. She usually lies and says I'm too busy with school to have one. Sometimes it makes me feel sad and guilty that my mom won't see her only son get married or have kids, but it also makes me mad that she has to lie about it. (20yr old, 4th Generation, Mexican, Gay Male).

With this quote, once can see the feelings of guilt and shame of not living up to the cultural expectations of dating a woman, having a girlfriend, and eventually getting married. The mother expresses her shame by lying about her son's relationship status to extended family members, which in turn makes the participant experience inner conflict by expressing feeling "sad", "mad", and "guilty" at not being able to live up to not only family, but cultural expectations.

This contentious experience between culture and sexual orientation is also seen with regards to Religion and Homophobia, illustrated by the following quotes:

> For the longest time, I refused to admit to myself or anyone else that I was gay because I was deathly afraid of going to hell. I was raised in a Mexican Catholic household where being gay and Catholic was not an option. (23yr old, 2nd Generation, Mexican, Gay Male)

With this quote, one can see how this particular participant experienced conflict of not coming to terms with his sexual orientation to himself due to fear of "going to hell", which is something that is often heard and preached in Catholic churches and Latino

households. Placing oneself in that space of not being true to oneself or to others about one's sexual orientation for years, due to fear, can put perspective on what these young men must feel on a daily basis. Many participants reported being afraid and having fear, whether realistically having fear of going to a physical "hell" was not explored or further explained. However, the fear of experiencing conflict is clearly expressed with the last sentence of the quote, which states: "… being gay and Catholic was not an option". This is representative of what is often expressed by researchers who speculate that gay and bisexual Latino men have a difficult time integrating both identities and at times treat them as mutually exclusive –one versus the other.

This duality is further illustrated with a quote referring to Generalized Homophobia within the Latino community:

> Being a very masculine, gay Mexican male has been a conflict because it disrupts the idea of a macho or machista man. I notice how people think of me and act differently once they find out I'm gay. They think that they can run over me or that I'll be submissive. More often than not other Latinos do disrespect me especially other Latino men, where they think they can push me around and I'll just punk out, but I never do. (23yr old, 2nd Generation, Mexican, Gay Male)

With this quote, one can see how black and white sexuality can be for some people. Latino men are often thought and stereotyped as "macho" or "machista" men who are tough, rugged, and masculine; where gay men are stereotypically seen as weak, soft, and feminine. Thus it seems that conflict occurs for many gay and bisexual Latino men when the sexual orientation stereotype dominates the logic of others and they assume that because one identifies as gay, they are not masculine and will submit. This participant illustrates this dynamic when stating "They think thy can run over me and I'll be submissive". One can safely assume that this individual often experiences anger,

frustration, and perhaps even feels antagonized by members of his own community, which can be detrimental to one's psychological well being.

Thus it is imperative that researchers and clinicians alike to take note of the dynamic that occurs beyond how one identifies, due to it's implication that cultural factors are suggested to have on overall identity development.

Interestingly enough, traditional gender roles, was not identified in this sample as being one of the cultural factors that may engender the feelings of conflict between one's ethnic identity and sexual orientation identity. This could perhaps be due to the overall climate of US society, where the lines on traditional gender roles are being blurred, especially for a lot of ethnic minorities. For example data from the Integrated Postsecondary Education Data System (2011) tells us that in growing numbers, Latinas are more likely to graduate from high school and are more likely to attend and graduate from college comparatively to their Latino counterparts. Additionally, it is not uncommon for many men to enter into work forces such as culinary arts and fashion design that are traditionally thought as a woman's field of work.

Furthermore, these open-ended responses lent a voice to the data collected on the cultural realms explored: the importance of family; traditional gender roles; conservative religions values, and widespread homophobia within the Latino community. Specifically, the questions that asked about the four cultural realms found that 78.3% of the participants leaned towards reporting "Not at all" when asked if they feel their family has or would accept them for being gay/bisexual –(answering 1, 2, or 3 on a 5pt Likert scale).

