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Sandra L. DiPillo
Identity Among Black Gay
Men: The Relationship Between
Racial and Sexual Orientation
Identity Development

Abstract

This study examined the relationship between racial and sexual orientation identity development among Black gay men. Preliminary research implied that the relationship between these two processes was complex though there was little research that explored it.

Fifty-seven Black gay men participated in an anonymous online survey which asked a range of questions about racial and sexual orientation identity as well as the experience of being both Black and gay.

Findings indicated that Black gay men experience more internalized homophobia and racism than individuals who are Black or gay but not both. The results also implied that the two developmental processes (racial and orientation) may have had a reciprocal influence upon one another for this sample. In keeping with previous literature, participants experienced a split between the Black and gay parts of themselves and indicated that men do not want to choose between their racial and sexual orientation identities. Respondents reported feeling more positively identified with their Black identity than their gay identity at that same time that they experienced more discrimination related to being Black. Participants also reported that their experience of coping with oppression related to being Black helped to cope with oppression related to being same gender loving.

Running Head: IDENTITY AMONG BLACK GAY MEN: THE RELATIONSHIP

IDENTITY AMONG BLACK GAY MEN:
THE RELATIONSHIP BETWEEN RACIAL AND SEXUAL ORIENTATION
IDENTITY DEVELOPMENT

A project based upon an independent investigation, submitted
in partial fulfillment of the requirements for the degree of Master
of Social work.

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Background

While there is a growing amount of literature that addresses the GLBT community, researchers have largely focused on gay men from a White, middle-class population (Collins, 2004; McCarn & Fassinger, 1996). In this body of research, the Black gay community has not received much attention although there are a few exceptions (Battle & Bennett, 2000; Battle, Cohen, Warren, Fergerson, & Audam, 2000; Icard, 1996; Monteiro & Fuqua, 1994). The experience of Black gay men is an important area of research as these men face oppression in connection to both the gay and Black aspects of identity.

In addition, there has been scant research that examines the relationship between sexual orientation identity and racial identity among this group (Dube & Savin- Williams, 1999; McCarn & Fassinger, 1996). Researchers who have begun to address the way that race and sexual orientation intersect, have reported that the relationship may be complex. Navigating both identities poses multifaceted challenges (Fukuyama & Ferguson 2000, Estrada & Rutter, 2006; Monteiro & Fuqua, 1994).

One of the factors that makes the processes of identity development difficult for Black gay men is the presence of oppressive attitudes in both the African American community and in the gay community (Battle et al., 2002). Homophobia and racism present challenges to a gay person of color's ability to claim either of these identities (Chan, 1989; Icard 1986; Stokes & Peterson, 1998). Particularly challenging is the absence of a safe community (Stokes & Peterson, 1998). Monteiro & Fuqua (1994) articulate the depth of this challenge: "African American gay men are treated as marginalized people within the margins of society. To be African, Black, male and gay in America is to challenge the basic assumptions of society by simply existing" (p. 20). This set of oppressions is also

exemplified by a recent study in which 30 urban Black gay men discussed a common theme wherein men felt a “push” out of the Black community while simultaneously not being fully integrated into the White gay community because of their race (Green, 2007). This dynamic may have complex indications for the relationship between sexual orientation and racial identity development among these men.

Indeed, researchers have found that Black gay men have difficulty integrating these two aspects of their identity (Adams & Kimmel, 1997; Christian, 2005; Bailey, Kim, Hills & Linsenmeier, 1997; Manalansan 1996; Stokes & Peterson, 1998; Wise, 2005). The authors of multiple studies indicate that gay people of color feel a need to keep their sexual orientation identity and racial identity separate (Christian, 2005). Individuals may feel they must choose between the two aspects of their identity because the demands of each are in conflict with one another (Dube & Savin-Williams, 1999; Manalansan, 1996, Stokes & Peterson, 1998). However, Manalansan (1996) discussed that gay people of color do not want to choose between their identities, and desire to identify with both aspects of themselves.

Racial identity may influence gay identity development in multiple ways. Some research indicates that Black males are slower than other racial groups in identifying as gay (Manalansan, 1996) and are likely to engage in same gender sex before labeling themselves as gay (Dube & Savin-Williams, 1999). This may be related to the development of their racial identity; if the salience of their Black identity is high, this may influence their self-identification as gay. Indeed research indicates that for some Black gay men, Black identity may take precedence over gay identity (Fukayama & Ferguson, 2000); some men may not come out in their Black community to preserve connection with their racial group (Loiacano, 1989). Alternatively Black men may not come out in their Black communities because these

communities are a “refuge from racism,” and they risk losing this refuge by being public about their sexual orientation identity (Fukayama & Ferguson, 2000). This concern may operate internally as well creating hesitancy in an individual’s process of identifying in a way that could threaten this refuge.

Researchers have not yet focused on the ways that gay identity may affect racial identity development. Grotevant (1992, as cited in Konik & Stewart, 2004), though, suggests a way that identity development processes may complement each other as opposed to hindering one another that could be applied in either direction. Grotevant theorizes that ‘work’ on one aspect of identity development may facilitate development on other aspects of identity. Therefore, a male who has navigated his Black identity may have an easier time navigating his gay identity or vice versa.

Crawford, Allison, Zamboni & Soto (2002) simultaneously examined sexual orientation and what they termed racial-ethnic identity among Black gay men. Their study examined a composite racial-ethnic sexual identity construct in relation to self-esteem, life satisfaction and social support. The authors conflated racial and ethnic identity however, and did not directly study the relationship between racial-ethnic identity and sexual orientation identity development.

Models of Racial and Sexual Orientation Identity Development:

Shared Purpose and Progress

The study of racial and sexual orientation identity development has been shaped by the emergence of models describing these processes. These models were developed to help people understand their experiences and who they are and to assist clinicians in helping clients through this process (McCarn & Fassinger, 1996). The creation of these models implies that race and sexual orientation are essential entities, though social constructionists

“reject the idea that there exists a fundamental, consistent meaning to or organization of sexuality across cultures and historical eras” (Broido, 2000, p. 17). Studies of genetics reveal that there is no biological basis for race, meaning that race can only be social construction.

Any racial identity theory, therefore, is based upon this social construction. It is a social construction with powerful implications. The construction of race has real consequences in people’s lives and can be central to one’s sense of self. Likewise, research indicates that many experience sexual orientation identity as central to their sense of who they are (Epstein, 1987; Rhoads, 1995; Richardson, 1993 in Broido, 2000)).

Multiple models of sexual orientation and racial identity development have been postulated in recent decades. However, theorists often discuss social identity as if individuals only recognize one social identity within themselves (Fukuyama & Ferguson, 2000). Consequentially, there is only one identity development model (Morales, 1989) that incorporates the experiences of being both gay and an ethnic minority and no model that incorporates the experience of being both Black and gay.

There are many parallels between Black identity development models and sexual orientation identity development models. The emergence of the primary models of each shifted research and clinical practice away from a focus on pathology and towards a focus on the experience of people within an oppressive environment. Among Black identity development models, the development of *Nigrescence* models, focused on the process of developing a Black identity, moved the field away from models that viewed Black individuals as essentially problemated. Similarly homosexual identity development models catalyzed an important shift away from the earlier pathologically focused research and instead explored the experiences of gay and lesbians (Cass, 1984).

Both kinds of models also describe the process of developing a stigmatized minority

identity in the context of oppressive majority attitudes: racism and homophobia. Another parallel that the models share is that their conceptualization became increasingly complex over time. Each type of development model began with stage theories in which development was considered to take place in sequential stages (i.e. Brady & Busse, 1994; Cross, 1971; Wijeyesinghe & Jackson, 2001). Criticism of the linearity of these models has led to new, more flexible conceptualizations of both Black and sexual orientation identity development models. Over time, both models grew in their recognition of the diversity of experience among group members and moved towards flexibility and circularity (as opposed to linearity) in their conceptualization of the identity development process. It is important to note that gay identity development models have been highly influenced by racial identity development models, and in particular by Cross's original racial identity model (1971). Sexual orientation identity development models borrowed from racial identity models' conceptualization of development within an oppressive environment.

The progression of sexual orientation identity development models has taken a somewhat different path than the Racial Identity development models. Among the models of Black identity development, William E. Cross's 1971 Nigrescence model received early and wide attention as did Cass's 1979 Homosexual Identity Formation model among models of sexual orientation identity development. The fields' progression from these original models, however, diverged. In the Black identity development field, Cross along with others continually edited and recapitulated the Cross model. Conversely, sexual orientation identity development models moved away from the Cass model, as other researchers proposed new models though the model has continued to be foundational to the development of other models (Fassinger, 1996; McCarn & Fassinger, 1996). The next sections will describe these models in more depth; a more comprehensive review is outside the scope of this paper.

Black Identity Development Models

Black racial identity models emerged in the context of the civil rights movement in the early 70's (Helms, 1993; Vandiver, 2001). Helms (1993) distinguishes two kinds of racial identity models that developed at this time: the Client as Problem (CAP) models and the Nigrescence models. The CAP models were developed with the intention of helping primarily White therapists work with dynamics that arose with Black clients, and which were assumed to be singular to Black people. Because the CAP models are founded in racist ideology, they will not be focused on here. Fortunately, these models have not continued to receive attention. Instead, the other branch of models, which Helms refers to as the Nigrescence or Black Racial Identity Development (NRID) models have taken center stage. Nigrescence is a French word that means “the process of becoming Black” and refers to the process of developing a Black identity.

