



Asian Pacific American Lesbian, Gay, Bisexual and Transgender People: A Community Portrait

A REPORT FROM NEW YORK'S QUEER ASIAN
PACIFIC LEGACY CONFERENCE, 2004

by Alain Dang
and
Mandy Hu

Foreword

Asian Pacific Americans (APA) are among the fastest growing minority groups in the nation. More and more APA LGBT people are coming out of the closet, yet they still face invisibility, isolation, and stereotyping. After the terrorist attacks on September 11, 2001, immigrants, particularly South Asian immigrants, have come under increased scrutiny and attack. This is just one example of how the lives of APA LGBT people involve a complex web of issues arising from being sexual, racial/ethnic, language, gender, immigrant, and economic minorities.

There have been very few studies of APA LGBT people. Most concern HIV/AIDS and focus only on men. Little is known about queer APA women, transgender folks, young people, and South Asians. Consequently, it is not surprising that the needs and concerns of APA LGBT people are routinely overlooked.

This study presents an incredible opportunity to center communities currently at the margins. It looks at our multiple identities, experiences, and concerns as individuals and communities within the broader context of our experiences as Asian Pacific Americans in the mostly white LGBT community, and as queers among the larger APA community.

This study helps to explain why the broader LGBT community must defend immigrants' rights and organize in languages other than English. It also helps to analyze traditional, race-based rights and public policy through a queer lens. Indeed, it furthers the goals of the Queer Asian Pacific Legacy Conference, which were to network, organize, agitate, educate, and build capacity.

Additionally, I would like to recognize the co-sponsors of the conference, along with Gay Asian and Pacific Islander Men of New York (GAPIMNY) and the National Gay and Lesbian Task Force. Without their help and dedication, the conference and this study could not have been possible:

Asian American Legal Defense and Education Fund
Asian American Writers' Workshop
Asian and Pacific Islander Coalition on HIV/AIDS
Asian and Pacific Lesbian and Bisexual Women and Transgender Network
Asian and Pacific Islander Queers United for Action

This study helps to explain why the broader LGBT community must defend immigrants' rights and organize in languages other than English.



Gay and Lesbian Alliance Against Defamation
New York University A/P/A Studies Program and Institute, LGBT
Student Services, OASIS, and the Asian American Women's Alliance
OUTfront Project of Amnesty International
South Asian Lesbian and Gay Association

This snapshot of a piece of the APA LGBT community is among the first attempts to explore pan-Asian issues and advocacy that will not only benefit both LGBT and APA communities, but all those who have been historically underrepresented and left out.



Glenn D. Magpantay
Gay Asian and Pacific Islander Men of New York



Contents

EXECUTIVE SUMMARY	1
BACKGROUND	8
LGBT ASIAN PACIFIC AMERICANS	9
FORGING A POLITICAL AGENDA	10
DEVELOPMENT OF LGBT APA COMMUNITIES	11
LITERATURE REVIEW	12
METHODOLOGY	14
INSTRUMENT	15
DEMOGRAPHICS	15
SEXUAL IDENTITY	20
RANKING IDENTITIES	21
POLITICAL ISSUES AND ATTITUDES	24
POLITICAL BEHAVIOR	32
HEALTH CARE AND HEALTH COVERAGE	34
DISCRIMINATION	35
CONCLUSION	43
COMMUNITY RESOURCES	44
ACKNOWLEDGEMENTS	49



Executive Summary

INTRODUCTION

In March 2004, a coalition of groups convened a regional conference at New York University (NYU) entitled Queer Asian Pacific Legacy. The purpose of the conference was to network, organize, agitate, educate, and build the capacity of pan-Asian Pacific American (APA) lesbian, gay, bisexual and transgender (LGBT) communities.

The conference was also a rare opportunity to collect information about APA LGBT people, given the little information that already exists on the subject. To that end, the National Gay and Lesbian Task Force distributed community surveys to conference participants in order to (1) identify issues of importance to community members, (2) gather information regarding experiences of community members in LGBT and APA organizations, (3) gather socio-demographic information, and (4) examine APA LGBT community involvement.

This study represents the voices of some Asian Pacific Americans who both attended the conference and completed the survey. The multi-gender sample of respondents reside overwhelmingly on the East Coast, so care should be taken in extrapolating the results to a wider APA LGBT community. This is a regional study, and is intended to serve as the first phase of a larger national study.

The lives of APA LGBT people involve a complex web of issues arising from being sexual, racial/ethnic, language, gender, immigrant, and economic minorities. We hope that this survey and study helps to shed light on these issues and empowers community members to proactively create change.

Over 82% said that APA LGBT people experience racism within the white LGBT community, and 96% of respondents said that homophobia and/or transphobia was a problem in the APA community.

RESIDENCE

Half of respondents were from New York City, and almost all respondents came from cities or their immediate suburbs on the East and West coasts.

AGE

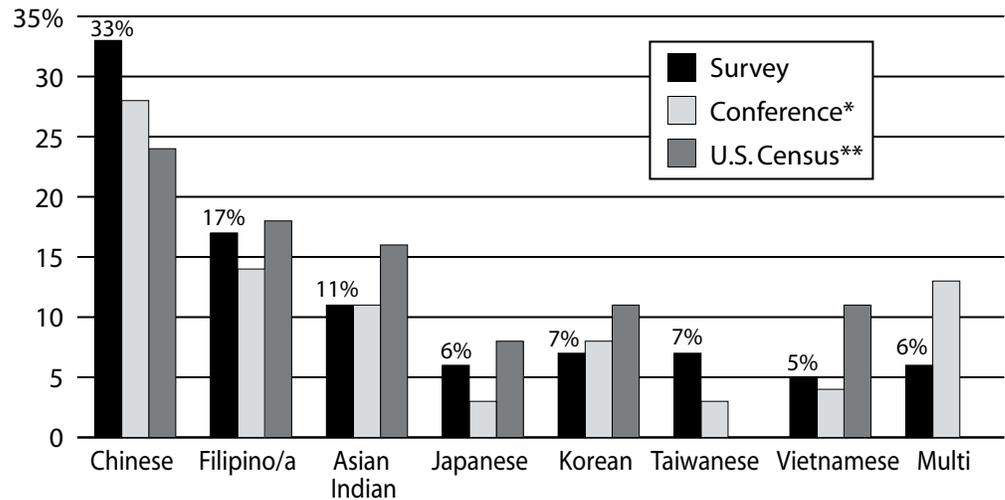
Sixty-two percent of respondents were between the ages of 19-29. The median age for respondents was 28 years old.



ETHNICITY

Nearly one dozen ethnicities were represented in the sample: Respondents who identified as Chinese accounted for 33% of those surveyed. Seventeen percent of the respondents identified as Filipino. Eleven percent of respondents identified as Asian Indian.

Ethnicity



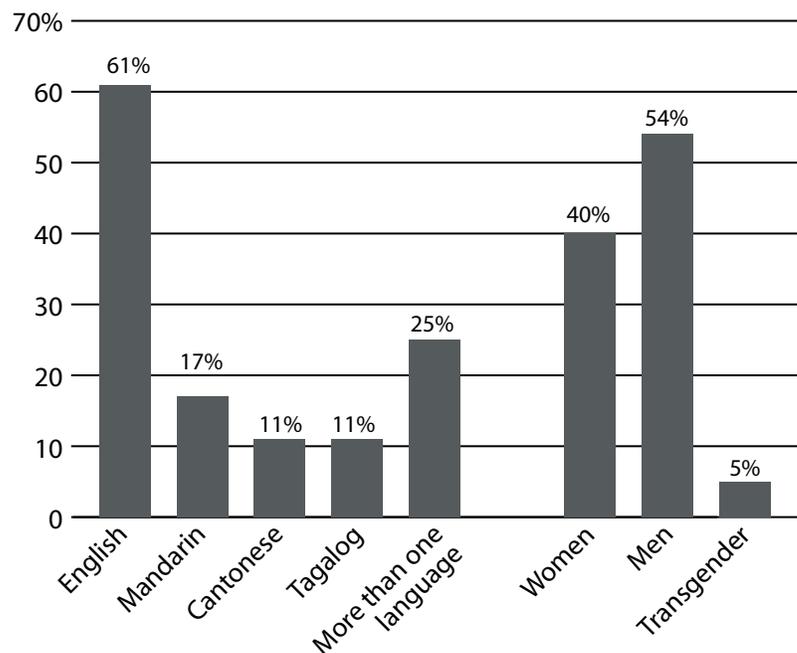
LANGUAGE

Sixty-one percent of respondents said that English was their native language. Respondents were also likely to speak Cantonese, Tagalog, or Mandarin.

GENDER

Fifty-four percent of the respondents were male, and 40% were female. Respondents who identified as transgender accounted for 5% of those surveyed. Though transgender respondents did identify as men or as women, for purposes of analysis a separate category was created.

Language and Gender



* All conference attendees self-identified their ethnicity upon registering on-site at the conference.

** These ethnic breakdowns are for the national Asian population. See Reeves, T.J. & Bennett, C.E. (2004). *We the people: Asians in the United States*. Washington, DC: U.S. Census Bureau. Retrieved December 23, 2004, from <http://www.census.gov/prod/2004pubs/censr-17.pdf>



RELATIONSHIP STATUS

Just under half of respondents were single, and close to a third were in committed same-sex relationships.

CITIZENSHIP

Some 55% of respondents were U.S. born citizens, 27% were naturalized citizens (the majority of which became citizens between the ages of 12 and 24), and 17% were not U.S. citizens.

RELIGION

About 41% of respondents were atheist, agnostic, or without religion, 11% were Christian/Protestant, 16% were Roman Catholic, 11% were Buddhist, 6% were Hindu, 3% were Muslim, and 2% were Sikh.

EMPLOYMENT STATUS

Students comprised 27% of those surveyed. Twenty-eight percent of respondents were professionals (e.g., doctors, teachers) and 8% of those surveyed were unemployed/job seeking. Nine percent worked at either technical jobs or IT/communications jobs.

EDUCATION

Respondents for whom a bachelor's degree was their highest level of formal education constituted 36% of those surveyed, and 37% had a graduate/professional degree.

INCOME

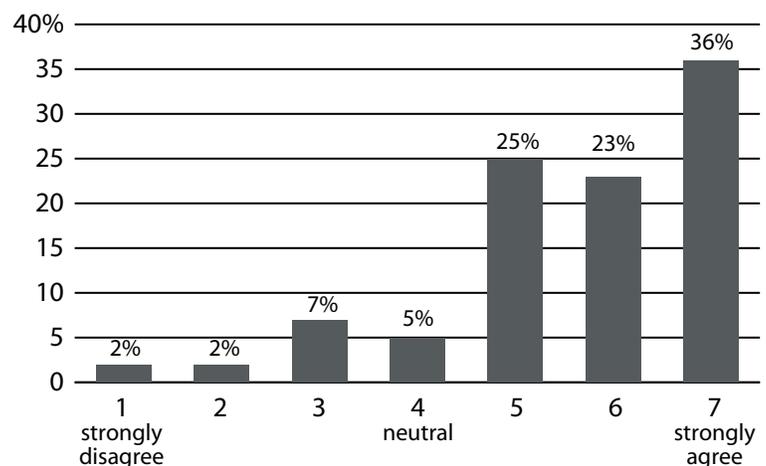
The median personal income for all respondents was \$30,000-\$39,999. The median household income was \$50,000-\$74,999.

EXPERIENCES IN LGBT AND ASIAN PACIFIC AMERICAN COMMUNITIES

- Over 82% of those surveyed agreed that APA LGBT people experience racism within the white LGBT community, with over one-third strongly agreeing. A scale from 1 to 7 was used, where 1 was “strongly disagree,” 3 was “neutral,” and 7 was “strongly agree.” On average, transgender respondents were more likely to agree with the statement (6.5) than men (5.85) or women (5.32).

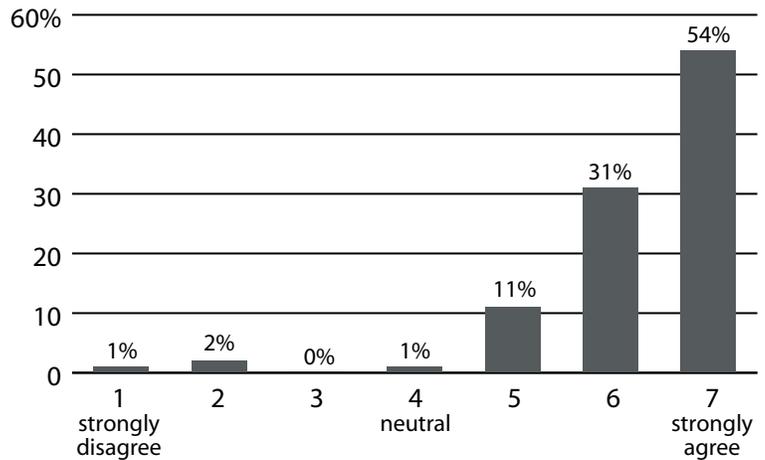
The multi-gender sample of respondents reside overwhelmingly on the East Coast, so care should be taken in extrapolating the results to a wider APA LGBT community.

APA LGBT people experience racism within the white LGBT community



- Nearly all respondents (96%) agreed that homophobia and/or transphobia is a problem within the APA community, with 54% saying that they strongly agreed.

Homophobia and/or transphobia is a problem within APA communities



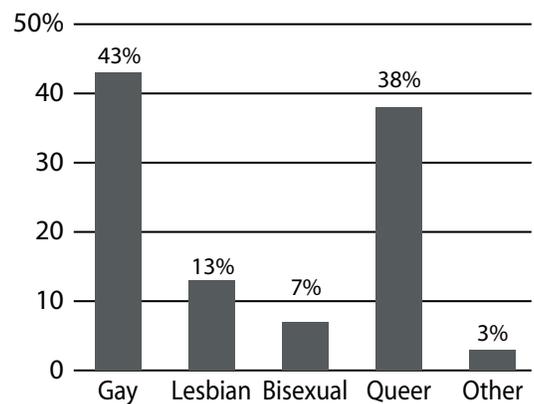
- Two-thirds of those surveyed agreed that APA LGBT people experience racism when dealing with other LGBT people of color, though they agreed less strongly than those who agreed that APA LGBT people experience racism from the white LGBT community. A scale from 1 to 7 was used, where 1 was “strongly disagree,” 3 was “neutral,” and 7 was “strongly agree.” On average, transgender respondents were more likely to agree with the statement (5.33) than men (4.91) or women (4.63).

- Over 80% said that their racial/ethnic identity and sexual orientation influenced their daily lives, with slightly fewer respondents saying the same about their sex/gender, their gender identity/expression, and their immigration/citizenship status.

SEXUAL ORIENTATION, GENDER IDENTITY, AND COMING OUT

- Forty-three percent of the sample self-identified as gay, and 13% said they were lesbian. Some 38% chose the label “queer, and 7% described themselves as bisexual.
- Respondents’ level of “outness” to another person seemed to vary depending on their familial relationship to that person. Sixty percent of respondents said that they were out to their parents, 73% of respondents were out to their siblings, 30% were out to their cousins, 27% were out to aunts and uncles and only 8% were out to their grandparents.

Sexual Identity



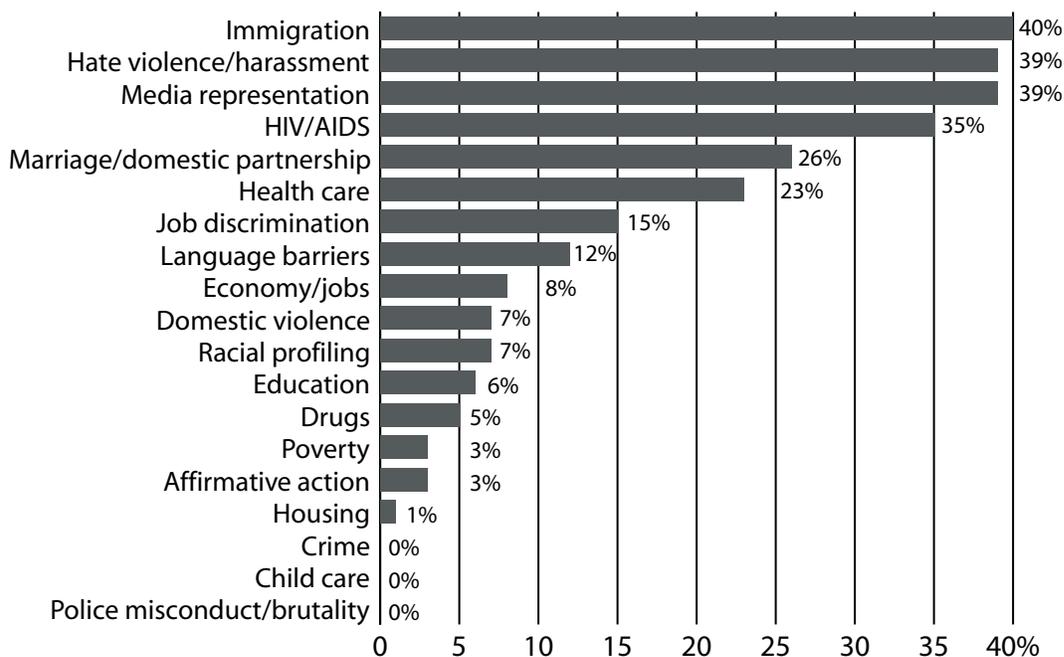
ORGANIZATIONAL RECOGNITION AND SUPPORT

- Seventy-nine percent of respondents said that there were APA-specific LGBT organizations in their local communities. Of those respondents, 79% said they had attended events at these organizations in the last year.
- The majority of respondents felt that LGBT organizations inadequately address issues of race, class, and disability, though LGBT organizations scored better marks for addressing gender issues. Respondents felt that APA organizations address LGBT issues even less adequately than LGBT organizations address race issues.