This can be linked to what was discussed earlier, where Latino families often express shame to having a family member identify as gay or bisexual, to the point of having to lie about their son's relationship status. It is safe to assume that with family members perpetuating lies and excuses for their gay or bisexual sons regarding their romantic relationships, many of these gay and bisexual young men may conclude that their family would not fully accept them for being gay or bisexual.

Similar percentages can be seen for the influence of religion, where 68.8% of the participants leaned towards reporting "To a Great Extent" when asked if they felt that their religion has a negative influence on identifying as gay or bisexual –(answering 3, 4, or 5 on a 5pt Likert scale). Again, this is illustrated with many of the participants recalling and reporting having realized that their church was condemning homosexuality and was sending messages of "going to hell" for being gay or bisexual. Receiving such messages from a religious institution, one can see how religion, for some individuals, has a negative influence on identifying as gay or bisexual.

This link can also be seen with the participant's views on homophobia, where 96.3% of the sample leaned towards reporting "To a Great Extent" when asked to what degree did they feel that the Latino community is homophobic. This is futher illustrated by participants reporting that members of their own cultural community would think and act differently around them, often mistreating them or using derogatory language in front of them.

In addition to being asked to explain the type of conflict they experience, participants of this study were also asked to describe how they manage this conflict. Categories identified in with this open-ended qualitative responses included: Avoidance and Not Knowing. Ignoring or avoiding situations seemed to be a common coping mechanism that participants utilized to manage the convergence of both identities. As discussed earlier, it seems that for many gay and bisexual men, not having the venue to openly discuss their sexual orientation with others seemed to be one of the main issues that these young men struggled with. Having to navigate and manage multiple identities, yet having no venue to discuss issues related to both these identites seemed to cause discomfort and agitation with some of the participants. Thus, it seems that as some participants are aware of having conflicts managing their identities, however, they are struggling to actively manage them in a productive and healthy way due to not feeling safe to openly discuss their sexual orientation.

Based on the various responses, it seems that the participants who do try to manage their conflicts seem to take an active ignore approach as appose to utilizing psychological energy and effort in making better choices of how to manage their behavioral responses to such conflict. It is important to take note that the way people manage conflicts among converging identities impacts their psychological well being, which are important topics for future research.

Clinical Implications

The current study's results have underscored several counseling implications for mental health professionals who work with self-identified gay or bisexual Latino men.

First, this study gives voice to the unique challenges young men of Latino descent experience as members of more than one stigmatized group. It also highlights the struggle that some of these men may face, such as receiving implicit messages from the larger society, the LGBTQ community, and from their culture and families. Theorists have been suggesting that mental health professionals consider the convergence of multiple identities when working with clients (Greene, 2000; Hurtado, 1997). This study supports those theoretical models and encourages clinicians to look beyond the surface of each individual, which would better help them understand the complex convergence of identity development among their clients. It is important for clinicians to also understand and recognize that some gay and bisexual Latino men may identify with both identities, simultaneously and others may not. The results of the current study suggest that the convergence of ethnic identity and sexual orientation identity has implications on the mental health of this population. Thus, it would be beneficial for mental health professionals to assess the salience of various factors in their initial evaluation of clients' concerns, take note of how they manage conflict between multiple identities, and be aware of their own experiences and identity statuses that may bias their perception (Robinson, 1999).

This study also encourages mental health professionals to actively obtain a more comprehensive understanding of their clients' view of their identity and identity development by inquiring about their identity development process as it relates to their social contexts in both and other cultures (i.e., ethnic culture and LGBT culture).

Navigating through life managing multiple identities that, for some, may seem counterintuitive can create conflict and mental health concerns for some gay and bisexual Latino men. Thus, it is imperative that this be addressed, as it may be an important area for treatment focus and intervention. As seen in this study, the convergence of these two identities has the potential to set off conflicts that reflect the struggles between competing sets of beliefs and values while other conflicts are related to deviating from certain beliefs and values associated with either ethnic identity or sexual orientation identity. It is common for individuals to utilize coping strategies to manage whatever it may be that is causing conflict, however, for some it may be easier than others. Many participants in this study stated terms such as "I don't know" and "I would rather avoid" when asked how they manage conflict between ethnic identity and sexual orientation identity. This leads to a hypothesis that perhaps some gay and/or bisexual Latino men are not equipped with the coping skills necessary to navigate and converge the two identities. In essence, mental health professionals need to be more aware that at some level, many gay and bisexual Latino men, often experience conflict, which may cause mental health issues, when navigating through the two identities.