As described above, among the NRID models, Cross's Nigrescence model has received the most attention in the literature largely due to the development of the Racial Identity Attitude Scale (RAIS-B; Parham & Helms, 1981), which operationalized the model (Worrell & Gardner-Kitt, 2006). Since its emergence in 1971, Cross and other researchers have edited and reshaped this model giving its current form (Cross & Vandiver, 2001) more flexibility, and an apparent accurate reflection of the complexity and nuance of Black identity development. There are three formal versions that will be described below: the *original* (Cross, 1971), the *revised* (Cross, 1991) and the *expanded* (Cross & Vandiver, 2001). Throughout this section, refer to Table 1 which lays out the components of each version of the model.

The original model (Cross, 1971) proposed five developmental stages. Though the word stage is used in Cross's writings, these stages represent changes in attitudes towards

self and society (Worrell, Vandiver & Cross, 2004); any individual at a given time holds each identity attitude to differing level. Cross' conceptualization of nigrescence is flexible and reflects "a restructuring in the cognitive and affective approaches to self and society rather than an invariant developmental trajectory" (Worrell et al, 2004, p. 1). As depicted in the table, many of the stages coincide with identities that a person in that stage would inhabit. "Nigrescence identities describe frames of reference or identity clusters through which the world is viewed, and they are exemplified by particular attitudes (Worrell, Cross & Vandiver, 2001, p. 208)."

In stage 1 of the original model, the Pre-encounter stage, the individual has adopted the racist attitudes of mainstream culture and harbors an anti-Black and pro-White attitude. Cross (1971) theorized that anti-Black attitudes arise from miseducation about Blacks from racist societal portrayal of Blacks. Stage 2 is the Encounter stage in which the individual has one profound event or multiple experiences that call their pro-White, anti-Black attitudes into question. The questioning in stage 2 can lead to stage 3, the Immersion-Emersion stage in which individuals in this stage fully immerse themselves in Black culture and reject White culture, shifting to a pro-Black anti-White stance. However, Cross conceptualized, this immersion in Black culture is born out of hate for Whites, as opposed to Black pride. Individuals may or may not emerge from stage 3 into stage 4, the Internalization phase. In this phase, an individual has accepted his Black identity and has achieved a state of emotional balance as well, not experiencing so much anger and distress. His Black identity is considered one of many aspects of his overall identity. In the 5th and final stage, Internalization-Commitment, the person commits to activism, championing social justice and civil rights causes. One of the criticisms of original model is that it is founded on the assumption that movement through the stages represents a progression psychological

dysfunction to psychological health (Vandiver, 2001).

TABLE 1
Cross's Nigrescence Stages and Identities

Model	Stage	Identity
1971 original model	Pre-Encounter	Pro-White/Anti-Black
	Encounter	
	Immersion-Emersion	Anti-White/Pro-Black
	Internalization	Humanist
1991 revised model	Pre-Encounter	Assimilation
	Encounter	Anti-Black
	Immersion-Emersion	Anti-White
	Internalization	Intense Black Involvement Black Nationalist Biculturalist Multiculturalist
2000 expanded model	Pre-Encounter	Assimilation ^a Miseducation ^a Self-Hatred ^a
	Encounter	
	Immersion-Emersion	Anti-White ^a Intense Black Involvement
	Internalization	Black Nationalist ^a Biculturalist Multiculturalist Racial Multiculturalist Inclusive ^a

^aSubscale included in the Cross Racial Identity Scale.

From: Worrell, F.C., Cross, W.E. Jr. & Vandivier, B.J. Nigrescence Theory: Current Status and Challenges for the Future, *Journal of Multicultural Counseling and Development*, 29, 201-213, 2001, APA, reprinted.

Cross made some changes to his model in the late 70's but the next noteworthy revision to his model occurred with his 1991 book *Shades of Black*. This text included a review of the Black Racial Identity literature, which informed the changes Cross made. The *revised* model introduced the concept of multiple identities at each of the stages. I will describe the identities included in the most recent version and expanded version in more detail below. With this model Cross also applied Horowitz's conceptualization (Horowitz, 1939) of self-concept to Black identity. Horowitz described self-concept as consisting of two parts personal identity (PI) and reference group orientation (RGO). Personal identity has to do with personality traits whereas reference group orientation has to do with ones' social group memberships, ie. Racial group. RGO reflects one's racial salience, how important race is in a

person's life and whether it has a positive or negative sentiment. Racial salience can be a distinguishing factor between different identities. In general, the changes in the revised version make room for complexity in how Black identity manifests. Cross writes "There is no one way to be Black" (Cross, 1991, p. 149). Blacks are "a group of people who, as individuals, represent a broad range of personalities, self-concepts, levels of militancy and levels of self-esteem" (Cross, 1991, p. 144).

In 2001 Cross and Vandiver made additional changes to the model, creating the most recent *expanded* version. These changes were developed concomitantly with the development of the Cross Racial Identity Scale (CRIS; Cross & Vandiver, 2001). This version maintains many of the theoretical changes of the revised version and proposes additional identity attitudes as well. The CRIS scale allows for an individual to have multiple attitudes or identities simultaneously reflecting the nonlinear nature of development. The model's authors recognize that the identity clusters proposed are not exhaustive or final (Worrell, Cross & Vandiver, 2001).

As portrayed in Figure 2 the expanded model proposes four stages. The first phase, Pre-encounter coincides with three identities; Assimilation, Miseducation and Self-Hatred. The model's conceptualization of this differs from the original as it abandons the assumption that those in the pre-encounter stage must suffer from self-hatred and low self-esteem. In the current model Cross recognizes that it may be possible to have a positive sense of self if one's racial salience is low. For a person with a strong Pre-encounter Assimilation attitude, racial salience is low the individual is able to experience a positive sense of self even in the context of negative societal messages about Blacks. An individual with strong Pre-encounter Miseducation attitudes has adopted the pejorative attitudes about Blacks from society. An individual with high Pre-encounter Self-Hatred attitudes has

internalized these negative attitudes towards himself. The person with Pre-encounter Self-Hatred attitudes has high racial salience, a Black RGO and his self-esteem therefore suffers

The Encounter stage continues to be conceptualized as an experience or experiences that have the potential to shift one's world-view. The Immersion-Emmersion stage was divided into two identity attitudes both embodying intense racial discomfort: Anti-White and Intense Black Involvement. The Anti-White identity attitude is embodied by the person who actively rejects everything White, while the Intense Black Involvement is embodied by the person who overly immerses himself in Black culture. In the *expanded* version of the model, stages four and five of the original are collapsed into one stage, Internalization. The Internalization stage consists of four identity attitudes all which are characterized by strong positive Black identification, Black pride and self-acceptance. A person with a strong Black Nationalist attitude focuses energy primarily on Black pride. The Biculturalist does this as well as incorporating another social group orientation; similarly a Multiculturalist embodies Black pride at the same time that he identifies actively with multiple other cultural identities. For one with strong Multiculturalist Racial attitudes, these other social memberships would only be racial identities, and not other cultural groups.

Though Cross's model has been the primary model of Black racial identity, other models have received some attention as well. Sellers, Shelton, Rowley and Chavous (1998) conceptualized a model that incorporates qualitative models like Cross' and other models which focus on Black identity among other aspects of identity. Jackson (1976 as cited in Wijeyesinghe & Jackson, 2001) developed one of the first Black identity development models during the same period of time that Cross developed his original model. Jackson's Black Identity Development model has also been shaped and reshaped since its development. It was directed towards gaining insight that could be useful in creating

organizational interventions.

Sexual Orientation Identity Development Models

As discussed earlier, Black Identity models influenced sexual orientation identity models. While the specifics of these models are unique, as models of minority identities, sexual orientation identity development models borrowed wisdom from Black identity models. Many sexual orientation identity development models have been postulated with varying foci and nuances, but with consistent themes. Common themes among them are: developing awareness of homosexual feelings in oneself and in the world, experiencing feelings of difference, navigating a stigmatized identity and accepting this identity for oneself, socializing with other gay people, development of intimate same sex relationships, the importance of social support, incorporating a homosexual identity into one's overall identity, and navigating disclosure of homosexual identity to others.

Cass's (1979, as cited in Cass, 1984) prototypical model of sexual orientation identity development originally conceived identity development to be a 6-stage process that was later collapsed to four stages when research indicated overlap among them. The original six stages she proposed were: Identity Confusion, Identity Comparison, Identity Tolerance, Identity Acceptance, Identity Pride and Identity Synthesis. The progression across these stages described an "affective, cognitive and behavioral" process (Cass, 1984, p. 144). Around the time that Cass proposed this model, beginning in the mid 70's through the early 80's, nine other stage models were proposed with similar themes (Cass, 1984). These other models received varying amounts of attention; Cass's became the most influential of these.

In one of these models, Coleman (1982) began to challenge the rigidity of the stage model approach and suggested that individuals may negotiate tasks of later stages before those of earlier stages, may return to early stages multiple times throughout their lives and be

in multiple stages at the same time. He explicitly acknowledged that individuals' experience may be "more chaotic, fluid or complex (p. 32)" than the model describes. Coleman's model was particularly accessible to counselors as it discussed the therapeutic implications of each stage (McCarn & Fassinger, 1996).

One of the primary criticisms of Cass's model is the conflation of politicized identity with maturity (Fassinger & Miller, 1996). Her model implies that a person is not mature unless he fights for civil rights equality. Coleman's model removes this stipulation and Troiden's (1989) model, a synthesis of existing models at the time, goes an additional step, making another very important distinction. In his model, disclosure of one's sexual orientation is not assumed to be a marker of developmental maturity. He recognizes that real external factors affect a person's choice to disclose their homosexuality. Another important criticism of Cass's model comes from a queer perspective. Langdridge (2008) points out that in Cass's model, the dissipation of anger seems to be a marker of developmental maturity. A certain amount of anger towards oppression is appropriate and healthy.