POLICY PRIORITIES

- Respondents indicated that the three most important issues facing APA people in general were 1) immigration, 2) media representation, and 3) economy/jobs.
- In comparison, respondents indicated that the three most important issues facing LGBT APA people were 1) immigration, 2) hate violence/harassment, and 3) and media representation.

Most important issues facing LGBT Asian Pacific Americans in the U.S.



POLITICAL BEHAVIOR

- Survey respondents were left-leaning in their political affiliations. Some 54% of respondents were affiliated with the Democratic Party, while only one respondent was a Republican. Twelve percent were not registered to vote while another eight percent were registered with other left-leaning parties.



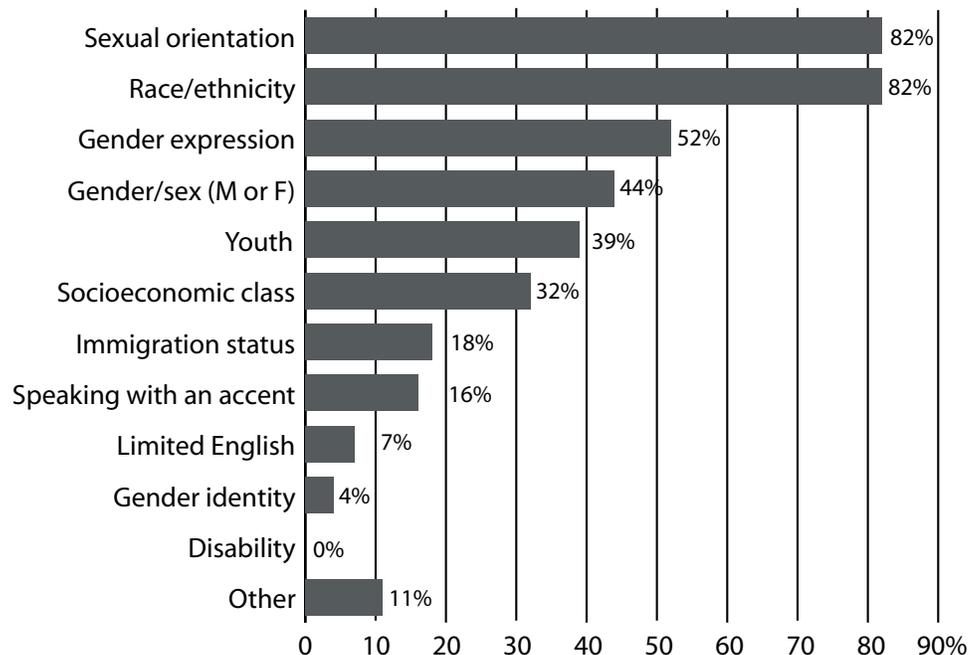
- Some 56% of respondents said they had voted in the 2000 election and 80% said they were planning to vote in the 2004 election. A significant portion of respondents said they were ineligible to vote, presumably for citizenship or age reasons.
- A large majority of respondents were politically active to some degree. Some 87% of respondents had signed a petition within the last five years, 79% had forwarded an email petition, 74% had taken part in a march or rally, 65% had taken part in a protest meeting, and 59% had contacted or joined an organization.

Some 82% said that they had experienced discrimination based on their sexual orientation.

DISCRIMINATION

- Almost every APA LGBT person surveyed (95%) had experienced at least one form of discrimination and/or harassment in their lives.
 - Some 82% said that they had experienced discrimination and/or harassment based on their sexual orientation, and the same percentage had experienced discrimination based on their race or ethnicity.
 - Some 52% indicated that they had been discriminated against and/or harassed because of their gender expression, while 44% said they had been experienced discrimination based on their gender or sex.

Have you ever experienced discrimination and/or harassment based on any of the following?



- Eighteen percent said that they had been discriminated against or harassed based on their immigration status, and a comparable percent (16%) reported discrimination/harassment because they spoke with an accent.
- Less than one fifth of the men surveyed reported that they had experienced discrimination based on their gender or sex, compared to 74% of women and 67% of transgender respondents. Fifty-eight percent of women and 43% of men said they had experienced discrimination based on their gender expression (e.g., because they were “too butch” or “too feminine”), compared to 100% of the transgender respondents.



Background

We need to find ways for Asian/Pacific American activism to challenge heterosexism and embrace all Asian/Pacific Americans, not just straight ones. And we need to find ways for queer activism to challenge racism and embrace all queers, not just white ones.

—Kevin K. Kumashiro, Ph.D., Author, *Restored Selves: Autobiographies of Queer Asian/Pacific American Activists* (2004)

In March 2004, a coalition of groups convened a regional conference at New York University (NYU) entitled Queer Asian Pacific Legacy. The purpose of the conference was to network, organize, agitate, educate, and build the capacity of pan-Asian Pacific American (APA) lesbian, gay, bisexual and transgender (LGBT) communities. Co-sponsoring organizations included: Gay Asian & Pacific Islander Men of New York (GAPIMNY), South Asian Lesbian and Gay Association (SALGA), Asian and Pacific Lesbian and Bisexual Women and Transgender Network (APLBTN), the National Gay and Lesbian Task Force Policy Institute, Asian & Pacific Islander Coalition on HIV/AIDS (APICHA), NYU Asian/Pacific/American Studies Program & Institute, Asian American Writers' Workshop, Amnesty International OUTfront Program, Asian and Pacific Islander Queers United for Action (AQUA-DC), Asian American Legal Defense and Education Fund (AALDEF), and Gay & Lesbian Alliance Against Defamation (GLAAD).

The conference was a catalyst for APA LGBT groups and individuals to collaborate, build a political agenda, and ultimately advance social change.

The conference was a catalyst for APA LGBT groups and individuals to collaborate, build a political agenda, and ultimately advance social change. Organizers helped to develop the infrastructure of APA LGBT organizations and increase awareness on current issues confronting them through workshops, panels, speakers, social activities and caucuses.

The conference was also a rare opportunity to collect information about APA LGBT people in order to supplement the little information that already exists on the subject. To that end, the National Gay and Lesbian Task Force distributed community surveys to conference participants in order to (1) identify issues of importance to community members, (2) gather information regarding experiences of community members in APA and LGBT organizations, (3) gather socio-demographic information, and (4) examine APA LGBT community involvement.

This study represents the voices of some Asian Pacific Americans who both attended the conference and completed the survey. The multi-gender sample of respondents reside overwhelmingly on the East Coast, so care should be taken in extrapolating the results to a wider Asian Pacific American LGBT community. This is a regional study, and is intended to serve as the first phase of a larger national study.



LGBT Asian Pacific Americans

Asian Pacific Americans are among the fastest growing minority groups in the U.S. Since 1965, the APA population has more than tripled. About 13 million Asians¹ and Pacific Islanders² self-identified on the 2000 Census. This represents 4.4 percent of the U.S. population. Much of this growth is a result of increased immigration. More than two-thirds (69%) of the APA community is foreign-born³ and four out of five (80%) speak a language other than English in their homes.⁴ One-third (34%) are not U.S. citizens.⁵

According to a recent Census analysis by the Asian American Federation of New York, there were 19,213 Asian Pacific American same-sex households in the United States counted in the 2000 Census. Fifteen percent, or 2,653 households, live in the New York City metropolitan area.⁶ This number represents a severe undercount of not only APA same-sex households but also APA LGBT people in general. While the Census does allow same-sex cohabiting couples to self-identify, and it does not specifically ask about sexual orientation or gender identity, it does not allow single people, individuals in same-sex relationships who are not living together, LGBT youth living with parents, LGBT seniors living with their children and/or grandchildren who do not have a partner or do not live with their partner, many homeless LGBT people, and, of course, those not comfortable “outing” themselves to a government agency to self-identify as being LGBT. Many undocumented LGBT immigrants are also not counted. Due to these significant limitations, the Census does not reflect the actual number or the full diversity of lesbian, gay, bisexual, and transgender people in the United States.

The lives of APA LGBT people involve a complex web of issues arising from being sexual, racial, ethnic, language, gender, immigrant, and economic minorities.

1. Barnes, J.S. & Bennett, C.E. (2002). *The Asian population: 2000*. Washington, DC: U.S. Census Bureau. Retrieved December 8, 2004, from <http://www.census.gov/prod/2002pubs/c2kbr01-16.pdf>
2. Greico, E.M. (2001). *The Native Hawaiian and other Pacific Islander population: 2000*. Washington, DC: U.S. Census Bureau. Retrieved December 8, 2004, from <http://www.census.gov/prod/2001pubs/c2kbr01-14.pdf>
3. Malone, N., Baluja, K.F., Costanzo, J.M. & Davis, C.J. (2003). *The foreign-born population: 2000*. Washington, DC: U.S. Census Bureau. Retrieved December 7, 2004, from <http://www.census.gov/prod/2003pubs/c2kbr-34.pdf>
4. Shin, H.B. & Bruno, R. (2003). *Language use and English-speaking ability: 2000*. Washington, DC: U.S. Census Bureau. Retrieved December 7, 2004, from <http://www.census.gov/prod/2003pubs/c2kbr-29.pdf>
5. Reeves, T.J. & Bennett, C.E. (2004). *We the people: Asians in the United States*. Washington, DC: U.S. Census Bureau. Retrieved December 23, 2004, from <http://www.census.gov/prod/2004pubs/censr-17.pdf>
6. Data are from an analysis by the Asian American Federation Census Information Center; Asian American Federation of New York. (2004). *Asian Pacific American same-sex households: A Census report on New York, San Francisco and Los Angeles*. New York: Asian American Federation. Available at <http://www.aafny.org/cic/report/GLReport.pdf>



Collecting demographic information about APA LGBT people is further complicated by invisibility, isolation, and stereotyping. The lives of APA LGBT people involve a complex web of issues arising from being sexual, racial/ethnic, language, gender, immigrant, and economic minorities.⁷ We hope that this survey and study helps to shed light on these issues and empowers community members to proactively create change.

Forging a Political Agenda

An APA LGBT political agenda is badly needed. Many LGBT civil rights issues lack an Asian or immigrant analysis and likewise many race-based civil rights issues lack an LGBT analysis.

There is a dearth of LGBT involvement in traditional race- and class-based civil rights issues in the APA community. Hate crimes, police misconduct, media representation, worker exploitation, and gentrification/displacement impact APA LGBT people, but there are very few openly gay Asians involved in these campaigns. Immigrant rights issues—such as the extension of INS Section 245 (i) that allowed for some immigrants to remain in the U.S., the Dream Act that allows undocumented immigrants to obtain a higher education, and legalization of undocumented immigrants—seem to enjoy little support or even visibility in the LGBT community.

After the terrorist attacks on September 11, 2001, the targeting, racial profiling, detentions, and deportations of South Asians have galvanized both LGBT and non-LGBT South Asians.⁸ Like Muslims and Arabs, many LGBT South Asians have personally felt the repercussions of the events after 9/11. LGBT South Asian groups are organizing but they have not had an opportunity to come together beyond local communities.

This survey reveals insights into the lived experiences of these APA LGBT people. Through understanding the intersections of racism, homophobia/transphobia, sexism, classism and how these affect APA LGBT people, key issues emerge as recurring opportunities for proactive work.

After the terrorist attacks on September 11, 2001, the targeting, racial profiling, detentions, and deportations of South Asians have galvanized both LGBT and non-LGBT South Asians.

7. Kumashiro, K.K. (2004). *Restored selves: Autobiographies of queer Asian/Pacific American activists*. Binghamton, NY: Harrington Park Press.

8. Mishra, D. (2001). *American backlash: Terrorists bring home war in more ways than one*. Washington, DC: South Asian American Leaders of Tomorrow.



Development of APA LGBT Communities

This study explores the balance between being both queer and Asian Pacific American in the context of community building. It also helps to identify ways to build an inclusive movement for social change.

Some have observed that APA LGBT people are more visible in the LGBT community than they are in the mainstream APA community. For example, Gay Asian & Pacific Islander Men of New York (GAPIMNY) is often solicited by LGBT groups to co-sponsor their events, in an effort to demonstrate some level of inclusion and coalition building, but non-LGBT APA groups almost never solicit the group. This may be due to homophobia and transphobia in non-LGBT APA groups as well as the self-isolation in the LGBT community of APA LGBT people.

In the LGBT community, some people of color groups already hold more established, mostly white organizations accountable to their commitments to racial diversity. Likewise, mainstream APA advocacy and social service groups must also be held accountable to the needs of all of their constituents, including those of all sexual orientations, and gender identities and expressions. In 2000, the White House Initiative on Asian Americans and Pacific Islanders shed light on some of these issues.⁹ This study aims to inspire and develop APA LGBT groups to be just as engaged in the Asian American community as they are in the LGBT community.

One barrier to building an inclusive movement for LGBT rights, as well as political enfranchisement and activism is language. Almost half (43%) of the nation's Asian Pacific Americans over 18 are limited English proficient and four out of five (81%) speak a language other than English in their homes.¹⁰ Yet, LGBT organizing is almost exclusively done in English. No LGBT publication in the U.S. is written in any Asian language. Because large parts of the APA community are not fluent in English, APA LGBT groups must reach out to and serve limited-English proficient members of the community.

Another division in APA LGBT organizing is gender. APA LGBT people face vastly different forms of discrimination attributed to gender and sexual exploitation and objectification. Men are often portrayed in an asexual manner while women are

Asian Pacific American
LGBT people face
vastly different forms
of discrimination
attributed to gender and
sexual exploitation and
objectification.

9. Park, P. & Lipat, C. (2002). On behalf of lesbian, gay, bisexual, and transgender [LGBT] Asian Pacific Islander individuals and organizations, September 18, 2000 (statement submitted to the Presidential Advisory Commission on Asian Americans and Pacific Islanders/White House Initiative on Asian Americans and Pacific Islanders, 'town hall' meeting at New York University) in Odo, F. (ed.) *Columbia documentary history of the Asian American experience*. New York: Columbia University Press, p. 530-533.

10. Shin, H.B. & Bruno, R. (2003). *Language use and English-speaking ability: 2000*. Washington, DC: U.S. Census Bureau. Retrieved December 7, 2004, from <http://www.census.gov/prod/2003pubs/c2kbr-29.pdf>



hypersexualized. These are illustrated in the few mainstream media images of APA men and women and the history of sexually-exploitative Asian-exotic themed LGBT community events. While men's groups have long created predominantly social spaces, women's groups sought activism and political spaces. Men's groups are strong locally; women's groups have historically been strong regionally and nationally. This complicates opportunities for collaboration.

Young people are a key underserved constituency. (At the Queer Asian Pacific Legacy Conference, however, people between the ages of 18 and 29 were disproportionately over-represented. This may be due to the conference's location, at a university, and to the avenues through which the conference was publicized.) Though many APA LGBT youth are active in various organizations and campaigns, mentoring and leadership development are key community challenges. For college-aged youth, many are involved in campus organizations and campaigns, but after graduation fail to continue their activism. Perhaps community groups have failed to provide entrees for transition.

Similarly, some transgender APA people, namely male to female, may not be underrepresented at social outlets, like bars and clubs. But they too, along with all other transgender persons are often missing from organizations that purport to represent all LGBT people. APA LGBT activism must be inclusive and strive to find ways to ensure that the APA community and organizations are represented in their full diversity.

Literature Review

Generally, scholarship on LGBT issues fails to consider the implications of the double-minority status that LGBT people of color face. Specifically, there have been few attempts to collect comprehensive socio-demographic data about APA LGBT people, and even fewer attempts to quantitatively analyze the effect of multiple minority identities on political and civic involvement.

Of the few available sociological surveys of APA LGBT populations, many have focused on public health and HIV/AIDS issues in the gay male community. Impressionistic data from a survey of 70 bisexually and homosexually active Chinese-, Filipino-, and Korean-American men indicated a higher involvement in gay culture than in Asian culture, as well as a greater compliance with safer sex practices.¹¹ A study of 104 gay Chinese- and Japanese-American men that explored a hypothesized negative correlation between self-esteem and unsafe sex practices found that those who identified with both gay and APA communities had higher self-esteem than those who did not identify with both communities, but was

There have been few attempts to collect socio-demographic data about APA LGBT people, and even fewer attempts to quantitatively analyze the effect of multiple minority identities on political and civic involvement.

11. Matteson, D.R. (1997). Bisexual and homosexual behavior and HIV risk among Chinese-, Filipino-, and Korean-American men. *The Journal of Sex Research* 34(1), 93-104.



inconclusive with regard to the primary hypothesis.¹² Interviews and quantitative data from 33 HIV positive gay APA men¹³ suggested that gay APA sons perceive their mothers as providing more satisfactory support than their fathers, men who knew that they were HIV positive for longer than five years were more inclined to have disclosed that they were both gay and HIV to their mothers, and those who were American-born Filipinos were more likely to disclose their homosexuality to their mothers. The study also found that, with time, most parents of HIV positive gay APA men found ways to be supportive of their sons.

