

**EXPLORING THE INTERSECTIONALITY OF UNDOCUMENTED LGBTQ LATINO
PERSONS AKA UNDOCUQUEER LATINOS: A QUALITATIVE STUDY**

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Committee Members:

Thomas Alex Washington, Ph.D. (Chair)
Jo Brocato, Ph.D.
Eileen Mayers Pasztor, D.S.W.

College Designee:

Nancy Meyer-Adams, Ph.D.

By Cristina Chavez Duarte

B.A., 2015, California State University, Long Beach

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ABSTRACT

**EXPLORING THE INTERSECTIONALITY OF UNDOCUMENTED LGBTQ LATINO
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By

Cristina Chavez Duarte

May 2016

The focus of this qualitative study was to explore the intersectionalities of the different identities of an undocumented LGBTQ Latino. The study explored the narratives of seven UndocuQueer Latinos from Los Angeles County using face-to-face interviews. The aim was to dissect the identities of holding an undocumented status, their LGBTQ identity, and how they intersect with one another. Grounded Theory Approach was used to analyze the data. Participants reported experiences of conflicting values, onset of internal homophobia, feelings of identity-based pride, and stressors behind the impact of policies such as the Deferred Action for Childhood Arrivals (DACA) and the Marriage Equality Act.

Each participant reported valuing education and civic engagement and is either pursuing a higher education or has received a bachelor's degree. Although not a required criteria in order to participate in the study, participants developed a sense of autonomy and were highly engaged in their diverse communities and educating others about their multiple identities.

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This is also dedicated to the seven brave and inspirational participants who agreed to participate in this study. I am humbled and blessed in having the opportunity to hear your stories and I only hope to give justice to your words.

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CHAPTER 1

INTRODUCTION

There are approximately 11.3 million undocumented immigrants in the United States being affected by immigration reform (Gates, 2013). According to Gates (2013), undocumented immigrants who identify as lesbian, gay, bisexual, transgender, or queer or questioning (LGBTQ) are being affected as well. It is estimated that there are 904,000 LGBTQ adult immigrants in the United States today. Thirty percent of these individuals or approximately 267,000 are also undocumented LGBTQ adults. Of these undocumented LGBTQ adults, 71% are Hispanic or Latino (Gates, 2013). However, due to the fear of marginalization associated with coming out as undocumented and/or LGBTQ within the Latino/Hispanic culture and within the main stream American culture, the numbers are estimated to be a lot higher. Being part of two already marginalized communities plus being an ethnic minority makes undocumented LGBTQ Latino individuals a much more vulnerable population than being either LGBTQ, or holding an undocumented status, alone.

Coming out is the process of publically identifying as LGBTQ and, for many individuals, this includes accepting internally their own sexuality (Fedders, 2006). LGBTQ individuals face the burden of being discriminated against and oftentimes rejected by their families and social communities (Fedders, 2006). Similarly, individuals who hold an undocumented status within the United States face barriers and risk when coming out and proclaiming their undocumented status as part of their identity. More and more LGBTQ undocumented persons are coming out not only once but two times, embracing their identities and immigration status in order to tell the universal truth about immigrant experiences in this country (Vargas, 2011). Undocumented

LGBTQ persons under this characteristic have begun to identify under the term “UndocuQueer,” representing the intersection of being both undocumented and queer (Lal, 2013).

The term UndocuQueer was devised by the National Immigrant Youth Alliance (NIYA) as a political identity. The movement of immigrant youth coming out as undocumented, unafraid, and unapologetic, came about as a project founded by artist and activist Julio Salgado in 2012. The project’s aim was to help better understand the experiences of UndocuQueer individuals and take part in the immigrant’s rights movement (Lal, 2013). For many Latino UndocuQueer individuals, the experiences of coming out not only once, but twice, as LGBTQ and being undocumented in relation to their cultural background, is an even greater feat. As a member of a culture that is centered on the traditional values and gender roles, Latino individuals who come out as LGBTQ to their families are often times more at a disadvantage in the U.S. society being undocumented. As two major parts of their identities, UndocuQueer Latinos have taken a major part in the fighting for immigrant rights and LGBTQ rights due to the intersectionality of being part of two marginalized groups.

Statement of Purpose

Given the marginalization of both the LGBTQ community and undocumented status, the purpose of this qualitative study was to explore the experiences of undocumented LGBTQ Latino individuals who also politically identify as UndocuQueer. The following objectives will focus more in detail dissecting the three areas of an UndocuQueer Latino’s identity and their individual experiences:

1. Explore the experiences of being an undocumented Latino in the United States.
2. Explore the experiences of being an LGBTQ individual in the United States.

3. Explore the overarching experiences with the intersections of identifying as both an undocumented immigrant and LGBTQ Latino or UndocuQueer Latinos.

The results from this study are expected to provide better knowledge on the experiences and struggles of a marginalized group that is essentially a double minority in the United States of America. The results will also contribute to the research on UndocuQueer individuals, their experiences and struggles. The full intention of this study is to bring awareness to a double marginalized community within the United States and promote the opportunity for program development and policy changes that affect hundreds of thousands of individuals in the country. This study may also contribute to a better understanding of the impact of policies that specifically affect UndocuQueer Latinos and may inform trainings for social workers and other professionals who work with UndocuQueer individuals.

Definitions of Terms

Intersection- Refers to the interconnection of different social categorizations such as race, class, and gender that is applied to a given individual or group. In this study, the connection between being a Latino, holding an undocumented status, and identifying as LGBTQ will all be observed.

LGBTQ- Words or acronyms commonly used in American English for LGBT issues. This acronym refers to individuals who identify as lesbian, gay, bisexual, transgender, queer or questioning. There are additional identities as well such as asexual, ally, pansexual, and many more, however this study will utilize LGBTQ to refer to the population studied as described above.

Latino and Hispanic- Anyone who identifies as coming from a Latin American country as stated in the 1976 law for data collection by the U.S Congress, tracing their origin or descent

from countries such as Mexico, Puerto Rico, Cuba, Central and South America, and other Spanish-speaking countries (Passel & Taylor, 2009)

Undocumented immigrant- Identifies a foreign born individual who entered the United States without proper inspection and subsequently did not obtain any right to remain in the United States or overstayed beyond the expiration date of a visa or other status (Nolo, 2015). Undocumented immigrants have also been referred to as “unauthorized immigrants,” “illegal immigrants” and “illegal aliens,” negative connotations that illustrate the lack of support towards individuals who are under this characteristic. The stigma behind being undocumented in the United States is deeply rooted by the negative ideas that undocumented individuals are criminals and do not deserve to be given their human rights or be provided with their basic human needs.

UndocuQueer is a relatively new term used by persons who identify as LGBT and hold an undocumented status in order to bring awareness to the intersection of being part of two different marginalized communities. UndocuQueer is known to be used among activists who identify as both and therefore is known as a new political identity. Other terms that can also be used to identify undocumented LGBT individuals are “LGBT immigrant,” or the former. For the purpose of this research, UndocuQueer will be the term used.

Multicultural Relevance

As one of the fastest growing populations in the United States (U.S. Census Bureau, 2013), Latino immigrants have been subjected through media, political, and social ideology as an undeserving population (Gonzalez , Suárez-Orozco, & Dedios-Sanguineti, 2013). When adding the characteristics of LGBTQ and an undocumented status, this already vulnerable population has limited resources and support. UndocuQueer individuals encounter the simultaneous impact of being a triple minority by being an ethnic minority, a sexual minority, and holding an

undocumented status. Understanding each of these individual concepts and the unique experiences and barriers each group faces is valuable knowledge when trying to work with someone who identifies as UndocuQueer. Although there is little research on the unique experiences of UndocuQueer Latinos, having some knowledge of each identity can bring more awareness to the unique experiences an UndocuQueer Latino faces.

CHAPTER 2

LITERATURE REVIEW

Over the years, research has focused on the experiences of the LGBT community and the plight of undocumented immigrants independently from one another. As time has gone by, new immigration movements and organizations advocating for comprehensive immigration reform have brought out into the open the impact that the LGBTQ community has had with their contribution to political change and have recognized growing numbers of undocumented LGBTQ individuals in the United States (Lal, 2013). Chapter 2 first provides an overview of the research focused on the experiences of undocumented Latino immigrants in the United States and will follow with the experiences of the LGBTQ community within the United States. Chapter 2 will then discuss the intersectionality of individuals who identify as UndocuQueer Latino and emphasize the limited amount of research on this marginalized group. Lastly, this chapter will provide an overview of policies that affect Undocuqueer Latinos and both undocumented immigrants and the LGBTQ community simultaneously.

Undocumented Latinos

According to Krogstad and Passel (2015), data from the Pew Research survey indicated, approximately 11.3 million undocumented immigrants are roughly 3.5% of the entire U.S. population. Undocumented immigrants migrate to the United States from all over the world, including from other countries in North America, Central America, Asia, and South America. According to Baker and Rytina (2012), most of the undocumented immigrants are Latino or Hispanic with 59% or 6.7 million of undocumented immigrants in 2012 being from Mexico, 690,000 from El Salvador, 560,000 from Guatemala and 360,000 from Honduras. Many immigrants arrive from Central America in search of unskilled work labor for low wages

(Valenzuela, 2003) such as construction, restaurants, landscaping, housekeeping, and home repairs (Decena & Gray, 2006) in order to escape the poverty because they were unable to support their families in their country of birth. The impact of having an undocumented status in the United States comes with many unique barriers and hardships in a system that is neither supportive nor accepting towards undocumented immigrants.

Throughout history and in many cities, counties, and states across the nation, undocumented immigrants have been labeled as criminals as shown in immigration law controversies, such as Farmingville, New York, Arizona's controversial SB 1070 law, and Washington DC, Prince William County Virginia's "Rule of Law" ordinance adopted in 2007 that lead to anti-immigrant laws and outright hostility and treatment from social services and local police (Claffey, 2006; Ihara & Cleveland, 2012). Local ordinances have also forbid rentals to undocumented tenants, restricted day laborers from congregating on street corners in search for jobs, and designed municipalities so inhospitable to undocumented immigrants as to force them to move elsewhere (Jonas, 2006).

Multiple past studies have highlighted that the main reason for undocumented immigrant migration to the United States is to find work in U.S. suburban communities (Claffey, 2006, Cleavland, 2012). Research has shown that although most Latinos are employed, including those who are undocumented, undocumented individuals make up the highest percentage of adults living below the federal poverty level, followed by permanent residents (green card holders), naturalized citizens, and U.S.-born Americans of Mexican decent (Ortega et al., 2007). Living in secrecy, lacking facility in the English language (Lewis, 2008), facing possible deportation, and lacking access to benefits such as workers compensation, unemployment insurance, and unions (De Genova, 2004) or simply lacking access to jobs, social services, and

health care, has caused undocumented individuals to face prolonged poverty and marginalization (Hancock, 2007).

With limited access to social services, many undocumented individuals report fair to poor general health and are less likely to possess health insurance than their native counterparts (Ihara & Cleveland, 2012). Long term poverty, the stress of adjusting into the dominant Anglo society, and racial discrimination are also contributing factors for adverse health outcomes (Nandi et al., 2008). According to a study on 131 foreign born individuals and 72 U.S. born Hispanic youth, foreign born youth utilize health services at lower rates than U.S. born youth (Bridges, de Arellano, Rheingold, Danielson, & Silcott, 2010). In a 2008 survey of 957 Latino residents in Kansas, 44% stated they do not always receive needed health care services due to the most common barriers of financial constraints and lack of insurance in addition to lack of familiarity with resources and fear of immigration authorities (Lewis, 2008). In another case study with eight Mexican migrant women in California, immigration status and language barriers were present when accessing sexual and reproductive health services. The women reported long waiting times for services, discriminatory attitudes, and the high cost of services (Deeb-Sossa, Díaz Olavarrieta, Juárez-Ramírez, García, & Villalobos, 2013).

Although the effects of holding an undocumented immigration status are broad, institutional experiences between adult migrants and minor immigrants differ (De Genova, 2004). Among the lines of inclusion, adult migrants tend to have limited access to mainstream American institutions than those who arrived as minors and were able to enroll in a K-12 institution (Gleeson & Gonzales, 2012). Compared to an adult migrant who is specifically in the United States to find work, an individual who was brought to the United States at a young age is able to assimilate much easier into the American mainstream society. However, many of these

migrant children have difficulty coming to terms with their identity. From leaving a country they barely got to know, their sense of “illegality” produced by political institutions associated with the transition from adolescence to adulthood becomes a nightmare (Gonzales, 2010, 2011).

Holding an undocumented status takes a major toll on the mental and emotional health of many undocumented immigrants. The death due to suicide of 18 year old Joaquin Luna Jr., who was brought to the United States when he was 6-months old, brought tremendous awareness to the severity of the consequences of having an undocumented status in the United States (Gonzales et al., 2013). Luna grew up with the hope of being the first in his family to go to college. Realizing that his undocumented status prevented him from achieving his dreams of becoming an engineer, Joaquin took his life on November 25, 2011 (Gonzales et al., 2013).