McCarn and Fassinger's 1996 model of lesbian identity development intentionally addressed criticism of existing gay and lesbian identity development models. Though the original model was conceptualized for women, it was soon validated among gay men as well (Fassinger & Miller, 1996). The model is intended to be inclusive of a wide range of identity experiences. Importantly, racial identity development was reviewed and considered in constructing this model and is considered to be important to the process of homosexual identity development.

The new model drew from the conceptual insights of Cross regarding the conflation of personal and reference group identity development processes (McCarn & Fassinger,

1996). The authors ascribe the mistaken conflation of politicized identity and disclosure with maturity to the conceptual conflation between these two processes. “We believe that disclosure is so profoundly affected by environmental oppression that to use it as an index of identity development directly forces and individual to take responsibility for her own victimization.” McCarn and Fassinger’s model also addresses criticisms of previous models through its circular, continuous nature. “Individuals may be in several stages of development simultaneously, not all individuals will negotiate all stages, and the process of moving from early awareness to identity integration is a lengthy one (McCarn & Fassinger, 1996, p. 520).”

McCarn & Fassinger’s model describes two separate processes that are “reciprocally catalytic but not simultaneous” (McCarn & Fassinger, p. 521) which together make up sexual orientation identity development individual sexual identity and group membership identity. The process of developing an individual sexual identity involves recognizing and accepting homosexual desires while that of group membership identity involves encountering oppression and accepting oneself as part of an oppressed group. Separation of these two processes allows for a richer understanding of a wider range of gay men, not just men who are politically and socially active (McCarn & Fassinger, 1996). Each branch of development consists of four circular, continuous phases: Awareness, Exploration, Deepening / Commitment and Internalization / Synthesis. Figure 1 delineates these two processes. There is also a pre-awareness phase that precedes both branches.

On the individual sexual identity branch, an individual in the Awareness phase becomes aware of same sex thoughts and feelings. During the Exploration phase, he actively attends to homosexual feelings, though he may not begin to act on them yet. This phase may involve discovery of previously unknown feelings. In the Deepening / Commitment phase an individual develops a greater understanding of same sex feelings as a

part of himself, and becomes clear about some of his choices about sexuality. In the Internalization / Synthesis phase, the individual fully incorporates same sex feelings as part of his overall self-concept.

McCarn & Fassinger (1996) theorize that incorporating homosexual feelings into one's overall sense of self also involves thinking about what it means to be homosexual in a social sense, and will have to navigate aspects of their social identity. This means they will also be navigating tasks of the Group Sexual Identity branch.

Figure 1. Inclusive Model of Sexual Minority Identity Formation

Individual Sexual Identity	Group Membership Identity
1. Awareness	
<p>-of feeling or being different</p> <p>Examples (for men): "I wonder if there is something strange about me." (I) "I had no idea how many gay people are out there." (G)</p>	<p>-of existence of different sexual orientations in people</p>
2. Exploration	
<p>-of strong/erotic feelings for same-sex people or a particular same-sex person</p> <p>Examples (for men): "I want to be closer to men or a certain man." (I) "I think a lot about fitting in as a gay man and developing my own gay style." (G)</p>	<p>-of one's position re: gay people as a group (both attitudes and membership)</p>
3. Deepening/Commitment	
<p>-to self-knowledge, self-fulfillment, and crystallization of choices about sexuality</p> <p>Examples (for men): "I might be willing to live with a male lover." (I) "I get angry at the way heterosexuals talk about and treat lesbians and gays." (G)</p>	<p>-to personal involvement with reference group, with awareness of oppression and consequences of choices</p>
4. Internalization/Synthesis	
<p>-of love for same-sex people, sexual choices, into overall identity</p> <p>Examples (for men): "I feel a deep contentment about my love of other men." (I) "I rely on my gay/lesbian friends for support, but I have some good heterosexual friends as well." (G)</p>	<p>-of identity as a member of a minority group, across contexts</p>

From: Fassinger, R.E. & Miller, B.A. Validation of an inclusive model of sexual minority identity formation on a sample of gay men. *Journal of Multicultural Counseling and Development*, 32, 53-78, 1996, APA, reprinted.

The Awareness phase of the Group Sexual Identity branch “involves addressing social attitudes toward [same-sex emotion and sexual] desires and the tasks of self and group labeling (McCarn & Fassinger, 1996, p 524). The Awareness phase of this branch involves

the realization that homosexuality exists in the world. An individual in the Exploration phase develops greater understanding about what it is to be homosexual, and whether he is part of this group or not. Often individuals experience anger that they'd ever accepted heterosexist assumptions. In the Deepening / Commitment phase, an individual commits to participation in the gay community accepting the consequences this implies. For many, this also involves rejection of the heterosexual community. In the Internalization /Synthesis phase, the individual has incorporated his membership in an oppressed group as part of his overall identity. Feelings of security and fulfillment often accompany this phase. Often individuals in this stage have disclosed their sexuality depending on individual circumstances.

Focus of this Study

In the past four decades researchers have focused on the development of both sexual orientation and racial identity models. Though some researchers have acknowledged the overlap between these processes and others have begun to write about the experience of being both Black and gay, little research has examined the relationship between the processes of racial identity development and sexual orientation identity development. Existing research implies that the relationship is complex. Therefore, the purpose of this study is to examine the relationship between these two developmental processes among Black gay men using Cross' expanded Nigrescence model (2001) and McCarn and Fassinger's (1996) sexual minority identity formation model.

Method

Sample

Participants were self-identified Black gay/same gender loving men aged 18 to 40 born in the United States. Respondents who identified as female (n = 1), non U.S. born or who stopped responding within a few questions were dropped from the analysis. This left a

remainder of 57 subjects. All respondents identified being as over 18. Further age data were not collected to protect anonymity. The men were asked to identify various racial categories. The largest group responded as African American (45.6%, n = 26), followed by Black (26.3%, n = 15), then Mixed (17.5%, n = 10) the remainder (10.6, n = 6) selected other categories (African, West Indian Black/Caribbean Black and ‘other’).

The men were also asked to select their preferred term for their sexual orientation. The men were able to select more than one choice. Most of them men (82.5%, n=47) selected one terms, 7% (n=4) selected two terms while 10.5% (n=6) selected three terms. Most of the men (80.7%, n = 46) selected gay, this was followed by ‘man who loves men’ (14.0%, n = 8), then ‘homosexual (12.3%, n=7), ‘queer (7%, n = 4) and other groups including ‘down low’, ‘same gender loving’, ‘bisexual’ and ‘other’ (22.9%, n = 13). The group was well education with 65% of the men having completed college or graduate school (Please see Table 2)

Table 2: Highest Educational Level Obtained (sorted by frequency)

Education Level Obtained	Number	Percentage
Bachelor's	21	36.8
Graduate or professional degree	16	28.1
Some College	9	15.8
Some graduate/professional education	5	8.8
High School diploma or GED	3	5.3
Associate degree	2	3.5
Some high School	1	1.8

In relationship to religion the men selected myriad choices. Most of the men (24.9%,

n =14) selected a form of Christianity, followed by None (22.9%, n = 13), Other (14%, n = 8) and non denominational 8.9%, n= 5).

After approval was obtained from the Smith College School for Social Work human subjects research review board, participants were recruited through emails, flyers and online websites. Participants identified their racial identity by choosing one of the following options: African, African American, Black, West/Indian Caribbean Black, Hispanic Black, mixed or other. Participants who chose “other” were asked to type in their racial identity and were not included if they responded as ‘White’ or as non-Black person of color. Men who identified as transgendered were also not included, since gay identity development and transgender identity development are very different processes. Men who are over 40 were excluded so as to reduce potential cohort effects and yet get a large enough sample size for the study.

I used a snowball sampling method to recruit participants (due to a lack of sampling frame) notifying colleagues and clinicians of the study, and asking participants to forward the survey to other potential participants. Incentives included several \$20 gift certificates to Best Buy and Amazon.com distributed at random to participants who participate in the survey. I offered the same incentive to others who recruited participants. The incentive did not compromise anonymity.

I received permission to post my survey through the list-serves of multiple GLBT college groups. I also posted the survey on gay social networking sites. I posted flyers with a link to the survey at Black gay/same gender loving agencies, GLBT community centers, clubs, gyms, cafes, bookstores, and other locations frequented by gay men in the San Francisco Bay area although the other recruiting recruited men across the country. The online nature of the survey made it possible to access a wide range of Black gay men around

the country allowing for geographic and well as economic diversity, though men who not have internet access were excluded.

Instruments

Identity development measures.

To measure racial identity development, I utilized the Cross Racial Identity Scale (CRIS; Vandiver, Cross, Fhagen-Smith, Worrell, Swim, & Caldwell, 2000). The CRIS is a 40-item scale that measures attitudes that match Cross's (Cross & Vandiver, 2001) expanded Nigrescence theory. The CRIS is composed of six subscales: Pre-Encounter Assimilation, Pre-Encounter Miseducation, Pre-Encounter Self-Hatred, Immersion–Emersion Anti-White, Internalization Afrocentricity, and Internalization Multiculturalist Inclusive. The Encounter stage is not measured by the CRIS as it considered an experience(s) and not an identity. It also does not operationalize the Emersion phase of the Immersion-Emersion stage as it is conceptualized as a transition to the Internalization stage. The CRIS uses a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). In the development of the CRIS, four initial studies were conducted to assure for content validity, construct validity and subscale score reliability (Ponterotto & Park-Taylor, 2007). Through these studies questions were added and deleted to version of the CRIS which also corresponds to the most recent 'expanded' version of the theoretical model. Two more studies were conducted to confirm the validity and reliability of this expanded version.