Limitations

There were a few limitations to the present study that will be discussed in this section. First, the sample of the current study was self-selected, since participants took part in the study only if they were interested in the study based on a recruitment e-mail, which requested for self-identified Latinos who self-identify as gay or bisexual, within a

closed age group. This was a restricting factor in that this study did not get a full picture of the gay/bisexual Latino male population, due to not capturing the experience of those males who are younger than 18 or older than 27 and who self-identified as gay/bisexual and Latino. In addition, the study requested participants who self-identify as gay or bisexual, excluding a portion of the population that would rather not self-identify as gay or bisexual, but rather as: transgender, transsexual, queer or those who would rather not identify with any particular label. Furthermore, this study focused on Latino gay/bisexual men, excluding the experience of women who identify with the LGBTQ community.

Another limitation of the study is that the measure of Multiple Identities was a self-report measure modeled after Chen's (2005) Multiple Identities Measure, which utilized one single-item to measure salience and three items to measure each of the four cultural realms. Researchers have often debated that self-report data is limited by participants' interpretation of the questionnaire items. It is possible that some participants could have had a very different understanding of certain questions than what was really intended. While participants in this study were allowed to respond to open-ended follow-up questions in order to support the reliability of the items in the questionnaire, more extensive quantitative measures of salience and these four cultural realms as they relate to the LGBTQ experience need to be developed and validated to best empirically examine the convergence of these two identities.

Although recruitment for participation in the study was intended to reach gay/bisexual men throughout different communities, the largest proportion of individuals

responding to the survey were college/university students. As a result, the findings of this study could be said to be skewed as the majority of participants may be more educated, more aware of social differences, and have received more exposure to other communities, resulting in the privilege of contemplating issues regarding ethnicity, religion, sexual orientation, etc, which could be considered another limitation of the study. Additionally, since this was a web-based study, recruitment e-mails were sent to agencies and universities across the country, which often vary in LGBTQ resources, outlets, or even in having a gay community or LGBTQ organizations (i.e., the difference in resources between living in San Francisco, California vs. Union, Mississippi) it is with uncertainty that we can assume that the results of this study are applicable to *all* self-identified gay/bisexual Latino men.

Future research on ethnicity or race and sexual orientation would best reflect it's population of study if includes participants representing a diverse sample of statuses across age, race, ethnicity, religion, gender, generation status, national geography, socioeconomic status, and sexual orientation labels. By doing so, this could lead to the development of better research-based theoretical models that could potentially more accurately reflect the experience of such diverse populations.

Directions for Future Research

Future research on Latinos that also identify with the LGBTQ community would benefit from samples that better reflect the context of the community in which the study hopes to be based on. As stated earlier, it is speculated that national geography may also

110

have an influence on identity development. Specifically, if future research can be specific to a community (i.e., gay Latino Males residing in Silverlake, CA) data would be more accurately reflecting that specific population, which in turn could benefit by researchers being able to assess that specific communities' dynamic, development, and needs. Also, greater representation of different members of the LGBTQ community within a city or even county is warranted, especially since other members of the LGBTQ community, specifically transgender and transsexual Latino/as, are underrepresented in the literature. Future research that chooses to exclusively focus on male, gay and bisexual population should aim at having a more representative sample with a more balanced ratio of gay and bisexual participants that can better reflect the population accurately. This studies' sample consisted of a disproportionate amount of self-identified gay males (93.1%) compared to self-identified bisexual males (6.9%). Additionally, a sample that includes a wider range of ages, socioeconomic backgrounds, and occupations would be helpful in understanding the convergence of the ethnic and sexual orientation identity development throughout the life span.

Also, since these two identities vary among individuals and could very well vary with age, occupation, socioeconomic status, and geography, identity development research needs to consistently assess the developmental process of how these two identities converge and how they are being measured in order to gain a better understanding of the Latino/a LGBTQ community. More specifically, research should continue to develop measures of multiple identities by utilizing mixed method

approaches in order to gain a more holistic understanding of the convergence of these two identities.

