



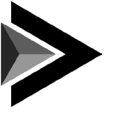
National Gay and Lesbian
Task Force

living in the margins

A NATIONAL SURVEY OF LESBIAN, GAY,
BISEXUAL AND TRANSGENDER ASIAN
AND PACIFIC ISLANDER AMERICANS



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living in the margins

A NATIONAL SURVEY OF LESBIAN, GAY,
BISEXUAL AND TRANSGENDER ASIAN
AND PACIFIC ISLANDER AMERICANS

by Alain Dang
and Cabrini Vianney

Cover photo: Corky Lee

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The National Gay and Lesbian Task Force Policy Institute

is a think tank dedicated to research, policy analysis and strategy development to advance greater understanding and equality for lesbian, gay, bisexual and transgender people.

Washington, DC

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

Cambridge, MA

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

New York, NY

80 Maiden Lane, Suite 1504
New York, NY 10038
Tel 212 604 9830
Fax 212 604 9831

Miami, FL

3510 Biscayne Blvd, Suite 206
Miami, FL 33137
Tel 305 571 1924
Fax 305 571 7298

Los Angeles, CA

8704 Santa Monica Blvd, Suite 200
West Hollywood, CA 90069
Tel 310 855 7380
Fax 310 358 9415

Minneapolis, MN

810 West 31st Street
Minneapolis, MN 55408
Tel/Fax 612 821 4397

theTaskForce@theTaskForce.org

www.theTaskForce.org

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executive summary

In 2005, the U.S. Census Bureau estimated that there were 14 million Asians in the United States, a number expected to triple in the next 50 years. In fact, between 2000 and 2003, the Asian American population grew by 12.5 percent, nearly four times the growth rate of the total U.S. population (3.3 percent) and second only to the nation's Hispanic and Latino/a population. Despite this significant growth, there have been few attempts to collect quantitative, socio-demographic data specifically on Asian and Pacific Islander (API) Americans who identify as lesbian, gay, bisexual or transgender (LGBT).

Since 2005, the National Gay and Lesbian Task Force (the Task Force) Policy Institute collaborated with more than a dozen API LGBT community organizations to administer a survey nationwide designed to collect basic demographic data on API LGBT Americans and quantitatively analyze the effect of multiple minority identities on their experiences of discrimination and harassment, as well as their political and civic participation.

This study is based on analysis of data from more than 860 respondents, the largest-ever survey of API LGBT individuals in the United States.

DEMOGRAPHICS

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Geographic distribution

Respondents lived in a total of 38 states and the District of Columbia in a pattern that closely reflects the geographic distribution of Asians and Pacific Islanders in the United States. California was home to the most respondents (37 percent), followed by New York (18 percent), Illinois (5 percent), Massachusetts (5 percent) and the District of Columbia (4 percent).

Ethnicity

More than a dozen ethnicities were represented in the sample, including Chinese (40 percent), Filipino/a (19 percent), Japanese (11 percent) and Asian Indian (10 percent). Smaller numbers of Vietnamese, Korean, Hawaiian, Malaysian, Thai and Pakistani respondents also participated.