Other surveys have attempted to map cultural influences on LGBT identity formation. Interviews with 12 self-identified gay APA men examined the effects of biculturalism in the process of coming out to one's parents, and the manner and impact of such disclosure.¹⁴ Other literature presents narratives from APA parents about their LGBT children.¹⁵ A survey comparing 63 gay APA men to 59 gay European-American men found that gay APA men exhibited higher levels of vertical collectivism, a stronger endorsement of traditional Asian values, and a greater desire to maintain a private gay identity than did gay European-American men.¹⁶

While there is a dearth of sociological data on APA LGBT people, with women and transgender Asian Pacific Americans particularly underrepresented, there is a relative abundance of literature, poetry, prose, and drama by APA LGBT people.¹⁷ These voices are welcome additions to their disciplines, but more opportunities for APA LGBT people to contribute in other fields are necessary. More research is desperately needed to critically analyze APA LGBT communities, organizing, and experiences across ethnic and geographic barriers.

More research is desperately needed to critically analyze APA LGBT communities, organizing, and experiences across ethnic and geographic barriers.

-
12. Lai, D. S. (1998). Self-esteem and unsafe sex in Chinese-American and Japanese-American gay men. *Dissertations Abstracts International*, 59 (09), 5093A. (UMI No. AAT 9907530)
 13. Kitano, K. J. (2000). Perceptions of parental support by HIV positive Asian and Pacific Islander American gay sons. *Journal of Family Social Work* 4(4), 45-60. The sample included "33 Chamorro, Chinese, Filipino, Japanese, Korean, Vietnamese, and mixed Asian/Pacific Islander adult males with a mean age of 39 years, identified via a snowball sampling strategy" (162).
 14. Han, S. (2001). Gay identity disclosure to parents by Asian American gay men. *Dissertations Abstracts International*, 62 (01), 329A. (UMI No. AAT 3000394)
 15. Hom, A. (1994). Stories from the homefront: perspectives of Asian-American parents with lesbian daughters and gay sons. *Amerasia Journal* (20), 19-32.
 16. Mann, D. M. (2000) The influence of individualism, collectivism, and Asian cultural values on the identity formation of European-American and Asian-American gay men. *Dissertations Abstracts International*, 62 (03), 1644B. (UMI No. AAT 3007156). Mann defines vertical collectivism as "a cultural syndrome in which the self is seen as part of a larger social group and social inequalities and hierarchies are accepted" (104).
 17. See Bao, Q. & Yanagihara, H. & Liu, T. (Eds.). (2001). *Take out: Queer writing from Asian Pacific America*. New York: Asian American Writers' Workshop; Eng, D. & Hom, A. (Eds.). (1998). *Q&A: Queer in Asian America*. Philadelphia: Temple University Press; Leong, R. (Ed.). (1996). *Asian American sexualities: Dimensions of the gay and lesbian experience*. New York: Routledge.



Methodology

This study is one of the first large-scale attempts at collecting data on Asian Pacific American LGBT communities. Collecting large-scale, randomly sampled data on specific groups, especially groups that are statistical minorities, is extremely difficult and usually prohibitively expensive. In the case of groups marked by social stigmas, simple random sampling is even less feasible. A random telephone survey, for example, is not only unlikely to yield a large number of LGBT respondents, but many respondents who are LGBT may choose not to disclose this information to an interviewer over the telephone out of fear of negative ramifications. Because of these constraints, researchers collecting information on small or stigmatized groups, in order to get a large enough sample, often use alternative sampling methods such as oversampling, stratified sampling, or targeted sampling.¹⁸ Because of the singular nature of the Queer Asian Pacific Legacy conference, this study employed convenience¹⁹ and purposive²⁰ sampling.

This study is one of the first large-scale attempts at collecting data on Asian Pacific American LGBT communities.

It is important to note that this sample is not representative of all APA LGBT people in the U.S., or of APA people who have same-sex relationships but do not necessarily identify as LGBT. People attending an activist conference may more likely be “out” to their friends, family, and co-workers than other people who have sexual or otherwise intimate relationships with members of the same sex. Similarly, those sampled in this study are more likely to self-identify as non-straight and to have thought about their identities and interests as APA LGBT people.

This sample is biased towards those attending an activist conference conducted entirely in English. Future studies need to incorporate the linguistic diversity of APA people.

18. Green, D.P., Strolovitch, D.Z., Wong, J.S., & Bailey, R.W. (2001). Measuring gay population density and the incidence of anti-gay hate crime. *Social Science Quarterly*, 82(2): 281-96.

19. Convenience sampling is a non-random sampling method that depends on self-selection.

20. Purposive sampling is a non-random sampling method that involves choosing elements/respondents with certain characteristics.



Instrument

The self-administered survey consisted of various questions focusing on basic demographic information, experiences with discrimination, policy priorities, and political behavior. Also included were questions that asked about the attitudes of APA LGBT individuals towards both LGBT and straight organizations that are either predominantly APA or predominantly white.

In March 2004, surveys were distributed to all 374 registered attendees of the Queer Asian Pacific Legacy conference at New York University. Participants were encouraged to complete the survey throughout the weekend and return it to a drop-box at the conference site. A follow-up mailing was sent to all conference participants in May 2004 with a copy of the survey and self-addressed stamped envelope. All surveys were completed in English, though translated versions were available in Chinese and Korean at the conference. A total of 124 valid surveys were completed and included in this analysis.

All surveys were completed in English, though translated versions were available in Chinese and Korean at the conference.

Demographics

REGION

The survey polled respondents from 15 states and the Canadian province of Ontario. Seventy-one percent of respondents came from mid-Atlantic states (NY, NJ, MD, DC, VA, PA), with 49% from New York City. Respondents from New England accounted for 10% of those surveyed, while another 10% lived on the West coast.

After New York, the state with the most representatives was Massachusetts, with 10 of the 11 Massachusetts respondents (8% of all those surveyed) coming from the greater Boston region. Only 1 respondent claimed to be from a southern state (1%).

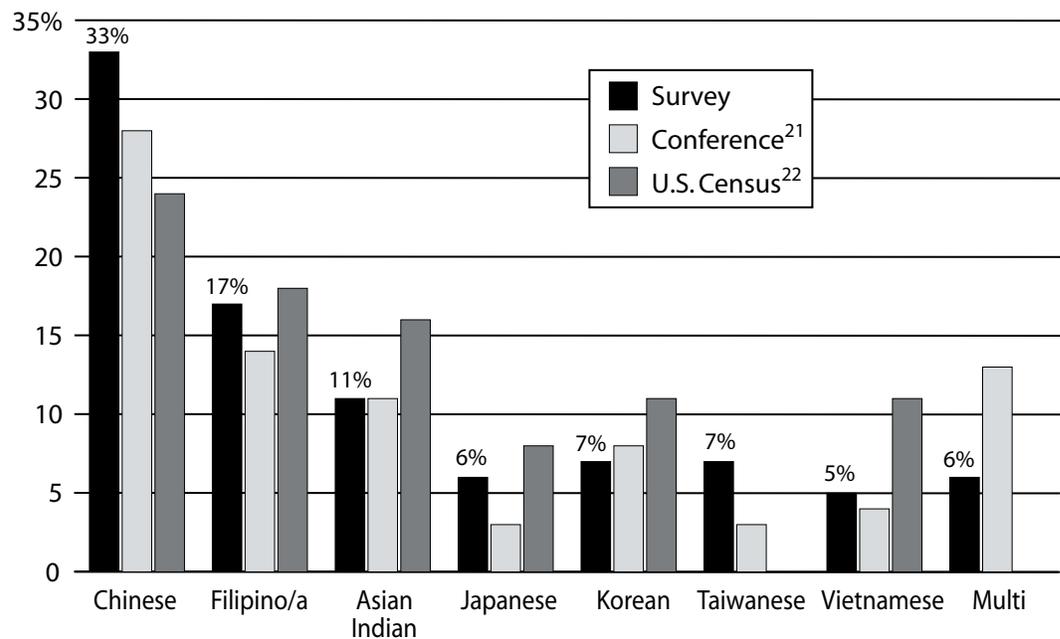
All respondents came from cities or their immediate suburbs. The following is partial list of smaller towns: Auburn, WA, Gaithersburg, MD, Ithaca, NY, Leonia, NJ, Longmeadow, MA, Upland, CA, and Swarthmore, PA.



ETHNICITY AND NATIONALITY

Respondents who identified as Chinese accounted for 33% of those surveyed, though they comprised just over one quarter of conference attendees (see Figure 1). Seventeen percent of the respondents identified as Filipino. Eleven percent of respondents identified as Asian Indian. Nearly equal percentages of all participants said they identified as Japanese (6%), Korean (7%), Taiwanese (7%), or Vietnamese (5%).

Figure 1: Ethnicity



No respondents identified as Bangladeshi, Cambodian, Hmong, Laotian, Sri Lankan, Samoan, Guamanian/Chamorro, or Indo-Caribbean, though Bangladeshi, Cambodian, and Sri Lankan participants attended the conference. Conference participants were of a multitude of Asian and Pacific Islander ethnicities, including Pakistani, Thai, Indonesian, Malaysian, Nepali, and multiracial or multi-ethnic combinations spanning the full diversity of APA people. Six percent of the respondents identified with more than one ethnic group/nationality.

More than half of the respondents (55%) were U.S. born citizens. Some 27% of all respondents were naturalized citizens. Non-U.S. citizens who hold citizenship in an Asian country accounted for 13% of all respondents. Non-U.S. citizens, including Canadian citizens, accounted for almost 17% of those surveyed.

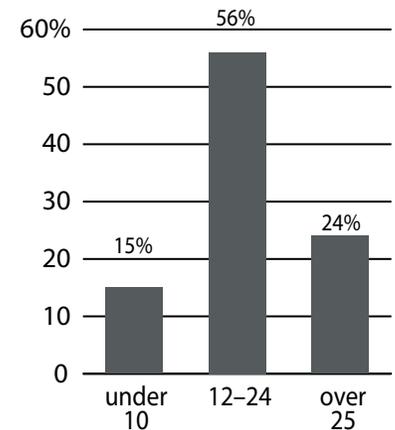
21. All conference attendees self-identified their ethnicity upon registering on-site at the conference.

22. These ethnic breakdowns are for the national Asian population. See Reeves, T.J. & Bennett, C.E. (2004). *We the people: Asians in the United States*. Washington, DC: U.S. Census Bureau. Retrieved December 23, 2004, from <http://www.census.gov/prod/2004pubs/censr-17.pdf>



Of the 27% of respondents who were naturalized citizens, 15% became U.S. citizens by age 10, 56% became U.S. citizens between the ages of 12 and 24, and 24% became U.S. citizens after the age of 25 (see Figure 2).

Figure 2: Age at naturalization

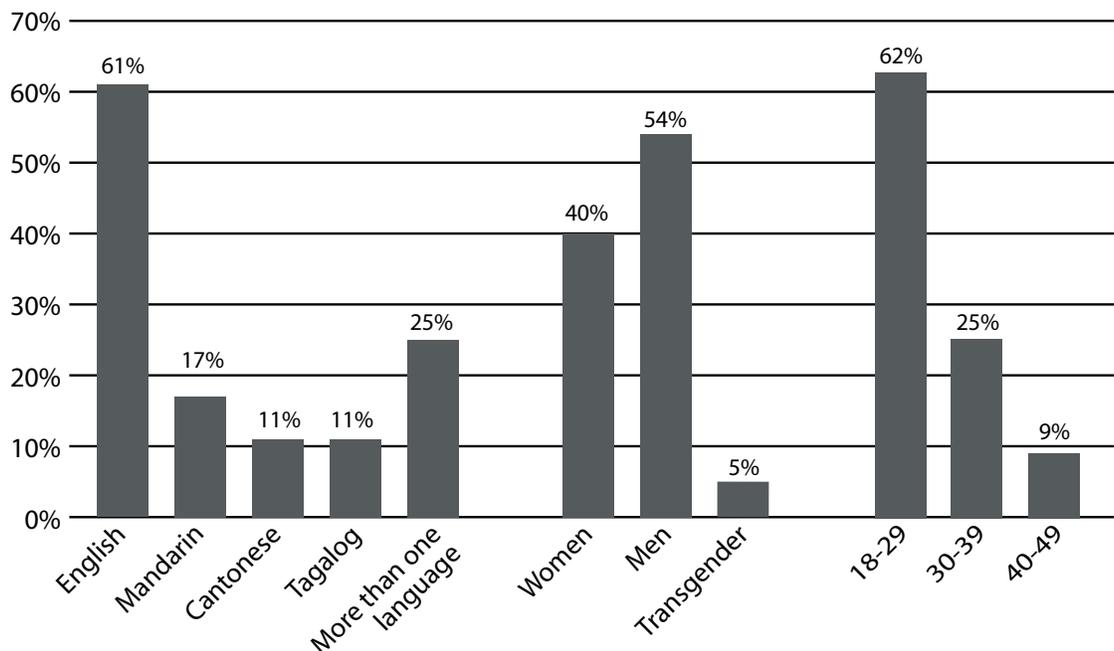


LANGUAGE

About a quarter of respondents, (25%) chose more than one language when stating their native language. Sixty-one percent of respondents said that English was their native language. Some 17% said Mandarin, a Chinese dialect, was their native language, while Cantonese, another Chinese dialect, and Tagalog, an indigenous language of the Philippines, each were identified by 11% of respondents as their native language. (see Figure 3).

About a quarter of respondents, (25%) chose more than one language when stating their native language.

Figures 3, 4, 5: Native Language, Gender, and Age



AGE

Sixty-two percent of respondents were between the ages of 19-29. A quarter of respondents were between the ages of 30-39. Nine percent of respondents were between the ages of 40-49. Only 2% of respondents were older than 50 (see Figure 4).

GENDER

Respondents who identified as women represented 40% of those surveyed. Fifty-four percent of the respondents were male. Respondents who identified as transgender accounted for 5% of those surveyed (see Figure 5).

HOUSEHOLD STRUCTURE

Respondents who own the housing they live in accounted for 14% of those surveyed. The majority of the respondents (66%) rented the housing they reside in. Seventeen percent of the respondents stayed for free/in dorms. Only one respondent said he was in an unstable living situation.

Thirty-six percent of respondents said they live with friends or roommates, while 29% live alone. Nineteen percent of the respondents live with their same-sex partner. One respondent reported living with children and their same-sex partner. Almost 16% of the respondents lived in the same household as their parents.

RELATIONSHIP STATUS

The respondents to the survey were asked about their current relationship and they reported being in various relationship types. Almost 48% of respondents were single, while nearly 29% were in committed relationships and 12% reported being in “open/casual” relationships. One percent of respondents were married to people of a different sex, while 2% were married to people of the same sex.

RELIGION

A large minority (41%) of those surveyed claimed to be atheist, agnostic, or without religion. Of all those surveyed, 11% were Christian/Protestant, 16% were Roman Catholic, 11% were Buddhist, 6% were Hindu, 3% were Muslim, and 2% were Sikh.

On average, respondents said that their church or religion views being lesbian, gay, bisexual, or transgender negatively. A third of respondents said that their religion views LGBT people as “wrong

A third of respondents said that their religion views LGBT people as “wrong and sinful.”

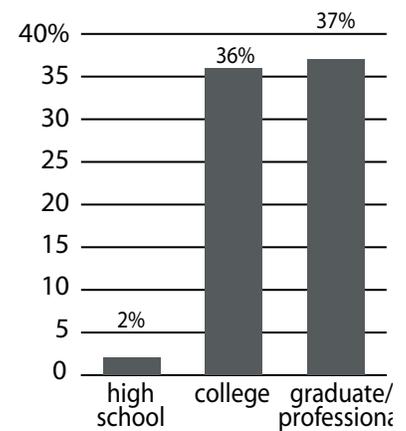


and sinful.” Sixteen percent of respondents said that their religions “fully accepted” LGBT people, though 53% said that their religion views LGBT negatively and 19% said that their religions were neutral on the subject. Sampling was limited by the fact that only two thirds of respondents chose to answer this question. Most respondents said that their church or religion was only somewhat important in their daily lives. Twenty-four percent said that it was “irrelevant,” and 9% said that it was “important.”

EDUCATION

The survey sample was highly educated. This is not surprising given that this was a university-based conference where two out of three attendees were in their late teens or twenties. Two percent of respondents said that their highest level of formal education was high school. Respondents for whom a bachelor’s degree was their highest level of formal education constituted 36% of those surveyed, and 37% had a graduate/professional degree (see Figure 6). Eighty-seven percent of respondents obtained their highest level of education in the United States.

Figure 6: Highest level of formal Education

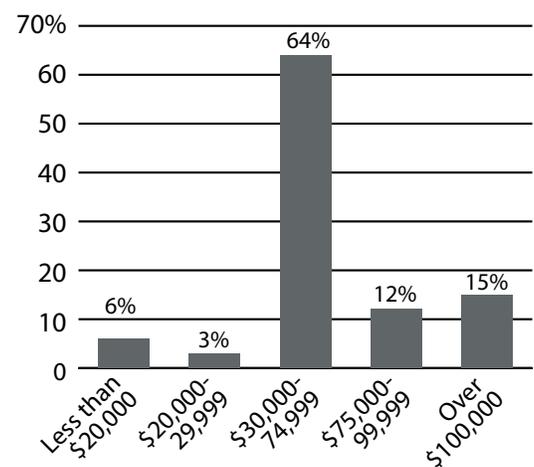


INCOME

Eighteen percent of respondents reported an annual *personal* income of less than \$12,000. Over a fifth of respondents (22%) reported an annual income over \$30,000 and less than \$40,000. It should be noted that a high proportion of the survey respondents were students living with parents or other relatives.