Lastly, as Constantine (2002) states, the need for discussing and regarding multicultural competencies underscores that individuals operate under multiple cultural contexts, thus it is important to reach a better understanding of the multiple cultural contexts in which we live in. More specifically, it is important to take note that more often than not, researchers and mental health clinicians working with marginalized groups that may identify with multiple identities (i.e., people of color, women, LGBTQ, disabled, etc.) tend to focus only on one particular marginalized identity. Results of this study suggest that researchers and mental health professionals should also consider the convergence of other identities and the salience of their identities when working with people from diverse backgrounds.

Conclusion

The current study examined and attempted to converge two existing models of identity, as well as provide quantitative data that support longstanding assumptions and hypotheses regarding gay and bisexual Latino Men. The results of this study provided empirical evidence supporting some of the longstanding assumptions and hypotheses and assisted in shedding new light into conceptualizing identity development, identity convergence, and identity management between two identities as it relates to self-identified gay and bisexual Latino men. Additionally, through examining the

convergence of ethnic identity and sexual orientation identity, this study was able to expand on the identity development literature.

As the identity development field of research continues to grow, it is imperative to have more empirical evidence in the various areas of identity development that are often overlooked by researchers. This ensures a better exploration of multiple identities and gives light to how multiple identities often converge. This can be accomplished by developing more comprehensive quantitative measures that examine more than one identity at a time, specifically measuring how individuals manage multiple identities, how conflict affects individuals, and how context affects identity development and salience.

APPENDICES

APPENDIX A

Recruitment E-mail

My name is Victor Rico and I am a doctoral student working on my dissertation in the Counseling Psychology Program at the University of Texas. I am currently collecting data for a study that involves examining how individuals manage an ethnic and sexual orientation identity simultaneously. It is my hope that this research will assist in understanding the experiences of gay and bisexual Latino/Hispanic men.

Eligibility requirements are:
1) Male, between 18-26 years of age.
2) Identify yourself as of Latino/Hispanic descent
3) Identify yourself as Gay or Bisexual

The survey takes about 15-20 minutes to complete. Participation is completely confidential. There are no foreseeable risks associated with this study and you may withdraw from the survey at any point.

To thank you for your time and participation, once completing the survey, you will have the opportunity to enter into a random drawing to win a twenty-five dollar ($25.00) gift card to Barnes & Noble. Four (4) random participants will be chosen. For more information or to participate in this research opportunity, please click on the following link:

If you have questions about your rights as a research participant, complaints, concerns, or questions about the research please contact Lisa Leiden, Ph.D., Chair of The University of Texas at Austin Institutional Review Board for the Protection of Human Subjects, (512) 471-8871 or email: orsc@uts.cc.utexas.edu.

Thank you,

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Informed Consent to Participate in Research

IRB PROTOCOL # 2011-01-0011

Title: Exploring the Convergence of Sexual Orientation Identity, Ethnic Identity, and Cultural Factors and the Influence on Depression, for Self-identified Gay & Bisexual, Latino Men.

Conducted By:
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Of The University of Texas at Austin: Educational Psychology/Counseling Psychology Program.

You are being asked to participate in a research study. This form provides you with information about the study. The person in charge of this research will also describe this study to you and answer all of your questions. Please read the information below and ask any questions you might have before deciding whether or not to take part. Your participation is entirely voluntary and anonymous. If you agree to be in the study, the questionnaire and surveys are anonymous. You can refuse to participate or stop participating at any time without penalty or loss of benefits to which you are otherwise entitled. You can stop your participation at any time and your refusal will not impact current or future relationships with UT Austin or participating sites. To do so simply tell the researcher you wish to stop participation. The researcher will provide you with a copy of this consent for your records.

The purpose of this study: is to examine the ethnic identity and sexual orientation identity development among self-identified, Latino, gay and bisexual young men.