Through similar stories of hopelessness and despair from many immigrant youth and young adults all over the country, awareness on immigration reform refocused and brought about life changing policies to many qualifying undocumented immigrants, such as the Deferred Action for Childhood Arrival (DACA) in 2012. The few existing studies connecting undocumented status to issues relating to mental health, describe symptoms of depression, anxiety, and substance abuse disorders (Gonzales et al., 2013). For many immigrants who arrived to the United States at a young age, their undocumented status prohibited their ability to reach important adolescent accomplishments such as their first job, obtaining their license to drive, and applying and attending college (Gonzales, 2011). These pivotal turning points, plus the negative implications of the “illegality” of an undocumented status, produced negative implications for their sense of self and affected the development of their self identity in their transition from adolescent to adulthood (Gonzales et al., 2013).

United States federal and local laws have created a state of fear and anxiety among undocumented immigrants with the assurance that they could be deported from the United States anytime and anywhere. These fears have required undocumented immigrants to openly reside, work, and study alongside United States citizens and pass for people who have the right to be in the country. Undocumented immigrants must constantly hide information about their status and avoid authorities (Villazor, 2013). This constant state of secrecy and internal struggle has borrowed LGBT language and has developed the “undocumented closet.” As more and more undocumented immigrants have “outed” themselves, through coming out of the closet and following LGBT movements, many immigrants have become part of a larger project exploring the links of visibility, identity, and the law (Villazor, 2013). Through taking ownership of their undocumented status, undocumented immigrants are able to claim a form of membership in the American polity (Villazor, 2013).

LGBTQ Experiences

Little empirical psychological research has focused on the experiences of LGBTQ immigrants in the United States (Gray, Mendelsohn, & Omoto, 2015). The LGBTQ population has often faced discrimination and backlash for identifying as LGBTQ in all areas of life including in medicine and psychiatry practices. Throughout history, homosexuality in these fields has been viewed as deviant behavior and includes mistreatments such as ridicule, ostracizing, and even genocide (Campion, Morrissey, & Drazen, 2015). Despite contrary evidence, up until 1987, homosexuality was included as a mental health diagnosis in the *Diagnostic and Statistical Manual of Mental Disorders*. To this day many health providers still offer “treatment” for homosexuality, defining it as an illness. The stigma and the shame of identifying as LGBTQ often leads to stress, anxiety, dysfunctional behaviors, depression, and

suicide (Campion et al., 2015). Due to their psychosocial vulnerabilities, LGBT youth are more likely to report depression, substance use, risky sexual behaviors, and suicide than their heterosexual counterparts (Hass et al., 2011; Marshal, Friedman, Stall, King, & Miles, 2008).

In a qualitative study that explored the resiliency of the LGBTQ community, 21 LGBTQ adults recalled experiences of hostile and unsafe environments, facing verbal, physical, relational, everyday-covert, and social structural homophobia and discrimination (Asakura & Craig, 2014). The study found that for many, living in secrecy was a coping mechanism used to keep themselves safe from a hostile environment, from being rejected, and from being misunderstood or being treated differently by their family members and peers (Asakura & Craig, 2014). As one of the major common characteristics found among LGBT youth, keeping their sexual orientation a secret, many LGBTQ individuals experience `emotional pain and suffering through internal struggle alone (Asakura & Craig, 2014). “Coming out,” for many LGBTQ individuals is a new opportunity to make their lives better. Identifying as LGBTQ allowed these individuals, to accept and admit to themselves their internal struggle (Asakura & Craig, 2014). In another study on 68 LGBTQ youth, the youth reported their LGBTQ identity as flexible and as a catalyst for many individuals to exercise control in self identifying their identities, not needing labels, and therefore taking control of their lives (Higa et al, 2014). In the same study however, the most frequently reported negative factor associated with the LGBTQ identity was the feeling of having to hide it from others such as teachers or from the community (Higa et al, 2014).

Within religious affiliation, research has shown that two thirds of sexual minorities or LGBTQ individuals have reported having conflicting values between their sexual and religious identities (Dahl & Galliher, 2012). Due to the conflict within the religious context and the marginalization of LGBTQ individuals or same sex partnerships, religion often takes a negative

toll on LGBTQ individuals causing a large number of sexual minorities to disengage from their religious affiliation (Schuck & Liddle, 2001). Instead of providing them with a safe and protective harbor for both physical health and mental health outcomes, religion may worsen the risk outcomes for LGBTQ youth. Many LGBTQ youth feel they must disconnect from the religious component in their lives (Rostosky, Danner, & Riggle, 2010). In a study of 19 LGBTQ individuals who were raised within a Christian religious context, 18 out of 19 individuals no longer affiliated with their childhood religion and reported feelings of inadequacy, religious-related guilt, and depressive symptoms (Dahl & Galliher, 2014).

The limited research on LGBTQ, largely quantitative methods, has provided insight on the protective factors in social environments of LGBTQ youth and adults against suicide and destructive behaviors (Asakura & Craig, 2014). These include family connectedness, family acceptance of the individual's LGBTQ identities, a support system that includes other caring adults and teachers, school safety, and friendship with other LGBTQ peers (Eisenberg & Resnick, 2006; Ryan, Russell, Huebner, Diaz, & Sanchez, 2010; Ueno, 2005). Past research has shown that LGBTQ individuals often lack the protective factors that are known to be important and effective for youth in general such as of family connectedness and school safety (Eisenberg & Resnick, 2006). In order to cope with the stigma, LGBTQ youth reported fighting back and advocating for LGBTQ rights in many different social environments (Higa et al, 2014).

Intersectionality of UndocuQueer Latino Experiences

Few studies have sought to understand the experiences of LGBT Latino immigrants (Viruell-Fuentes, Miranda, & Abdulrahim, 2012), and even fewer experiences of Undocumented LGBTQ Latino immigrants. According to Meyer (2003) and Gray et al., (2015), members of minority groups especially those who simultaneously belong to more than one minority

population encounter many more unique experiences and challenges than non-minority individuals. LGBTQ Latino immigrants encounter institutional barriers such as discrimination, residential segregation, decreased access to services and impact of immigration policies (E. Morales, 2013; Viruell-Fuentes et al., 2012). At the interpersonal level, UndocuQueer Latinos can experience conflict between cultural values; the pressures from their traditional Latino culture versus their personal beliefs (Castillo, Conoley, Brossart, & Quiros, 2007).

A strong cultural value present in many Latino households is the value of “machismo,” a strict and idealized form of masculinity for men and the rigid traditional roles of men and women in families (Estrada, Rigali-Oile, Arciniega, & Tracey, 2011). Strong emphasis on religious conservatism especially within the Catholic Church’s view of traditional family is also highly present in Latino households and can produce a sense of disconnectedness in the community (Gray et al., 2015). In the Latino household, children especially boys, are socialized to act with masculine characteristics such as behaving tough, aggressive, and unemotional (Messner, 2000). If a boy’s actions are associated more commonly with “women behaviors,” they are told to stop acting like girls. This practice then further reinforces the traditional gender roles and subordinates the position of both women and LGBTQ relevant to straight men (Messner, 2000). Having to meet the expectations of both groups, Latino and LGBTQ, can be a challenge especially when varying values and norms of each community makes interacting within the different social groups and communities difficult.

For example, LGBTQ immigrants are not often welcomed in many ethnic communities (American Psychological Association [APA], 2012). They face prejudice, discrimination, and lack of acceptance from the White and mainstream LGBTQ population (Han, 2007). Being an undocumented immigrant also brings the possibility of being unaccepted by the greater

population of the United States and similarly from other Latino immigrants or Latinos who are in the country legally. In a study with 13 gay Latino men, who were either first or second generation immigrants, the constant theme of feelings of disconnectedness towards the LGBT community and the Latino community were present (Gray et al., 2015).

Intergroup marginalization, which is based on the social learning theory, asserts that groups maintain their identity by the distinctive behaviors of their members. Within the LGBTQ community for example, the gendered and extreme expectations for behaviors such as being too “out there” or flamboyant are often associated with being LGBTQ. This ideology can often cause a sense of disconnection especially within UndocuQueer Latinos who feel that their diverse characteristic or social group memberships may prevent them from fully connecting with their LGBTQ side or their contradicting traditional “machismo” Latino side (Castillo et al., 2007; Gray et al., 2015). Latino gay men for example, view masculinity as cultural capital (Bourdieu, 1984) where the more masculine one is, the higher standing one receives in an evaluation for selection of potential partners (Ocampo, 2012). In other words, many gay Latino men “do” masculinity based on the strategies shaped both from the racialization as Latinos in the U.S. context and by their gendered socialization within their immigrant family and community (Ocampo, 2012). Being a member of not only an ethnic community but also LGBTQ community and holding an unfavorable immigration status requires the ability to navigate from varying cultural scripts, values, and expectations (Gray et al., 2015).

In the same study, perceived disconnection also involved the tension between the ethnic community and the “mainstream” gay community. The mainstream gay community includes predominately White and privileged LGBTQ individuals and is often perceived by minority groups as not understanding of the needs of minority LGBTQ individuals such as immigration

issues (Gray et al., 2015). However, in the same study, the majority, 9 out of 13 participants also disclosed feelings of connectedness and the importance of holding membership in the broader LGBTQ community (Gray et al., 2015). For many individuals, it was a welcoming, supportive and accepting place that almost legalized that they existed and that there was nothing wrong with them as individuals.

Despite the challenges and difficulties, being part of several groups has also demonstrated to have positive effects on mental health outcomes. According to A. Morales, Corbin-Gutierrez, and Wang (2013), the intersecting characteristics also provide psychological benefits, sources of support, and sources of resilience. Multiple group membership and the feeling of belonging to and identifying with many social groups can provide various sources of pride and positive feelings (Tajfel & Turner, 1979). Holding this identity-based pride has shown to protect against depression in the face of discrimination (Lee, 2005). Moreover, it has been reported that people with multiple stigmatizing characteristics have developed psychological benefits that include deeper introspection, personal growth, and freedom from societal expectations (Bowleg, 2013).

In sum, given the social stigma associated with coming out as LGBTQ, this community has remained one of the most difficult populations for researchers to access (Elze, 2003). Similarly, although research on undocumented immigrants has been increasing, finding individuals who will outwardly identify as undocumented can be a challenge. Most research examined LGBTQ Latino immigrants and provided no clear definition on whether these immigrants were undocumented or in the country with documentation.

Overview of History and Effects of Policies

Since the mass demonstrations of undocumented immigrants in the United States in May 2006, migrant mobilization for rethinking of the politics of rights in relation to citizenship and borders has surged (De Genova & Borcila, 2011). Utilizing a queer tactic of mobilization, millions of undocumented immigrants risked possible deportation by parading themselves (De Genova, 2010) and “coming out” to society, producing the new political actor and identity of an undocumented person (De Genova, 2007). The recognition and activation of double marginalized identities produced high levels of activism and commitment among a disadvantaged subgroup (undocumented) within another marginalized constituency (Terriquez, 2015). Undocumented LGBTQ individuals were at the forefront of fighting immigrant rights based on their experiences of exclusion from the country they grew up in, exclusion from their communities, and exclusions from both mainstream LGBT and immigration reform movements (Lal, 2013). The movement’s adoption of the LGBTQ rights “coming out” strategy helped empower undocumented youth by embracing two significant areas of their identities-immigration status and sexual orientation (Terriquez, 2015).

Deferred Action for Childhood Arrivals (DACA)

After the introduction in Congress of the Development, Relief, and Education for Alien Minors Act (DREAM) in 2001, a push for its legalization among immigrants all over the country rose (Gonzales, Terriquez, & Ruszczyk, 2014). The enactment of the DREAM Act would provide a pathway to citizenship for certain qualifying undocumented immigrants who migrated as children (Gonzales et al., 2014). Unfortunately, with many efforts for its legalization hindered and hesitation from the many aspects of government, the pressure for some form of relief was rendered and President Obama initiated the Deferred Action for Childhood Arrivals (DACA) in June 2012. Although DACA does not offer a pathway towards citizenship, this program provides

qualifying undocumented young people access to relief from deportation, renewable work permits, and temporary social security numbers. Data from a 2013 national sample of DACA recipients (2,381) demonstrated that within its enactment, DACA benefits have reduced many challenges that undocumented individuals faced within their economic and social backgrounds (Gonzales et al., 2014).

One of the barriers that DACA recipients still face is the fact that despite having a temporary social security for work authorization purposes, DACA recipients do not qualify for health insurance coverage under the Affordable Care Act passed by Congress and signed by President Obama on March 23rd, 2010.

Marriage Equality Act

Massachusetts became the first state in the United States to recognize same-sex marriages in 2004 with several more states following thereafter (Campion et al., 2015). The Supreme Court's June 2015 decision in *Obergefell v Hodges* ordered the legalization of same sex marriage in all 50 states was a historic day in the LGBTQ community. The passing of same-sex marriage law also has a life changing effect for many immigrants who are in same-sex relationships with an undocumented partner. Under this new law, United State citizens or legal residents can now petition for and request resident status for their partners (Rivas, 2015).