Coefficient alphas for the final CRIS subscales (Ponterotto & Park Taylor, 2007) ranged from .78 (Pre-Encounter Miseducation) to .89 (for both Pre-Encounter Self-Hatred and Immersion-Emersion Anti-White; see Vandiver et al., 2002). In the current study scale alphas ranged from .75 to .86.

I used the Lesbian, Gay, and Bisexual Identity Scale (LGBIS; Mohr & Fassinger,

2000) to measure sexual orientation identity development. The Lesbian, Gay, and Bisexual Identity Scale (LGBIS) is a 27-item measure which assesses six dimensions of lesbian, gay, and bisexual (LGB) identity. Analyses of the LGBIS from an unpublished large national study demonstrated good reliability and validity for the measure. For the purposes of this study, I reworded the LGBIS questions slightly, replacing the term LGB with G/SGL (Gay/Same Gender Loving) to correspond with the population being studied. In the current study scale alphas ranged from .62 to .85.

Measures of the relationship between sexual orientation and racial identity development.

I created 14 Likert response questions that asked about the relationship between racial and sexual orientation identity development. These questions examined aspects of this relationship such as which part of one's identity was more salient, which required more energy in its developmental process and which produced more pride for participants. These questions also explored whether participants experienced a split between these two aspects of identity and the nature of this split. These questions were reviewed, by Black gay men and colleagues for their construct validity, and subsequently altered.

Procedure

The participants' involvement consisted of completing the 45-minute survey. The introduction to the survey included a description of the study. On this page, participants also confirmed their informed consent before entering the site. All data was gathered and processed through the Survey Monkey website. SPSS was used for final analyses.

I included a list of supportive resources at the end of the survey in case a participant felt he needed support in reaction to taking the survey or otherwise. Participants will be able to access a summary of the survey results after they are compiled. The last page of the survey will include a link to this summary accessible after August 2009.

Results

Dual Identity Questions

Questions 2, 4, 7, 8 and 11 report on the comparison between being Black and gay/same gender loving on: which identity felt the most like “you”, satisfaction derived from the identities, importance of the identities, ease of the identities and energy needed for the identities, in each case comparing the two identities on a single 5 point scale. Typically respondents average a response closer to the Black side of the scales, although only slightly so, in most cases. In other words the respondents, on average, said that that being Black felt more like them, gave them more satisfaction, was more important and was easier than being gay or same gender loving. On the question of energy the average response indicated that the men felt that both identities took an equal amount of energy.

Question 12 asked the respondents about how important it was for them to incorporate their gay identity into their public life on a 6-point scale. The respondents, on average reported a 2.00, indicating that this is “not very important” to them.

Questions 13, 14, 16 and 17 asked respondents if they felt a split between their identities. Nineteen subjects responded positively and were asked the rest of the questions. On question 14 on average, using a four point forced choice scale, the respondents answered, “these two parts of me are separate” (as opposed to being completely separate all the way to completely integrated). Looking at a frequency analysis revealed that responses were actually more polarized; 12 out of the 19 men (63%), responded with a 1 that “these two parts of me are completely separate” and 7 with a 3 that “these two parts of me are integrated.” Questions 13 and 16 used a three point forced choice scale. On question 13 respondents, on average, indicated that they were “somewhat distressed by this split – (the middle of three choice options). However, a frequency analysis revealed that respondents’

choices were not centralized, as the mean would suggest: 10 (52.6%) of the men selected choice 1 (“I am very distressed by this split”) and 9 selected choice 3 (“I am not distressed by this split”). On question 16, on the other hand, on average the respondent selected choice 1 of the three (“This split is not helpful to me”). The frequency analysis for this question did not have the same pattern as the other two – rather 18 (95%) of the men selected choice 1 and only 1 selected choice 3.

Questions 6, 9 and 10 asked about discrimination, emotional comfort and pride in identities again comparing the two. The pattern of responses is similar to those in the first 5 questions, that is most men, on these 5 point scales, responded that they received more discrimination due to being Black, were more emotionally comfortable with being Black and were more proud of being Black.

Questions 1 and 3 asked if their experience of being oppressed with one identity might have helped with coping with oppression in the other identity. Most respondents in the first question, “My experience coping with oppression because I am Black helped me to cope with oppression related to being gay/same gender loving,” on average, were close to the “I agree somewhat”, but to the second question, on average, selected “neither agree nor disagree”.

Questions 5 and 15 ask about hiding one identity in order to participate in the community related to the other identity. On question 5 which was about hiding one’s same gender loving/gay identity, most respondents, on average, were between the “I disagree somewhat” and “I neither agree nor disagree.” On question 15, on average, respondents were between “I strongly disagree” and “I disagree somewhat.” Table 3 reports the results of the dual identity questions.

Table 3: Dual Identity Questions (Sorted by Mean)	n	Mean	SD
1. My experience coping with oppression because I am Black helped me to cope with oppression related to being gay/same gender loving".	46	3.83	1.081
2. Which has taken more energy for you?	50	3.06	1.132
3. "My experience coping with oppression because I'm gay/same gender loving helped me to cope with oppression related to being Black."	44	3.02	1.067
4. Which part of you is more important to you?	50	2.54	1.073
5. "I keep my gay/same gender loving identity hidden so that I can continue to participate in the Black community."	47	2.45	1.457
6. Which part of your identity do you feel most proud of?	50	2.38	1.086
7. Which part of your identity do you derive the most satisfaction from?	50	2.36	1.382
8. Which has been easier for you?	51	2.33	1.178
9. Are you more emotionally comfortable with one part of your identity than the other?	51	2.29	1.188
10. Do you experience more discrimination because you're Black or because you're gay/same gender loving?	51	2.20	1.281
11. Which feels most like you?	51	2.14	1.265
12. How important is it to you to incorporate your gay identity into your public life?	51	2.02	1.225

Table 3 Continued: Dual Identity Questions (sorted by mean)			
	n	Mean	Std. Deviation
13. If there is a split between the gay/same gender loving part of you and the Black part of you, are you distressed by that split?	19	1.95	1.026
14. How much do you feel there is a split between the gay same gender loving part of you and the Black part of you?	19	1.74	.991
15. "I keep my Black identity hidden so that I can continue to participate in the gay/same gender loving community."	48	1.56	1.029
16. If there is a split between the gay/same gender loving part of you and the Black part of you, how helpful is the split to you?	19	1.11	.459

17. Do you feel a split between the gay /same gender loving part of you and the Black part of you? A 0 response to this question will automatically skip a page of follow up questions.	50	.36	.485
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CRIS Results

In comparison to the normative sample the current subjects were notably higher on Assimilation (meaning greater endorsement of Assimilation items) and Self-Hatred (meaning greater endorsement of self hatred items) and notably lower on Anti-White (meaning less endorsement of Anti-White attitudes) and Afrocentricity (meaning less endorsement of Afrocentric attitudes). In Table 4 means and standard deviations of the CRIS subscales are reported.

Table 4: CRIS subscales

	Mean	Std. Deviation
Assimilation	3.45	1.66
Miseducation	3.07	1.41
Self hatred	2.76	1.66
Anti-White	1.63	0.79
Afrocentricity	2.77	1.26
Multiculturalist Inclusive	5.58	1.13

LGBIS

In comparison to the normative sample, the current subjects were about the same on most of the subscales with the exception of Internalized Homophobia/Binegativity, which they were notably higher on (meaning greater endorsement of Internalized Homophobia/Binegativity items). In table 5 please find means and standard deviations for the LGBIS subscales.

Table 5: LGBIS subscales

Scale	Mean	Std. Deviation
Internalized Homonegativity/Binegativity	2.61	1.1
Need for Privacy	3.69	1.13
Need for Acceptance	2.92	1.34
Identity Confusion	1.68	1.11
Difficult Process	3.53	1.15
Superiority	2.02	0.96

CRIS to LGBIS

Using correlation between the two sets of scales, most of the CRIS and LGBIS scales were not significantly correlated. There were two exceptions; the difficult process subscale of the LGBIS and Assimilation scale of the CRIS were significantly correlated ($r = -.426$ ($df = 51$), $p = .002$). In addition the superiority subscale of the LGBIS and the Immersion-Emersion Anti-White subscale of the CRIS were also significantly correlated ($r = .520$ ($df = 51$), $p < .000$). There is a large correlation between the Superiority scale of the LGBIS and the IEAW scale of the CRIS. In other words belief that heterosexual people are inferior and less interesting than gay people is significantly related to anti-White beliefs.

Discussion

Dual Identity Questions

Respondents may feel more identified with their Black identity than their gay identity because, in many cases, they have had a family and/or community to help them navigate this identity throughout their lives. Since birth, they've likely had family members giving them messages about what it means to be Black and how to be Black in a White-dominated culture. Black communities often communicate strong messages of Black pride in contrast to the dominating devaluing messages from the mainstream culture (Green, 2007; Tatum, 1997). This may also account for why respondents reported feeling more pride and satisfaction related to their Black identity, felt more emotionally comfortable with this identity, and felt the development of this part of themselves was easier. In contrast, it can be very difficult to find a gay community to connect with, and particularly difficult to find a Black gay community, interfering with the ability to develop feelings of identification, pride and comfort with one's gay identity.

Implied in the comments above, another reason that Black gay men may feel more identified with and positive about the Black part of their identity is that they have been navigating this identity for a longer period of time. The sexual orientation identity process begins after the racial identity process begins, frequently in the late teen years, so men have had longer to incorporate this part of their identity into themselves.