Six percent of all participants reported an annual *household* income of less than \$20,000 (see Figure 7). Three percent reported an annual household income ranging from \$20,000 to \$29,999. Sixty-four percent reported an annual household income between \$30,000 and \$74,999. Roughly a fourth of all respondents reported a total annual household income of \$75,000 to \$99,999 (12%) and over \$100,000 (15%).

Figure 7: Household income distribution



WORK/OCCUPATION

Participants were asked to identify their current occupation from a list of twelve options, and were given the chance to write in other occupations. Students comprised 27% of those surveyed. Twenty-eight percent of respondents were professionals (e.g., doctors, teachers) and 8% of those surveyed were unemployed/job seeking. Nine percent worked at either technical jobs or IT/communications jobs.

FAMILY STRUCTURE

Three people reported the presence of children in their household; two of the respondents were the biological parent of the child.

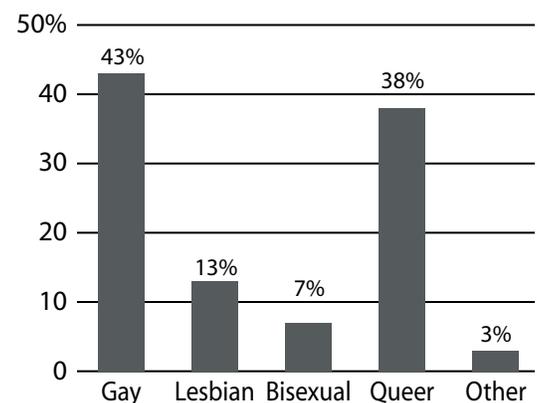
Sexual Identity

SEXUAL ORIENTATION LABEL

When respondents were asked which label comes closest to describing their sexual orientation, 43% of the respondents self-identified as gay, 13% as lesbian, and 7% chose to describe themselves as bisexual (see Figure 8).

Respondents who chose the label “queer” accounted for 38% of those surveyed. One person chose the label “straight/heterosexual” and one chose “family.” Those who chose “other,” identifying as either “dyke,” “pansexual,” and/or “omnisexual,” accounted for 3% of the respondents. The percentages above do not add up to 100% because several respondents checked off more than one category.

Figure 8: Sexual identity



BEING “OUT”

For many LGBT people, coming out of the closet is a continual and complex process. Asian Pacific American LGBT people identify their sexual orientation using a myriad of labels, and the singular nature of each person’s experience inevitably leads to differing levels of “outness” amongst friends and family.

Sixty percent of respondents said that they were out to their parents, while similar percentages of respondents each said that they were not out (17%) or partially out



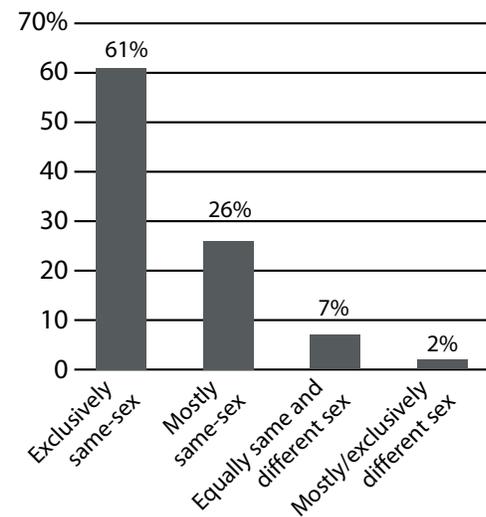
(19%) to their parents. Familial relationship seemed to be a factor in being out to family, as 73% of respondents were out to their siblings, 30% were out to their cousins, 27% were out to their aunts and uncles, and only 8% were out to their grandparents.

Eighty-seven percent of those surveyed were out to their friends, while 71% of those surveyed said that they were out to their co-workers/schoolmates.

SEXUAL BEHAVIOR

Respondents who said that their romantic/sexual attractions are exclusively with the same sex accounted for 61% of those surveyed. Twenty-six percent of those surveyed said that their romantic/sexual attractions are mostly with the same sex. Respondents stating that their romantic/sexual attractions are equally towards the same-sex and different sex accounted for 7% of those surveyed. Less than 2% of respondents stated that their romantic/sexual attractions are either mostly or exclusively with a different sex (see Figure 9).

Figure 9: Sexual behavior



Ranking Identities

In an attempt to gauge the importance Asian Pacific American LGBT people attribute to their multiple identities, respondents were asked to rate the influence of five facets of their identities on their daily lives. Specifically, respondents were asked to consider their race/ethnicity, their immigrant/citizenship status, their sexual orientation, their sex/gender, and their gender identity or expression. Respondents rated how each identity category influenced their daily lives on a scale of one to seven, with one being “not at all,” three being “somewhat,” and seven being “very much.”

Of the five identity categories surveyed, race/ethnicity most heavily influenced the respondents’ daily lives. Forty-four percent of those surveyed said that their race/ethnicity

Over four-fifths of those surveyed claimed that their race or ethnicity influenced their daily lives more than “somewhat.”



influenced their daily lives “very much,” while over four-fifths claimed that their race/ethnicity influenced their daily lives more than “somewhat.” Less than 15% of respondents said that their race/ethnicity affected them “somewhat” or less than “somewhat” (see Figure 10).

In contrast to their racial/ethnic identities, the immigration/citizenship status of the respondents seemed to be much less influential in their daily lives. Twenty-three percent of respondents said that their immigration/citizenship status does not influence them at all in their daily lives, while 32% said that it affected them less than “somewhat.” Almost one-quarter said that their immigration/citizenship status affects them “very much” on a daily basis, while 47% said it affected them more than “somewhat” (see Figure 11).

Figure 10: How does your race/ethnicity influence your daily life?

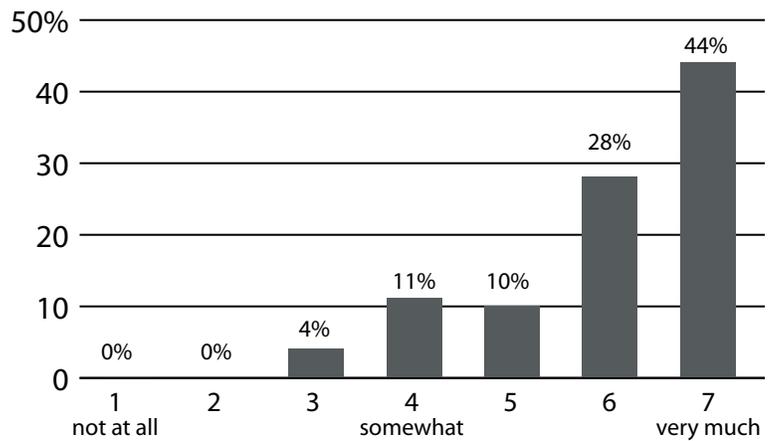
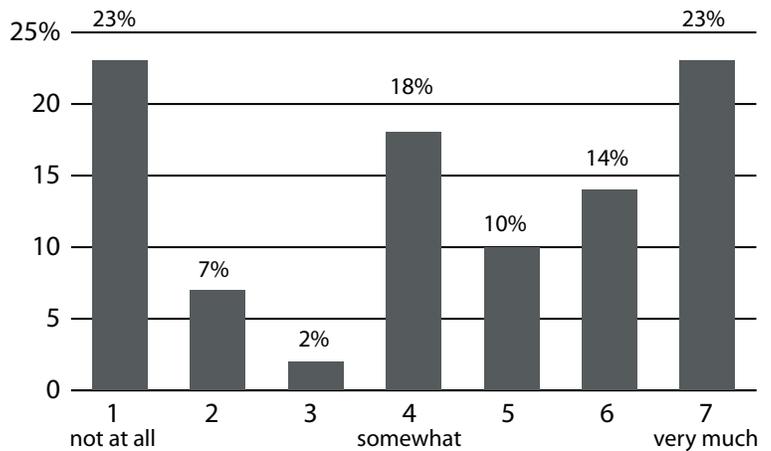


Figure 11: How does your immigrant/citizenship status influence your daily life?



Second to racial/ethnic identity, respondents said that their sexual orientation held significant influence in their daily lives. Respondents stating that their sexual orientation affects them more than “somewhat” accounted for 85% of those surveyed. Thirty-one percent stated that their sexual orientation influenced their daily lives “very much.” Fourteen percent said that their

85% of respondents stated that their sexual orientation affects them more than “somewhat.”



sexual orientation affected them “somewhat” or less, on a daily basis (see Figure 12).

Sex/gender identity also proved a significant influence in the respondents’ daily lives. A majority of respondents (72%), said that their sex/gender influenced them on a daily basis more than “somewhat,” with just under a third stating that their sex/gender influenced them “very much” (see Figure 13).

Figure 12: How does your sexual orientation influence your daily life?

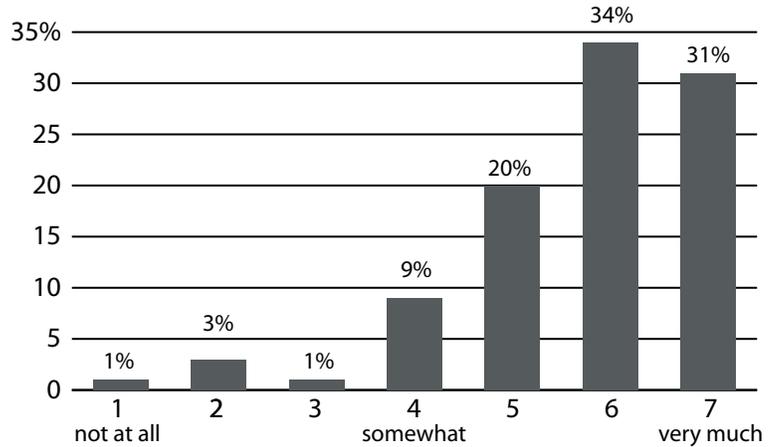
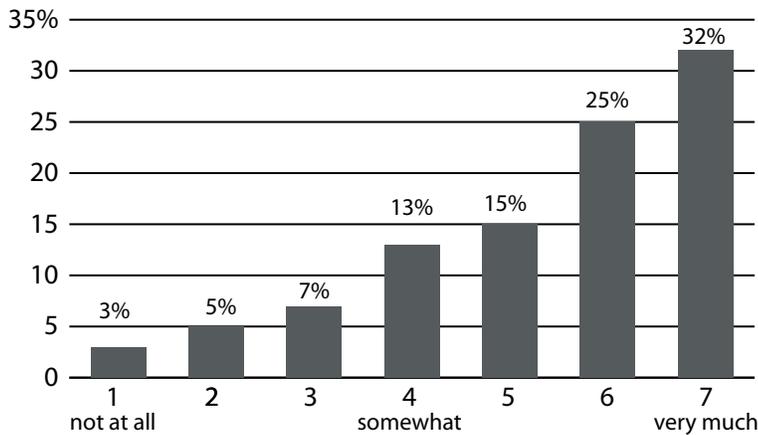
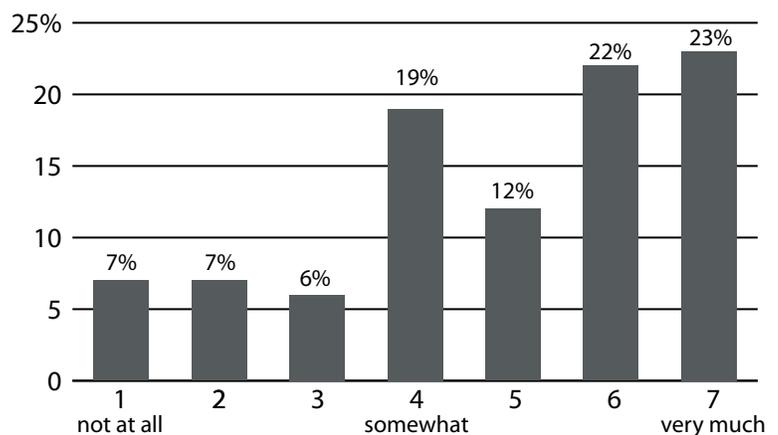


Figure 13: How does your sex/gender influence your daily life?



Fifty-seven percent of respondents felt that their gender identity/expression affected them more than “somewhat” on a daily basis. Twenty percent claimed that their gender identity influenced their daily lives less than “somewhat” (see Figure 14).

Figure 14: How does your gender identity or expression influence your daily life?



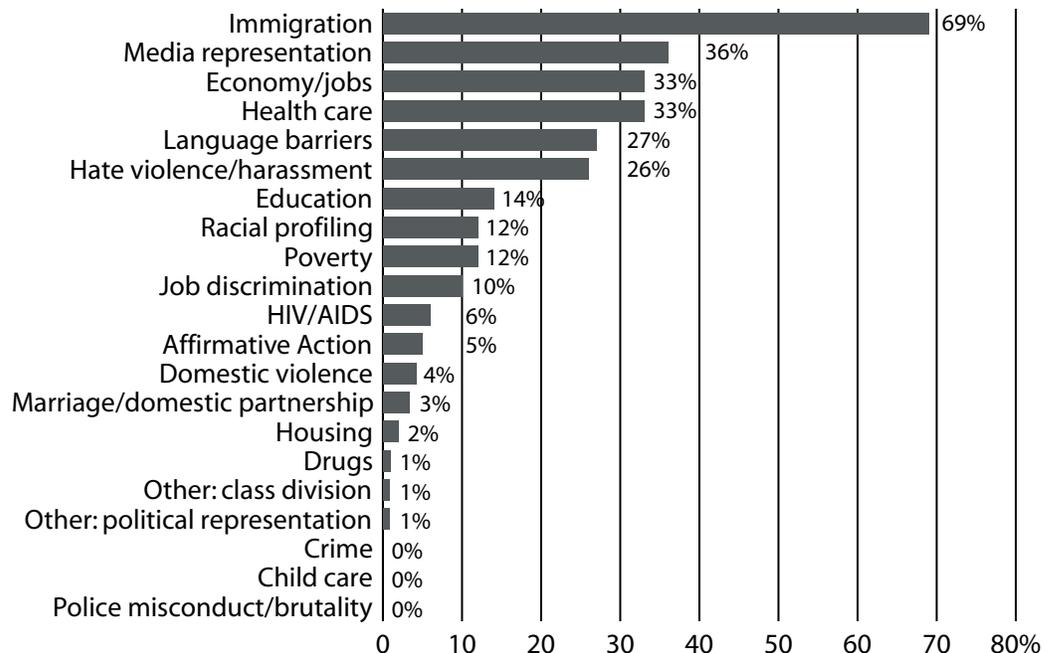
Political Issues and Attitudes

MOST IMPORTANT ISSUES

Respondents were asked three questions about issues of concern to the APA community. The first question asked respondents to check off or list the three most important issues facing all APA people, and provided 19 possible responses as well as a write-in option. The second question asked respondents to indicate the three most important issues to APA LGBT people, using the same list of possible responses. The third question asked respondents to write in the two most important issues facing their local APA LGBT communities. While there were significant differences in the responses to the first two questions, immigration, media representation, and hate violence/harassment all ranked high on the list of issues facing both APA LGBT people and the APA community as a whole. Sex/gender shaped differing responses to these questions. On a local level, answers varied more widely because the question was open-ended, though slight pluralities emerged around the issues of community building, visibility, and health care.

Across sex/gender cohorts, a large majority of respondents (69%) agreed that immigration was among the three most important issues facing all Asian Pacific Americans in the

Figure 15: Most important issues facing all Asian-Pacific Americans in the U.S.

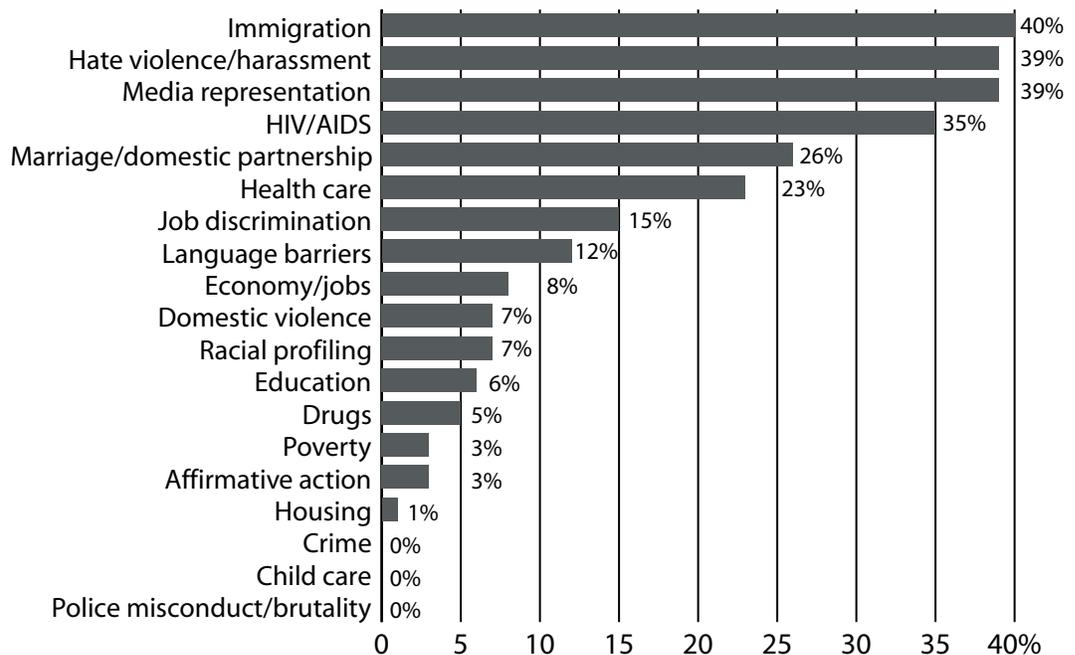


U.S. About one-fourth to one-third of all participants said that media representation (36%), health care (33%), economy/jobs (33%), language barriers (27%), and hate violence and harassment (26%) were among the three most important issues facing all Asian Pacific Americans in the U.S. (see Figure 15).