If you agree to be in this study, we will ask you to do the following things: Complete a demographic questionnaire and 5 different surveys that ask you about various aspects of your life, including your sexual orientation identity development and your ethnic identity development. By participating in this survey, you must agree to answer all questions on the surveys, however if you decide that you do not want to answer certain questions, you have the ability to withdraw from the study and will not be required to continue with the survey. If you decide to withdraw from the study, by clicking on the "Discontinue Survey" icon, you will then be provided with debriefing information and information on entering the random drawing (described below).

Total estimated time to participate: is 30-45 minutes.

Risks of being in the study: Risks associated with this study are expected to be minimal. You will be asked for personal and sensitive information regarding your sexual orientation identity and questions regarding your personal "coming out experience", which may trigger some discomfort or anxiety. However, if you feel that you have been adversely affected you may contact the GLBT National Hotline at: 1-888-843-4564

Benefits: By being involved, you will be providing information that may be helpful for self-identified gay/bisexual Latino males. In addition, the information you provide may help foster a greater multicultural awareness in academic, clinical, family, and social settings and reduce the symptoms that some gay/bisexual Latino males experience.

Compensation: As an incentive to participate, you will have the opportunity to be entered in a random drawing for a chance to win a twenty-five dollar ($25.00) gift card to Barns & Noble. Four winners will be selected at random. At the end of the survey, you will be asked to send a short e-mail to the researcher stating that you wish to be entered in the random drawing. Your name and address should not be included in the e-mail. In order to protect your confidentiality, the e-mail that you will be sending to the researcher in order to be entered in the random drawing cannot be linked to the survey you completed or how much of the survey you completed. Winners will be contacted via e-mail.

Confidentiality and Privacy Protections: The data resulting from your participation may be made available to other researchers in the future for research purposes not detailed within this consent form. In these cases, the data will contain no identifying information that could associate you with it, or with your participation in any study.

All of the data collected form the web-based survey site will be stored on-line and kept confidential by the principal investigator. The only person with the highly secured password to access and manage the web-based survey will be the principal investigator. All data files created will be electronically locked with a highly secured password created by the principal investigator. All data will be managed and analyzed by the principal investigator.

The records of this study will be stored securely and kept confidential. Authorized persons from The University of Texas at Austin, members of the Institutional Review Board, have the legal right to review your research records and will protect the confidentiality of those records to the extent permitted by law. All publications will exclude any information that will make it possible to identify you as a subject. Throughout the study, the researchers will notify you of new information that may become available and that might affect your decision to remain in the study.

Contacts and Questions: If you have any questions about the study please feel free to contact the principal investigator at your convenience. If you have questions later, want additional information, or wish to withdraw your participation call the researchers conducting the study. Their names, phone numbers, and e-mail addresses are at the top

of this page.

If you would like to obtain information about the research study, have questions, concerns, complaints or wish to discuss problems about a research study with someone unaffiliated with the study, please contact the IRB Office at (512) 471-8871 or Jody Jensen, Ph.D., Chair, The University of Texas at Austin Institutional Review Board for the Protection of Human Subjects at (512) 232-2685. Anonymity, if desired, will be protected to the extent possible. As an alternative method of contact, an email may be sent to orsc@uts.cc.utexas.edu or a letter sent to IRB Administrator, P.O. Box 7426, Mail Code A 3200, Austin, TX 78713.

PLEASE PRINT THIS FORM FOR YOUR RECORDS!

IF YOU HAVE READ AND UNDERSTAND THE ABOVE STATEMENTS, PLEASE CLICK ON THE "ACCEPT; I AGREE TO PARTICIPATE" BUTTON BELOW TO INDICATE YOUR CONSENT TO PARTICIPATE IN THIS STUDY. PLEASE REMEMBER THAT THE QUESTIONNAIRES AND SURVEYS ARE ANONYMOUS.

APPENDIX C

Demographic Questionnaire

What is your age? _____

Do you identify yourself as being of Latino/Hispanic descent?
Yes
No

What is your ethnic background? (e.g., Mexican, Puerto Rican, Guatemalan, Costa Rican, Cuban, Brazilian, etc.)