This difference in timing of racial and sexual orientation identity development may also have to do with why men felt the experience of coping with oppression related to being Black helped to cope with oppression related to being same gender loving. Because racial identity development has been happening before sexual orientation identity development begins, men already have experience navigating oppression related to being Black before they begin to cope with being the target of homophobia. This finding also supports Grotevant's (1992) theory that experience navigating one aspect of identity development facilitates development on other aspects of identity. These participants indicate that they have drawn on their experience of Black identity development in the development of their gay identity. This finding also points to the shared aspects of coping with two different oppressed identities. Further research could explore more specifically the ways that Black gay men apply their experience coping with oppression related to being Black to that of being gay.

Black gay men may feel that the Black part of their identity is more discriminated against because it is visually apparent while their gay identity is hidden. The visibility of their racial identity may also facilitate feelings of identification with this part of themselves. It may be easier to feel connected with an identity that is visible than one that is not visible to oneself or others.

There are a number of ways to interpret the finding that participants feel that

incorporating their gay identity into their public life is “not very important.” One explanation is that they feel comfortable keeping their gay identity private and don’t feel a need to publicize it. The LGBIS result that participants generally did not endorse a strong need for privacy supports this interpretation. Participants do not experience distress about sharing their gay identity with others. It is important to note that there may be multiple interpretations of the word public; public could include coworkers and neighborhood communities, it could mean friends, or could be interpreted to mean being ‘public’ about one’s gay identity with family members.

This study confirms previous research findings that some men feel a split between the Black and gay parts of themselves (Christian, 2005). It also confirms previous research that suggests that people do not want to choose between their racial and sexual orientation identities as 95% of men who experienced a split did not feel that the split is helpful. However the findings also indicate that the split, though not helpful, is not distressing to all who experience it.

The participant’s responses regarding hiding one identity to participate in the other community contradicted Fukayama and Ferguson’s (2000) suggestion that Black men may not come out in their Black communities because these communities are a “refuge from racism” and don’t want to risk losing this refuge by coming out. It is unclear whether this finding indicates that men are actually coming out in Black communities or if they are staying closeted for different reasons.

Racial Identity Development (CRIS) and Gay Identity Development (LGBIS):

The finding that the participants in this study had more internalized homophobia and more Black self-hatred than the norming sample implies that managing oppression on two parts of oneself has a synergistic effect resulting in more internalized oppression related

to both parts of oneself. This finding supports the idea asserted by many researchers that the experience of being both Black and gay is uniquely difficult (ie. Battle et al, 2002; Estrada & Rutter, 2006; Fukayama & Ferguson, 2000; Monteiro, 1994). Interestingly, the participants in this study were not notably higher on Pre-encounter Miseducation attitudes than the normative sample as Cross's theory (Vandiver et al, 2001) would predict; According to Cross, Black internalized racism is the result of exposure to extreme miseducation. Some other process then, must be taking place among these Black gay men to account for higher levels of Black self-hatred (Vandiver et al, 2001). Perhaps this process is the additive effect of being the target of both homophobia and racism.

Black gay men may be higher on Pre-Encounter Assimilation than the normative sample due to the interrelatedness of the two developmental processes. The process of developing a gay identity may lead to renegotiation of the Pre-Encounter stage of Black identity development. Another possible interpretation of this finding is that Black men who are also navigating a gay identity may socialize with White gay communities which tend to be larger in size and may be more accepting of homosexuality. Men who endorse Pre-Encounter Assimilation attitudes answer positively to questions like: "I think of myself primarily as an American and seldom as a member of a racial group." Perhaps for some men involvement with primarily White gay communities leads to a greater feeling of connection with being an American or a decrease in racial salience. Alternatively, navigating a gay identity may interfere with the ability to identify with being Black due to ideas about being gay within Black communities.

Participants in this study may have been higher on Pre-Encounter Assimilation attitudes and at the same time lower on Anti-White attitudes and Afrocentricity simply because these attitudes are related to one another. Assimilation describes "a cluster of

people who show low salience for race but a strong reference group orientation centered on being an American” (Vandiver, Fhagen-Smith, Cokley, Cross & Worrell, 2001, p. 176). If a person is highly identified with being an American and not with being Black they are not likely to endorse attitudes of Afrocentricity. Likewise, this same individual would not be likely to endorse strong Anti-White attitudes if he has internalized positive mainstream attitudes about White people.

Relationship between racial and gay identity development: CRIS to LGBIS

The negative correlation between Difficult Process in the gay identity development process and Pre-Encounter Assimilation in the Black identity development process may reflect the relationship of pre-encounter phenomena in the development of both identities. Individuals who have not have become aware of oppression of either identity or who have not fully identified themselves experience lower levels of difficulty in their process. This finding also provides more support for the idea that the two processes are related to one another.

The other significant correlation, between the sexual orientation identity Superiority scale and the racial identity Anti-White scale, may illustrate similarities in identity development. The Superiority subscale is characterized by attitudes of “view[ing] heterosexual people as inferior to, and less interesting than, LG people (Mohr & Fassinger, 2000, p. 75). Men who have adopted an anti-White sentiment have also likely adopted an anti-heterosexual sentiment. This implies a consistency in the way that people respond to coping with oppressed identities within themselves.

Interestingly, there was not a relationship between Black self-hatred and internalized homophobia though, as discussed earlier, overall the participants in this study were higher on both of these than the normative sample. Perhaps this finding implies that men are likely

to internalize one kind of oppression more than the other based on their context and/or internal qualities but when they do internalize oppression the degree to which they do so is heightened because they are the targets of both kinds of oppression. Alternatively, there may not be a relationship between internalized oppressions if Black men experience considerably more oppression related to their visible Black identity. In support of this idea, the participants in this study on average did report that they experienced more discrimination due to their Black identity. It is also possible that a larger sample or more sensitive measure might reveal a relationship between the two.

Limits

One of the limitations of this study is the small sample size. Snowball sampling method and convenience sampling did limit the representativeness of the study as it is possible that the individuals who chose to participate were different from individuals who did not participate. However, because Black gay men are a hidden population with no sampling frame these methods were indicated. Another limitation is that social desirability and deceit were not assessed and may have affected responses although the respondents were self selected and the project was anonymous potentially reducing or obviating these concerns. I could have made a clearer comparison of the relationship between the two identity development processes by using the Gay Male Identity Development Scale (Fassinger, 1994), which directly measures identity development stages.

Research Implications

The results of this study indicate multiple ways in which the processes of racial and sexual orientation identity development are related. The findings imply that there may be a reciprocal process in the development of racial and sexual orientation identity among Black gay men. The findings of this study indicate that the process of Black identity development

has more of an influence on gay identity development than the reverse. Further research is needed to clarify the meaning of these findings and to clarify this reciprocal relationship.

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Appendix A

Informed Consent

Dear Participant,

Thank you so much for your interest in this project! My name is Sandra DiPillo and I am a graduate student at Smith College School for Social Work. As a requirement of the Masters in Social Work program, I must complete a research study. I'm conducting this survey as part of that requirement. The survey has questions the experience of being a Black gay/same gender loving man. The data collected through this anonymous survey will be presented in a written thesis, presentation and possible publication.

Your participation simply includes completing this survey, which should take you about thirty minutes to complete. You are invited to participate in this survey if you identify as an African American gay/same gender loving man and are between the ages of 18 and 40. Because the experiences of immigrants and transgendered individuals have their own unique characteristics, they will not be included.

Some questions may bring up uncomfortable feelings for some people taking this survey. If answering any of these questions elicits uncomfortable thoughts or feelings, you can contact The GLBT National Hotline at 1-888-THE-GLNH. The last page of this survey includes additional resources that may be helpful to you as well.

Your participation in this survey could potentially benefit yourself and others since sharing your experience may increase other's understanding of Black gay/same gender loving men. You will also be able to access a summary of the results after the survey is closed: the last page of the survey will include a link to this summary accessible after August 2009. No money will be provided for participating in this survey. However, by participating you are eligible to enter a drawing to win one of multiple \$20 gift certificates to Best Buy or

Amazon.com. In order to participate in the contest, enter your email address at the end of the survey. If you recruit a friend who participates in the survey, your friend can enter your name in the drawing again. Your survey responses will in no way be connected to your email address, your survey will remain anonymous.

Your individual responses are anonymous. Your responses are gathered through an online research facility that protects your anonymity. I will never know your email address or any other information that could identify you. The data itself will be viewed in full by me and my thesis advisor. A summary of the findings will be available to those participants who are interested in seeing it. All data associated with this survey will be kept in a secure location for a period of three years as required by federal guidelines and data stored electronically will be protected. If I need the materials beyond the three year period, they will continue to be kept in a secure location and will be destroyed when no longer needed.

Thank you very much for your willingness to participate. If you have any questions about the survey, you can contact me at BlackSGLstudy@gmail.com. If you have any concerns about the questionnaire, you may also contact the chair of the Human Subjects Review Committee at Smith College School for Social Work at (413) 585-7974. You can withdraw from the survey at any point during the process by exiting the site, but once the survey is submitted, I will not be able to withdraw it since I will not be able to identify your survey from the others to withdraw it.

By Clicking “Next” you are indicating that you have read and understood the information above and that you have had an opportunity to ask questions about the study, your participation, and your rights and that you agree to participate in the study. You may download a copy of this Consent for your records.

Appendix B

Resources

National Resources

Gay Men of African Descent, Inc.