Though there was some unanimity among women, men, and transgender respondents regarding the importance of immigration issues, some interesting differences across gender and sex categories still arose. Forty percent of women said that one of the top concerns facing all APA people was the state of the economy and their jobs, while only 26% of men and three (50%) of the transgender respondents said the same. While 41% of men and 50% of transgender respondents said that media representation was a top concern, only 28% of women said the same. A higher percentage of women (36%) than men (19%) and transgender respondents (17%) indicated that hate violence and harassment was a top issue for them.

In selecting the three most important issues facing APA LGBT people, respondents indicated both similarities and significant differences between the perceived priorities of APA LGBT people and the APA community in general. Immigration was a frequently cited issue for both groups, though only 40% of respondents said that immigration was among the three most important issues facing APA LGBT people specifically (as opposed to the 69% who felt that it was among the three most important issues facing all APA people). The same percentage of respondents said that hate violence/harassment (39%) and media representation²³(39%) were the most pressing issues for APA LGBT people (see Figure 16).

Figure 16: Most important issues facing LGBT Asian Pacific Americans in the U.S.



23. This survey was conducted before *Details* magazine published its “Gay or Asian?” feature in the April 2004 issue. The feature emblazoned a photo of an Asian American man with hurtful stereotypes attributed to his race and sexuality. The ensuing controversy pitted Asian Americans objecting to allusions over his sexuality against LGBT Asians trying to reconcile both racial and sexual stereotypes.



While only 3% of respondents said that marriage/domestic partnership issues were among the top three concerns of all APA people, more than a quarter (26%) said that the issue was among the top three concerns of APA LGBT people. Thirty-five percent of respondents said that HIV/AIDS was among the three most important issues facing APA LGBT people in the U.S. Health care ranked among the three most important issues facing APA LGBT people for 23% of respondents, while 15% cited job discrimination and 7% cited racial profiling as top concerns.

Again, there were some interesting differences across sex and gender categories.

Over half (52%) of the women surveyed said that the most important issue facing APA LGBT people was hate violence and harassment, while only 31% of men and 17% of transgender respondents said the same. Other issues of importance to women were immigration, which also ranked among the top concerns for 43% of the men and 17% of the transgender respondents surveyed, and marriage/domestic partnership, health care, and HIV/AIDS.

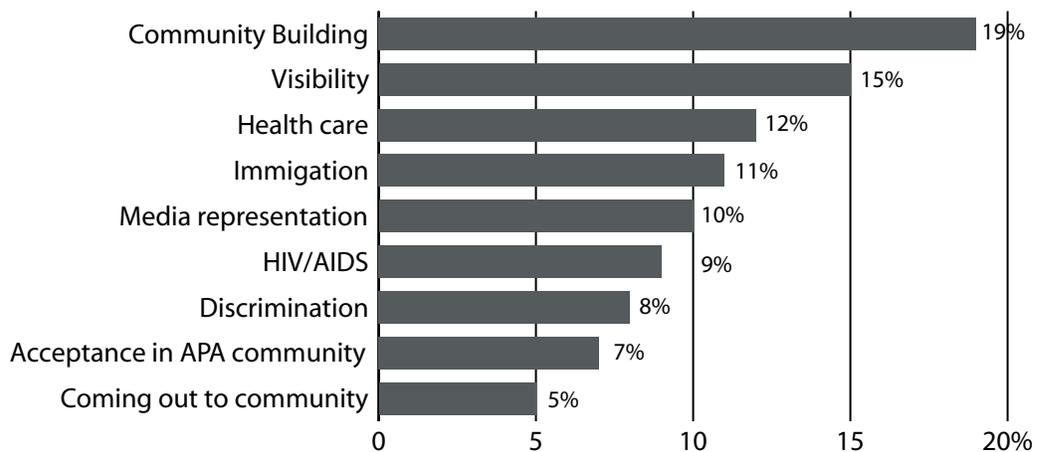
In keeping with a trend documented in previous Task Force surveys, HIV/AIDS ranked higher in the list of concerns among men than among women. Similar percentages of men said that their top concerns were media representation (48%), HIV/AIDS (45%), and immigration (43%), and other high-ranked issues included marriage/domestic partnership (24%), health care (19%), job discrimination (18%), and language barriers (16%).

Transgender respondents said their top concerns were media representation (83%), education (33%), HIV/AIDS (33%), and job discrimination (33%), and one respondent each indicated domestic violence, economy/jobs, health care, hate violence/harassment, language barriers, marriage/domestic partnership, and immigration among the top three most important issues facing APA LGBT people.

Respondents were asked, “What are the two most important issues facing your local APA LGBT community?” and were given two spaces to write in answers. Over 100

More than a quarter (26%) of respondents said that marriage/ domestic partnership issues were among the top three concerns of APA LGBT people.

Figure 17: Most important issues facing your local LGBT Asian Pacific American community.



respondents wrote in unique answers, though many of these responses could be categorized in the categories listed. For example, respondents who said that their local APA LGBT communities needed “effective and consistent organizing” or “community cohesion” were grouped under the broad rubric of “community building.” Responses like “visible API community activities,” “invisibility,” and “lack of visibility in non-APA LGBT community” were grouped into a generic “visibility” category (see Figure 17).

About 19% of all respondents felt that the need for community building and organizing was among the two most important issues facing their local APA LGBT communities, while 15% indicated that the lack of APA LGBT visibility was also important. Twelve percent of respondents to the question believed health care to be among the top concerns facing their local APA LGBT communities. Eleven percent considered immigration among the two most important issues facing their local APA LGBT communities, while about a tenth of respondents said the same of media representation and HIV/AIDS issues. Seven percent claimed that the lack of acceptance or homophobia in APA communities was of significant concern for their local APA LGBT communities.

Surprisingly, only five respondents (4%) said that marriage and domestic partnership issues were among the two most important issues facing their local APA LGBT communities, though 26% of respondents claimed that marriage/domestic partnership was among the top three most important issues to APA LGBT people. Four percent said that family support and coming out to their families were their primary concerns. Others said that their local APA LGBT community faced difficulties in finding a political focus because the diversity of their issues divided their communities, as well as problems with language barriers, and still others said that a primary issue in their APA LGBT community was hate violence and harassment.

Again, there were interesting differences and similarities across gender and sex lines. All respondents seemed to agree that among the key issues facing their local communities were problems of community building, community visibility, immigration, and health care. More women (8%) said that marriage/domestic partnership was among the top issues facing their local APA LGBT communities than men (1%) and transgender respondents (0%). This question also continued the trend, noted above, of men (13%) placing importance on HIV/AIDS issues more often than women (6%). None of the six transgender respondents surveyed indicated that HIV/AIDS was a top local concern.

All respondents seemed to agree that among the key issues facing their local communities were community building, visibility, immigration, and health care.

ORGANIZATIONAL RECOGNITION AND SUPPORT

Many organizations exist to support LGBT communities and APA communities, yet a plurality of respondents cited the need for visible APA LGBT communities as a top concern. The survey investigated whether either APA or LGBT organizations provided support for the people at the intersections of these two communities, and asked respondents several interrelated questions about their local organizations.

Sixty-five percent of respondents said that they were members of or had attended events



of a non-LGBT-specific APA organization in their local communities. As over half of the survey sample lived in New York City, the most popular non-LGBT-specific APA organizations were the New York-based Asian American Writer's Workshop and Asian Pacific Islander Coalition on HIV/AIDS.

Survey respondents were more likely to be members of or participants in the events of non-APA-specific LGBT organizations in their local communities than in non-LGBT-specific APA organizations. While two-thirds of respondents participated in non-LGBT-specific APA organizations, 77% participated in non-APA-specific LGBT organizations. Again reflecting a New York-based demographic, the most popular non-APA-specific LGBT organization was the Lesbian, Gay, Bisexual and Transgender Community Center in New York City. Eight percent of those surveyed said they had participated in events there.

Seventy-nine percent of respondents said that there were APA-specific LGBT organizations in their local communities. Of those respondents, 79% said they had attended events at these organizations in the last year. The most frequently cited organizations were the New York-based Gay Asian Pacific Islander Men of New York (GAPIMNY) and South Asian Lesbian and Gay Association (SALGA), and the Washington D.C.-based Asian Pacific Islander Queers United for Action.

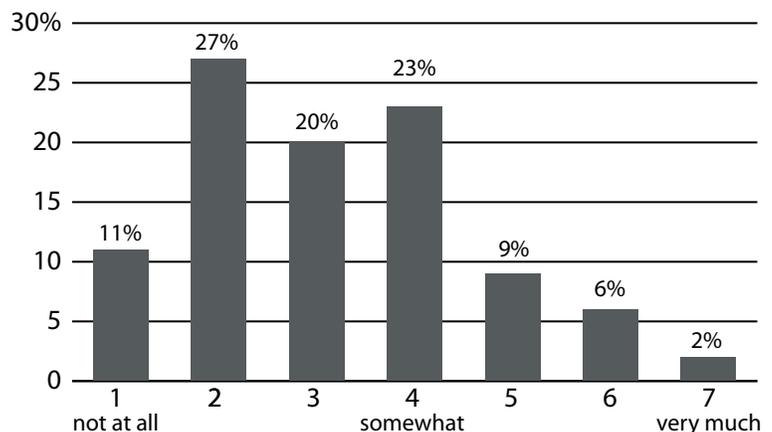
A plurality of respondents cited the need for visible APA LGBT communities as a top concern.

SUPPORT FROM LGBT ORGANIZATIONS

Respondents were asked whether they felt non-APA-specific LGBT organizations adequately address four issues: race, class, gender, and disability. They were asked to rate their response on a 1 to 7 scale, with 1 meaning that LGBT organizations addressed the issue “not at all,” 4 “somewhat,” and 7 “very much.” The majority of those surveyed felt that LGBT organizations inadequately addressed the issues of race, class, and disability, though respondents felt that LGBT groups were more adequately addressing gender issues.

Fifty-eight percent of respondents said that race was at least somewhat inadequately addressed by LGBT organizations, with 11% saying that this issue had been addressed “not at all.” The median among the sample was 3 (see Figure 18).

Figure 18: Do you feel LGBT organizations adequately address race?



On average, respondents said that issues of class were even less adequately addressed than issues of race in LGBT organizations. The sample median was 2. Four-fifths of respondents gave poor ratings to LGBT organizations on this issue, with 23% of that group saying that the organizations addressed class “not at all.” Only 4% of respondents said that LGBT organizations have at least somewhat adequately addressed the issue of class (see Figure 19).

Respondents felt that LGBT organizations were addressing the issue of gender more adequately than other issues surveyed. A plurality of respondents (roughly one-third) said that gender issues had been addressed “somewhat,” while 39% said these issues had been mostly adequately addressed. Twenty-six percent of respondents gave LGBT organizations poor marks for this issue. The median of the sample was a 4 (see Figure 20).

Of the four issues raised, respondents said that LGBT organizations addressed disability least adequately. Thirty-five percent of respondents felt that LGBT organizations had addressed disability issues “not at all,” with an additional 44% saying that the issue had been addressed less than “somewhat.” The sample median was 2, with “1” meaning “not at all” and “7” meaning “very much.” Nineteen percent said that the issue had been somewhat or adequately addressed (see Figure 21).

Figure 19: Do you feel LGBT organizations adequately address class?

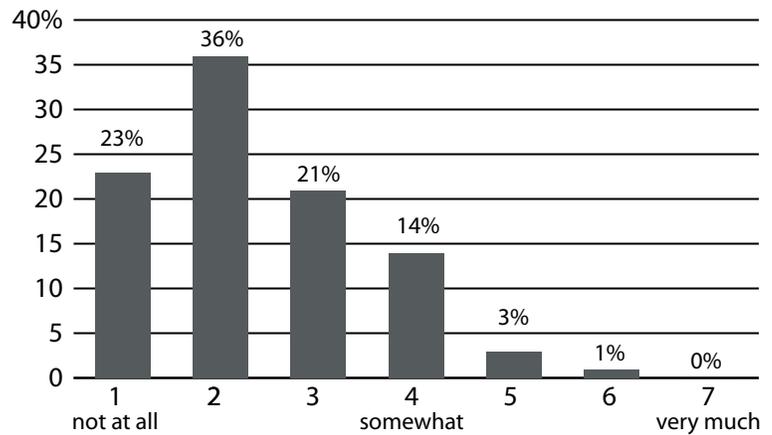


Figure 20: Do you feel LGBT organizations adequately address gender?

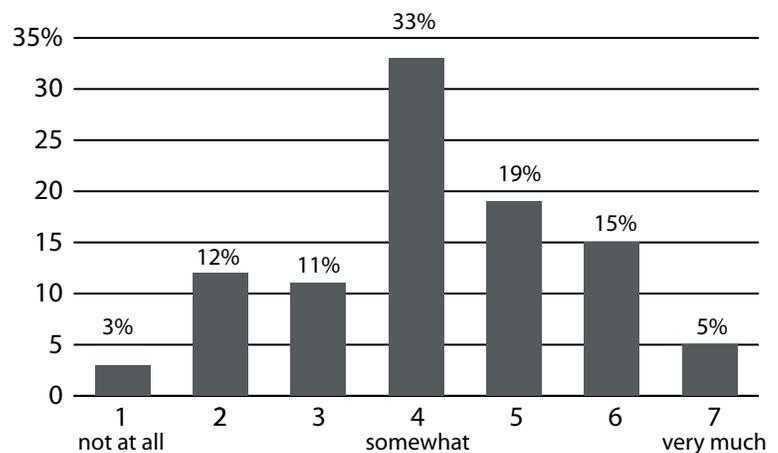
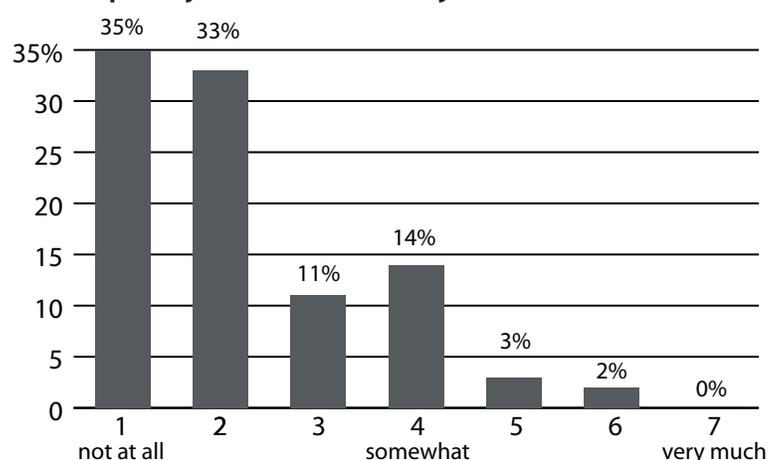


Figure 21: Do you feel LGBT organizations adequately address disability?



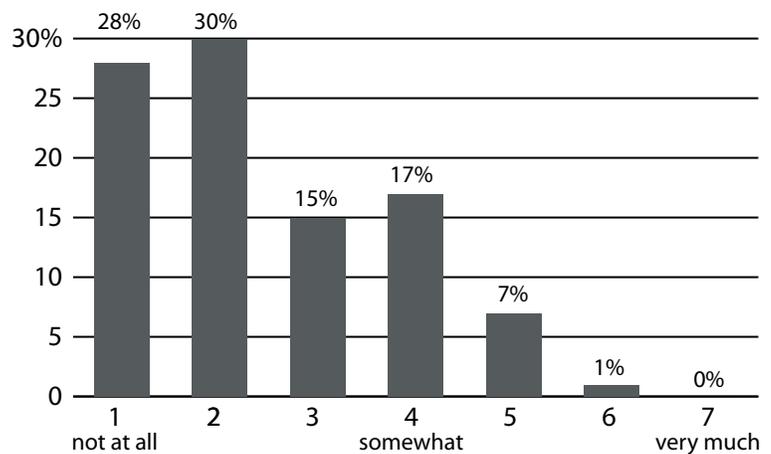
SUPPORT FROM ASIAN PACIFIC AMERICAN ORGANIZATIONS

Respondents gave low ratings to mainstream/national APA organizations on the subject of LGBT rights, with 73% saying that these organizations inadequately addressed the issue. More than a quarter said that APA organizations addressed LGBT rights “not at all.” Only 8% gave these organizations positive marks for their efforts for LGBT rights. Seventeen percent said that the issue had been addressed “somewhat” (see Figure 22).