The Queer Undocumented Immigrants Program (QUIP), a program of the national youth organization United We Dream is one of the many different organizations that organizes and empowers undocumented LGBTQ immigrants. One of the many projects QUIP is working on is a current issue affecting detained Queer undocumented immigrants. QUIP works to bring awareness to the community about the detention and deportations of Risk Classification Assessment (RCA) individuals which include HIV positive people, LGBTQ individuals, and

pregnant women (United We Dream, 2015). Sensitivity towards undocumented LGBTQ in detainee centers is essential and often forgotten. According to Shay (2014), the Bureau of Justice Statistics (BJS) national inmate surveys to date confirm that LGBT detainees and prisoners suffer a heightened risk of sexual victimization than their heterosexual counterparts. LGBTQ individuals in detentions centers often face sexual and physical abuse as they are placed in detention centers based on their physical anatomy or legal documentation rather than self assessed gender. LGBTQ individuals also are placed in solitary confinement under the claims of “protective” custody. Due to this, many LGBTQ individuals have suffered through irreversible psychological damage and lacked adequate health care services and treatments in detention centers (United We Dream, 2015).

Summary

In a fast changing society, UndocuQueer Latino immigrants have endured double the challenges through simultaneously navigating through the barriers that come with an undocumented status and being LGBTQ. Through similar metaphorical tropes such as the act of coming out of the closet not only once, but twice, the embracing of both identities has empowered UndocuQueer youth to claim their identity and take full control of it. Creator and artist of the UndocuQueer art movement, Julio Salgado said it best:

I use two identities that are supposed to make me weak and empower myself. As an undocumented person, I am seen as a criminal. As a queer person, I am seen as somebody who is going to go to hell. At the end of the day, they are just words that do not define us as human beings (as cited in Seif, 2014, p.300).

CHAPTER 3

METHODS

Research Design

The focus of this study was to understand the experiences of a double marginalized community within the United States. Due to the paucity of research exploring the experiences of UndocuQueer Latinos in the United States, an exploratory design was used for this study's purpose. The researcher conducted face-to-face in-depth interviews to explore the experiences and narratives of UndocuQueer Latinos and the different aspects of their identity. Face-to-face in-depth interviews were used to obtain information that is often considered sensitive and personal. The presence of an interviewer works as a guard to help clarify any confusion in a particular question and therefore provide more relevant results (Rubin & Babbie, 2009). This approach allowed for flexibility in addressing topics brought up in the interview. It also allowed the researcher to ask additional questions to assist with further explanation or clarification in complicated answers. Face to face interviews allowed the researcher to observe the participant's characteristics and be able to probe with more questions (Rubin & Babbie, 2009).

Sample

A non-probability convenience sampling method was used to recruit participants. The study included seven self-identified UndocuQueer Latinos residing in the Los Angeles and Orange Counties. To recruit participants, letters were sent to participating agencies and community resources that provide services to LGBTQ individuals and undocumented immigrants. These included the Dream Success Center at CSU Long Beach, and the CSULB student organization FUEL (Future Underrepresented Educated Leaders).

Due to the marginalization of UndocuQueer individuals, the snowball sampling process was inherently used in order to identify potential participants. First, the researcher reached out to existing social networks and invited people known to be eligible for the study. After the interview was conducted, participants were given extra flyers, and asked to pass along the information about the study to others who met the eligibility criteria. The eligibility criteria was as follows: 1) must be between the ages of 18-40 years; 2) identify as an Undocumented individual; 3) identify as LGBTQ or UndocuQueer; 4) identify as Latino or Hispanic; having origins from Latin American countries which include Mexico, Puerto Rico, Cuba, Central and South America, and other Spanish-speaking countries; 5) currently reside in Los Angeles or Orange Counties in California, United States. It did not matter whether the individuals were completely “out” as LGBTQ or share their undocumented status in all aspects of their lives.

Instrument

A semi-structured interview guide consisting of 15 open ended questions was utilized to capture the narratives of participants (See Appendix C). The qualitative interview guide was divided into three sections; each section explored the different aspects of an UndocuQueer Latino’s identity. The first section focused on the experiences of holding an undocumented status and explored topics such as the arrival to the United States, the coming out process, and stressors faced as undocumented immigrants. The second section explored the LGBTQ aspect of the participant’s lives, including questions that asked about cultural values, the coming out process, and acceptance within cultural communities. Lastly, the third section explored the intersectionality of identifying as an UndocuQueer Latino and explored conflicting values, social support, political involvement, and unique experiences UndocuQueer Latinos face. The instrument was developed based on the review of the literature.

A self-administered demographic survey (See Appendix C) developed by the researcher explored the participant's age, gender identity, LGBTQ identity, highest level of education, country of birth, Latino/Hispanic Sub code, how many years residing in the United States, Socio-economic status, and whether they publicly identify as either an undocumented immigrant or member of the LGBTQ community. This information was used for descriptive purposes only. No identifying information was disclosed.

Data Collection

Interested participants contacted the researcher at the email or number provided on the flyer. The researcher then followed the oral script provided once an interested participant contacted the researcher (See Appendix A) and proceeded to thank, inform, and screen the participants for eligibility. Due to the confidentiality and privacy protection, participants were read the eligibility criteria and if a participant agreed to continue with the process, they were then asked to schedule a time and place for the interview. All participants were provided with a Consent Form (See Appendix B) informing the participants about the purpose of the study, their rights to withdraw, refuse to answer questions, their right to confidentiality, the audio recording of the interviews, and the possible impact of personal questions. The self-administered demographic survey, as mentioned previously, was used for descriptive purposes. No identifying information was disclosed as mentioned in the Consent Form. All interviews were conducted in person and face-to-face and took place in a private location according to the interviewee's choosing. Participants were asked for their consent to be audio recorded during their interview and were informed of the process for its transcription and confidentiality rights, and destructions of consent forms and data three years after the date of completion. All participants were given the opportunity to decide whether they prefer the interview to be in Spanish or in English and

were provided with copies of the various documents such as the consent form and demographic survey in their preferred language. Each interview was approximately 90 minutes.

Data Analysis

After completing all interviews, each participant was provided with a pseudonym in order to protect confidentiality using their first initial and two digit numbers. The researcher transcribed each audio-recording and thoroughly reviewed each transcription for emerging themes utilizing the Grounded Theory Approach (GTA). The GTA is an approach for the development of a theory from a body of data by reading and analyzing field notes in order to discover and conceptualize social patterns and structures from a qualitative study (Rubin & Babbie, 2010). The transcriptions were reviewed repeatedly and as themes were established, the researcher was able to code each response according to content, and proceed to develop categories once patterns were identified. Descriptive statistics were used to analyze the data from the demographic survey. Frequency distributions were run for the appropriate variables. Measures of Central Tendency and Variability were used for continuous variables. The Statistical Package for the Social Sciences (SPSS 22) was used to analyze the survey data.

CHAPTER 4

RESULTS

Characteristics of Participants

Seven participants were interviewed in this study. Although each individual was different in their own way, many shared similar stories and experiences of embracing two major parts of their identities. Ten demographic questions were asked to provide a demographic overview of the participants. As shown in Table 1, participants mean age was 22.57, with a standard deviation of 24.797. Five males (70%) and two females (30%) were interviewed. Four of the males identified as gay (57%), one male and one female identified as bisexual (29%), and one female identified as lesbian (14%). All participants, except one, whom was born in Peru (14%), were born in Mexico (86%) and migrated to the United States at a young age; the oldest person at the time of their arrival was 11 years old and the youngest person arrived at age six months old. All participants have been residing in the United States for twelve years or longer and currently either pursuing a higher education degree from a California institution ($N= 4$ or 57%) or have already graduated with a Bachelor's Degree ($N= 3$ or 43%). Other important variables measured included how participants viewed their current socioeconomic status (SES) with 5 or 71% of the participants identifying within the low SES and two or 29% participants in the middle SES. Each participant was also asked whether they publicly identified as an undocumented immigrant and as LGBTQ. Eighty six percent stated they publicly identified as an undocumented immigrant and 7 of them or 100% stated they publicly identified as LGBTQ.

All participant names are concealed and each one has been assigned a pseudonym. Participant M09 (Monica) was brought from Mexico by her parents into the United States at the

age of 6 months old. As a 27 year old woman, Monica identifies as a bisexual woman and stated she is “Undocumented and Unafraid.”

TABLE 1. Demographic Characteristics (N= 7)

Characteristics	<i>f</i>	%	M	SD
Age			22.57	24.797
Gender				
Male	5	70		
Females	2	30		
LGBTQ Identity				
Gay	4	57		
Lesbian	1	14		
Bisexual	2	29		
Highest Level of Education				
Some College	4	57		
Bachelors or higher	3	43		
Country of Origin				
Mexico	6	86		
Peru	1	14		
Number of Years in the U.S.				
11-20	4	57		
21-30	3	43		
Socio-economic Status				
Low SES	5	71		
Middle SES	2	29		
Publicly Identify as an Undocumented Immigrant				
Yes	6	86		
No	1	14		
Publicly Identify as LGBTQ				
Yes	7	100		

“I’ve never hidden that part of my identity. I’ve always been very vocal, and I feel that that has always empowered me to want to continue paving a way for other people because I feel that some people are ashamed of it and it’s something they don’t disclose.” Monica received her Bachelor’s degree in Spanish and is currently working towards her Masters in Spanish. She has dreams of obtaining a Ph.D. and becoming a professor in the romance languages.

Participant J07 (Jose) arrived to the United States from Mexico at the age of three along his mother, older brother, and younger sister. Jose identifies as a Gay male and states he is also completely comfortable with his undocumented status and LGBT identity. Jose graduated from UC Berkeley with a degree in Social Welfare and works closely with two LGBT organizations providing services to LGBT youth and their families.

Participant A29 (Ernesto) came to the United States with his parents on a temporary work visa from Peru. Due to difficulties with the visa paperwork, Ernesto and his family decided to stay in the United States as undocumented immigrants. Although comfortable with his identities, Ernesto is very selective in who he discloses both his undocumented status and LGBT identity. Ernesto graduated with a degree in Music and Engineering and is currently working at a Design and Manufacturing company as a Product Engineer while working on his Masters in Entrepreneurship from a prestigious California institution.

Participant A06 (Able) is a 23 year old male that identifies as Gay. Able was brought to the United States at the age of 11 and is currently working on his Bachelor’s degree majoring in Mathematics with a minor in Sociology. Able dreams of becoming a Math teacher and has recently become more and more comfortable with his identities due to the upcoming Presidential election and the major impact it can have on his life and many others like him.

Participant G02 (Diego) is a 38 year old male who identifies as Gay. Diego was brought to the United States when he was 10. Unfortunately Diego does not qualify under the Deferred Action for Childhood arrivals as he did not meet the age qualification of being 31 in 2012, the year DACA was enacted. Diego is a successful self-employed dance teacher and is currently working on completing his Bachelor's degree in Art History. Diego has paid his way through college and has the motivation to do better for himself.

Participant L13 (Laura) is a 19 year old woman who identifies as Lesbian. Laura was brought to the United States at the age of five and is currently working towards her Bachelor's degree in Kinesiology with an emphasis in fitness. Laura shared that her true dream is to become a nurse and although there was a setback due to her undocumented status, she is motivated to accomplish her dream. Laura shared that she is most comfortable with her LGBT identity and tends to keep her undocumented status quiet due to fear of retaliation and lack of support she has received growing up.

Participant D23 (David) is a 21 year male that identifies as Bisexual. David was brought to the United States when he was 4 years old and only recently came out to his family in January of 2014. David is still in the process of becoming more and more comfortable with his identities. David is working towards his Bachelor's degree in Human Development with a minor in Spanish and hopes to one day pursue his Masters in Social Work or Student Development in Higher Education. His ultimate goal is to be able to work with the LGBT and Latino communities.

Themes from Participant Interviews

Each participant interviewed shared powerful stories of their desire to succeed and become the best they could for their communities and for themselves. Through a wide range of questions that targeted their three different identities: undocumented status, LGBTQ identity, and

Latino culture, many similarities and differences surfaced. One of the commonalities among all, as described in their brief introduction was that each participant was in the process of pursuing higher education or had already graduated with a Bachelor's degree. All participants continued to discuss further dreams of excelling in either post graduate education or choosing a career where they were able to give back to their communities through education, services, and community involvement.

Theme 1: Understanding of Undocumented Status from an Early Age

From an early stage in their lives, undocumented immigrants whom immigrated to the United States when they were children are often aware about their undocumented status. For many who learn that they are different from others, many will not understand completely what it means to have an undocumented status until eventually reaching their high school developmental years and the real differences between them and their peers starts presenting through the inability to access the many benefits their U.S. born peers have.

I knew very young, and it mostly was because when we first came, even though I was still young we still went back twice. So when we went back, it was a series of having to lie about our identities. So in order for us to cross the border we had to use my cousin's information because she was born here. So my parents used that paperwork in order to go back and forth and both times I had to go ahead and pass off as someone else and that was something that was very present when I was very young as 6 years old. Most children were told at a young age not to disclose their status with anyone. David was told by his parents, "...you can't tell anyone, it's a serious thing, you can't be open about it." And to this day, David is still not very comfortable disclosing his undocumented status with others because of the mentality that was engrained in him from a young age. Similarly, Jose stated,

I feel that I have always known. My parents always told us not to tell anyone. So growing up we would always be like, 'duck if you see a police man in the car.' Stuff like that that signaled we were undocumented but I never really understood what the word undocumented meant until I was in high school and was planning to apply to colleges or trying to learn more about higher education and financial aid.