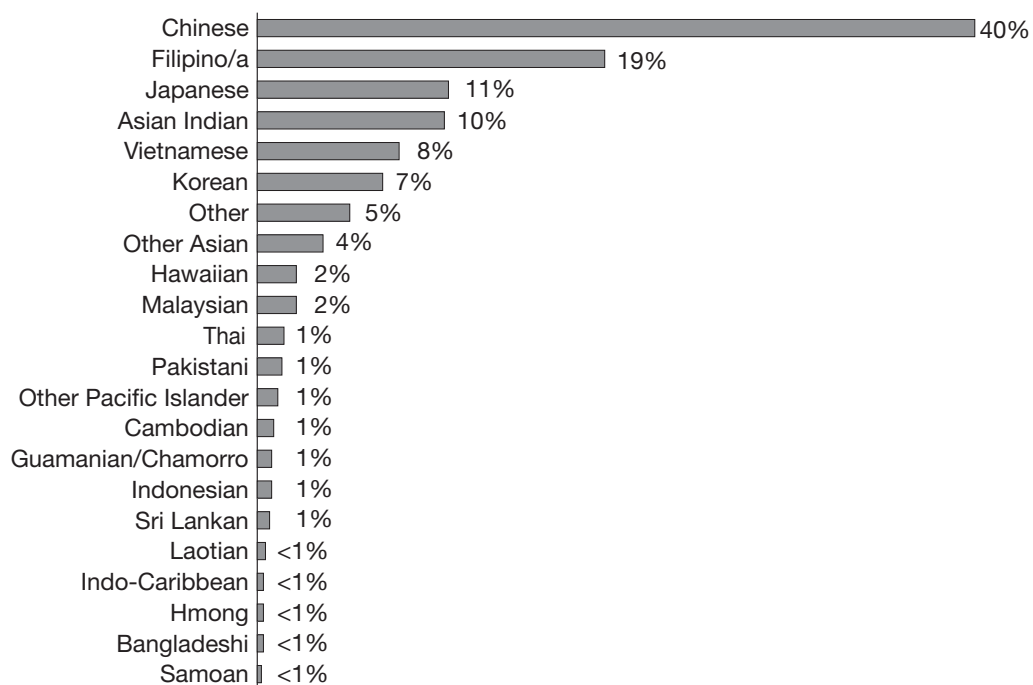


Who are APIs?

The term Asian and Pacific Islanders (APIs) encompasses a vast collection of ethnic groups with unique histories, cultures and migrations within both their Asian or Pacific Islands ancestral country of origin and their experience living in the United States. API includes people with ancestral ties to ethnic groups located

in South Asian countries like India, Bangladesh, Pakistan and Sri Lanka; Southeast Asian countries like Vietnam, Thailand and Cambodia; East Asian countries like China, Japan and Korea; Pacific Island countries like the Philippines and Indonesia; and indigenous people of Samoa, Guam and Hawaii.

What ethnicity/nationality comes closest to identifying your family heritage?



By comparison, the U.S. Census Bureau reports that, after Chinese (24 percent), the largest API ethnic groups in the US are Filipino/a (18 percent), Asian Indian (16 percent), Vietnamese (11 percent), Korean (11 percent) and Japanese (8 percent). This comparison shows that our survey respondents represented the diversity of API people across the country.

Citizenship

The majority of survey respondents (55 percent) were U.S.-born citizens, while 27 percent were naturalized citizens. Nearly 19 percent were non-citizens.

By comparison, the 2000 Census found that Asians were equally distributed between U.S.-born citizens (31 percent), naturalized citizens (34 percent) and non-citizens (35 percent). This indicates that our sample of API LGBT individuals is more likely to include U.S. citizens (natural-born or naturalized) than the broader API population in the US.

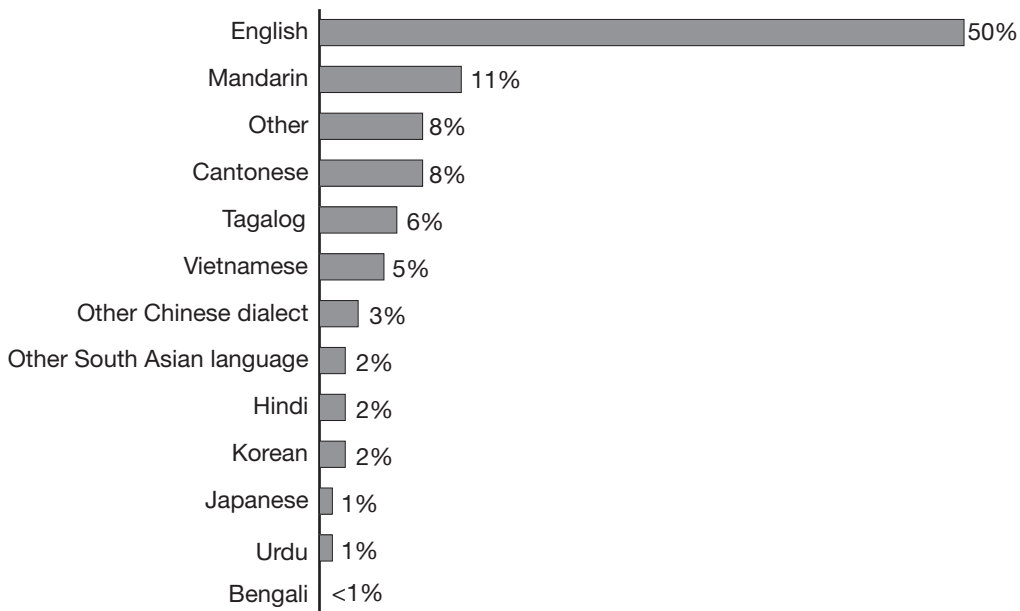
Native language

Only 50 percent of respondents said that English was their native language. Mandarin (11 percent), Cantonese (8 percent), Tagalog (6 percent) and Vietnamese (5 percent) were the most frequently cited native languages.