103 East 125St., Suite 7E
New York, NY 10035-1641
Ph: (212) 828-1697
www.gmad.org / gmad@gmad.org

The Gay, Lesbian, Bisexual and Transgender National Hotline

Provides confidential telephone and email peer-counseling, as well as factual information and local resources for cities and towns across the United States.
Call: Toll-free 1-888-THE-GLNH (1-888-843-4564)
E-mail: glnh@GLBTNationalHelpCenter.org
Hours: Pacific Time: M-F 1pm-9pm Sat 9am-2pm
Eastern Time: M-F 4pm to midnight Sat Noon to 5pm

Gay Men's Health Crisis (info. available in Spanish and Creole)

119 W. 24th St.
New York, NY 10011
212-367-1000
www.gmhc.org

National AIDS Hotline

1-800-232-4636
Español: 1-800-344-7432
TTY: 1-888-232-6348

San Francisco Resources

SF Brothas

www.isparkssf.com/communitygroupsblack.htmve-sf.org
Vincent@sfgmci.org (415)-820-9606

Our Love

2128 15th Street
San Francisco, CA 94114
(415) 575-0150
http://stopaids.org/programs/our_love/

Black Coalition on AIDS

2800 3rd Street
San Francisco, CA 94107
(415) 615-9945
www.bcoa.org

Ark of Refuge

1025 Howard Street
San Francisco, CA 94103
(415) 861-1060
www.arkofrefuge.org

Black Brothers Esteem

995 Market Street, 2nd Floor
San Francisco, CA 94103
(415) 487-8018
www.sfaf.org/bbe

Appendix C

January 7, 2009

Sandra DiPillo

Dear Sandra,

Your revised materials have been reviewed and all is now in order. I appreciated the explanation of using “same gender loving”. It is very important to use the language that has meaning to your participants. We are glad to give final approval to this very interesting topic and hope this pretty invisible population does come forth to say their piece. Your flier was very attractive and may well gather some respondents.

Please note the following requirements:

Consent Forms: All subjects should be given a copy of the consent form.

Maintaining Data: You must retain all data and other documents for at least three (3) years past completion of the research activity.

In addition, these requirements may also be applicable:

Amendments: If you wish to change any aspect of the study (such as design, procedures, consent forms or subject population), please submit these changes to the Committee.

Renewal: You are required to apply for renewal of approval every year for as long as the study is active.

Completion: You are required to notify the Chair of the Human Subjects Review Committee when your study is completed (data collection finished). This requirement is met by completion of the thesis project during the Third Summer.

Good luck with your project.

Sincerely,

Ann Hartman, D.S.W.
Chair, Human Subjects Review Committee

CC: David Burton, Research Advisor

Black Same Gender Loving

1. Informed Consent

Dear Participant,

Thank you so much for your interest in this project! My name is Sandra DiPillo and I am a graduate student at Smith College School for Social Work. As a requirement of the Masters in Social Work program, I must complete a research study. I'm conducting this survey as part of that requirement. The survey has questions the experience of being a Black gay/same gender loving man. The data collected through this anonymous survey will be presented in a written thesis, presentation and possible publication.

Your participation simply includes completing this survey, which should take you about thirty minutes to complete. You are invited to participate in this survey if you identify as an African American gay/same gender loving man and are between the ages of 18 and 40. Because the experiences of immigrants and transgendered individuals have their own unique characteristics, they will not be included.

Some questions may bring up uncomfortable feelings for some people taking this survey. If answering any of these questions elicits uncomfortable thoughts or feelings, you can contact The GLBT National Hotline at 1-888-THE-GLNH. The last page of this survey includes additional resources that may be helpful to you as well.

Your participation in this survey could potentially benefit yourself and others since sharing your experience may increase other's understanding of Black gay/same gender loving men. You will also be able to access a summary of the results after the survey is closed: the last page of the survey will include a link to this summary accessible after August 2009. No money will be provided for participating in this survey. However, **by participating you are eligible to enter a drawing to win one of multiple \$20 gift certificates to Best Buy or Amazon.com.** In order to participate in the contest, enter your email address at the end of the survey. **If you recruit a friend who participates in the survey, your friend can enter your name in the drawing again.** Your survey responses will in no way be connected to your email address, your survey will remain anonymous.

Your individual responses are anonymous. Your responses are gathered through an online research facility that protects your anonymity. I will never know your email address or any other information that could identify you. The data itself will be viewed in full by me and my thesis advisor. A summary of the findings will be available to those participants who are interested in seeing it. All data associated with this survey will be kept in a secure location for a period of three years as required by federal guidelines and data stored electronically will be protected. If I need the materials beyond the three year period, they will continue to be kept in a secure location and will be destroyed when no longer needed.

Thank you very much for your willingness to participate. If you have any questions about the survey, you can contact me at BlackSGLstudy@gmail.com. If you have any concerns about the questionnaire, you may also contact the chair of the Human Subjects Review Committee at Smith College School for Social Work at (413) 585-7974. You can withdraw from the survey at any point during the process by exiting the site, but once the survey is submitted, I will not be able to withdraw it since I will not be able to identify your survey from the others to withdraw it.

BY CLICKING "NEXT" YOU ARE INDICATING THAT YOU HAVE READ AND UNDERSTAND THE INFORMATION ABOVE AND THAT YOU HAVE HAD AN OPPORTUNITY TO ASK QUESTIONS ABOUT THE STUDY, YOUR PARTICIPATION, AND YOUR RIGHTS AND THAT YOU AGREE TO PARTICIPATE IN THE STUDY. You may download a copy of this Consent for your records.

2. Eligibility Questions

Black Same Gender Loving

The following are screening questions which determine your eligibility for this study. If your answer to any of these questions is no, you will automatically be directed to the end of the survey.

* 1. Are you between the ages of 18 and 40?

- Yes
- No

3. Eligibility Questions (*continued*)

* 1. Do you identify your gender as male?(a no response includes transgender individuals)

- Yes
- No

4. Eligibility Questions (*continued*)

* 1. What is your racial/ethnic background? Choose only one category:

- African
- African-American
- Black
- Hispanic Black
- West Indian Black/Caribbean Black
- Mixed
- Other (please specify)

Black Same Gender Loving

* 2. How do you identify your sexual orientation?

- bisexual
- down-low
- gay
- homosexual
- man who loves men
- queer
- same gender loving
- Other (please specify)

* 3. Were you born in the United States?

- Yes
- No

5. Welcome to the Survey

Throughout this survey, you will be asked questions that use the terms gay and same gender loving to describe your sexual orientation, however these may not be the words you choose to describe yourself. Please mentally replace the terms gay/same gender loving (G/SGL) with whatever words feel most comfortable to you. As you answer the questions, remember that there are no right or wrong answers, just what is true for you. *Be aware that if you leave the site, you will not be able to return to your survey .*

6. Cross Social Attitude Scale: Section I

Beverly J. Vandiver, William E. Cross, Jr., Peony E. Fhagen-Smith, Frank C. Worrell, Janet K. Swim, & Leon D. Caldwell

Black Same Gender Loving

1. What is the highest education level obtained? Choose one:

- Associate or two-year degree
- Bachelor's or four-year degree
- Business or trade school
- Elementary school
- Graduate or professional degree
- High school diploma/equivalent
- Some college
- Some graduate/professional school
- Some high school

2. Do you have a religious affiliation? Did your family have a religious affiliation while you were growing up? Please choose one of the selections below and tell me both about your current affiliation and your childhood affiliation if you have one/ had one.

	Current	Past
African Methodist Episcopal	<input type="checkbox"/>	<input type="checkbox"/>
Atheist	<input type="checkbox"/>	<input type="checkbox"/>
Agnostic	<input type="checkbox"/>	<input type="checkbox"/>
Baptist	<input type="checkbox"/>	<input type="checkbox"/>
Buddhist	<input type="checkbox"/>	<input type="checkbox"/>
Hindu	<input type="checkbox"/>	<input type="checkbox"/>
Jewish	<input type="checkbox"/>	<input type="checkbox"/>
Muslim	<input type="checkbox"/>	<input type="checkbox"/>
Methodist	<input type="checkbox"/>	<input type="checkbox"/>
Pentecostal	<input type="checkbox"/>	<input type="checkbox"/>
Protestant	<input type="checkbox"/>	<input type="checkbox"/>
Unitarian Universalist	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>
None	<input type="checkbox"/>	<input type="checkbox"/>

Other (please specify both religious affiliation and whether past, current or both)

Black Same Gender Loving

3. If you attend religious services, how often do you attend?

- Seldom
- Sometimes
- Often
- I don't attend religious services

4. How would you describe the primary community in which you were raised?

- Rural
- Suburban
- Urban
- Other (please specify)

5. What is the primary racial composition of the community listed in the previous question?

- Mostly Black
- Mixed
- Mostly White

6. How would you describe your family's socioeconomic status while you were growing up?

- Poor
- Working Class
- Middle Class
- Upper Middle
- Wealthy

Black Same Gender Loving

7. Cross Social Attitude Scale:Section II

by: Beverly J. Vandiver, William E. Cross, Jr., Peony E. Fhagen-Smith, Frank C. Worrell, Janet K. Swim, & Leon D. Caldwell

1. Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written.

	1- Strongly disagree	2- Disagree	3- Somewhat disagree	4- Neither agree nor disagree	5- Somewhat agree	6- Agree	7- Strongly agree
1. As an African American, life in America is good for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I think of myself primarily as an American, and seldom as a member of a racial group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. Too many Blacks "glamorize" the drug trade and fail to see opportunities that don't involve crime.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. I go through periods when I am down on myself because I am Black.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. As a multiculturalist, I am connected to many groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. I have a strong feeling of hatred and disdain for all White people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. I see and think about things from an Afrocentric perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. When I walk into a room, I always take note of the racial make-up of the people around me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. I am not so much a member of a racial group, as I am an American.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. I sometimes struggle with negative feelings about being Black.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. Cross Social Attitude Scale:Section II *continued*

by: Beverly J. Vandiver, William E. Cross, Jr., Peony E. Fhagen-Smith, Frank C. Worrell, Janet K. Swim, & Leon D. Caldwell

Black Same Gender Loving

1. Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written.