_____

What is your generational status?
1st generation (Non-U.S. born; immigrant)
1.5 generation (Moved to U.S. before the age of 10)
2nd generation (U.S. born; parents immigrated to U.S.)
3rd generation (U.S. born; at least one parent born in U.S.; grandparents immigrated)
4th generation or higher

Where were you primarily raised?
Urban community
Suburban community
Rural community

What type of setting do you currently reside in?
Urban setting
Suburban setting
Rural setting

Where do you currently reside?
At home with parent(s)/guardian(s)
On a campus college/university dorm
 Apartment/home –not with parent(s)/guardian(s)
Other: _____

Do you self-identify as Gay or Bisexual?
Yes
No

If you do self-identify as Gay or Bisexual, which do you currently self-identify as?
Gay
Bisexual

At what age do you recall "coming out" to others?
3-5 yrs old
6-12 yrs old
13-18 yrs old
19 yrs or older
Not "out" to others

What is your religious affiliation/and or background?
Catholic
Protestant
Pentecostal
Other _____
N/A

What is your religious participation?
Attend service every week
Attend service every month
Attend service only on religious holidays
Don't attend
N/A

What is your relationship status?
Single
Dating
Partnered

What is the highest level of education you have completed?
Some high school
High School degree or equivalent
Some college
College Degree
Some graduate school
Graduate degree (e.g., M.A., Ph.D., J.D., M.D)

What is your current occupation?

_____

What is your yearly income (if you are a student, indicate your family's income)?
Less than $10,000 $40,000-$54,999
$10,000-$19,999 $55,000-$74,999
$20,000-$29,999 $75,000 or higher
$30,000-$39,000

APPENDIX D

Lesbian, Gay, and Bisexual Identity Scale

For each of the following statements, mark the response that best indicates your experience as a lesbian, gay, or bisexual (LGB) person. Please be as honest as possible in your responses.