By comparison, the U.S. Census Bureau reports that almost four-fifths (79 percent) of Asians speak a language other than English at home, but about three-fifths (60 percent) report speaking

Only 50 percent said that English was their native language. Mandarin, Cantonese, Tagalog and Vietnamese were the most frequently cited native languages.

Native language



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English “very well.” Chinese, Tagalog and Vietnamese are among the top five most frequently spoken languages in the US next to English and Spanish, with Korean ranking seventh.

Gender and gender identity

Fifty-three percent identified as men, 41 percent as women and 10 percent as transgender.

Fifty-three percent of the participants identified as men, 41 percent as women and 10 percent as transgender. These figures add up to more than 100 percent because participants who checked off “man” or “woman” and one of the transgender categories were counted in both categories.

In order to provide the most accurate picture of the gender and gender identity of the participants, the survey asked respondents to identify their gender, allowing them to check off all that applied given the following choices: “man,” “woman,” “transgender: female to male,” “transgender: male to female,” “transgender: transsexual,” “transgender: genderqueer/bi-gendered/androgynous” and “other.” Because the number of respondents who chose transgender identities was small, they were merged into a single “transgender” category for meaningful statistical analysis.

Sexual orientation

Forty-seven percent of respondents self-identified as gay, 19 percent as lesbian, and 9 percent as bisexual. Twenty percent identified as “queer,” with women more than twice as likely as men to choose that label.

Relationship status

One-third of respondents reported being in a committed relationship, and 10 percent had a domestic partner.

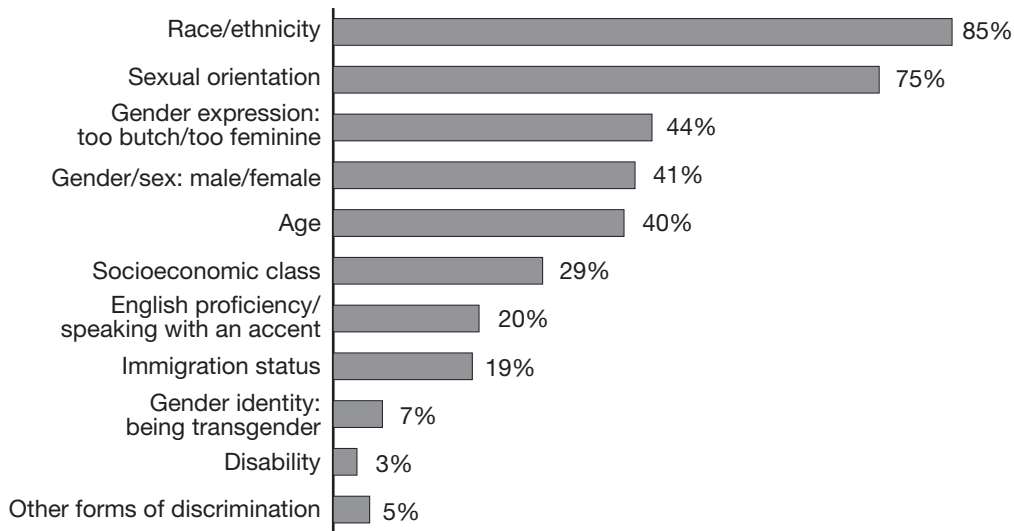
DISCRIMINATION

Eighty-five percent had experienced discrimination and/or harassment based on their race or ethnicity.

Nearly every respondent (98 percent) had experienced at least one form of discrimination and/or harassment in their lives.

- Eighty-five percent had experienced discrimination and/or harassment based on their race or ethnicity.
- Seventy-five percent reported that they had experienced discrimination and/or harassment based on their sexual orientation.

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



- Nearly seven in ten (69 percent) transgender respondents said they had experienced discrimination because they were transgender.
- Nearly all respondents (89 percent) agreed that homophobia and/or transphobia is a problem within the broader API community.
- Seventy-eight percent agreed that API LGBT people experience racism within the predominantly white LGBT community.

VERBAL AND PHYSICAL HARASSMENT

Overwhelming majorities experienced verbal harassment at one time in their lives for being of Asian or Pacific Islander descent (77 percent) or lesbian, gay, bisexual or transgender (74 percent).