The sample median for these responses was 2, lower than the median of 3 for a comparable earlier question about race issues in LGBT organizations. This suggests that LGBT organizations address the intersecting concerns of APA LGBT people better than non-gay APA organizations.

Respondents gave low ratings to mainstream/national APA organizations on the subject of LGBT rights.

Figure 22: Do you feel mainstream/national APA organizations adequately address LGBT rights?



ORGANIZATIONAL NAME RECOGNITION

To assess which organizations were both recognized and supported by APA LGBT people, respondents were presented with a list of 14 organizations and asked whether they had heard of the organization, attended an event sponsored by the organization, and/or believed the organization represented and fought for the issues that were most important to them.

Survey respondents were more likely to recognize the LGBT organizations that were listed over the APA organizations that were listed. The organization with the greatest name recognition was Parents, Families and Friends of Lesbians and Gays (PFLAG), with 92% of those surveyed saying that they had heard of the organization. Other LGBT organizations with strong name recognition were the National Gay and Lesbian Task Force (90%), which administered this survey, and Human Rights Campaign (87%). Just over half of the respondents recognized the Lesbian and Gay Immigrant Rights Task Force

Survey respondents were more likely to recognize the LGBT organizations that were listed over the APA organizations that were listed.



(now known as Immigration Equality). Just under half (48%) of the respondents recognized the now defunct National Latino/a Lesbian, Gay, Bisexual and Transgender Organization (LLEGO). The least recognized organization of all 14 listed was the National Center for Transgender Equality (NCTE); only 29% of all respondents said they had heard of the organization. Respondents who identified as transgender were far more likely to recognize NCTE (83%) than those who did not (only 27% of non-transgender people recognized it). However, NCTE was founded in 2003, a year prior to the conference at which the survey was administered, which may account for its low name recognition.

Other well-known organizations were non-LGBT and non-APA, including the American Civil Liberties Union (ACLU), which was recognized by 88% of respondents, the National Association for the Advancement of Colored People (NAACP, 84%), and the National Organization of Women (NOW, 79%). Not surprisingly, more women (88%) than men (72%) recognized NOW, though all six of the transgender respondents had heard of the organization. Sixty-six percent of respondents recognized the American Federation of Labor-Congress of Industrial Organizations (AFL-CIO).

The most recognized APA organization was the Asian American Legal Defense and Education Fund (AALDEF), with 75% of respondents saying they had heard of the organization. The other two APA organizations listed had significantly less name recognition: 55% recognized the Japanese American Citizens League (JACL), and 53% recognized the Organization of Chinese Americans (OCA).

ORGANIZATIONAL ATTENDANCE

Less than a third of the respondents had been to events held or sponsored by these organizations. The organization that attracted the most respondents to events was the National Gay and Lesbian Task Force (The Task Force). Only 34% said they had been to an event sponsored by the Task Force, though all respondents to this survey were given the survey at a conference sponsored by the Task Force, suggesting that respondents' answers to these questions may have been skewed by lack of awareness of event sponsors and organizers. A close second and third were PFLAG (30%) and HRC (29%), followed by AALDEF (28%). Twenty-three percent of participants had been to an ACLU event, and 21% had been to an OCA event. No other organization scored above 20%.

ORGANIZATION REPRESENTS AND FIGHTS FOR ISSUES

Respondents were also asked, "Does this organization represent and fight for the issues most important to you?" Only four organizations were chosen by a majority of respondents. Sixty-eight percent of respondents indicated PFLAG, while 67% said that the ACLU represented and fought for them and 64% said the same for the Task Force. Fifty-four percent said the same for AALDEF. No other organizations scored above 50%.

Respondents were able to select three responses for this question: yes, no, or "don't know." Thus, just because relatively small percentages of respondents said that organizations represented and fought for their most important issues does not necessarily mean that large percentages thought organizations did not represent or



fight for them; many respondents checked that they simply did not know enough about the organization. On average, 12% of respondents said that the organizations listed did not fight for them. One outlier, however, was HRC; 27% of respondents said that HRC did not represent and fight for the issues most important to them. Nearly a fifth of respondents said the same of NOW, but this may be due to a higher percentage of men who said that NOW did not represent and fight for their issues. Seven percent of respondents said that the Task Force did not represent or fight for their issues.

Political Behavior

While researchers are often concerned with measuring individuals' political attitudes and opinions, the structure of their political behavior is of utmost importance to researchers and organizers alike, for it is through people's political actions that the world changes. Through voting, organizing in one's community, participating in a boycott or protest, or even talking to friends and families about politics, individuals restructure their own communities, and ultimately, their society. To better understand the importance of political actions—organized and individual—among APA and LGBT communities, we asked respondents a short series of questions that assessed their level of involvement in political matters.

REGISTERED VOTERS

As measured in national election exit polls, the lesbian, gay, and bisexual (LGB) vote²⁴ is the second most loyally Democratic voting bloc, with over three-quarters of LGB voters consistently voting for Democratic candidates; only black voters vote more reliably for Democrats.²⁵ Historically, Jewish voters were more likely to vote for Democratic candidates than LGB voters, but LGB voters eclipsed Jewish voters for the first time in the November 2004 election, with 74% of Jewish voters and 77% of LGB voters casting ballots for Democratic candidate John Kerry.²⁶

The majority of APA voters also tend to be Democratic, though by far smaller majorities than LGB voters. APA voters cast ballots for Democrats over Republicans by margins of 56-44 and 55-41 in the last two Presidential elections.

Over 54% of respondents were affiliated with the Democratic Party while 19% were not enrolled in a party.

24. This category is constructed by exit poll researchers, and does not include an option for transgender self-identification.

25. 2000 Voter News Service National Exit Poll.

26. Edison Media Research/Mitofsky International 2004 Exit Poll.



The March 2004 survey found a left-leaning political affiliation among most respondents. Over 54% of respondents were affiliated with the Democratic Party while 19% were not enrolled in a party. Some 12% were not registered to vote. Two respondents said they were not eligible, presumably for citizenship or age reasons. An additional 8% had left-leaning political affiliations, backing such organizations as the Socialist Party and the Working Families Party. Only one person—less than one percent of the sample—was Republican and another individual was an independent.

VOTING

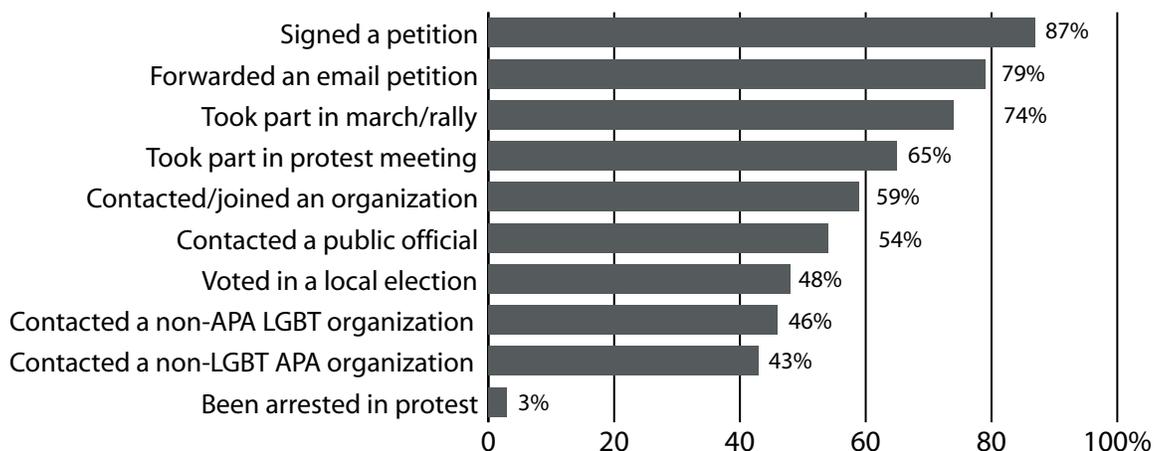
The survey was administered in the spring of 2004, at the start of the primary election season but before the November 2004 general election. Twenty-four percent of respondents said they were ineligible to vote in the 2000 Presidential election and 16% said they would be ineligible to vote in the 2004 Presidential elections because of their citizenship status or their age. The majority of respondents (56%) voted in the 2000 election. A comparable proportion of respondents (55%) said they had voted or planned to vote in the presidential primary election or caucus, and 18% of the respondents said they did not plan on voting in the 2004 primary elections. While 80% of respondents planned on voting in the 2004 presidential election, 2% were unsure and 16% were not eligible.

While 80% of respondents planned on voting in the 2004 presidential election, 2% were unsure and 16% were not eligible.

POLITICAL PROTEST

For the most part, APA LGBT respondents were highly politically active. Respondents were asked what they had done in the last five years to “protest something [they] encountered,” and were asked to select any number of the 10

Figure 23: Political protest



listed political activities. They were also given a space to write in other forms of political participation.

A strong majority (87%) had signed a petition within the last five years, and 79% had forwarded an email petition. Other popular political activities included taking part in a march or rally (74%), taking part in a protest meeting²⁷ (65%), contacting or joining an organization (59%), and contacting a public official (54%). Forty-eight percent of the respondents said they had voted in a local election in the past five years. More respondents (46%) had contacted a non-APA LGBT organization than had contacted a non-LGBT APA organization (43%). Four respondents (3%) said they had been arrested as an act of protest, while other respondents indicated that they had organized petitions, written protest letters to the press, and served on the boards of organizations (see Figure 23).

Health Care and Health Coverage

Issues surrounding health care were of clear concern to the survey respondents. When asked to rate the three most important issues for all APA people, some 33% of respondents cited health care; an additional 6% cited HIV/AIDS. For the APA LGBT community specifically, a similar percentage of respondents (23%) cited health care among their top three concerns while 35% cited HIV/AIDS and 5% cited drugs.

Respondents were asked whether they had health insurance or benefits. The majority of respondents, or 55%, received health benefits from their job/union. Perhaps a reflection of the large student population in the survey sample, 13% said they were covered by their parents' insurance. Five percent received health benefits from their partners, and 12% opted to pay for their own health insurance. Ten percent of respondents had no health benefits. Medicaid, the health insurance for low-income populations subsidized by states and the federal government, covered three percent of respondents. Medicare, the federal health insurance program for the elderly and disabled, covered one person.

When asked to rate the three most important issues for all APA people, some 33% of respondents cited health care.

27. A protest meeting is a gathering where grievances are aired, issues are identified, and strategy developed to address the issues.



Discrimination

Discrimination is a very real part of the lives of Asian Pacific Americans. APA people in the U.S. have experienced widespread discrimination, often as the result of official government policy, from the Chinese Exclusion Act of 1882, which sought to end Chinese immigration, to the internment of Japanese Americans during World War II. In other instances, such as the “glass ceiling”²⁸ in employment and the “model minority”²⁹ stereotype, discrimination takes form in attitudes about the competency and abilities of APA people in the workplace and classrooms. Violence is the ultimate act of discrimination, and is documented annually in the *Audit of Violence Against Asian Pacific Americans* by the National Asian Pacific American Legal Consortium (NAPALC).

Furthermore, LGBT individuals also have to endure ongoing discrimination in employment, schools, health care access, marriage, and adoption, while daily facing both personal and systematic acts of violence. Numerous studies have documented discrimination against LGBT people:

- 54% of respondents in a 2001 statewide survey of lesbian, gay, and bisexual New Yorkers had experienced discrimination in employment, housing, or public accommodation since 1996, with eight percent reporting that they were fired specifically because of their sexual orientation; 27% also reported being called names such as “faggot” and “dyke” in the workplace.³⁰
- In 2003, almost half of respondents in a study of transgender people in San Francisco said that they had been discriminated against in employment. The respondents shared stories of anti-transgender bias affecting hiring, promotion and termination.³¹ In a similar study of transgender women in San Francisco, 38% reported actually being fired for being transgender.³²

From the Chinese Exclusion Act of 1882 to the internment of Japanese Americans during World War II, APA people in the U.S. have experienced widespread discrimination, often as the result of official government policy.

28. The “glass ceiling”—promotional barriers against racial minorities and women—has stirred a sense of injustice and inequality among Asian Pacific Americans. Numerous studies by scholars, government agencies, and non-profit organizations have documented the sparse representation of racial minorities and women in management positions.

29. “Americans... have consistently portrayed Asian Americans as a “model minority” who have uniformly succeeded by merit. While superficially complimentary to Asian Americans, the real purpose and effect of this portrayal is to celebrate the status quo in race relations. First, by over-emphasizing Asian American success, it de-emphasizes the problems Asian Americans continue to face from racial discrimination in all areas of public and private life. Second, by misrepresenting Asian American success as proof that America provides equal opportunities for those who conform and work hard, it excuses American society from careful scrutiny on issues of race in general, and on the persistence of racism against Asian Americans in particular.” Accessed January 26, 2005, from <http://www.modelminority.com>

30. Empire State Pride Agenda. (2001, May). *Anti-gay/lesbian discrimination in New York State*. New York: Author. Retrieved January 20, 2005, from <http://www.prideagenda.org/pride/survey.pdf>

31. Minter, S. & Daley, C. (2003). *Trans realities: A legal needs assessment of San Francisco’s transgender communities*. San Francisco: National Center for Lesbian Rights and Transgender Law Center.

32. Keatley, J., Nemoto, T., Operario, D., & Soma, T. (n.d.). *The impact of transphobia on HIV risk behaviors among male-to-female transgenders in San Francisco*. University of California San Francisco AIDS Research Institute. Retrieved January 20, 2005, from <http://ari.ucsf.edu/pdf/Posters/barcelona/keatley.pdf>



- 35% of respondents in a 2003 Task Force survey of residents of Topeka, KS reported receiving harassing letters, e-mails, or faxes at work because of their sexual orientation, and 29% had observed anti-gay discrimination based against individuals seeking social or government services.³³
- In a Washington, DC study of transgender people, only 58% of respondents were employed in paid positions. 29% reported no annual source of income, and 31% reported that their annual income was under \$10,000. 15% reported that they lost a job due to employment discrimination.³⁴
- 33% of a national sample of members of the Task Force, the National Latino/a Lesbian, Gay, Bisexual and Transgender Organization (LLEGO), and the National Black Lesbian and Gay Leadership Forum reported anti-gay employment discrimination.³⁵

Asian Pacific American LGBT individuals experience discrimination based on multiple marginalized identities of race, sexual orientation, class, and gender. This section examines how discrimination has affected APA LGBT people in their experiences with the greater APA community and the white LGBT community.

FORMS OF DISCRIMINATION

Almost every APA LGBT person surveyed, or 95% of respondents, had experienced at least one form of discrimination in their lives. (The respondents who did not report discrimination left significant portions of their surveys blank.) On average, respondents reported experiencing four types of discrimination. Seven percent of respondents experienced only one type, while 15% experienced two types of discrimination and a sixth of respondents experienced three types.

The same percentage of respondents (82%) said that they had experienced discrimination and/or harassment based on their sexual orientation as those who had experienced discrimination based on their race or ethnicity. Over half (52%) of those surveyed indicated that they had been discriminated against or harassed based on their gender expression, while close to half (44%) said they had experienced discrimination or harassment based on their gender or sex. Thirty-nine percent said they had experienced discrimination or harassment based on their youth, and just 32% claimed to have been discriminated against or harassed based on their socioeconomic class. Many respondents (18%) said that they had been discriminated against or harassed based on their immigration status, and a comparable percent (16%) reported discrimination/harassment because they spoke with an accent. Seven percent reported discrimination based on their limited English proficiency. Other respondents reported that they had been discriminated against or harassed because of their HIV/AIDS

Almost every APA LGBT person surveyed, or 95% of respondents, had experienced at least one form of discrimination in their lives.

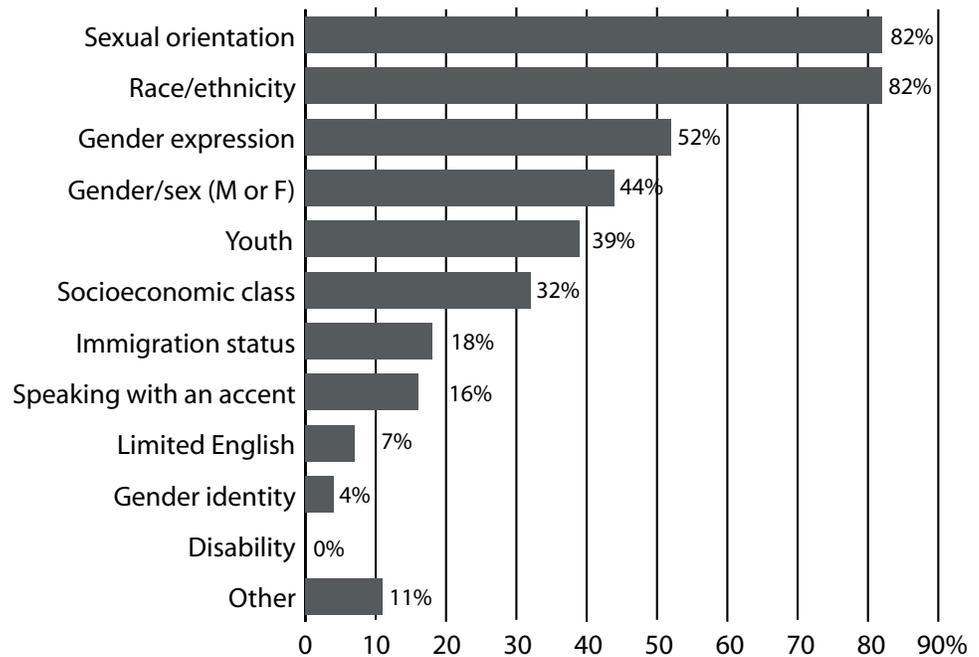
33. Colvin, R. (2004). *The extent of sexual orientation discrimination in Topeka, KS*. New York: National Gay and Lesbian Task Force Policy Institute. Available at <http://www.thetaskforce.org/downloads/TopekaDiscrimination.pdf>

34. Xavier, J. (2000). *The Washington transgender needs assessment survey*. Washington, DC: Author.

35. Ragins, Belle. (1998, Aug. 14-18). "The effect of legislation on workplace discrimination on gay employees." Presented at the 106th Convention of the American Psychological Association.