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        1----------2----------3-----------4---------5----------6----------7
      Disagree                                                    Agree
      Strongly                                                    Strongly
```

_____   I prefer to keep my same-sex romantic relationships rather private.

_____   I will never be able to accept my sexual orientation until all of the people in my life have accepted me.

_____   I would rather be straight if I could.

_____   Coming out to my friends and family has been a very lengthy process.

_____   I'm not totally sure what my sexual orientation is.

_____   I keep careful control over who knows about my same-sex romantic relationships.

_____   I often wonder whether others judge me for my sexual orientation.

_____   I am glad to be an LGB person.

_____   I look down on heterosexuals.

_____   I keep changing my mind about my sexual orientation.

_____   My private sexual behavior is nobody's business.

_____   I can't feel comfortable knowing that others judge me negatively for my sexual orientation.

_____   Homosexual lifestyles are not as fulfilling as heterosexual lifestyles.

_____   Admitting to myself that I'm an LGB person has been a very painful process.

_____   If you are not careful about whom you come out to, you can get very hurt.

_____   Being an LGB person makes me feel insecure around straight people.

_____   I'm proud to be part of the LGB community.

_____   Developing as an LGB person has been a fairly natural process for me.

_____   I can't decide whether I am bisexual or homosexual.

_____   I think very carefully before coming out to someone.

_____   I think a lot about how my sexual orientation affects the way people see me.

_____   Admitting to myself that I'm an LGB person has been a very slow process.

_____   Straight people have boring lives compared with LGB people.

_____   My sexual orientation is a very personal and private matter.

_____   I wish I were heterosexual.

_____   I get very confused when I try to figure out my sexual orientation.

_____   I have felt comfortable with my sexual identity just about from the start.

APPENDIX E

Outness Inventory

Use the following rating scale to indicate how open you are about your sexual orientation to the people listed below. Try to respond to all of the items, but leave items blank if they do not apply to you.

1 = person definitely does NOT know about your sexual orientation status
2 = person might know about your sexual orientation status, but it is NEVER talked about
3 = person probably knows about your sexual orientation status, but it is NEVER talked about
4 = person probably knows about your sexual orientation status, but it is RARELY talked about
5 = person definitely knows about your sexual orientation status, but it is RARELY talked about
6 = person definitely knows about your sexual orientation status, and it is SOMETIMES talked about
7 = person definitely knows about your sexual orientation status, and it is OPENLY talked about
0 = not applicable to your situation; there is no such person or group of people in your life

1. mother   1   2   3   4   5   6   7   0
2. father   1   2   3   4   5   6   7   0
3. siblings (sisters, brothers)   1   2   3   4   5   6   7   0
4. extended family/relatives   1   2   3   4   5   6   7   0
5. my new straight friends   1   2   3   4   5   6   7   0
6. my work peers   1   2   3   4   5   6   7   0
7. my work supervisor(s)   1   2   3   4   5   6   7   0
8. members of my religious community (e.g., church, temple)   1   2   3   4   5   6   7   0
9. leaders of my religious community (e.g., church, temple)   1   2   3   4   5   6   7   0
10. strangers, new acquaintances   1   2   3   4   5   6   7   0
11. my old heterosexual friends   1   2   3   4   5   6   7   0

APPENDIX F

Ethnic Identity Scale

The U.S. is made up of people of various ethnicities. Ethnicity refers to cultural traditions, beliefs, and behaviors that are passed down through generations. Some examples of the ethnicities that people may identify with are Mexican, Cuban, Nicaraguan, Chinese, Taiwanese, Filipino, Jamaican, African American, Haitian, Italian, Irish, and German. In addition, some people may identify with more than one ethnicity. When you are answering the following questions, we'd like you to think about what YOU consider your ethnicity to be.

Please write what you consider to be your ethnicity here _____ and refer to this ethnicity as you answer the questions below.

	Does not describe me at all	Describes me a little	Describes me well	Describes me very well
1. My feelings about my ethnicity are mostly negative.	1	2	3	4
2. I have not participated in any activities that would teach me about my ethnicity.	1	2	3	4
3. I am clear about what my ethnicity means to me.	1	2	3	4
4. I have experienced things that reflect my ethnicity, such as eating food, listening to music, and watching movies.	1	2	3	4
5. I have attended events that have helped me learn more about my ethnicity	1	2	3	4
6. I have read books/magazines/newspapers or other materials that have taught me about my ethnicity.	1	2	3	4
7. I feel negatively about my ethnicity.	1	2	3	4

8. I have participated in activities that have exposed me to my ethnicity	1	2	3	4
9. I wish I were of a different ethnicity	1	2	3	4
10. I am not happy with my ethnicity.	1	2	3	4
11. I have learned about my ethnicity by doing things such as reading (books, magazines, newspapers), searching the internet, or keeping up with current events.	1	2	3	4
12. I understand how I feel about my ethnicity.	1	2	3	4
13. If I could choose, I would prefer to be of a different ethnicity.	1	2	3	4
14. I know what my ethnicity means to me.	1	2	3	4
15. I have participated in activities that have taught me about my ethnicity.	1	2	3	4
16. I dislike my ethnicity.	1	2	3	4
17. I have a clear sense of what my ethnicity means to me.	1	2	3	4

APPENDIX G

Beck Depression Inventory-II