Nearly one in five (19 percent) reported having experienced physical harassment for being of Asian or Pacific Islander descent. Sixteen percent reported having experienced physical harassment for being lesbian, gay, bisexual or transgender.

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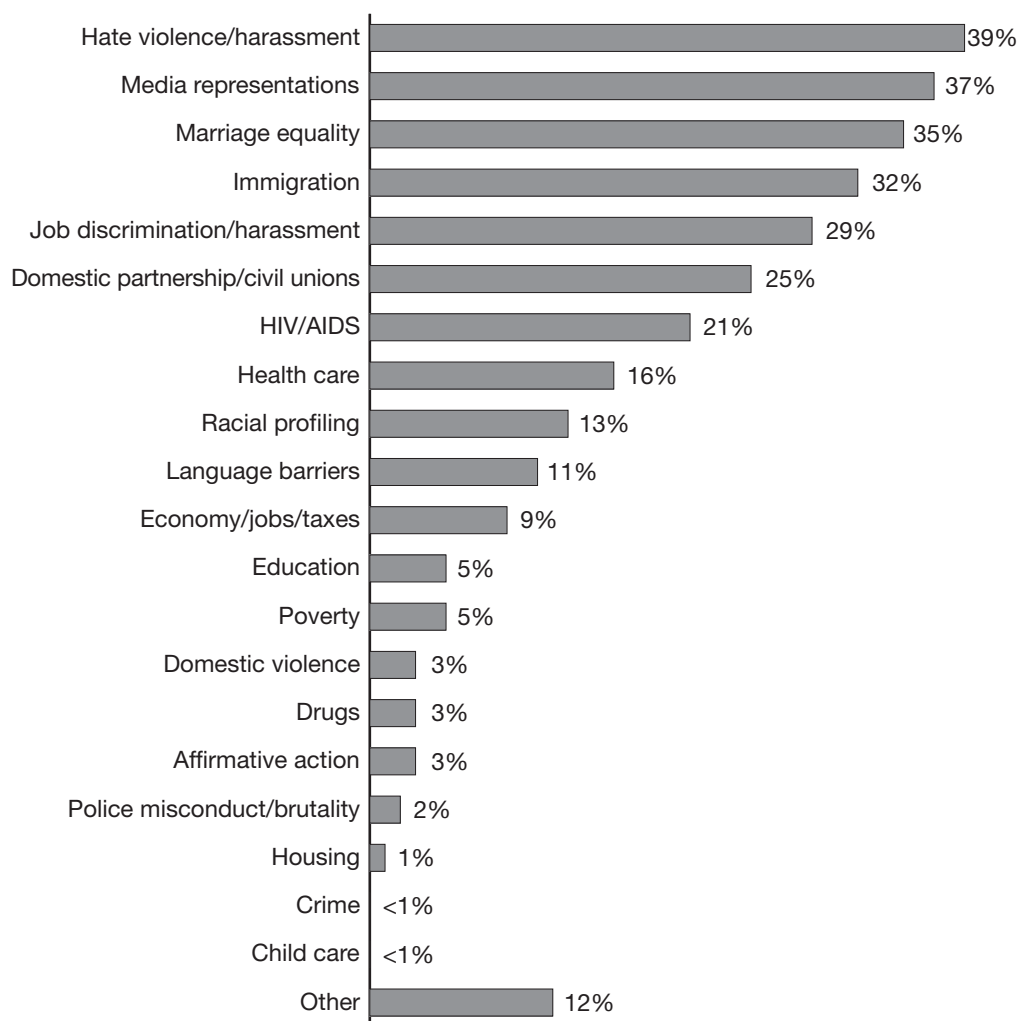


POLICY PRIORITIES

The most important issues facing API LGBT Americans are hate violence/harassment, media representations, marriage equality and immigration.

According to our survey, the most important issues facing API LGBT Americans are 1) hate violence/harassment (39 percent), 2) media representations (37 percent), 3) marriage equality (35 percent) and 4) immigration (32 percent).

Most important issues facing LGBT Asian Pacific Islanders in the US



Respondents indicated that the three most important issues facing all Asian and Pacific Islanders in the US were 1) immigration (57 percent), 2) media representations (38 percent) and 3) language barriers (38 percent).

POLITICAL BEHAVIOR

API LGBT Americans in our sample are very politically active: 67 percent reported that they planned to vote in the 2006 mid-term election (approximately 20 percent reported that they were ineligible to vote).

Of those eligible to vote, a strong majority (67 percent) of respondents were affiliated with the Democratic Party, with 20 percent not affiliated with any political party. Two percent were Republican.