Despite the many barriers that their undocumented status brought to these individuals, education was a basic right they believed in and made sure to take advantage of. Despite holding an undocumented status and coming from a low income household, each participant had goals of accomplishing higher education. Monica, Ernesto, Jose, and Able found economic support through scholarships for their community engagement and high grade point averages, familial support, and working jobs under the table in order to save and pay their ways through college. Unfortunately, these participants were not able to benefit since the beginning of their college education from the California Dream Act that was signed into law by Governor Jerry Brown in October of 2011 which provides undocumented immigrants with access to state financial aid at public universities and community colleges all over California. Laura and David were able to apply and benefit from the program once graduating from high school. Currently, Monica, Able, Diego, and Ernesto are continuing their education through state grants and state financial aid from the California Dream Act.

Theme 2: Perceived Support from the Latino Community

Perceived support from the Latino community towards the undocumented status is quite different from perceived support from the Latino community towards the LGBTQ community. Being an undocumented immigrant is perceived to be more supported by the Latino community due to past personal history and experience from immigrants than if someone is part of the LGBT population. Being an undocumented immigrant has become a norm in California, especially among urban areas of high density Latino population, that it is almost expected among Latinos. Monica stated:

I think Latinos have more of an awareness of what it means to be undocumented. That is a present issue in multiple households. Sometimes you encounter folks that have mixed status families... or because generations in the past have already gone through that experience, they are more supportive.

Similarly Jose, using his experience of traveling to different parts of the United States, recognized that there are still many Latinos, typically those who are older, or are United States citizens, shared:

That depends on where you're from, California there are a lot of undocumented Latinos so there is this understanding that 'oh you're undocumented; we're going to help each other out.' But if you go to another part of the country and say that you're undocumented, especially to those Latinos who have been here for a long time and don't understand, they're like, 'how are you undocumented?' Often times these are immigrants that were undocumented but they fixed their status through the amnesty. So it depends on what part of the country you live.

Nonetheless, all seven participants stated that they have experienced positive support from the Latino Community in regards to their undocumented status. Six out of the seven participants are more likely to make their undocumented status public when the topic comes up and they feel they are present in a safe and supportive environment. Coming out as undocumented usually was present in work settings, academic settings, and with close friends.

The lack of support from the Latino community towards the LGBTQ community varies in many occasions. This is partly due to the religious and cultural values the Latino community may hold. Six of the seven participants were raised Catholic. Oftentimes, older generations of Latinos, including immigrant parents who were born and raised in another country where Catholicism or another religion is highly prevalent, it is more than likely that Latino immigrant parents will hold onto their traditional views when arriving to the United States. Latino immigrant parents tend to be more closed off about the LGBTQ community than U.S born Latinos who were acculturated to the ever-changing mainstream American society at a younger age, especially in Southern California. "You see young Latino community that is more accepting than the older generation of Latinos. Especially if you grew up in the U.S., there is a lot more acceptance because there is more tolerance and more representation in media. You see gay

actors, you see actors playing gay actors, lesbian roles, Trans roles. You're starting see this more so there is this level of understanding that the LGBT community does exist."- Jose.

In the case of the seven undocumented immigrants interviewed, talking about LGBT issues or being part of the LGBTQ community was never discussed in the household and if it was it was ridiculed and made fun of.

David: The community in where my parents grew up in (Mexico), it's (being gay) not talked or seen. I feel like it's not even there. It's kind of under the rug. Even though they might know that people are gay, they act as if that community doesn't really exists....it's not heard about, it's not talked about. I remember them saying, 'oh nobody in our family is like that'....

Jose: I was affected by the thought that I had to come out to my family and that put me in a situation where I was constantly depressed because I didn't think my family ever had a conversation about homosexuality and gay people so I didn't know what their stance will be.

Diego didn't necessarily come out to his family due to it being apparent from a young age. He was able to grasp a better understanding of what Gay meant when he arrived to the United States because over there (Mexico) "there was no language for it." Even within the reality of what he was going through, his family wasn't accepting of him until he was 18 years old. "It was something they didn't speak about, but they didn't deny me from being myself."

Although Jose has come out to his Mother and siblings and is highly open about his identity through social media and with friends, he has yet to come out to his father due to his traditional Mexican father's views regarding gender norms. He states,

Culturally, what I am still scared of is my dad and his reaction. My dad is a very traditional man. He's a *machista*. Even though he has a very progressive mind, in terms of supporting his kids and doing whatever they want, supporting my sister in perusing her Masters and making her own money, he grew up in a very traditional household and he still lives very much like that. Culturally, by the machismo, I haven't told my dad. The marginalization of the LGBT community in immigrant Latinos is also evident in

Able's experience in attending a predominately Hispanic high school with many recently

arrived Latino immigrants. Able experienced backlash for his mannerisms, “I got teased in high school because I didn’t have a girlfriend. They were like, are you gay? And inside I was like yes, yes I am, but I couldn’t say it.” Being a man in the Latino community includes having girlfriends and getting married. Able, like many of the other participants were always brought to think about marriage and starting families regardless of their identities.

Monica’s case was unique from the others. Monica’s mother identified as Bisexual when Monica was in her early high school years and had left Monica’s father to be in a relationship with another women. This brought on difficult issues within the family composition and feelings of insecurity in Monica herself. Monica witnessed her own family members and Latino communities treat her Mother differently due to her identity and it was then that the internalized homophobia was present the most.

Monica: Yea you’re in the Latino community, yes you may be undocumented, but if you’re gay, or lesbian, or bisexual, or queer... they are very resistant towards that and I guess that’s why I felt like maybe I shouldn’t tell anyone that I had feelings for this girl because then they’re going to treat me the way the treat my mom so I think that always kept me from wanting to share that at the beginning.

Theme 3: Latino Cultural Induced Internalized Homophobia

It is a common misconception in the Latino community, especially among those who may not be open-minded or knowledgeable about the LGBT community, that once an individual is gay, that means that individual wants to be a woman or that their sexuality changes them completely. Gender and sexual orientation is usually depicted as the same and must therefore relate to one another in the most normative ideals; a man must “act” like a man and marry a woman, and a woman must “act” like a woman and marry a man. The cultural idea of masculinity for Latino males who are gay is often a major barrier to their own coming out process. For the male participants, masculinity or the pressure to be masculine was highly

present in their lives and oftentimes the outcome reflected the development of internalized homophobia before the coming out process.

Ernesto: If you are gay you are mentally unstable, something had to be wrong if you were growing up. That had a much bigger weight than religion could of. With my dad it was about masculinity. One thing my dad said (after coming out) was ‘well are you going to start wearing women’s clothing?’

Jose: When I was growing up, anytime people would make fun of me, why do you act like that, why is your voice sound like that, when they called me “Chucha.” I would literally act more like a man. I didn’t associate with being gay. I tried to force my voice to be deeper. I would be very competitive with the other guys and beat them at every sport that I could possibly play. I tried to prove myself that I was a guy and not gay. There’s a lot of people that think that being gay is wanting to be a women, and that is not true. Sexuality has nothing to do with your gender, but of course everyone would say, why are you acting like a women, why do you do that? It was just like, I’m a man, and trying to prove myself is internalize homophobia because I wasn’t accepting myself.

Diego: Mexican culture and masculinity- yea that was present definitely and that goes beyond saying. I don’t think that meant that I had to discuss my sexuality, but regardless of what I wanted to do in my private time I had to act in a masculine way or act in an assertive masculine manner. That was an issue because I was never able to be that kind of person. It was almost harder on me because my family expected me to do it even if I was already not like that. I was a lot shyer and a lot more sensitive.

Able: I think that’s how I am (masculine), there are instances where if I’m around people who I know are conservative...something I don’t notice until later is that I was keeping an eye on how masculine I was. So it’s kind of unconscious. I’m not exactly thinking about it, it’s kind of like ‘don’t do this’ and then when I leave the group, I think, why was I keeping myself from doing this? And then I realize it’s because I didn’t want them to think that I was feminine, or that I was a gay feminine.

David: Even though I am part of the LGBT community, ironically enough I still feel, because of my upbringing and things I’ve heard from my parents, I feel like I have that mindset that it’s wrong, that it’s bad to be part of the community, and that it’s bad to be that way. I think that’s one of the reasons why it’s hard to be completely comfortable with it because I still have that in my mind.

Although, each of the male participants ($n=5$) state they have embraced their identity as being gay or bisexual, masculinity through cultural roots and ideas is still present in their lives.

Through their outward expression and persona, or outward demeanor, 4 out of the 5 male participants depicted themselves as being slightly in the middle to more masculine in the

spectrum of feminine to masculine, “I don’t look gay and I don’t act gay. I’m pretty masculine so people assume I’m straight all the time.” By maintaining their masculine identity, they are also carrying their rich cultural roots; a sense of pride and empowerment as Latino males.

Interestingly enough, adding into being part of the more “accepted” ideal of a gay male in the LGBTQ community as well. According to the participants, a gay man who is more masculine or is more “straight acting” is often more sought afterwards. Even within gay culture, straight acting is predominately more yearned for. The more straight acting you are the more wanted you are and those who are seen as “flamboyant” or feminine will have difficulty finding a partner. Even within the marginalized community of the LGBTQ Community, trying to be within normative ideals is highly present.

For the women participants ($n=2$), religion was more present in their coming out process and it was religion that developed feelings of insecurity and homophobia. For Monica and Laura, religion was highly present in their lives. Monica lived with guilt and shame of her thoughts and feelings and she tried denying what she was feeling. Laura had an understanding of her identity at a young age, but due to her strict Catholicism ideals and upbringing, she questioned religious values only to learn to not disclose her thoughts until she eventually came out as a junior in high school.

Theme 4: Stressors

Undocumented and LGBT individuals undergo a great number of social and systemic stressors. One of the most common stressors that impacted their undocumented identity was financial stressor of supporting themselves and their families while also putting themselves through college. Although all the participants benefit from the California Dream Act, the Dream Act only covers part if not all their tuition and that is only if there are enough funds for the

Dream act recipients in the first place. Undocumented students under the California Dream Act do not qualify for loans or any federal financial aid. Majority of these participants (n=6) currently benefit from the Deferred Action for Childhood Arrivals (DACA) and have work permits, licenses, and a temporary social security number that has changed their lives immensely and allowed them to pursue careers and further their educations. However, although major barriers were lifted when President Obama announced this order in 2012, a new stressor that surfaced was the anxiety in understanding that DACA is not guaranteed and can be terminated at any time by lawmakers without notice. The uncertainty of what the future brings for the hundreds of thousands of students in the Department of Homeland Security database is overwhelming. Applying to DACA in the first place was the very first step in outing themselves to the government and giving power to the government to know who and where they are at all times. Although six of the participants have benefitted from DACA in great ways, they live with the understanding of the limitations that they still possess. DACA is temporary and has no legal pathways towards residency or citizenship. Similarly, each participant presented feelings of impotence and frustration when discussing the lack of a comprehensive immigration reform or the failed federal DREAM Act in 2010. Like Monica, many of the participants feel like, “There’s nothing I can do, so that is very frustrating because I’ve been here since I was 6 months old, I probably know more about politics than most Americans do which is also frustrating...When is it going to be possible for me to become legalized myself?”

These anxious thoughts and ideas have also increased due to the 2016 Presidential election and the uncertainty of who will be elected the next President of the United States. With the current declarations from numerous Republican Presidential Candidates of the abolishing of DACA if they become the next President, their future is at stake. The next president will hold the

power in deciding the future of these individuals. Will DACA be modified, expanded, or completely terminated? For the many individuals who rely on it to continue working and going to school, thoughts like these have become highly visible and have either resulted in a stronger desire to come out and educate others about their status or have lead others to choose carefully who they will share their immigration status in fear of the negative persona immigrants have been receiving through various candidates. For Ernesto, who is working successfully in a design and manufacturing company as a project/ manufacturing engineer, he has not brought up his immigration status with his higher ups, although human resources is highly aware, in order to impede the potential growth he has in the company and to decrease the fear of his employer possibly worrying about any legal consequences due to his status. Like many, Ernesto wants to earn his promotions through hard work and by proving himself. Therefore, understanding that despite the new opportunities to succeed under DACA, DACA does not deteriorate the negative connotations that many Americans have towards undocumented immigrants.

Although the passage of the Marriage Equality had given hope to many members of the LGBTQ community who are also undocumented immigrants, the act has also developed the new stressor of thinking and considering marriage, something that was not a priority before among these individuals. Now with the passing of the Marriage Equality Act, not only would they benefit from legally marrying their partners, but undocumented LGBTQ individuals can also be petitioned by their citizen partners towards residency. This monumental passage has reintroduced the topic of marriage in many Latino households with LGBTQ family members, where before it was rarely discussed knowing the sexuality of the individuals and the probability of LGBTQ Marriage being accepted. Hundreds of thousands of individuals could benefit from this policy and participants are starting to feel the pressure from their family members and society to

consider marriage as an easier and faster route towards residency as well as to start a family. Marriage, family, and the act of starting a family are viewed as highly important in the Latino community, especially among families that hold traditional views and were raised in other countries outside the United States. Now, with the opportunity to gain residency through marriage even among same sex couples, the idea of marriage is a high possibility. Abel shares the pressure he still feels from his family members to get married. Abel considers himself to be more conservative when it comes to marriage and believes in starting a family yet up until the Marriage Equality Act was passed, he was often conflicted between how he could still pursue that value.