Figure 24: Have you ever faced discrimination and/or harassment based on any of the following?



status. Two respondents said they had experienced discrimination because they were bisexual (see Figure 24).

There were significant disparities between the experiences of self-identified men, women, and transgender respondents.³⁶ Predictably, many of these disparities arose in questions that focused on gender expression and gender identity. Less than a fifth of the men surveyed reported that they had experienced discrimination based on their gender or sex, while 74% of women and 67% of transgender respondents said they had experienced this form of discrimination. Fifty-eight percent of women and 43% of men said they had experienced discrimination based on their gender expression (e.g., because they were “too butch” or “too feminine”), compared to all six self-identified transgender respondents. A similar discrepancy was found in the question on gender identity, which asked if respondents had experienced discrimination and/or harassment because they were transgender: only one woman and one man said yes, while half of the transgender respondents said they had experienced this form of discrimination.

Less than a fifth of the men surveyed reported discrimination based on their gender, while 74% of women and 67% of transgender respondents said they had experienced this form of discrimination.

Other disparities were found in less predictable questions. While 76% of women had experienced discrimination and/or harassment based on sexual orientation, 87% of men and 100% of transgender respondents had. Seventy-eight percent of the women surveyed, 85% of the men, and 100% of the transgender respondents said they had experienced discrimination based on their race or

36. Transgender respondents were separated out for purposes of analysis. Many transgender people identify as men or women.



ethnicity. However, since the sample size for transgender respondents was small (n=6), these discrepancies may be less an indication of stronger discrimination against transgender people based on their race/ethnicity and more a limitation of the survey data.

EXPERIENCES WITH NON-APA LGBT PEOPLE

In order to gauge and assess the many contexts in which APA LGBT individuals live their lives, and in many cases, experience discrimination, the survey asked questions about the positive and negative experiences APA LGBT people have had with non-APA LGBT people, non-LGBT APA people, and other APA LGBT people. Respondents were asked to rate their experiences with different categories of people on a 1 to 7 scale, where 1 was “very negative,” 3 was “equally positive and negative,” and 7 was “very positive.”

The first set of questions concerned the respondents’ experiences with non-APA LGBT people in three types of social situations: in non-APA LGBT organizations, in bars and clubs, and at LGBT community events (e.g., Gay Pride celebrations).

Two out of five respondents said that their experiences with non-APA LGBT people in non-APA LGBT organizations were neutral, and the same number said their experiences were positive. About 19% said that their experiences with non-APA LGBT people in non-APA LGBT organizations were negative. The mean responses for women (4.24), men (4.31), and transgender respondents (4.50) were roughly the same (see Figure 25).

Two-fifths (42%) of respondents reported that their experiences with non-APA LGBT in bars and clubs were somewhat to

Figure 25: Experiences with non-APA LGBT people: in non-APA LGBT organizations

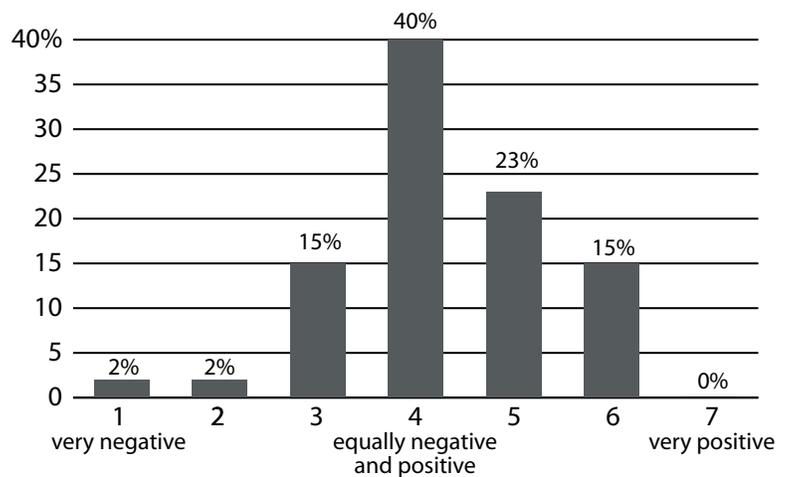
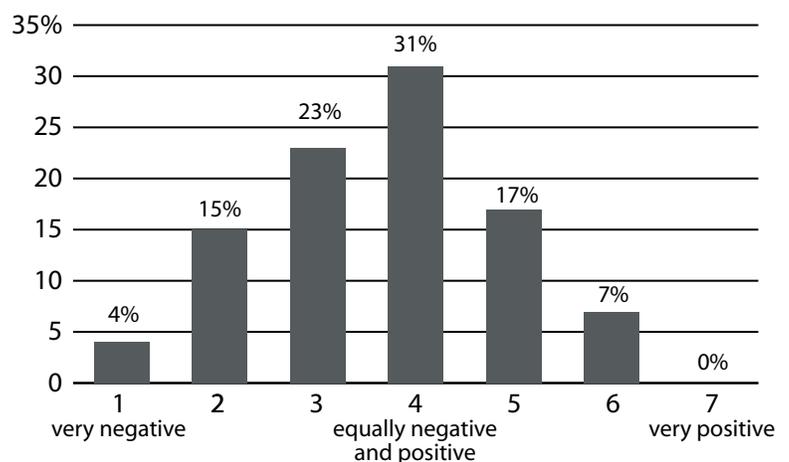


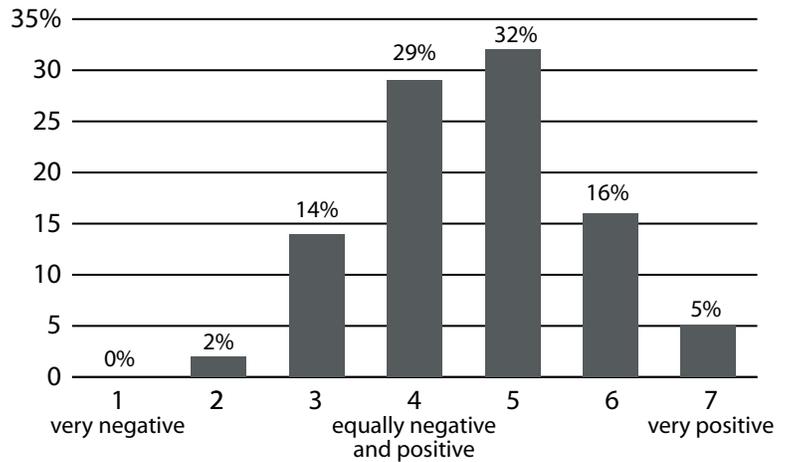
Figure 26: Experiences with non-APA LGBT people: in bars/clubs



very negative, while only a quarter of respondents reported that these experiences were mostly positive. The mean response for women (4.02) was slightly higher than the mean response for men (3.45) and transgender respondents (3.17) (see Figure 26).

A majority (53%) said that their experiences with non-APA LGBT people at LGBT community events were somewhat to very positive, with 29% reporting that their experiences were equally positive and negative. One-sixth of respondents reported negative experiences with non-APA LGBT people at LGBT community events. The mean response for women (4.76) was slightly higher than the mean response for men (4.53) and transgender respondents (4.33) (see Figure 27).

Figure 27: Experiences with non-APA LGBT people: at LGBT community events

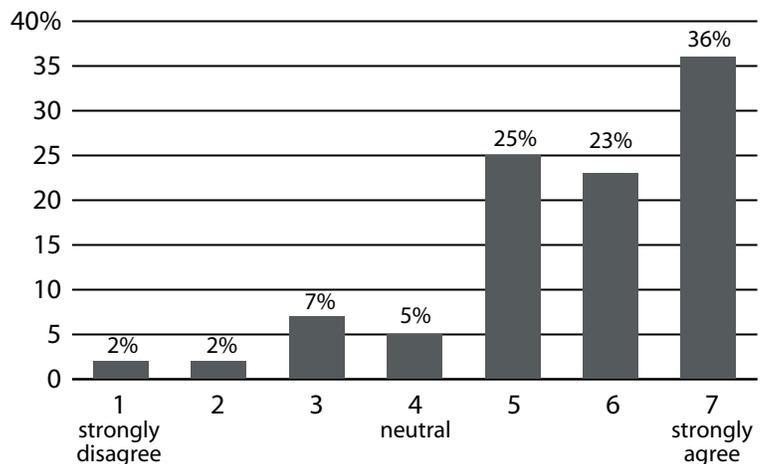


EXPERIENCES WITH THE WHITE LGBT COMMUNITY

Respondents were asked to indicate their level of agreement or disagreement with the statement, “APA LGBT people experience racism within the white LGBT community.” A scale from 1 to 7 was used, where 1 was “strongly disagree,” 4 was “neutral,” and 7 was “strongly agree.” Over 82% of those surveyed agreed that APA LGBT people experience racism within the white LGBT community, with a third strongly agreeing. Less than a tenth of respondents did not agree that APA LGBT people experience racism within the white LGBT community. On average, transgender respondents were more likely to agree with the statement (6.5) than

men (5.85) or women (5.32) (see Figure 28).

Figure 28: LGBT APA people experience racism within the white LGBT community

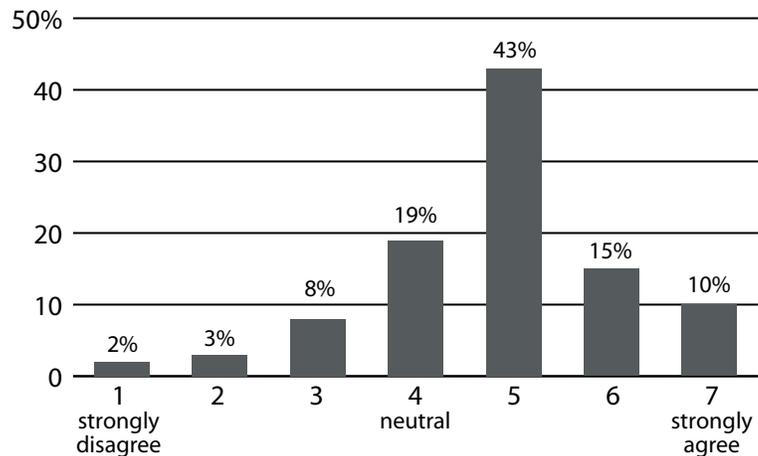


EXPERIENCES WITH OTHER LGBT PEOPLE OF COLOR

Respondents were asked to indicate their level of agreement or disagreement with the statement, “LGBT APA experience racism dealing with other LGBT people of color.” A scale from 1 to 7 was used, where 1 was “strongly disagree,” 4 was “neutral,” and 7 was “strongly agree.” Two-thirds of those surveyed agreed that APA LGBT people experience racism when dealing with other LGBT people of color, though they agreed less strongly than those who agreed that APA LGBT people experience racism from the white LGBT community. Thirteen percent

disagreed with the statement that APA LGBT experience racism when dealing with other LGBT people of color. On average, transgender respondents were more likely to agree with the statement (5.33) than men (4.91) or women (4.63) (see Figure 29).

Figure 29: LGBT APA people experience racism dealing with other LGBT people of color

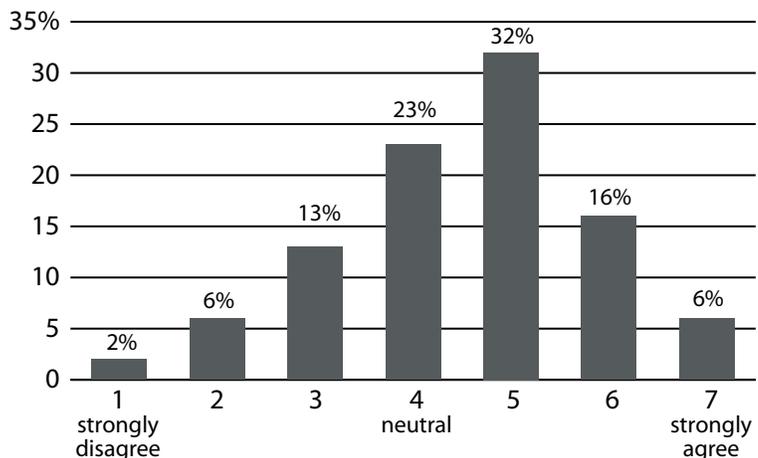


EXPERIENCES WITH OTHER APA LGBT PEOPLE

Respondents were asked to indicate their level of agreement or disagreement with the statement, “LGBT APA experience racism/ethnocentrism³⁷ with other LGBT APA people.”

A scale from 1 to 7 was used, where 1 was “strongly disagree,” 4 was “neutral,” and 7 was “strongly agree.” Over half (54%) of those surveyed agreed that APA LGBT people experience racism/ethnocentrism with other APA LGBT people, though one-fifth disagreed. Twenty-two percent expressed neutral opinions about the statement. On average, transgender respondents were more likely to agree with the statement (5.00) than men (4.67) or women (4.28) (see Figure 30).

Figure 30: APA LGBT people experience racism/ethnocentrism with other APA LGBT people



37. In this context, “ethnocentrism” refers to racial/ethnic discrimination or prejudice against one group of Asian Pacific Americans by another.



EXPERIENCES WITH ASIAN PACIFIC AMERICAN HETEROSEXUALS

Respondents were asked to indicate their level of agreement or disagreement with the statement, “Homophobia and/or transphobia is a problem within the Asian Pacific American community.” A scale from 1 to 7 was used, where 1 was “strongly disagree,” 4 was “neutral,” and 7 was “strongly agree.” Nearly all respondents (96%) agreed that homophobia and/or transphobia is a problem within the APA community, with 54% saying that they strongly agreed. Only 3% disagreed with the statement, while one person claimed a neutral position. The mean responses for women (6.22), men (6.39), and transgender respondents (6.33) were roughly the same (see Figure 31).

Respondents were also asked to rate their experiences with straight and non-trans APA organizations. Overall, respondents said that their experiences with straight and non-trans APA organizations were about as positive as their experiences with non-APA LGBT organizations. Roughly one-third (36%) had positive experiences, 35% had equally positive and negative experiences, and about 28% had negative experiences with non-LGBT APA organizations. On the 1 to 7 scale, the mean of the responses was 4.1, which indicated equally positive and negative experiences. The mean response for men (4.36) was higher than the mean response for women (3.95) and for transgender respondents (3.33) (see Figure 32).

Nearly all respondents (96%) agreed that homophobia and/or transphobia is a problem within the APA community.

Figure 31: Homophobia and/or transphobia is a problem within APA communities

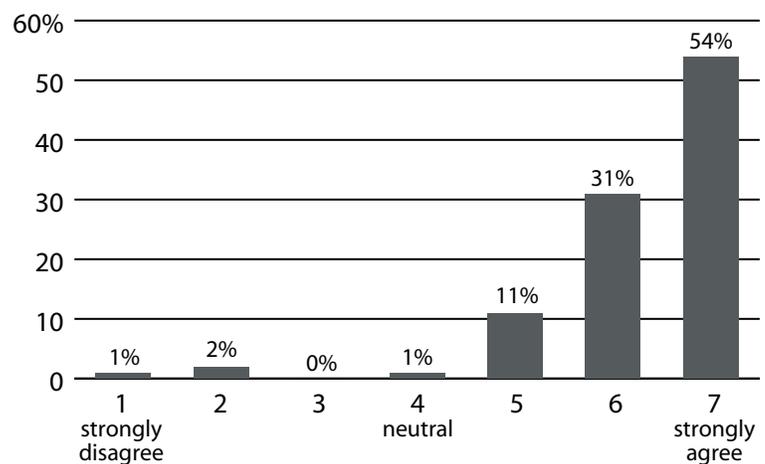
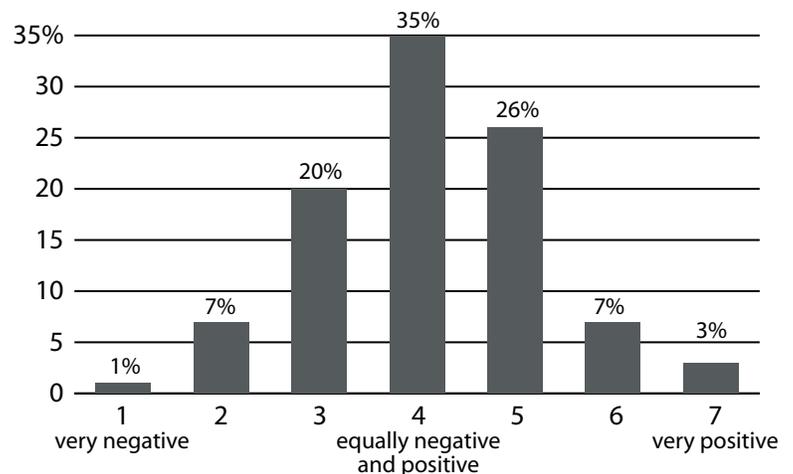


Figure 32: Experiences with straight/non-trans APA people: straight/non-trans APA organizations



When asked about their experiences within their nuclear families, a plurality (29%) reported that their experiences were equally negative and positive, though nearly half reported mostly positive experiences. The mean response for transgender respondents (4.80) was slightly higher than the mean response for men (4.64) and women (4.28) (see Figure 33).