Strong majorities of respondents also reported that they participate in other political activities, including signing petitions (81 percent), participating in marches or rallies (65 percent) and contacting their elected officials (55 percent).

CONCLUSION

Activists have frequently cited anecdotal evidence that API LGBT people face pervasive harassment and discrimination. This study, based on data from a nationwide sample, confirms that discrimination and harassment based on a number of factors, including race, ethnicity, sexual orientation and gender identity, is a problem that needs to be addressed by the broader API *and* LGBT communities. This is among the most important findings of the study.

Important policy issues around which there was much consensus among survey respondents included immigration, combating hate violence and harassment, media representations, issues related to health care (HIV/AIDS in particular), the economy/jobs and language barriers. Activists and researchers can utilize these findings as a basis to advocate for and implement policy changes at the local, state and national levels.

This study reveals insights into the lived experiences of API LGBT people. Through understanding the intersections of racism, homophobia/transphobia, sexism and classism and how these affect API LGBT people, key issues emerge as recurring opportunities for proactive organizing. The issues addressed in this report cut to the heart of community members' experiences as a racial or ethnic minority in predominantly white LGBT

This study confirms that discrimination and harassment is a problem that needs to be addressed by the broader API *and* LGBT communities.



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settings, and likewise, as LGBT participants in predominantly heterosexual, API environments. The policy issues identified by respondents, in conjunction with their high rates of political participation, show an engaged, active community that seeks to find meaningful opportunities to transform the discourse around race in the LGBT community and sexuality in the API community.

introduction

In 2005, the U.S. Census Bureau estimated that there were 14 million Asians in the United States,¹ a number expected to triple in the next 50 years.² In fact, between 2000 and 2003, the Asian American population grew by 12.5 percent, nearly four times the growth rate of the total U.S. population (3.3 percent) and second only to the nation's Hispanic and Latino/a population growth.³ Despite this significant growth, there have been few attempts to collect quantitative, socio-demographic data specifically on Asian and Pacific Islander (API) Americans who identify as lesbian, gay, bisexual or transgender (LGBT), and there have been even fewer attempts to quantitatively analyze the effect of multiple minority identities on their political and civic involvement.

To that end, in 2004 the National Gay and Lesbian Task Force (the Task Force) worked with numerous API community organizations to convene a conference in New York City called "Queer Asian Pacific Legacy."⁴ The conference provided an opportunity to field test a survey designed to:

- Gather socio-demographic information about API LGBT attendees
- Identify the most important issues facing the API LGBT community
- Gather information about the experiences of API LGBT people at LGBT and non-LGBT API organizations
- Examine API LGBT political and civic participation

A report based on analysis of data from that survey, *Asian Pacific American lesbian, gay, bisexual and transgender people: A community portrait* was released by the Task Force Policy Institute in February 2005.⁵

The results of that study provided compelling reasons to collect and analyze additional survey data at the national level. For example, the overwhelming majority of respondents reported experiencing discrimination based on their sexual orientation, as well as their race or ethnicity. Additionally, those who had experienced discrimination had few trusted resources to turn to for assistance, with significant majorities reporting that API LGBT people experience racism in the predominantly white LGBT community, as well as pervasive homophobia and transphobia in the broader API community. And, while some respondents reported living in cities that have established API LGBT community organizations, there is no national API LGBT organization that can lobby for and represent the specific needs of this community.

There have been few attempts to collect data specifically on Asian and Pacific Islander (API) Americans who identify as lesbian, gay, bisexual or transgender (LGBT).



Who are APIs?

The term Asian and Pacific Islanders (APIs) encompasses a vast collection of ethnic groups with unique histories, cultures, and migrations within both their Asian or Pacific Islands ancestral country of origin and their experience living in the United States. API includes people with ancestral ties to ethnic groups located

in South Asian countries like India, Bangladesh, Pakistan and Sri Lanka; Southeast Asian countries like Vietnam, Thailand and Cambodia; East Asian countries like China, Japan and Korea; Pacific Island countries like the Philippines and Indonesia; and indigenous people of Samoa, Guam and Hawaii.

This report is based on analysis of data from more than 860 respondents, the largest-ever survey of API LGBT individuals in the United States.