Abel: Cultural wise I'm Mexican, I'm expected to marry a woman, she's expected to take my last name, I'm supposed to keep my last name going. My dad told me, 'you need to have kids so you can keep the last name going. Your sister is a girl she's not going to keep the name going.' Internally I was like, how am I supposed to have kids? I can adopt but even adoption isn't accepted in Mexican culture. Even my mom who is more liberal... 'How are you going to have kids, they're not your blood?' (if you adopt).

Similarly Diego shared the before and after consequences of the Marriage Equality Act and family responsibility.

Diego: Before, my family would never ask, are you going to have children or are you going to get married because until last year we couldn't get married. But for my family being able to get married means, 'oh you can and should have a family' so now that I have the ability to get married my family does ask me, 'so when are you going to get married? Are you going to have children? Are you going to have a house? And so that kind of has been a stressor.

With the added pressure of marriage comes the conscious or subconscious response of searching for a partner who is a citizen of the United States. For many participants, taking into consideration one's immigration status in the United States is important. Although it is not necessarily a priority in searching for the perfect partner, the impact of one's situation makes another's legal status one of the most prominent qualities to look for in an individual.

Jose: ...if you're dating, in the back of your mind you're like, 'I need to find a citizen... and I need to tell him. Should I tell him? Should I not tell him? When do I tell him?' You have to think about this stuff because again it's like when you're undocumented and your only resolution to get a U.S. status is to get married, it's something that you have to think about when you're dating. You have to make sure that they are also documented.

David: ...it (marriage and acquiring documentation) has come up with the people that I've dated before, it would be subconsciously in my mind. My parents would jokingly tell me "Buscate una gringa" (Find yourself a white girl) to get papers or whatever. But I guess that would be my subconscious mind whenever I'm dating. Whenever they would tell me where they were born, my mind would generate, oh they're from here. I would think about it, it wasn't my main focus but it's always there.

The weight of marriage equality on the undocumented LGBT community is not only uplifting and empowering for the LGBTQ community, it also introduces a sense of hope for individuals to be able to reach citizenships and be true to themselves while doing so. However, the sense of autonomy and empowerment of their identities can also have a value conflict with the notion of marrying someone for love or for documentation. Although currently, the only possibility for undocumented individuals to have an easier and faster pathway towards citizenship is marriage, not all participants saw marriage as their priority and hope to be able to accomplish reaching a form of citizenship on their own.

Monica: I always said to myself, 'I'm not going to get married to get citizenship because that's something that a lot of folks resort to.' So I said, 'until the LGBT community can get married, I'm not going to get married. So even if I ended up with a partner that was male I knew that I still wouldn't do it, unless I knew that the LGBT community can do it. Now that they can do it! Now it opens that up, but there's also that other part of me that... I've also been very much like 'yo voy hacerlo sola' (I'm going to do it on my own). There has to be a solution for people to go ahead and apply to citizenship that doesn't have to be because you married someone.

Laura: To be married would be my last resort. I've always said that I wanted to gain my citizenship because I earned it and not because I just married somebody so it is my last resort in case anything happens and that's the last thing I can do. If I'm with the right person, I'm not the kind that would just marry anybody so I could just stay here and I remember when I was younger I would say I need to earn it because I don't want anybody to throw it in my face, 'oh you're only here because of me.'

The issue of Marriage also raised the discussion of the Mainstream LGBT community and their priorities in regards to making change. Although everyone agreed this was an incredible feat for the LGBT community, they also demonstrated the insight behind the fact that not everyone wants to get married and there are many more strenuous and important barriers facing the LGBT population such as homelessness, job discrimination, health issues, and mental health issues.

Jose: The mainstream LGBT community has so many intersections that they don't bring up all the issues to the table. They look at what's important for the privileged folk. For the longest time it was marriage equality. Marriage equality is going to help out a lot of LGBT couples but the fact is there is probably more single LGBT people than couples. Communities of color, black folk, Latino folk, transgender folk, they weren't really benefitting from this because they face other stuff. Latinos face immigration issues, health issues, health care issues. Black folks have a high rate of HIV, STI...

Theme 5: Multiple Intersectionalities Build a Stronger Character and Coping Skills

Another commonality present between the participants was the embracing of their multiple intersectionalities that was a catalyst for their current success and hard work ethic. Undocumented LGBTQ Latinos accepted their identities because it was a part of who they were as a person and what drove them to be able to adapt and complete the impossible as members of two marginalized communities. Although there were many hardships, barriers, and stressors present due to their identities, participants were proud of their background because it allowed them to grow and become better human beings. Jose shared:

I think it's a privilege being a part of all those groups. I think I get the best of all those worlds but I also get the bad of every world. I think it's a privilege because when you have so many identities and so many different hats, you're able to adapt faster and able to respond to situations calmer and figure out things because in some ways you can relate. The Latino struggles, the LGBT struggles. All the struggles kind of create who you are in a way that allows you to adapt to every situation.

Similarly, all participants described themselves like Diego, "I feel lucky that I have the opportunity to explore my journey with my LGBTQ and undocumented statuses because it has

enabled me to grow in ways that I don't think I would have, had I been born straight or had I been an American citizen." Whether some of their experiences were highly traumatic like their dreams being shut down, the lack of religious and cultural acceptance, and accepting themselves internally, feelings of determination, accomplishment, hope, and refusal to back down were highly evident. The many hardships also allowed the participants to have a different perspective about life and others. Laura continues to state, "It has also benefitted me because it allows me to see different perspectives than most people I feel. I'm more open to different people. I think I'm more accepting of all kinds of people." For many the idea of making a better place for others in their situations was engrained due to their own struggles and experiences. They believe in making the world a better place for others as evident by their desire to give back in some form to their communities.

Through the acceptance of their multiple stigmatized identities, a sense of autonomy is also established that helps allow individuals in these situations to be more able to come out and remain proud even when they encounter many barriers. They identify those barriers and hold on to them. Although it is hard, it provides zeal to want to make it and become their own person.

Diego: In a way I think that one prepared me for the other (identities). But because they were simultaneously two different intersectionalities for myself, I don't know which one was the help for the other, I want to say that they were equally helpful. I want to say that each of them were helpful. Because I knew I was gay when I was undocumented and it sort of came out at the same time. One helped me to deal with the other. Because by being gay I knew I had to build that tough skin. By being undocumented I knew that I had to build what I call a hustler mentality. Those tools helped me to be able to take any hardships that came at me.

Theme 6: Hope: Beacon of Change through Political and Civil Involvement

The altruistic points of view and inspiration of building a better world for the human population and other marginalized populations have surfaced the commonality of political and civil engagement among each participant. Although varying along the spectrum of involvement,

each participant was engaged in different ways through their identity groups or through taking the responsibility of educating others about their identities in order to bring change. Within the general immigrant rights movement some of the leading activist are known to be part of the LGBTQ community as well. Their mobility to vocalize and be comfortable with who they are gives undocumented immigrants an empowerment to voice their opinion and not be afraid. As an undocumented LGBTQ individual who works closely with LGBT families and rallies throughout the country, Jose stated, “When you come out of the closet as LGBT, you conquer this fear that by the time there is an issue that is affecting the Latino or immigrants community you are able to step up for those platforms, for those issues. So the whole double coming out has helped us, the UndocuQueer activist, to become better persons in helping our communities.”

The amount of awareness in the current events of the 2016 Presidential election was common topic of interest that brought a whole new perspective to many participants that have many stakes on the line including but not limited to the Marriage Equality Act and most importantly, President Obama’s Executive Action, The Deferred Action for Childhood Arrivals (DACA) which is a policy that all participants except for Diego have benefitted from. Able, who is comfortable with his identities is feeling the pressure of coming out even more in order to educate people of his identities and in a way, be the face of his identities to his friends, coworkers and peers.

I’m slowly coming out because I want people to rethink how gay people are. I’m gay, I’m smart, I’m a good guy (what the community classifies as good). I’m not breaking the law... I go to school, I work, I help my family, I follow the law, and I help my nephews with their homework. This is what a gay person is. Just because I’m gay doesn’t mean I’m promiscuous or a criminal or that I’m going around spreading HIV. That’s why I changed my way of thinking. I want people to see what gay really looks like.

He also touches on about his undocumented status:

I know that I'm going to tell more people, because of the upcoming election. I feel it's important that people know me as undocumented because there's a lot of stakes that come with the upcoming election. So I guess that's a pressure of me to come out, I don't want people to elect someone who might end DACA and end my opportunities to further my study.

The need to come out is more present and doable because of the amount of impact and stress participants feel. The voice of an undocumented immigrant similarly to their LGBTQ identity takes form as they become more accepting of their identities and realize their struggle is not an individualized struggle. Due to their different identities, UndocuQueer individuals face more struggles that there is a call for action to be more active and ask for change. Jose explained that the difference between immigrants getting involve in change versus LGBT individuals is that immigrants tend to devote themselves to long work hours in labor jobs and typically have no time to devote to immigrant issues. LGBT individuals, on the other hand, are more comfortable and willingly find work within activist roles and take on immigration platforms. Undocumented LGBT individuals are very similar in that they are highly more comfortable with both identities due to having to come out as LGBT, one of the most emotional coming out processes for many individuals and therefore will take action a lot sooner. Monica's undocumented LGBTQ identity made her feel like she had a purpose, she stated, "I think that for me, I always thought of myself as being the beacon of change. I always thought that if I was the one to stand up for it, people would follow and if I was the one that was brave enough to put myself out there other people would have the courage to do the same."

A similar mentality reflected throughout the members was the act of having to come out and explain to others who they were. LGBT individuals start off with first questioning why they must be the ones to come out if straight people don't have to.

Abel: Before I wasn't as open because my rationale was 'straight people don't need to go around saying that they're straight, why do I need to go around saying that I'm gay.' So that's how I was thinking so I wasn't open about it. That's how I used to think though. Now that I'm exposed to negative comments and to sociology, I learned that one way to make changes is to have people disclose the things they fear.... And if people need to know this and if people think the way I used to think, change is never going to happen. Because we live in a tier normative society so if we need to change that we need to challenge the norm. And by me coming out, I'm challenging the norm.

Yet, as individuals realize the impact they have on others when sharing their identities, it is a challenge against the norm to become the face of their identities. Proving someone wrong, challenging others, and utilizing knowledge, education, and confidence to fight back against people who may not support or have no awareness of the reality of what is happening becomes empowering. Once revealing their identities to people who may be more privileged in not having to live with an undocumented status or LGBTQ identity and educating someone who may lack awareness behind the meaning of undocumented or LGBT experiences, it is a victory to have them respond with a surprising, "Oh really?" Describing their accomplishments and the impact of a flawed system allows them to become activist and develop change. Oftentimes, people associate the term "undocumented immigrant" with impoverished, field laborers, and criminals and don't comprehend that millions of undocumented immigrants are children, high achieving students, and contributors to society. To have a young, intelligent, nerdy, clean cut, well versed, person identify as undocumented or LGBT can be a major point of enlightenment and provide a self consciousness raising experience in others.

Theme 7: Education and DACA as a Protective Factor

A common observation among each participant was the impact that education had on their identities. As members of two marginalized communities, each participant valued education and the opportunity to grow for themselves. Arriving to college was a pivotal moment in their lives where they were able to find themselves and grow in awareness and confidence. A

development of a sense of autonomy is established when given the opportunity to continue improving themselves and develop new values and their identities. For most of these individuals, coming out and finding acceptance within themselves was fully reached when entering some form of higher education, whether community college or a four year institution. The diverse student body, the vast number of social organizations with voices, the idea that one is not alone in their beliefs, and the openness to new information, growth, and a search for their own identity and the group they belong to has a major impact on the emotional and psychological state of individuals who yearned for these opportunities. Able shared, “It wasn’t until I went to CC and started hanging out with more liberal people. I started taking Sociology classes, going to feminist clubs, started feeling good about myself, so I started coming out slowly.” Similarly, Jose, Monica, Diego, Ernesto, and David experienced similar growth of self-awareness when pursuing higher education.

Once building their knowledge and self awareness, acceptance within themselves was not far off and it was then that true acceptance turns into coming out on a more regular basis and educating those around them of who they are. DACA, although temporary also provides that protective factor where one may embrace their undocumented status without living with the fear of deportation. With the temporary security one receives under DACA, more and more individuals have identified as Undocumented and Unafraid with the hopes of pushing for change so that more and more undocumented immigrants, students, and families can benefit from a form of relief and have greater economic impact in society.

Theme 8: Taking Different Roles

With the multiple identities present within individuals, role switching was highly prevalent among this population. The vast amount of memberships these individuals take can be

overwhelming yet, at the same time beneficial in their search for where they belong as individuals. Undocumented, LGBTQ, female or male, students, Latinos, are only some of their vast identities. Each participant described on occasions when one identity is prevalent versus the other depending on who was present and what the situation was like. Role switching from work, to school, home, at an immigration rally, or hanging out with members of the LGBT community took time and effort. There was an appropriate time when one could emphasize their identity over the other for example Jose shares his experience,

Now because I work with two LGBT organizations I identify more as LGBT than undocumented because I am in an open spaces where that is the theme. People know I'm gay, people probably don't know I'm undocumented.