Because of test security and validity concerns, one may not include any actual assessment test items, discussion of any actual test items or inclusion of the actual assessment product in the body or appendix of a dissertation or thesis. One would only be permitted to discuss the fact that one used the Test(s), your analysis, summary statistics, and the results. –(HAS-SAT Shared Dist and Licensing, 2010)

Measure of Managing Multiple Identities

The following questions have to do with how important different aspects of your identity are to you and how you manage them.

Before you respond, please note how the following terms are defined:
Ethnicity refers to national or cultural heritage (e.g., being Mexican, Chicano, Cuban, Puerto Rican, Guatemalan, Brazilian, etc.)
Sexual Orientation refers to being attracted to individuals of the opposite sex, same sex, or both sexes.
Salience refers to the state or condition of being prominent. It is defined as the most noticeable or important.
Homophobia refers to a range of negative attitudes, feelings, fear, discrimination, and violence towards people who are lesbian, gay, bisexual, and/or transgender.

Social group Salience

1. Individuals often think about themselves in terms of many different aspects of social group identity. *(For example, Phillip is self-identifies himself as a 22-year-old Japanese-American devote Catholic man. For Phillip, varying degrees of different aspects of his identity, such as his age, his ethnicity, and his religion, are prominent and influence his view of himself).*

Using the rating scale below, please indicate the salience of these different aspects of social group identities listed. For example, if you had to describe the degree to which these aspects of your identity are important to you, how would you rate them?
Thinking about your life right now, how salient is this social group identity for me:

Ethnicity
 Not at all   Very Strong
       1   2   3   4   5

Sexual orientation
Not at all   Very Strong
       1   2   3   4   5

2. Looking at your ratings above, and thinking about your life now, has identifying yourself simultaneously as a gay or bisexual and as someone of Latino descent caused conflict within you? *(Referring to the example mentioned earlier, Phillip may feel that his ethnicity conflicts with his religious beliefs, since most Japanese in Japan practice Buddhism or Shinto and not Catholicism).*
Yes
No

If you marked "Yes" to the above question, please go to the next question. If you marked "No," please go to question 6.

3. Using the scale below, please indicate the degree to which your sexual orientation and your ethnicity cause conflict on a regular basis:

Not at all   To a great extent
        1   2   3   4   5

4. If you indicated some degree of conflict in the above question, please provide an example so we can understand better the kinds of conflicts you experience.

_____
_____
_____
_____

5. How do you manage this conflict?

_____
_____
_____
_____

Cultural Factors

Some gay and bisexual Latinos report experiencing conflict and difficulty trying to manage certain cultural aspects and their sexual orientation identity. Read the following statements and please indicate if any of these cultural factors have an influence on your identity as a gay or bisexual man.

Family

6. Using the scale below, please indicate the degree to which you feel comfortable talking to your family about your sexual orientation:

Not at all   To a great extent
        1   2   3   4   5

7. Using the scale below, please indicate the degree to which you feel comfortable bringing a boyfriend to a family gathering:

Not at all   To a great extent
        1   2   3   4   5

8. Using the scale below, please indicate the degree to which you feel your family has (or would) accepted you as gay or bisexual man:

Not at all   To a great extent
    1   2   3   4   5

Gender Roles

10. Using the scale below, please indicate the degree to which you feel that your masculinity has been called into question by other Latinos because you are gay or bisexual:

Not at all   To a great extent
    1   2   3   4   5

11. Using the scale below, please indicate the degree to which you feel that heterosexual men are more masculine than homosexual or bisexual men.

Not at all   To a great extent
    1   2   3   4   5

12. Using the scale below, please indicate the degree to which you feel that gay or bisexual men are "less of a man" because they are gay or bisexual.

Not at all   To a great extent
    1   2   3   4   5

Religion

13. Using the scale below, please indicate the degree to which you feel your religion has a *negative* influence on identifying as gay or bisexual:

Not at all   To a great extent
    1   2   3   4   5

14. Using the scale below, please indicate the degree to which you feel your religion has influenced you on *questioning* your sexual orientation:

Not at all   To a great extent
    1   2   3   4   5

15. Using the scale below, please indicate the degree to which you feel your religion has caused you to feel sad or depressed because you are gay or bisexual:

Not at all   To a great extent
        1   2   3   4   5

Homophobia

16. Using the scale below, please indicate the degree to which you feel the Latino community is homophobic:

Not at all   To a great extent
        1   2   3   4   5

17. Using the scale below, please indicate the degree to which you feel your Latino straight friends or family are homophobic:

Not at all   To a great extent
        1   2   3   4   5

18. Using the scale below, please indicate the degree to which you feel have been discriminated (e.g., being called a "fag" or "queer") by the Latino community:

Not at all   To a great extent
        1   2   3   4   5

Open-ended Statement:
In the space below, please feel free to expand or clarify on any of the statements that you answered above. *For example*, on question # 7, if you indicated that you are very comfortable with bringing a boyfriend to a family gathering –but feel that you would only do so if you presented him to your family as your "good friend" rather than as your "boyfriend", then please explain such statements in the space below.

_____
_____
_____
_____
_____
_____
_____
_____
_____
_____

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