Since 2005, the Task Force Policy Institute has worked with more than a dozen API LGBT community organizations to modify the survey instrument based on community feedback and to disseminate it nationwide. This report is based on analysis of data from more than 860 respondents, the largest-ever survey of API LGBT individuals in the United States. These data can be used by political leaders, policymakers, academics and community activists to ensure that API LGBT people overcome obstacles they face based on the complex issues arising from being sexual, racial/ethnic, language, gender, immigrant and economic minorities. Through lifting the veil that has hidden the most basic information about this “minority within a minority,” this study will empower community members to proactively create change.

Throughout the report, we highlight numerous organizations and campaigns that demonstrate the diversity of issues our communities struggle with and the innovative strategies that lead to concrete and tangible change.

BACKGROUND AND CONTEXT

I am still on the search for a real API LGBT community, one in which the Asian culture can be alive and growing, and not just cut and pasted from our parents' generation.

—Grace Cheng,* Los Angeles, CA⁶

Grace Cheng is 28 years old, identifies as bisexual, and lives in Los Angeles, CA. Her parents emigrated from Vietnam in 1980. We share Grace's story as an example of the similarities and differences between many API LGBT people and the broader LGBT community. For example, like many LGBT people she reports experiencing homophobia when holding her girlfriend's hand in public. She has marched in the Los Angeles gay pride parade twice, and she feels that her bisexual identity has been “eroticized” by those she comes out to. Although Grace has come out to her immediate family members, her sexual orientation is not often spoken about, either at home or between other family members and friends.

*not her real name.

Grace's experience is also quite different from many LGBT Americans because of her Asian heritage. Perhaps the greatest example of this difference is that the term "coming out" is both metaphorically and literally unable to be translated into many Asian languages. This reflects something broader and distinctly different from western meanings of what it means to be LGBT in the US. For this reason, API Family Pride, an organization based in Fremont, California, began producing video tapes in 1998 for API parents and their LGBT children.⁷ The first, titled *There is no name for this: Chinese in America discuss sexual diversity*,⁸ showed accepting family members in other API LGBT homes, as if to say, your family is not alone and your child does not have to be either.

This is just one of the fundamental concepts in Asian cultures that differentiate the experiences of API LGBT people from many in the broader LGBT community. Another concept is of the role of family and community. Specifically, when API LGBT people come out to their parents and family, they are in a sense coming out to the entire community. This is because for many API people, one's position relative to family and community serves as the basis for judgment of one another.⁹ This makes coming out publicly even more challenging for API LGBT people. This is one of the reasons why the Asian Pacific Islander Queer Women and Transgender Coalition (APIQWTC) formed in 1998 with "communication" as its focus among San Francisco Bay Area API LBT women.¹⁰ According to co-coordinator Koko Lin, "going back to the family is sometimes going back into the closet for the people that we love.... you can't make yourself public."¹¹

In a 2001 study about the experiences of API women coming out of the closet, researchers Lusha Li and Myron Orleans discussed the "despair" and "social pressure," API parents felt when their children did not conform to the cultural patterns many sought to uphold. This led to a "sub-process described as parents going back into the closet."¹² For this reason, API parents can have an even harder time coping with LGBT issues than their children. Li's study explained that this is further complicated by the fact that LGBT gender roles challenge those established in traditional Asian family structures.¹³

Grace provided an example of these challenges:

Even though I became heavily involved with bi activism and participated in LGBT panels at various colleges, it took me five years to come out to my parents... My parents are really traditional, authoritarian Chinese/Vietnamese people who emigrated from Vietnam in 1980 and aren't well educated, so I had hid my sexual orientation from them and acted "straight" whenever I went home to visit. I came out to them two-and-one-half years ago but they are still struggling with it and still want me to "hide" my sexual orientation, especially from the extended family.¹⁴

The term "coming out" is both metaphorically and literally unable to be translated into many Asian languages.



Although Grace did come out to a few of her extended family members, she often was reluctant because of her parent's "secrecy" with the issue. This is not uncommon. For example, a study on coming out in the LGBT community found that Asians were more likely than Westerners to keep their sexuality a secret.¹⁵ The complexity of relationships in many Asian and Pacific Islander cultures challenges the notion that coming out is the universal strategy for individual and community empowerment when in many communities, to be LGBT in the "white way" is not possible or desirable at all.

A history of discrimination

The experience of the API LGBT community bears resemblance to the discrimination faced by API people in the US over the past few centuries.