Respondents were asked to rate how their experiences with non-LGBT APA people affected their willingness to participate in non-LGBT APA organizations on a scale of 1 to 7, where 1 was “not at all,” 4 was “somewhat/moderately,” and 7 was “a great deal.” The survey did not indicate whether respondents became more or less willing to participate in non-LGBT APA organizations based on their experiences. Nearly three-fourths of respondents reported that their willingness to participate in non-LGBT APA organizations was influenced at least somewhat by their experiences with non-LGBT APA people, while 12% said that they were influenced “a great deal.” Only 8% said that their experiences with non-LGBT APA people did not affect their willingness to participate in non-LGBT APA organizations at all.

The mean response for women (4.84) was higher than the mean for male (4.00) or transgender respondents (4.67) (see Figure 34).

Figure 33: Experiences with straight/non-trans APA people in your nuclear family

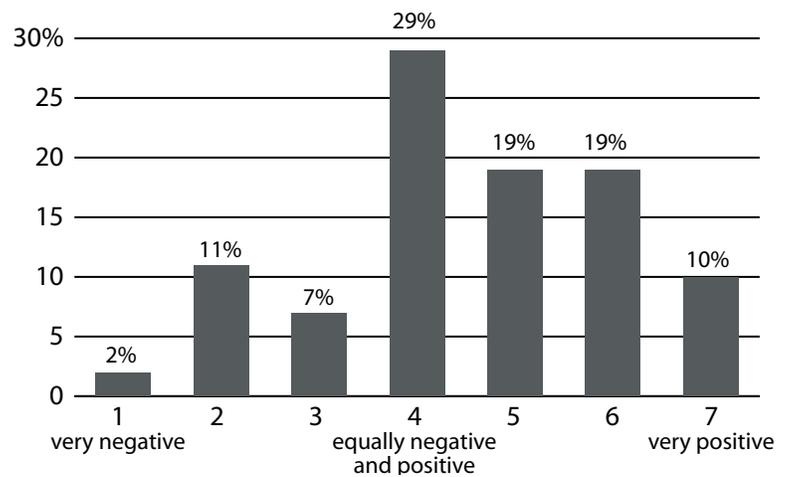
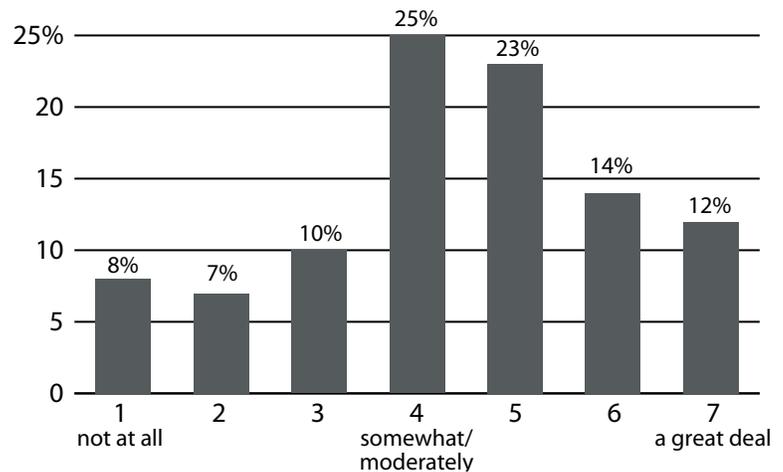


Figure 34: How did your experiences with straight/non-trans APA people influence your willingness to participate in straight/non-trans APA organizations?



Conclusion

This report documents elements of the lives and experience of some Asian Pacific American LGBT people. The individuals surveyed represent voices usually missing from research on the APA community and the LGBT community. Given some of the crucial findings reported in this study, there is a clear need for additional research and policy analysis by, for, and about APA LGBT people. While it does not purport to speak for all APA LGBT people, this study serves as a foundation that will enrich future organizing efforts and research into the intersections of identity, race, and sexuality.

This study documents the diversity of experiences, identities, needs, and political perspectives that exist within the larger LGBT and APA communities in the U.S. It details and validates a myriad of APA LGBT experiences. For those already familiar with these issues and communities, the findings in this study may not be new or surprising. Social activists and researchers can utilize the findings documented herein as a basis to advocate for and implement policy changes at the local, state, and national levels.

The policy issues about which there was much consensus among survey respondents included immigration; combating hate violence and harassment; media representations; issues related to health care, in particular HIV/AIDS; the economy/jobs; and language barriers.

Respondents reported experiencing significant homophobia in the APA community and racism in the LGBT community. It is interesting to note that respondents in this sample reported being more comfortable working in predominantly white LGBT environments than they did working in predominantly straight APA environments. Predominately straight APA organizations and predominately white LGBT organizations must expand efforts to serve all members of their communities, including Asian and Pacific American LGBT people.

Respondents in this sample reported being more comfortable working in predominantly white LGBT environments than they did working in predominantly straight APA environments.



Community Resources

The organizations and resources listed below specifically serve various local and/or ethnic specific APA LGBT communities. This list is not comprehensive.

NATIONAL

Asian Equality

(formerly Asian Pacific American Coalition for Equality)

160 14th Street

San Francisco, CA 94103

Phone: (415) 341-6415

e-mail: mail@asianequality.org

<http://www.asianequality.org>

Asian and Pacific Islander Lesbian and Bisexual Women and Transgender Network

PO Box 210698

San Francisco, CA 94121

<http://aplbtn.org>

ATLANTA

Asian Pacific Lesbian Bisexual Transgender Network (APLBTN)

Phone: (404) 795-0680

e-mail: info@aplbtn.net

<http://www.aplbtn.net>

SAN FRANCISCO BAY AREA

API Family Pride

PO Box 473

Fremont, CA 94537

Phone: (510) 818-0887

Fax: (510) 742-1102

e-mail: info@apifamilypride.org

<http://www.apifamilypride.org>

Asian Pacific Islander Queer Women & Transgendered Coalition (APIQWTC)

Phone: (415) 292-3420 x 513

e-mail: apiqwtc@yahooogroups.com

<http://www.apiqwtc.org>

Asian and Pacific Lesbian, Bisexual, Women And Transgender Network (APLBTN)

PO Box 210698

San Francisco, CA 94121

<http://www.aplbtn.org>

Gay Asian Pacific Alliance (GAPA)

PO Box 421884

San Francisco, CA 94142-1884

Phone: (415) 282-GAPA

e-mail: info@gapa.org

<http://www.gapa.org>



Parents, Families and Friends of Lesbians and Gays (PFLAG) Northern California

Chinese Chapter
Phone: (415) 292-3420 ext.362
e-mail: mail@pflag-chinese.org
<http://www.pflag-chinese.org>

South Bay Queer & Asian

938 The Alameda
San Jose, CA 95126
Phone: (408) 293-2429
e-mail: info@sbqa.com
<http://www.sbqa.com>

Trikone

PO Box 14161
San Francisco, CA 94114
Phone: (415) 487-8778
e-mail: trikone@trikone.org
<http://www.trikone.org>

BOSTON

A Slice of Rice

93 Massachusetts Avenue #3
Boston, MA 02115
Phone: (617) 266-3349
<http://www.asliceofrice.org>

Massachusetts Area South Asian Lambda Association (MASALA)

Phone: (617) 499-9669
e-mail: bostonmasala@yahoogroups.com
<http://www.bostonmasala.org>

China Rainbow Network (CRN)

<http://www.chinarainbownet.org>

Queer Asian Pacific Alliance (QAPA)

Phone: (617) 499-9531
e-mail: qapa_2000@yahoo.com
<http://www.qapa.org>

DALLAS

Dragonflies of Dallas

PO Box 192707
Dallas, TX 75219-2707
Phone: (214) 521-5342 ext.1752
e-mail: info@dragonfliesofdallas.org
<http://www.dragonfliesofdallas.org>

LOS ANGELES

Asian Pacific Crossroads Orange County

A-PC c/o The Center O.C.
12832 Garden Grove Blvd
Suite A
Garden Grove, CA 92643
Phone: (714) 534-0862
e-mail: chair@apc-oc.org
<http://www.apc-oc.org>

Asian Pacific Islanders for Human Rights / 'Ohana House

6115 Selma Avenue, Suite 207
Los Angeles, CA 90028
Phone: (323) 860-0876
Fax: (323) 860-0929
<http://www.apihr.org>
e-mail: apihr@apihr.org



Barangay

PO Box 3013
Hollywood, CA 90078-3744
e-mail: info@barangayla.org
http://www.barangayla.org

Chinese Rainbow Association (CRA)

PO Box 252181
Los Angeles, CA 90025
e-mail: chinainbow@hotmail.com
http://www.chinainbow.org

Gay Asian Pacific Support Network (GAPSN)

PO Box 461104
Los Angeles, CA 90046
Phone: (213) 368-6488
e-mail: gapsn@gapsn.org
http://www.gapsn.org

Ô-Môi (The Vietnamese Lesbians, Bisexual Women and Transgender Support Network)

e-mail: o-moi@o-moi.org
http://www.o-moi.org

SATRANG

1026 Concha St.
Altadena, CA 91001
Phone: (626) 379-3649
e-mail: comments@satrang.org
http://www.satrang.org

NEW YORK CITY

Audre Lorde Project

85 South Oxford Street
Brooklyn, NY 11217
Phone: (718) 596-0342
e-mail: alpinfo@alp.org
http://www.alp.org

Gay Asian Pacific Islander Men of New York (GAPIMNY)

PO Box 1608
Old Chelsea Station
New York, NY 10113
Phone: (212) 802-7423
e-mail: gapimny@gapimny.org
http://www.gapimny.org

Kilawin Kolektibo-Filipina Lesbian Collective

e-mail: kilawin@egroups.com

Mandarin Connection

http://groups.yahoo.com/group/Mandarin_Connection

Q-Wave: Queer.Asian.Visible.Empowered

e-mail: info@qwave.org
Phone: (917) 838-4306
http://www.q-wave.org

South Asian Lesbian and Gay Association of NY (SALGA-NYC)

PO Box 1491
Old Chelsea Station
New York, NY 10113
Phone: (212) 358-5132
e-mail: salganyc@hotmail.com

WASHINGTON DC

Asian and Pacific Islander Queer Sisters (APIQS)

Phone: (202) 986-2393
e-mail: info@apiqs.org
http://www.apiqs.org

Asian and Pacific Islander Queers United for Action (AQUA)

Phone: (202) 986-2393
e-mail: aquadc@hotmail.com
http://www.aquadc.org

Khush DC

e-mail: board@khushdc.org
http://www.khushdc.org



HIV/AIDS ORGANIZATIONS

Asian Pacific AIDS Intervention Team (APAIT)

605 W. Olympic Blvd, Suite 605
Los Angeles, CA 90015
Phone: (213) 553-1830
Fax: (213) 553-1833
e-mail: apait@apaitonline.org
<http://www.apaitonline.org>

AIDS Services in Asian Communities

1201 Chestnut St., Suite 501
Philadelphia, PA 19107
Phone: (215) 563-2424
Fax: (215) 563-1296
e-mail: info@asiac.org
<http://www.asiac.org>

Asian and Pacific Islander Coalition on HIV/AIDS (APICHA)

150 Lafayette St, 6th Fl.
New York, NY 10013
Phone: (212) 334-7940 ext. 219
e-mail: apicha@apicha.org
<http://www.apicha.org/apicha/pages/education/ypp>

Asian Pacific Islander Community AIDS project (APICAP)

4776 El Cajon Blvd, Suite 204
San Diego, CA 92115
Phone: (619) 229-2828
e-mail: APICAP@aol.com
<http://www.apicap.org>

Asian Pacific Islander Wellness Center

730 Polk Street, 4th Floor
San Francisco, CA 94109
Phone: (415) 292-3400
Fax: (415) 292-3404
e-mail: info@apiwellness.org
<http://www.apiwellness.org>

Filipino Task Force on AIDS

109 Bartlett Street, Suite 204
San Francisco, CA 94142-1884
Phone: (415) 920-2630
e-mail: pinoy@ftfa.org
<http://www.ftfa.org>

Massachusetts Asian and Pacific Islanders (MAP) for Health

59 Temple Place, Suite 406
Boston, MA 02111
Phone: (617) 426-6755
Fax: (617) 426-6756
e-mail: jsmithyang@maapp.org
<http://www.maapp.org>

Southeast Asian Transgender AIDS Prevention Program (T-PRO)

Southeast Asian Community Center
Attn: Southeast Asian Transgender AIDS
Prevention Program (T-PRO)
875 O'Farrell Street; Lower Level
San Francisco, CA 94019
Phone: (415) 309-4667

RELIGIOUS GROUPS

Queer Asian Spirit

Old Chelsea Station
P.O. Box 206
New York, NY 10113-0206
Phone: (646) 722-8340
Email: info@queerasianspirit.org
<http://www.queerasianspirit.org>

Queer Asian Fellowship

e-mail: RevPatrick@att.net
<http://groups.yahoo.com/group/QueerAsianFellowship>



UNIVERSITY/YOUTH GROUPS

AQU²⁵A

c/o API Wellness Center
730 Polk Street, 4th Floor
San Francisco, CA 94109
Phone: (415) 292-3420 x315
e-mail: bryant@apiwellness.org
<http://www.apiwellness.org/v20/youth/youth.html>

Providence Youth and Student Movement (PrYSM)

807 Broad Street, Box 36
Providence, RI 02907
Phone: (401) 383-7450
<http://www.prysm.us>

Queer Asians at the University of Michigan (MOTHRA)

e-mail: mothracoordinator@yahoo.com
<http://www.umich.edu/~inqueery/aplgb/>

Trikone Tejas

University of Texas, Austin
e-mail: trikone_tejas@yahoo.com
<http://www.main.org/trikonetejas>

University of California, Berkeley Queer and Asian (Cal Q&A)

e-mail: info@calqa.org
<http://www.calqa.org>

University of California, Los Angeles Mahu

e-mail: mahu@ucla.edu
<http://www.studentgroups.ucla.edu/mahu/home.html>

Young Men who have Sex with Men (YMSM)

150 Lafayette Street, 6th Fl.
New York, NY 10013
Phone: (212) 334-7940
<http://www.apicha.org/ymsm>



Acknowledgements

AUTHORS

Alain Dang, M.A.,
Policy Analyst, National Gay and Lesbian Task Force Policy Institute

Mandy Hu, M.Ed.,
Vaid Fellow, National Gay and Lesbian Task Force Policy Institute

CONTRIBUTORS

Julie Dulani, Vaid Fellow, National Gay and Lesbian Task Force Policy Institute

Glenn D. Magpantay, Gay Asian & Pacific Islander Men of New York

EDITORS

Sean Cahill, Ph.D.

Jason Cianciotto, M.P.A.

Richard Lindsay, M.Div.

REVIEWERS

Lisa Mottet, Esq.

Pauline Park, Ph.D.

GRAPHIC DESIGN

Samuel Buggeln

SPECIAL THANKS

Roddrick Colvin, Ph.D.

Martin Manalansan, Ph.D.

Andy Marra

Kristen Nosek

Frank Leon Roberts

Natasha Johnson-Lashley

Patrick Mangto

Gina Masequesmay, Ph.D.

Adam Pedersen-Doherty



**National Gay and Lesbian
Task Force**



Washington, DC

1325 Massachusetts Avenue NW, Suite 600
Washington, DC 20005-4171
Tel 202 393 5177
Fax 202 393 2241

New York, NY

90 William Street, Suite 1201
New York, NY 10038
Tel 212 604 9830
Fax 212 604 9831

Los Angeles, CA

5455 Wilshire Boulevard, Suite 1505
Los Angeles, CA 90036
Tel 323 954 9597
Fax 323 954 9454

Cambridge, MA

1151 Massachusetts Avenue
Cambridge, MA 02138
Tel 617 492 6393
Fax 617 492 0175

Policy Institute

90 William Street, Suite 1201
New York, NY 10038
Tel 212 604 9830
Fax 212 604 9831

ngltf@thetaskforce.org

www.thetaskforce.org

© 2005 The National Gay and Lesbian Task Force Policy Institute

When referencing this document, we recommend the following citation:

Dang, A. & Hu, M. (2005). *Asian Pacific American Lesbian, Gay, Bisexual and Transgender People: A Community Portrait. A report from New York's Queer Asian Pacific Legacy Conference*. New York: National Gay and Lesbian Task Force Policy Institute.

The **National Gay and Lesbian Task Force Policy Institute** is a think tank dedicated to research, policy analysis and strategy development to advance greater understanding and equality for lesbian, gay, bisexual, and transgender people.