	1- Strongly disagree	2- Disagree	3- Somewhat disagree	4- Neither agree nor disagree	5- Somewhat agree	6- Agree	7- Strongly agree
11. My relationship with God plays an important role in my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. Blacks place more emphasis on having a good time than on hard work.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. I believe that only those Black people who accept an Afrocentric perspective can truly solve the race problem in America.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. I hate the White community and all that it represents.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. When I have a chance to make a new friend, issues of race and ethnicity seldom play a role in who that person might be.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. I believe it is important to have both a Black identity and a multicultural perspective, which is inclusive of everyone (e.g., Asians, Latinos, gays & lesbians, Jews, Whites, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. When I look in the mirror at my Black image, sometimes I do not feel good about what I see.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. If I had to put a label on my identity, it would be "American," and not African American.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. When I read the newspaper or a magazine, I always look for articles and stories that deal with race and ethnic issues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. Many African Americans are too lazy to see opportunities that are right in front of them.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

9. Cross Social Attitude Scale:Section II (continued)

Black Same Gender Loving

1. Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written.

	1- Strongly disagree	2- Disagree	3- Somewhat disagree	4- Neither agree nor disagree	5- Somewhat agree	6- Agree	7- Strongly agree
21. As far as I am concerned, affirmative action will be needed for a long time.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. Black people cannot truly be free until our daily lives are guided by Afrocentric values and principles.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. White people should be destroyed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. I embrace my own Black identity, but I also respect and celebrate the cultural identities of other groups (e.g., Native Americans, Whites, Latinos, Jews, Asian Americans, gays & lesbians, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. Privately, I sometimes have negative feelings about being Black.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. If I had to put myself into categories, first I would say I am an American, and second I am a member of a racial group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. My feelings and thoughts about God are very important to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. African Americans are too quick to turn to crime to solve their problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. When I have a chance to decorate a room, I tend to select pictures, posters, or works of art that express strong racial-cultural themes.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. I hate White people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

10. Cross Social Attitude Scale:Section II (continued)

Black Same Gender Loving

1. Instructions: Read each item and indicate to what degree it reflects your own thoughts and feelings, using the 7-point scale below. Base your responses on your opinion at the present time. To ensure that your answers can be used, please respond to the statements as written.

	1- Strongly disagree	2- Disagree	3- Somewhat disagree	4- Neither agree nor disagree	5- Somewhat agree	6- Agree	7- Strongly agree
31. I respect the ideas that other Black people hold, but I believe that the best way to solve our problems is to think Afrocentrically.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. When I vote in an election, the first thing I think about is the candidate's record on racial and cultural issues.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. I believe it is important to have both a Black identity and a multicultural perspective, because this connects me to other groups (Hispanics, Asian-Americans, Whites, Jews, gays & lesbians, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
34. I have developed an identity that stresses my experiences as an American more than my experiences as a member of a racial group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. During a typical week in my life, I think about racial and cultural issues many, many times.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
36. Blacks place too much importance on racial protest and not enough on hard work and education.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
37. Black people will never be free until we embrace an Afrocentric perspective.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. My negative feelings toward White people are very intense.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. I sometimes have negative feelings about being Black.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. As a multiculturalist, it is important for me to be connected with individuals from all cultural backgrounds (Latinos, gays & lesbians, Jews, Native Americans, Asian-Americans, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. Lesbian, Gay, and Bisexual Identity Scale

by Jon J. Mohr & Ruth E. Fassinger as noted in the 2000 article in Measurement and Evaluation in Counseling and Development

Black Same Gender Loving

- | | | | | | | |
|--|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| 22. Admitting to myself that I'm a G/SGL person has been a very slow process. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 23. Straight people have boring lives compared with G/SGL people. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 24. My sexual orientation is a very personal and private matter. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 25. I wish I were heterosexual. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 26. I get very confused when I try to figure out my sexual orientation. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 27. I have felt comfortable with my sexual identity just about from the start. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

12. Dual Identity Questions

Thank you for answering all those questions! Most of the sections won't have quite as many questions as those. The following questions will be asking you about two aspects of your identity - your Black identity and your gay/same gender loving identity. Please answer the questions with these parts of yourself in mind.

Reminder: **G/SGL = gay or same gender loving.**

1. Which feels most like you?

- 1-I am a Black man. 2-I am a Black G/SGL man. 3-I am both Black and G/SGL. 4-I am a G/SGL Black man. 5-I am a G/SGL man.

Choose one:

2. Which part of your identity do you derive the most satisfaction from?

- 1-*Much more* from being Black. 2-*More* from being Black. 3-*The same* for being Black and G/SGL. 4-*More* from being G/SGL. 5-*Much more* from being G/SGL

Choose one:

3. Which part of you is more important to you?

- 1-The Black part is *much more* important. 2-The Black part is *more* important. 3-Both Black and G/SGL parts are *equally* important. 4- The G/SGL part is *more* important. 5- The G/SGL part is *much more* important.

Choose one:

Black Same Gender Loving

4. Which has been easier for you?

1-The process of developing a Black identity was *much easier*.

2- The process of developing a Black identity was *easier*.

3-The processes of developing a Black identity and a gay/same gender loving identity have been *equally easy/difficult*.

4- The process of developing a gay/same gender loving identity was *easier*.

5- The process of developing a gay/same gender loving identity was *much easier*.

Choose one:

5. Which has taken more energy for you?

1-The process of developing a Black identity took *much more energy*.

2- The process of developing a Black identity took *more energy*.

3-The processes of developing a Black identity and a gay/same gender loving identity have taken *equal amounts of energy*.

4- The process of developing a gay/same gender loving identity took *more energy*.

5- The process of developing gay/same gender loving identity took *much more energy*.

Choose one:

6. How important is it to you to incorporate your gay identity into your public life?

1- Not important at all.

2- Not very important.

3- Pretty important.

4 - Very important.

Choose one:

7. Do you feel a split between the gay /same gender loving part of you and the Black part of you?

A no response to this question will automatically skip a page of follow up questions.

Yes

No

13. Dual Identity Questions (*continued*)

1. How much do you feel there is a split between the gay /same gender loving part of you and the Black part of you?

1- These two parts of me are *completely separate* .

2- These two parts of me are *separate*.

3- These two parts of me are *integrated*.

4- These two parts of me are *completely integrated* .

Choose one:

Black Same Gender Loving

2. If there is a split between the gay/same gender loving part of you and the Black part of you, are you distressed by that split?

1- I am *very distressed* by this split.

2- I am *somewhat distressed* by this split.

3- I am *not distressed* by this split.

Choose one

3. If there is a split between the gay/same gender loving part of you and the Black part of you, how helpful is the split to you?

1- This split is *not helpful* to me.

2- This split is *somewhat helpful* to me.

3- This split is *very helpful* to me.

Choose one:

14. Dual Identity Questions (*continued*)

1. Do you experience more discrimination because you're Black or because you're gay/same gender loving?

1- *Far more* because I'm Black.

2- *More* because I'm Black.

3- *The same* for both.

4- *More* because I'm G/SGL.

5- *Far more* because I'm G/SGL.

Choose one:

2. Are you more emotionally comfortable with one part of your identity than the other?

1- *Much more* comfortable being Black.

2- *More* comfortable being Black.

3- *Equally* comfortable with both.

4- *More* comfortable being G/SGL.

5- *Much more* comfortable being G/SGL.

Choose one:

3. Which part of your identity do you feel most proud of?

1- *Much more* proud of being Black than of being gay/same gender loving.

2- *More* proud of being Black than of being gay/same gender loving.

3- *Equally* proud of both parts of myself.

4- *More* proud of being gay/same gender loving than of being Black.

5- *Much more* proud of being gay/same gender loving than of being Black.

Choose one:

Black Same Gender Loving

4. Please rate how much you agree with each statement:

	1-I disagree strongly	2-I disagree somewhat	3- I neither agree nor disagree	4-I agree somewhat	5-I agree strongly
"My experience coping with oppression because I am Black helped me to cope with oppression related to being gay/same gender loving".	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
"My experience coping with oppression because I'm gay/same gender loving helped me to cope with oppression related to being Black."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
"I keep my gay/same gender loving identity hidden so that I can continue to participate in the Black community."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
"I keep my Black identity hidden so that I can continue to participate in the gay/same gender loving community."	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. Satisfaction With Life Scale

Ed Diener, Robert A. Emmons, Randy J. Larsen and Sharon Griffin as noted in the 1985 article in the Journal of Personality Assessment

1. Using the 1-7 scale below, indicate your agreement with each item by selecting the appropriate number.

	1 - Strongly disagree	2 - Disagree	3- Slightly disagree	4 - Neither agree nor disagree	5- Slightly agree	6-Agree	7-Strongly agree
In most ways, my life is close to my ideal.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The conditions of my life are excellent.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am satisfied with my life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
So far, I have gotten the important things I want in life.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If I could live my life over, I would change almost nothing.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. Church Involvement

Black Same Gender Loving

1. Were you involved in a church community when you were growing up?

A no response to this question will automatically skip a page of follow up questions.

- Yes
- No

17. Church Involvement

1. When you were growing up, how involved were you in your church community?

1-I was not involved in a religious community.

2-I was a little bit involved.

3-I was pretty involved.

4- I was very involved.

Choose one:

2. How did your religious upbringing affect your sexual orientation development?

1-Very negatively

2-Negatively

3- Both negatively and positively

4- Positively

5-Very positively

It hasn't affected me

Choose one:

3. Did you experience conflict between the development of your G/SGL identity and your religious upbringing?

1-I *did not* experience conflict between the development of my G/SGL identity and my religious upbringing.