The experience of the API LGBT community bears resemblance to the discrimination faced by API people in the US over the past few centuries. For example, the immigration of APIs to the US had been characterized by marginalization. Residential segregation occurred both informally with threats of violence, as well as formally with real estate agents not willing to sell property to API immigrants outside of the worst neighborhood ghettos.¹⁶ This residential estrangement brought an "important dimension of social relations between minority and majority group members."¹⁷ It also determined the education and varieties of interaction available on social and economic levels.

Similar to the restrictions on same-sex marriage today, API immigrants were restricted by anti-miscegenation laws denying Asians the right to form families. Segregation and isolation were not just manifested through residency and marriage, but also in the work place, as well as federal immigration policies.¹⁸ This history of oppression brought the API community together in certain ways to ensure their survival, and it brought an increasing awareness of the lack of representation in any political processes. Smaller communities forced to reside together began to organize community services. This reinforced the Confucian emphasis on community and family responsibility, as well as providing Asian immigrants with a mechanism to cope with the various forms of discrimination both politically and personally.

Emphasizing the importance of discrimination against the Asian LGBT community will encourage members to become visible, at least within their own ethnic communities, to stand together and prevent further isolation.

Profile of Asian Equality: Bringing an API perspective to the marriage equality debate

Bringing the API community together around the issue of marriage equality, Asian Equality has taken the lead in empowering the API LGBT community as a whole to confront marriage discrimination. Asian Equality recognizes the historical legacy of marriage discrimination in the United States and its profound impact on Asian Pacific Islander (API) families, as well as the LGBT community. As with preceding historical instances of racism linked to the denial of rights to marriage, Asian Equality recognizes the historical link of this issue to other issues of race and gender. Coming at this issue from this perspective gives Asian Equality a unique role in the API LGBT community as an advocate speaking out against both racism and marriage inequality within the API and non-API community.

On February 12, 2004, the marriage of Del Martin and Phyllis Lyon was officiated by Chinese American Mabel Teng, then-assessor for San Francisco. It was the first same-sex marriage performed in the city and county. It followed Mayor Gavin Newsom's decision to issue civil marriage licenses to lesbian and gay couples. On February 4, 2005, New York State Supreme Court Justice Doris Ling-Cohan used the history of interracial marriages in

America as a comparison to and grounds for striking down New York's ban on marriage for same-sex couples.

When anti-same-sex-marriage advocates staged a rally in San Francisco's heavily-Asian Sunset District, Asian Equality responded in the press and organized proactively to build a base of voters who support marriage equality. These organizing efforts will be crucial should California face a future state-wide vote on marriage equality.

As well as giving information on recent events that directly effect marriage inequality like those listed above, they also provide information on past legal issues that have informed Asian Equality's stance. It is necessary to understand the progression of marriage equality to really understand what perspective would be the most constructive in framing the argument. Reframing marriage discrimination as a larger social justice issue that does not only affect the LGBT community, but also infringes on the civil rights of members in the API community certainly makes Asian Equality a valuable entity. For more information, see: www.AsianEquality.org

THE DEVELOPMENT OF API LGBT COMMUNITIES

Anecdotal evidence suggests that API LGBT people are more visible in LGBT communities than they are in mainstream API communities. For example, according to Glenn Magpantay, steering committee member for Gay Asian & Pacific Islander Men of New York (GAPIMNY), the organization was often solicited by LGBT groups to co-sponsor events as an effort to demonstrate some level of inclusion and coalition building. However, non-LGBT API groups almost never solicited the group. This may be due to homophobia and transphobia in non-LGBT API groups as well as self-isolation in the LGBT community of API LGBT people.

In the LGBT community, some people of color groups already hold more established, mostly



white organizations accountable to their commitments to racial inclusion and diversity. The People of Color Organizing Institute at the Task Force's annual Creating Change conference was born out of frustration with the marginalization of people of color in national LGBT organizations. Likewise, many mainstream API advocacy and social service groups must also be held accountable to the needs of all their constituents, including those of all sexual orientations and gender identities and expressions. In 2000, the White House Initiative on Asian Americans and Pacific Islanders shed light on some of these issues.¹⁹ This study provides information that will help API LGBT groups to be just as engaged in Asian Pacific Islander American communities as they are in LGBT communities.

Because large parts of the API community are not fluent in English, API LGBT groups struggle to reach out and serve limited-English proficient members in their own communities.

One barrier to building an inclusive movement for LGBT rights, as well as political enfranchisement and activism is language. According to the U.S. Census Bureau, nearly half (43 percent) of the nation's Asian Pacific Islander Americans over 18 are limited English proficient and four out of five (81 percent) speak a language other than English in their homes.²⁰ Yet, LGBT organizing is done almost exclusively in English. No LGBT periodical in the US is written in any Asian language. Because large parts of the API community are not fluent in English, and because of the dozens of languages that distinguish one community from another, API LGBT groups struggle to reach out and serve limited-English proficient members in their own communities.