In Jose's case his undocumented identity doesn't come out often because of the population that he works closely with as well. They are majority white and Jose does not need to relate on that aspect in any way to them. However, even among his undocumented Latino friends a lack of understanding and inability to connect with all his identities is present. Jose shared the difficulty of presenting his LGBT identity because of the lack of understanding and inability to relate to them.

I was mainly surrounded by Latino folks, so when you come out to them as undocumented, there were so many others that were undocumented, it was a lot more easier to talk to, to share things, to become friends with other undocumented folks. Because they understand what being undocumented was. But I didn't know a lot of gay people... So you have Latinos that are okay with you being gay but they say things that are homophobic. Okay so just ignore that I'm gay, we're still undocumented it's okay. So it was a little awkward because they didn't get it. They would get that you're undocumented because they were as well, but they weren't gay so they didn't understand what I would be going through or what my mentality was whenever I would hear people say, 'that's so gay, no seas asi (don't be like that), why do you watch that?'

For individuals who were accustomed in taking various roles such as coming from a Latino household and then assimilating into the American schools roles, it could be a lot easier than one who was not accustomed to that. This allows for individuals to choose between their identities

and grow more comfortable in each paradigm at their own pace yet, like Jose described feel displaced when connected with one group who may subconsciously state negative remarks about his other identities.

The different identities can also come out in several ways. Unless you are open about it, society does not question your immigration status unlike they question your sexual orientation or gender identity through your mannerism or non-normative gender roles. In other words, one's undocumented status is not as noticeable as their LGBT identity that is often guessed or assumed by others through one's differences in gender mannerism.

Jose: your immigration status in some ways can always be fixed, but you're identity as a gay person, lesbian person, that's forever. If you're bisexual or transgender, that's who you are. It's something how you identify. But if you're undocumented, you can change it, you get married, you get papers you are no longer undocumented. You are undocumented in that your family, your parents are still undocumented. Or you grew up undocumented, you know what it's like, but no one questions your immigration status until you vocally say it.

Besides vocalization of your identity, there are actions that can also state your identity and inform others of who you are such as the act of holding hands with someone from the same sex.

Monica: You don't walk around for people to know you're undocumented. If you're walking down the street holding a females hand it's like, "look at me," it's like labeling yourself in public, it has a different implication for that.

Similarly, David, who still struggles with a sense of internalized homophobia has difficulty outwardly expressing his identity in many public places or with new friends and rather provides subtle hints when meeting new people. He described feelings of self-consciousness when holding hands with an ex-partner at the beach, "oh my gosh, I was like I can't be doing this, I can't. We passed them (people) and I was dying inside..."

Other Issues

Although the study was very broad and hit on several sections of an undocumented LGTBQ Latino's identity, some important subjects arose but were not necessarily common among all individuals. The stressor of lacking health insurance was discussed yet not necessarily considered a major stressor by majority of the participants as they viewed themselves healthy, young, and not "promiscuous" in terms of being sexually active. Undocumented individuals including those who have DACA are not eligible for Medical or Covered California under the new Affordable Care Act. These individuals are limited to where they can get medical attention and for the most part attempt to remain healthy. Having access to HIV testing and free condoms is highly accessible in Los Angeles County, however Jose explained that for many recently arrived Latino LGBT immigrants, being aware of where they can access these resources is very limited due to the language barrier and understanding. Jose did speak highly about the impact of lack of resources for immigrant LGBT individuals because of the increasing rates of Latinos with HIV in the United States.

There are high numbers of HIV. And the Latino rates have increased a lot. And a lot has to do with the different mentality. Latinos that come from other places that have a different mentality have it difficult. You may have HIV and pass it onto your partner and not know of it because of the language barrier. These are stuff that you don't normally think once you are there, but for me to hear that, it's scary. If you're undocumented, you don't have health insurance and you don't get checked. Let's say if you have HIV. If you have HIV you usually get treatment for free. But people don't know that. Or may not know that if there is a language barrier. If you're undocumented you're already scared of seeing any professionals because they report it to ICE. So how do you get treatment for your health? You ignore it, you know you may have HIV but you ignore it, you're not going to seek treatment because of the fear of going to a health care provider. Even then the costs of medications are too expensive.

HIV and the Latino population was not a topic discussed among the participants. Perhaps it is due to it not being a high priority with all the other stressors faced. The avoidance of the discussion may have been due to the lack of awareness on the issue or even as a protective factor against the stigma behind being an LGBT Latino. Not discussing the issue of HIV in the Latino

community could be a form of avoidance of something that is stigmatized as it is in the Latino community. By not categorizing themselves as part of the problem or labeling themselves as “promiscuous,” this stressor doesn’t impact them. According to majority of the participants, they did not see themselves under the present stereotype of the LGBT community and their fluidity in regards to having multiple sexual partners. Due to the impact of their diverse identities and cultural roots, they described themselves as exploring their sexuality yet in a serious and responsible manner with the outlook of actually looking for a serious relationship.

CHAPTER 5

DISCUSSION

Summary of Findings in Comparison with Existing Research

The purpose of this study was to explore the intersectionalities of undocumented LGBT Latino individuals and through their narratives provide a detailed draft of their vast experiences as members of marginalized communities.

This study found that undocumented LGBTQ Latinos overcome double the amount of stressors than their heterosexual U.S. citizen counterparts. Many individuals face thoughts of uncertainty and worry for what the future brings in regards to their opportunities for growth and self-sufficiency. One of the greatest fears and impotence was present among the participants who feared the election of a Conservative President who can terminate the Deferred Action for Childhood Arrivals (DACA) and thus destroy their economic worth and value to the community through the temporary work authorization permits and social security number. This anxiety and stress leads to taking a passionate position in coming out in regards to their identities and become the beacon of change for their communities. Coming out was not an easy process, however. Many participants, although being open in sharing their identities, choose carefully who they share it with, and what environments to come out, due to the stigma and marginalization behind the undocumented immigrant term.

The multiple identities of an individual come with role switching and value conflict. Similarly to Castillo et al.'s (2007) findings, LGBTQ Latinos experience conflict between cultural values and personal beliefs. For many being masculine is an overt characteristic and additional representation to their cultural roots and identity. For Latino gay males, coming to terms with whom they are sexually attracted to realized that it does not change one's gender

regardless if being gay is considered to be feminine and “acting like a women” in the Latino culture. This study found that the impact of cultural and religious values in a Latino household can cause an early onset of internal homophobia among the participants who knew from a young age they were LGBTQ but did their best to repress it, assimilate to their gender norms, and avoided acceptance for themselves until they were able to build more awareness and knowledge behind the matter. Most participants embraced their LGBT and undocumented identities once they entered a form of higher education and learned their struggle was not an individualized struggle. This new found sense of autonomy was established once entering a diverse and expansive world with vast ideologies. Discussion of the LGBT community or what it means to be gay is never discussed in the Latino household, and is often actively ignored, or subtly made fun of through homophobic remarks and negative surnames.

The positive impact of multiple group memberships and identities as building a stronger character and developing coping skills seem to reiterates Morales et al.’s (2013), Tajfel and Turner’s (1979), and Bowleg’s (2013) findings of the psychological benefits of identity-based pride. Individuals that have encountered a vast amount of barriers in their lives tend to embrace their identities despite the barriers and struggles that parallel with their identities and view them as medallions for allowing them to grow as human beings and be given with new perspectives of how they view the world. Participants also discussed altruistic ideals of helping others through careers and creating change through mobilization and educating others.

Another outcome of this study demonstrated the lack of priority given to the health care system. This finding correlated with Bridges et al.’s (2010) and Lewis’s (2008) findings which state foreign born youth utilize health services at lower rates than U.S. born youth due to the most common barriers of financial constraints and lack of insurance in addition to lack of

familiarity with resources and fear of immigration authorities. Health insurance was mentioned briefly in this study. Participants expressed awareness in having access towards services in known areas such as in school settings and health clinics, yet classified themselves as not needing the services due to identifying as healthy. Participants demonstrated an understanding towards the importance of sexual health and health risk, yet did not necessarily describe this as a reason for them to seek health services.

Limitations to Study

As with most qualitative studies, the study had several limitations. Subjectivity was present which leads to procedural problems. The researcher's bias is built in and often times unavoidable. The findings may be difficult to replicate as the in-depth interview approach provides data with a limited scope. Due to stigma behind holding an undocumented status or identifying as LGBTQ, one of the limitations that arose was the willingness of participants to contact the researcher to be interviewed. Although there are more and more UndocuQueer individuals that are embracing their identities, some individuals may not be "out" in all aspects of their lives. For example, there may be individuals who are publicly out as LGBTQ in their work environment or school but have not come out of the closet to their immediate or extended family members and may be reluctant in speaking with a stranger about it. Unless one is completely comfortable with their undocumented status, one may also hesitate before speaking to a stranger about their status due to the fear of negative retaliation or anti-immigrant views.

Despite the amount of known eligible participants who were informed through snowball sampling about the study, the effort on the eligible participant's part to contact the researcher was very limited. The stigma behind these two marginalized communities also made for a skewed study in where unintentionally, all participants were either pursuing or have completed

higher education which is not a parallel to society in general. This study may demonstrate that higher education can work as a protective factor for individuals who are not only LGBTQ but also hold an undocumented status and may have suffered and overcome endless barriers and obstacles in their lives. Through education, knowledge, awareness, and strong community engagement, these individuals have embraced their roots, hardships, and will to succeed and have outwardly demonstrated their pride of the intersectionality of their multiple identities.

Moreover, through the first hand position of the researcher as a college student within a college environment, all participants who showed interest were within similar environments. The study was also skewed in that there were no recently arrived immigrants or immigrants who may be less fluent in English or aware of the resources available that showed interest. These individuals, unlike the participants who were all brought to the United States at a young age and grew up to only know the United States of America as their home, may have different experiences, stressors, or ideas in regards to their intersectionality of their identities.

Implications for Future Research

The results of the study may represent those with higher levels of education than most or many undocumented queer youth. Those with limited access or exposure to higher education may not have the same access to materials or people with whom to discuss matters of their identities, stressors, and inability to access resources. Future research should continue this study and work towards interviewing undocumented LGBTQ Latinos who may have recently arrived to the United States as well as individuals who may be older yet have never sought any form of formal education. Perhaps having less facility in the English language can have a major impact on the stressors and availability of resources provided for them. Furthermore, future research should include undocumented LGBTQ Latino individuals with varying levels of education to

determine whether higher education does provide a protective factor for individuals to be more open to discussing their identities.

Another factor to observe for future research is the unintended consequences of the Marriage Equality Act for those LGBT persons who are not fully out, or who have internal struggle with their gay identity. Would marriage equality be considered empowering or would it pressure more individuals to come out having the opportunity available. On the other hand, how likely is it that an individual who are struggling internally with their identity will actually seek and marry same-sex person, regardless to whether citizenship is in the equation but has more to do with cultural or religious values.

Implications for Social Work Practice, Policy, and Advocacy

Underlined within the NASW Code of Ethics, it is stated that it is the duty of social workers to enhance human well being and help meet human needs of all people especially those who are vulnerable, oppressed, and living in poverty by providing them with service, social justice, dignity, and worth (NASW, 2015). UndocuQueer individuals, a marginalized group of minorities, fall under these categories. Social workers working with UndocuQueer individuals confront a challenge when going against federal and local systems that prohibit undocumented immigrants from accessing most social services (Furman, Langer, Sanchez, & Negi, 2007). Social workers need to be knowledgeable of the experiences that this marginalized group encounters to be able to provide culturally sensitive services, serve with dignity, and reassure a sense of worth and purpose in individuals who often lack support and resources. If social workers are not conscious of the political and economic considerations against immigrants, social workers can fall into government enforcement of exclusionary immigration policies (Humphries, 2004). With the new demands on health and social service systems, anti-immigrant

backlash is believed to increase (Ku, 2007). Social workers need to understand the policies and lack of resources that can hinder possibly providing services to UndocuQueer Latinos and bring about awareness to a macro level of social work so change in policies can be enabled.

The importance of advocacy in social work as underlined within NASW Code of Ethics includes advocacy towards marginalized and disadvantage communities. Undocumented LGBTQ individuals are doubly marginalized and it is the duty of social workers to provide individuals with as much support and resources as possible. However, due to the limited amount of research on this population, lack of resources may parallel the struggle in providing quality services. It is the duty of social workers to advocate for policy changes that will serve this doubly marginalized population and their basic human rights.

Experiences in the Field

It is important to note the impact of the participant's personal narratives on the researcher and the different experiences out in the field. All seven participants were each inspiring and impressive individuals as expressed through their will to succeed and accomplish their dreams. Participants shared their stories with honesty and occasionally with tearful eyes full of anger, passion, and disappointment. Perhaps the most common affect presented was that of their pride. Although they have been questioned, challenged, and stigmatized not only within their communities but also within themselves, they have a true sense of understanding of who they are and where they come from along with the mentality of giving back to the community they love. Each one of the participant's stories impacted the researcher by providing a window to the world of millions of individuals facing similar stories yet coming from different backgrounds. Due to the subjectivity of the participant's personal narratives being raw and emotional, the researcher shed tears along with the participants and provided a safe and comfortable environment.