2- I experienced *some* conflict between the development of my G/SGL identity and my religious upbringing.

3- I experienced *quite a bit of* conflict between the development of my G/SGL identity and my religious upbringing.

4- I experienced *a lot of* conflict between the development of my G/SGL identity and my religious upbringing.

Choose one

18. Role Models

Adapted from Arnold H. Grossman and Anthony R. D'Augelli's questions in the 2000 chapter of Leisure, Media, and Visual Culture: Representations and Contestations

Black Same Gender Loving

1. Role models are people you really respect, look up to, or would like to be like. Did you have any gay/same gender loving role models growing up?

A no response to this question will automatically skip two pages of follow up questions.

Yes

No

19. Role Models

The next questions will ask you about how many of these role models had certain qualities; it will probably be helpful to list the role models on a piece of paper to make counting easier. For each question, enter a NUMBER.

1. How many total gay/same gender loving role models did you have growing up?

2. Of these role models, how many were Black? Please enter '0' if none of your G/SGL role models were Black.

3. How many of your G/SGL role models were celebrities? Please enter '0' if none were celebrities.

4. Of the celebrities, how many were:

Please enter '0' if the celebrities were not Black or people of color.

Black?

People of color, but not Black?

20. Role Models - *Continued*

1. How many of your total role models were members of your family? Please enter '0' if none were members of your family.

Black Same Gender Loving

2. Of the role models who were family members, how many were:

Please enter '0' if none were Black or people of color.

Black?

People of color, but not Black?

3. How many of your total gay/same gender loving role models did you know personally, but were not members of your family?

Please enter '0' if you didn't know these role models personally.

4. Of the gay/same gender loving role models you knew personally, how many were:

Black?

People of color, but not Black?

21. Relationship with parents/guardian

The next questions ask you to think about your current and past relationship with your parent(s) or guardian.

1. How supported did you feel by your parent(s)/guardian while you were growing up?

	1-Unsupported-did not live with him/her	2-Very unsupported	3-Unsupported	4-Supported	5 - Very supported	N/A
Mother:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Father:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other guardian:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you had a guardian, who was this person?

Black Same Gender Loving

2. Does your parent(s)/guardian know you're gay/same gender loving?

	Yes	No	Don't know/haven't talked about it
Mother:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Father:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other guardian:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

3. If your parent(s)/guardian knows you're gay/same gender loving, has the level of support you receive from them changed since they found out?

	1-I feel much less supported	2-I feel less supported	3-Not changed	4- I feel more supported	5- I feel much more supported	N/A
Mother	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Father	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Other guardian	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

22. Language

Only a few sections left! Thank you again for your time and your thoughts. You're contributing to important research with every question you answer.

The next questions ask you about how G/SGL people were talked about when you were growing up.

1. At home, growing up, how much did your family talk about gay/same gender loving people?

	1-Never	2- Infrequently	3-Now and then	4-Frequently	5- A lot
Choose one:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

2. When gay/same gender loving people were talked about at home, what was the attitude towards them?

	1-Very negative	2-Negative	3-Neutral	4-Positive	5-Very positive
Choose one:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Black Same Gender Loving

3. In the primary community in which you grew up did community members talk about gay/same gender loving people?

1-Never 2- Infrequently 3-Now and then 4-Frequently 5- A lot

Choose one:

4. When gay/same gender loving people were talked about in your community, what was the attitude towards them?

1-Very negative 2-Negative 3-Neutral 4-Positive 5-Very positive

Choose one:

23. Social Support Questionnaire (Short Form)

by Sarason, I.G., Sarason, B.R., Shearin, E.N., Pierce, G.R University of Washington. The following questions ask about people in your environment who provided you with help or support while you were growing up. Each question has three parts. For the first two parts, enter the number of people you felt supported by. For the third part, select how satisfied you were with the overall support you got. **If you had no support for a question, enter "0" but still rate your level of satisfaction.**

1. How many people could you count on to *listen to you* when you needed to talk?

2. How many of the supportive people you identified in question 1 are:

	Person 1	Person 2	Person 3	Person 4	Person 5	N/A
Black?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Black and gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you had more than 5 supportive people please identify how many were Black, G/SGL or both.

3. How satisfied did you feel with this amount of support?

1-Very unsatisfied 2- Fairly unsatisfied 3- A little unsatisfied 4-A little satisfied 5-Fairly satisfied 6-Very satisfied

Choose one

Black Same Gender Loving

4. How many people could you really count on to *help you out in a crisis situation*, even though they would have had to go out of their way to do so?

5. How many of the supportive people you identified in the previous question are:

	Person 1	Person 2	Person 3	Person 4	Person 5	N/A
Black?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Black and gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you had more than 5 supportive people please identify how many were Black, G/SGL or both.

6. How satisfied do you feel with this amount of support?

	1-Very unsatisfied	2- Fairly unsatisfied	3- A little unsatisfied	4-A little satisfied	5-Fairly satisfied	6-Very satisfied
Choose one:	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. Social Support Questionnaire (Short Form) *continued*

The following questions ask about people in your environment who provided you with help or support while you were growing up. Each question has three parts. For the first two parts, enter the number of people you felt supported by. For the third part, select how satisfied you were with the overall support you got. If you had no support for a question, enter "0" but still rate your level of satisfaction.

1. How many people could you really count on to be *dependable* when you needed help?

2. How many of the supportive people you identified in the previous question are:

	Person 1	Person 2	Person 3	Person 4	Person 5	N/A
Black?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Black and gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you had more than 5 supportive people please identify how many were Black, G/SGL or both.

Black Same Gender Loving

3. How satisfied did you feel by this amount of support?

1-Very unsatisfied 2- Fairly unsatisfied 3- A little unsatisfied 4-A little satisfied 5-Fairly satisfied 6-Very satisfied

Choose one:

4. How many people did you feel you could you totally *be yourself* with?

5. How many of the supportive people you identified in the previous question were:

	Person 1	Person 2	Person 3	Person 4	Person 5	N/A
Black?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
G/SGL?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Black and G/SGL?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you had more than 5 supportive people please identify how many were Black, G/SGL or both.

6. How satisfied did you feel by this amount of support?

1-Very unsatisfied 2- Fairly unsatisfied 3- A little unsatisfied 4-A little satisfied 5-Fairly satisfied 6-Very satisfied

Choose one:

7. How many people could you count on to *console you* when you were very upset?

8. Of the people you identified in the previous question how many were:

	Person 1	Person 2	Person 3	Person 4	Person 5	N/A
Black?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Black and gay/same gender loving?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

If you had more than 5 supportive people please identify how many were Black, G/SGL or both.

9. How satisfied did you feel by this amount of support?

1-Very unsatisfied 2- Fairly unsatisfied 3- A little unsatisfied 4-A little satisfied 5-Fairly satisfied 6-Very satisfied

Choose one:

Black Same Gender Loving

25. Male Role Norms Scale

Last section! You're almost finished. The following questions ask you to think about your *parent(s)/guardian's* attitudes *when you were growing up*.

26. Male Role Norms Scale

Adapted from the scale noted in Edward H. Thompson & Joseph H. Pleck's 1986 American Behavioral Scientist article.

Black Same Gender Loving

- | | | | | | | | |
|---|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| 20. A man always deserves the respect of his wife and children. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 21. A real man enjoys a bit of danger now and then. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 22. In some kinds of situations a man should be ready to use his fist, even if his wife or his girlfriend would object. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 23. A man owes it to his family to work at the best-paying job he can get. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 24. I think a young man should try to become physically tough, even if he's not big. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 25. A man should always try to project an air of confidence even if he really doesn't feel confident inside. | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |
| 26. It bothers me when a man does something that I consider "feminine." | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

27. Thank You!

You're finished! Thank you so much for participating in this survey! I appreciate your thoughts and openness very much. If you would like to read a summary of the results, access <http://sites.google.com/site/gsglresults/> after August 2009.

If participating in this survey brought up any uncomfortable thoughts or feelings for you, please refer to this list of resources for support. You may print this page if you like.

Black Same Gender Loving

National Resources

Gay Men of African Descent, Inc.
103 East 125St., Suite 7E
New York, NY 10035-1641
Ph: (212) 828-1697
www.gmad.org / gmad@gmad.org

The Gay, Lesbian, Bisexual and Transgender National Hotline
Provides confidential telephone and email peer-counseling,
as well as factual
information and local resources for cities and towns across the
United States.
Call: Toll-free 1-888-THE-GLNH (1-888-843-4564)
E-mail: glnh@GLBTNationalHelpCenter.org
Hours: Pacific Time: M-F 1pm-9pm Sat 9am-2pm
Eastern Time: M-F 4pm to midnight Sat Noon to 5pm

Gay Men's Health Crisis (info. available in Spanish and
Creole)
119 W. 24th St.
New York, NY 10011
212-367-1000
www.gmhc.org

National AIDS Hotline
1-800-232-4636
Español: 1-800-344-7432
TTY: 1-888-232-6348

San Francisco Resources

SF Brothas
www.isparksf.com/communitygroups_black.htm
ve-sf.org
Vincent@sfgmci.org
(415)-820-9606

Our Love
2128 15th Street
San Francisco, CA 94114
(415) 575-0150
http://stopaids.org/programs/our_love/

Black Coalition on AIDS
2800 3rd Street
San Francisco, CA 94107
(415) 615-9945
www.bcoa.org

Ark of Refuge
1025 Howard Street
San Francisco, CA 94103
(415) 861-1060
www.arkofrefuge.org

Black Brothers Esteem
995 Market Street, 2nd Floor
San Francisco, CA 94103
(415) 487-8018
www.sfaf.org/bbe