APPENDICES

APPENDIX A
ORAL SCRIPT

Appendix A

Oral Script when Contacted by Interested Participant

Hello my name is Cristina Chavez and I am a graduate social work student at California State University, Long Beach. I would like to thank you for your interest in my study and taking the time to contact me. My study is on the experiences of Undocumented LGBTQ Latinos and is titled: *Exploring the Intersectionality of Undocumented LGBTQ Latino Persons AKA UndocuQueer Latinos: A Qualitative Study*. If you are eligible for the study, your participation would entail your consent and signing of a consent form to participate in a 60-90 minute face to face interview with myself. The interview will be strictly confidential and will be taking place in a private location of your choosing. The interview will have three sections that address different parts of your identities and your experiences. The eligibility criteria in order to participate are:

- 1) You must be between the ages of 18-40
- 2) You must reside in the Los Angeles or Orange Counties
- 3) You must identify as Latino or Hispanic
- 4) You must identify as LGBTQ
- 5) You must hold an undocumented status

After informing you about this, would you like to participate in the study?

What language would you prefer the interview to be in?

(Set up interview)

I appreciate your time and support towards this study. Thank you once again for showing interest. Lastly, if you have friends or know someone who qualifies for this study and that may be interested in participating, please refer them to me, it would be very helpful.

Apéndice A (Spanish)

Texto oral cuando un participante interesado contacta a la investigador/a

Hola mi nombre es Cristina Chávez y soy una estudiante de postgrado en trabajo social en la Universidad Estatal de California, Long Beach. Me gustaría agradecerle por su interés en mi investigación por tomar su tiempo en contactarme. Mi investigación estudiara las experiencias de Latinos indocumentados que se identifican como gay y se titula: Explorando la intersección de LGBTQ Latino indocumentados, también conocidos como Indocuqueer: una investigación cualitativa. Si usted califica, su participación en la investigación requerirá su consentimiento y firma de un formulario de consentimiento para participar en una entrevista de 60-90 minutos conmigo. La entrevista está separada en tres secciones que hablara de las diferentes partes de su identidad y sus experiencias. El criterio para ser elegible es lo siguiente:

- 1) Tiene entre los años 18-40
- 2) Reside en los condados de Los Ángeles u Orange
- 3) Se identifica como Latino o hispano
- 4) Se identifica como LGBTQ
- 5) Es un inmigrante indocumentado o tiene el estatus indocumentado

Después de informarle de la elegibilidad, ¿gusta participar?

¿Cual lenguaje prefiere para ser entrevistado?

(Hacer fecha para entrevista)

Aprecio su tiempo y su apoyo hacia mi investigación. Muchas gracias de nuevo por demostrar interés en la investigación. Si conoce personas que pueden calificar a la investigación y que serian interesados en participar, por favor refiérelos a mí, sería una buen ayuda.”

APPENDIX B
INFORMED CONSENT FORM

Appendix B

CONSENT TO PARTICIPATE IN RESEARCH

EXPLORING THE INTERSECTIONALITY OF UNDOCUMENTED LGBTQ LATINO PERSONS: A QUALITATIVE STUDY

You are invited to participate in a qualitative research study conducted by Cristina Chavez Duarte, B.A.S.W., from the Masters of Social Work Program at California State University, Long Beach. The results attained from this research study will be in contribution to completing the thesis requirement towards a Masters in Social Work. You were selected as a possible participant in this study because you are: 1) between the ages of 18-40 years; 2) identify as an Undocumented individual; 3) identify as LGBTQ or UndocuQueer; 4) identify as Latino or Hispanic; having origins from Latin American countries which include Mexico, Puerto Rico, Cuba, Central and South America, and other Spanish-speaking countries; 5) currently reside in Los Angeles or Orange County in California, United States.

PURPOSE OF THE STUDY

The purpose of this study is to understand the experiences of undocumented LGBTQ Latino individuals. The researcher is interested in learning more about the unique experiences of individuals who are part of multiple marginalized groups as well as to better understand the interconnection between the multiple identities.

PROCEDURES

If you volunteer to participate in this study you will be interviewed by the researcher in a private location of your choice. The interview should take about 60-90 minutes of your time. The questions consist of 10 demographic questions as well as 15 open ended questions that ask you to describe your experiences as an undocumented Latino and as a member of the LGBTQ community. The questions will focus on your experiences as an UndocuQueer Latino and the intersection or connection between them. With your permission, the interview will be audio-recorded. If you do not wish to be audio recorded the researcher will take hand-written notes instead. Once the interview is completed, the audio recordings will be transcribed and you will be given a pseudonym. After the audio recording is transcribed, the recording will be erased in order to protect your identity. You will be given the opportunity to review and edit the recording immediately once the interview is done or at a later time within a seven day period after the interview is completed. If you choose not to review or edit, the recording will be used as is. All consent forms and data will be destroyed three years after the date the study is completed. Once

the interview is completed the participant will receive a \$5 Starbucks gift card whether or not they answer all or skip a few of the questions.

POTENTIAL RISKS AND DISCOMFORTS

There are some risks anticipated in this study. There is a possibility that you might find some questions to be too sensitive or personal that may be upsetting to you. If at all you feel uncomfortable, please feel free to inform the researcher who will respect your requests to skip questions or terminate the study.

A social risk if someone you know sees you entering a place for the interview or sees the researcher enter your residence and later ask you what the meeting was about. Moreover, if someone were to see you participate in the study and later ask you what was the meeting or study about, you may broadly state that “the study is about people’s experiences in the U.S. and you have to be invited to take part in the study.”

Also having the interview audio recorded in a non-private setting could be of some risk with reduced privacy and confidentiality. You may refuse to complete the interview, without any penalties. In addition, if the interview is in process, and you feel uncomfortable about the surrounding area or someone you know appears, you may stop the interview, without any penalty. You will be able to reschedule, if you’d like, for another date and time.

In the event that the researcher is transporting confidential consent forms and data to and from home and thesis advisor office, the possibility of getting the car broken into or having the locked box stolen with the information, confidentiality and privacy is not guaranteed. The researcher will do their absolute best to keep the confidential information in locked cabinets and locked boxes when transporting the information from different locations. The researcher will reduce the possibility of leaving the information in her car. The researcher will try to work efficiently and rapidly in transcribing the audio recordings and destroying the recordings as soon as possible.

Due to the sensitivity of the participant’s immigration status, the risk or fear of coercion or threat may be present or prevent a potential participant from participating. Coercion, the use of threat in order to persuade participation in the study is illegal and a crime. Participants have the right to refuse to participate in the study at their own will without any consequences and free from the fear of facing threats or coercion. Participants have the right to confidentiality (as stated in the Confidentiality portion of this form). Potential participants access to services at the Dream Center, FUEL, or any other community resource will not be affected whether they participate or not in the study.

POTENTIAL BENEFITS TO SUBJECTS AND/OR SOCIETY

By participating in this study, you are not expected to benefit directly from the research. However, it is hoped that the compilation of results will help social workers, counselors, and other parties better understand the experiences faced by UndocuQueer Latinos. As a relatively new identity, it is hoped that this study will help create programs that will serve the needs of UndocuQueer Latinos as well as bring awareness to the impact of policies on this marginalized group.

Should you request it, once the research is complete, the researcher can provide you with a summary of the results.

PAYMENT FOR PARTICIPATION\

The participant will receive a \$5 gift card from Starbucks for participating in this research.

CONFIDENTIALITY

Any information that is obtained in connection with this study and that can be identified with you will remain confidential unless required by law. No individual names will be used in any report of the results. All participants will be given a pseudonym after the interview in the form of a letter and two digit numbers. Your first initial will be the letter and the day of your birth will be the two digit number used for example if your birth date 01/02/2003 (mm/dd/yyyy), the number used will be 02.

No one other than the researcher will know who agreed or did not agree to participate in this study and no one other than the researcher will know your individual answers. Your access to services from the Dream Center, FUEL, or any other community resource will not be affected whether you participate or not.

No one but the researcher's thesis advisor and the researcher herself will have access to the recording of the interview. Once the interview is transcribed, the recordings will be erased. All surveys, recordings, transcriptions, and results will be kept in a locked file cabinet with access only available to the researcher and thesis advisor. All consent forms and data will be destroyed after three years from the date the study is completed.

However, if during the interview, the researcher learns about illegal and/or reportable behaviors such as those that could result in harm to self or others, the researcher cannot maintain confidentiality.

PARTICIPATION AND WITHDRAWAL

You can choose whether to be in this study or not. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer and still remain in the study. If you are interested in participating at a later time, you can reschedule a different date and time.

Your participation or withdrawal in this study will not affect or jeopardize your ability to receive services at the Dream Center, FUEL, or other community resources. The Dream Center, FUEL or other community resources personnel will not know who does or does not participate in the study.

IDENTIFICATION OF INVESTIGATORS

If you have any questions or concerns about the study (or if you would like a summary of the results once the study is completed), please feel free to contact the researcher, Cristina Chavez Duarte at (559) 563-6119 or email at chavezcristina76@yahoo.com ; or the researcher's thesis advisor, Dr. Thomas Alex Washington at (562) 985-7775 or email alex.washington@csulb.edu .

RIGHTS OF RESEARCH PARTICIPANTS

You have the right to withdraw your consent at any time and discontinue participation without penalty. You are not waiving any legal claims, rights or remedies because of your participation in this research study. If you have questions regarding your rights as a research participant, contact the Office of University Research, California State University, Long Beach, at 1250 Bellflower Blvd., Long Beach, CA 90840. Or you may telephone at (562) 985-5314 or email to ORSP-Compliance@csulb.edu

SIGNATURE OF RESEARCH PARTICIPANT

I understand the procedures and conditions of my participation described above. My questions have been answered to my satisfaction. I am 18 years or older, and I agree to participate in this study. I have been given a copy of this form.

Printed Name of Participant

Signature of Participant _____
Date

I agree to have my interview audio-recorded.

Signature of Participant _____
Date

In my judgment the participant is voluntarily and knowingly giving informed consent and possesses the legal capacity to give informed consent to participate in this research study.

Signature of Interviewer/Researcher _____
Date

Apéndice B

CONSENTIMIENTO PARA PARTICIPAR EN LA INVESTIGACION EXPLORANDO LA INTERSECCION DE PERSONAS LGBTQ LATINOS INDOCUMENTADOS: UNA INVESTIGACION CUALITATIVA

Usted está invitado para participar en una investigación cualitativa dirigido por Cristina Chávez Duarte, B.A.S.W., estudiante del programa de maestría en trabajo social en la Universidad Estatal de California, Long Beach. Los resultados conseguidos de esta investigación contribuirán para completar el requerimiento de tesis hacia una Maestría de trabajo social. Usted fue seleccionando como participante porque usted: 1) está entre las edades de 18-40; 2) se identifica como un individual indocumentado; 3) se identifica como LGBTQ o indocuqueer; 4) se identifica como un Latino o hispano; clasificado como teniendo origen de países Latinoamericanos incluyendo México, Puerto Rico, Cuba, Centroamérica, Sudamérica, o otros países de habla hispana; 5) actualmente reside en los condados de Los Ángeles y Orange en California, Estados Unidos.

PROPOSITO DE LA INVESTIGACION

El propósito de la investigación es para entender las experiencias de Latino indocumentados que se identifican como LGBTQ. La investigadora está interesada en aprender más sobre las experiencias únicas de personas que son parte de múltiple grupos marginados y también para entender la conexión entre múltiple identidades.

PROCEDIMIENTOS

Si usted participa voluntariamente en la investigación, usted será entrevistado por la investigadora en una localización privada de su elección. La entrevista tomara 60-90 minutos de su tiempo. Las preguntas consistirán de diez preguntas demográficas al igual de quince preguntas abiertas sobre sus experiencias como un Latino indocumentado y como miembro de la comunidad LGBTQ. Las preguntas se enfocaran en sus experiencias como un Indocuqueer Latino y la intersección entre las dos identidades. Con su permiso, la entrevista será grabada por audio. Si usted desea no ser grabado, la investigadora tomara notas a mano. Al completar la entrevista, la investigadora transcribirá la grabación y obtendrá un nombre alias. Después que la grabación esté transcrita, será borrada para proteger su identidad. Usted tendrá la oportunidad de revisar e editar la grabación inmediatamente después que la entrevista se acabe o en otro momento entre siete días después de la entrevista. Si usted decide en no revisar o editar, la grabación será usada como es. Todo las formas de consentimiento y datos de la investigación serán destruidos tres años después te la fecha en que se termine la investigación.

POTENCIA DE REISGOS Y MALESTAR

Riesgos mínimos son anticipados en esta investigación. Ay la posibilidad que usted encuentre unas preguntas muy sensibles o personales y pueda ser que se sienta triste. Si en algún momento se siente incomodo, por favor no dude en informar a la investigadora quien respetará su solicitud para omitir de responder a las preguntas o concluir la investigación as su gusto.

Otros riesgos sociales que puedan ocurrir serán por ejemplo si una conocida suya ve que entra en la locación de la entrevista o ve a la investigadora entrar su residencia y pregunte sobre la cita. Si esto ocurre y luego le pregunta por información sobre la junta, usted puede responder en términos generales que era una investigación sobre las experiencias de personas en los Estados Unidos y uno tenía que ser invitado para participar.

También grabando la entrevista por audio en un lugar no tan privado puede reducir la privación y su confidencialidad. Usted tiene el derecho de rehusar de completar la entrevista sin penal. Si la entrevista está en proceso y usted siente incómodo sobre los alrededores o si un conocido aparece, usted puede parar la entrevista sin penal. Si usted gustaría, puede hacer una nueva cita para otro día y tiempo.

En el evento que la investigadora este transportando formas y datos confidenciales hacia y desde su casa a la oficina de su consejero de tesis, la posibilidad de tener el auto asaltado o la caja fuerte robada con la información, la confidencialidad y privación no es garantizado. La investigadora tratará de mantener la información confidencial en gabinetes cerrados y cajas con llave cuando transportando la información en su auto. La investigadora reducirá la posibilidad de dejar información en su auto. La investigadora tratará de trabajar eficientemente y rápidamente para transcribir la grabación de audio para destruir la grabación lo más rápido que pueda.

Debido a la sensibilidad del estatus inmigratorio del participante, el riesgo y miedo de coerción o amenaza puede ser presente o prevenir la participación de un participante. Coerción, el uso de la amenaza para convencer la participación es ilegal y un crimen. Participantes tienen el derecho para rehusar de participar en la investigación sin ninguna consecuencia y libre de el miedo de enfrentando amenazas o coerción. Participantes tienen el derecho de la confidencialidad (como escrito en la porción de Confidencialidad en esta forma). El acceso para servicios en The Dream Center, FUEL, u otros recursos no será afectado por la participación o falta de participación en la investigación.

POTENICA DE BENFICIOS PARA PARTICIPANTES Y/O LA SOCIEDAD

No es esperado que beneficie directamente por participar en la investigación. Sin embargo, ay la esperanza que la colección de resultados puede ayudar a trabajadores sociales, consejeros, y otros grupos profesionales tener un nuevo entendimiento a las experiencias que enfrentad los Latino Indocuqueers. Como una nueva identidad e información, es esperado que la investigación pueda ayudar a crear programas nuevos que sirvan a las necesidades de los Latinos

Inducqueers. También se espera que esta investigación traiga un nuevo conocimiento sobre el impacto de la política hacia este grupo marginado.

Si usted gustaría un resumen de los resultados de la investigación completa, la investigadora puede proveerle con una copia de los resultados.

RECOMPENSA POR SU PARTICIPACION

Por su participación en la investigación usted recibirá una tarjeta de \$5 para Starbucks.

CONFIDENCIALIDAD

Cualquier información obtenida por conexión a esta investigación y que pueda ser identificado con usted permanecerá mantenida confidencial al menos que sea requerido por la ley. Ningún nombre será usado en los resultados de la investigación. Todos los participantes serán dados un nombre alias después de la entrevista en la forma de una letra y dos números. Su primera inicial será la letra y su día de nacimiento será los dos números. Por ejemplo si su fecha de nacimiento es 01/02/2003 (mm/dd/yyyy), el número que se usara será el 02.

Nadie además de la investigadora sabrá quién acepto o no acepto a participar en la investigación. Su acceso a servicios de the Dream Center, FUEL, o otros recursos comunitarios no serán afectados si participa o no. Nadie además de la investigadora sabrá las respuestas individuales que usted respondió.

Nadie además de la investigadora y su consejero de tesis tendrá acceso a la grabación de su entrevista. Al momento que la entrevista sea transcrita, la grabación será borrada. Todo documento incluyendo el cuestionario demográfico, grabaciones, transcripciones, y resultados serán guardados en un archivo con llave solamente accesible por la investigadora. Todas las formas y datos serán destruidas después de tres años desde la fecha en que se termine la investigación.

Sin embargo, si durante la entrevista, la investigadora aprende de algo ilegal o comportamientos reportables tanto como comportamientos que resultan en hacer daño a si mismo u otras personas, la investigadora no podrá mantener su confidencialidad sobre el hecho.

PARTICIPACION Y RETIRACION

Usted tiene el derecho de decidir en participar en la investigación o no. Si usted participa voluntariamente, usted puede retirarse a cualquier momento sin ninguna consecuencia hacia usted. Usted puede rehusar de responder a una pregunta pero mantenerse en la entrevista.

Su participación o retirada no afectara sus servicios en the Dream Center, FUEL, u otros recursos comunitarios. La personal de the Dream Center, FUEL, u otros recursos comunitarios no sabrán si usted participo en la investigación o no.

IDENTIFICACION DE LOS INVESTIGADORES

Si tiene alguna pregunta o preocupación de la investigación (o si usted le gustaría recibir un resumen de los resultados a completar la investigación), por favor contacte a la investigadora, Cristina Chávez Duarte a (559)563-6119 o por email a chavezcrisrina76@yahoo.com. También puede contactar al consejero de tesis de la investigadora, Dr. Thomas Alex Washington a (562)985-7775 o por email alex.washington@csulb.edu.

DERECHOS DEL PARTICIPANTE DE LA INVESTIGACION

Usted tiene el derecho de retirar su consentimiento a cualquier tiempo durante la investigación y parar su participación sin ningún penal. Usted no está dispensando ninguna demanda legal, sus derechos, o reparación legales por participar en la investigación. Si tiene preguntas sobre sus derechos como participante de la investigación, contacte a la Ofician Universitaria de Investigaciones de la Universidad Estatal de California, Long Beach, dirección 1250 Bellflower Blvd., Long Beach, CA 90840. O por teléfono (565)985-5314 o por email ORSP-Compliance@csulb.edu.

FIRMA DE PARTICIPANTE DE LA INVESTIGACION

Yo entiendo los procedimientos y condiciones de mi participación descrito arriba. Mis preguntas fueron respondidas a mi satisfacción, y acepto participar en esta investigación voluntariamente. He recibido una copia de esta forma.

Nombre del Participante

Firma del Participante

Fecha

Yo acepto ser grabado por audio.

Firma del Participante

Fecha

En mi conocimiento, el participante está dando consentimiento voluntariamente y posee la capacidad legal para dar su consentimiento informada para participar el esta investigación.

Firma de entrevistador/a o Investigador/a

Fecha

APPENDIX C

INTERVIEW GUIDE AND DEMOGRAPHIC QUESTIONNAIRE

Appendix C

Interview Guide (English)

Before we begin, I would like to thank you for agreeing to speak with me. This interview will take approximately 60-90 minutes. First, I ask if you could please fill out the self-administered survey to provide some background information about who you are. Then I will proceed to ask questions about your experiences being an Undocumented Latino, your experiences as part of the LGBTQ community, and then will finish with the unique experiences that you may face as an UndocuQueer Latino. I would like to remind you that you have the right to refuse to answer a question you do not feel comfortable in answering and have every right to stop the interview and leave the interview without any consequences. For the most part I will follow my semi-structured questionnaire but may ask some new questions for clarification so I can have a better understanding of what you are sharing. Once we are completely done I will debrief with you about your experience with the interview, any difficult questions asked, effect on you, and provide you with resources if you are interested in different services.

(Section 1)

1. Can you share with me when and what brought you and your family to the United States?
2. When did you first learn about your undocumented status? How was that like for you?
3. Describe your comfort level in sharing your immigration status with others? (Peers, strangers, coworkers, classmates etc.)
4. What are some stressors that you face due to your undocumented status alone?
5. How would you describe the amount of support by the Latino Community as an undocumented Latino?

(Section 2)

6. How open are you about your LGBTQ identity in the different areas of your life?
7. Can you share with me your experience of “coming out” to your family members and/or peers?
 - a. (If hasn’t come out completely) Can you share with me what is holding you back from coming out to your family members and/or peers?
8. What role did cultural or religious values interfere with your coming out process?

9. What are some stressors that you face due your LGBTQ identity?
10. How would you describe the support experienced in the Latino Community as a member of the LGBTQ community?

Describe your feelings about support from the “Mainstream” LGBTQ community as a Latino LGBTQ individual?

(Section 3)

11. How was your experience coming out not only once but twice?
 - a. (If hasn't come out) How do you feel possibly facing having to come out not only once but twice?
12. What types of stressors do you face being an Undocumented LGBTQ Latino person that a heterosexual United States citizen would not face?
13. What policies affect you negatively due to your identity as an Undocumented LGBTQ person?
14. Describe your involvement in any way with the immigration or LGBTQ rights movements.
15. Describe your experience of being part of different group memberships and your connectedness to each identity.

Self- Administered Demographic Survey

1. What is your age? _____
2. What is your gender? (Please circle)
 - a. Male Female Trans-identity: MTF or FTM Other _____
3. How do you identify in the LGBTQ community? _____
4. What is your highest level of education? (circle one)
High School or less Some College Bachelors Degree or higher _____
5. What is your Country of Birth? _____
6. Do you identify as Latino/ Hispanic? Yes No
Latino/Hispanic sub code: (circle one or all that apply)
 - a. Mexican b. Salvadorian c. Honduran d. Other _____
7. How many years have you resided in the United States? _____
8. How would you categorize your current socio-economic status (SES)?
 - b. Low SES b. Middle SES c. High SES
9. Do you publicly identify as an undocumented immigrant? (You share your immigration status with your peers, co-workers, etc.) Yes No
10. Do you publicly identify as a member of the LGBTQ community? (You share your identity with your family, peers, co-workers, etc.) Yes No

Apéndice C

Guía de Entrevista (Español)

Antes de empezar, me gustaría agradecerle por aceptar hablar con migo. La entrevista va a tomar aproximadamente 60-90 minutos. Primeramente, le pido que complete el cuestionario auto administrado de estadísticas demográficas que proveerá información demográfica. Después seguiré con preguntas sobre sus experiencias como un Latino indocumentado, sus experiencias de parte de la comunidad LGBTQ, y terminaremos con sus experiencias como un Undocuqueer Latino. Quiero recordarle que usted tiene el derecho de declinar a responder a una pregunta incomoda y también tiene el derecho de parar la entrevista a cualquier momento sin ninguna consecuencia. A través de la entrevista, yo seguiré mi guía de entrevista semi-estructurada pero si se requiere más información o aclaración puedo preguntar otras preguntas para mejor entender.

(Sección 1)

1. ¿Puede compartir con migo cuando y que trajo a usted y a su familia a los Estados Unidos?
2. ¿Cuando fue que aprendió de su estatus indocumentado? Como fue esa experiencia para usted?
3. Describe su nivel de comodidad en compartiendo su estatus indocumentado con otras personas Por ejemplo con sus amistades, desconocidos, compañeros de trabajo, otros alumnos.
4. ¿Cuales son facturas estresantes que usted sufre por su status indocumentado?
5. ¿Como un Latino indocumentado, cómo describiría el apoyado por la comunidad Latina?

(Sección 2)

6. ¿Qué tan abiertamente se identifica como LGBTQ in las diferentes partes de su vida?
7. ¿Puede compartir su experiencia de declararse gay con su familia o amistades?
 - a. (Si no se han declarado gay completamente) ¿Puede compartir conmigo que le detiene de declararse gay con su familia o amistades?
8. ¿Qué papel ha tomado los valores de la cultura y religión en su proceso de declararse gay?
9. ¿Cuáles son facturas estresantes que usted sufre por su identidad LGBTQ?
10. ¿Cómo describiría el apoyo que recibe de parte de la comunidad Latina como miembro de la comunidad LGBTQ?

Describe sus sentimientos sobre el apoyo que recibe de parte de la corriente principal de la comunidad LGBTQ.

(Sección 3)

11. ¿Cómo fue su experiencia saliendo de la sombra no solo una vez pero dos veces?
 - a. (Si no han salido de las sombras) Como se siente posiblemente tener que enfrentar saliendo de las sombras no solo una vez pero dos veces.
12. ¿Qué clases de facturas estresantes enfrenta como un gay Latino indocumentado que un ciudadano heterosexual en los Estados Unidos no enfrenta?
13. ¿Cuáles leyes que le afectan negativamente debido de su identidad como un gay Latino indocumentado?
14. ¿Está involucrado en cualquier modo con un movimiento inmigrante o de la comunidad LGBTQ?
15. Describe sus experiencias de ser parte de diferentes grupos y su conexión con cada identidad.

Cuestionario auto-administrado de estadísticas demográficas

- 1) ¿Cuál es su edad? _____
- 2) ¿Con cuál género se identifica? (circule uno) Masculino Femenino Otro _____
- 3) ¿Cómo se identifica en la comunidad LGBTQ? _____
- 4) ¿Cuál es su nivel más alto de estudio? (Circule Uno)
 - a. Preparatoria o menos
 - b. Poco universidad
 - c. Licenciatura o más
- 5) ¿Cuál es su País de nacimiento? _____
- 6) ¿Se identifica de origen latino o hispano? Si No
Latino/ hispano código: (Por favor circule uno o todos que apliqué)
 - a. mexicano
 - b. hondureño
 - c. salvadoreño
 - d. Otro _____
- 7) ¿Número de años en los Estados Unidos? _____
- 8) ¿Cómo categoriza su estatus socioeconómico?
 - a. Bajo
 - b. Mediano
 - c. alto
- 9) ¿Se identifica públicamente como un inmigrante indocumentado? (Usted comparte su estatus inmigrante con sus amistades, compañeros de trabajo, etc.) Si No
- 10) ¿Se identifica públicamente como un miembro de la comunidad LGBTQ? (Usted comparte su identidad con su familia, amistades, compañeros de trabajo, etc.) Si No

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