Another division in API LGBT organizing is gender. API LGBT people face vastly different forms of discrimination attributed to gender and sexual exploitation and objectification. Men are often portrayed in an asexual manner while women are hyper-sexualized. These are illustrated in the few mainstream media images of API men and women and the history of sexually-exploitative, Asian-exotic themed LGBT community events.

Young people are also a key underserved constituency. Though many API LGBT youth are active in various organizations and campaigns, mentoring and leadership development are key community challenges. Many college-aged youth are involved in campus organizations and campaigns, but after graduation do not continue their activism.²¹

Details says "Gay or Asian?" – We say gay AND Asian!

By John Won²²

In mid-March 2004, members of Gay Asian & Pacific Islander Men of New York (GAPIMNY) heard about *Details* magazine's "Gay or Asian?" feature through our allies at GLAAD's People of Color Media Program who alerted us that this offensive piece would be running in *Details*' April 2004 issue and invited us to work with them around this issue.

In the next few weeks, a version of the *Details* feature made its way all over the Internet, forwarded thousands of times, and posted on Web sites. We witnessed overwhelming responses from many communities, including lesbian, gay, bisexual, transgender and Asian Pacific Islander (LGBT API) communities, often reacting with shock, frustration, confusion, and anger. We heard and participated in many dialogues about why the images were problematic, what communities were affected and how, and – if the images in the *Details* feature were bad – then what images would be ideal to represent our diverse communities.

Our critique of “Gay or Asian?”

At GAPIMNY, we were outraged by *Details* Magazine’s “Gay or Asian?” feature. In it, writer Whitney McNally revived a history of stereotypical images of LGBT API peoples and thinly veiled racism, homophobia and classism as humor.

From denigrating working-class Asians – “One orders take-out sushi, the other delivers it” – to exoticizing Asian male bodies – “Ladyboy fingers,” “sashimi-smooth chest” – McNally dehumanized people of color, hyper-sexualized gay men and caricatured immigrants and the working class. The feature’s captions combined stereotypes of Chinese and Japanese ethnic differences and drew sexual innuendoes, all in the name of selling high-priced consumer goods. And, when Ryan Seacrest was referred to as “that cool Americaaaaaaaaaan,” it implied that API men are automatically not “American,” a message which ignored the history of APIs in the US and insulted all Americans of API ancestry.

The title “Gay or Asian?” itself suggested that you could be either “gay” or “Asian” but not both. This message perpetuated the invisibility of LGBT APIs who live at the intersections of race, sexuality, class and nationality. We face homophobia in mainstream API and white communities as well as racism in white-dominated gay and mainstream communities. As LGBT APIs, we were proud to say we’re both gay and Asian – and much more.

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Our contributions to the *Details* organizing:

In April 2004, thousands of letters, calls and emails flooded *Details*’ office, sparked by GLAAD/POC Program’s initial community alert. GAPIMNY talked to many LGBT API activists and groups in the Northeast who had attended the Queer Asian Pacific Legacy conference in March. Out of this came a joint “Open Letter from LGBT APA Organizations” stating these groups’ concerns and demands for reparation. Many API organizations also sent letters of protest, including Asian American Legal Defense and Education Fund (AALDEF) and Asian American Journalists Association (AAJA), as well as student groups such as Boston Asian Students Alliance (BASA) and National Asian American Student Conference (NASCon).

However, we began to see that many API individuals and groups framed the *Details* problem



Many straight API men responded to the feature with vehement homophobia and sexism, angered that Asian men were portrayed as effeminate.

in terms of racism only. Many didn't go beyond a single-issue analysis to see the problem as one of multiple oppressions: racism and homophobia, classism, sexism, etc. In particular, we saw many straight API men respond to the feature with vehement homophobia and sexism, angered that Asian men were portrayed as effeminate and suggested as gay. McNally's feature had invoked "gay" and "Asian" to send negative messages about both groups. But what about folks who were both gay AND Asian? What messages were our own communities' reactions sending about what it means to be "gay" and "Asian"? Whether it was in McNally's feature or in the responses of the API community, were we any closer to knowing and making visible the real lives and struggles of LGBT APIs?

This was one of the reasons why GAPIMNY took a leadership role in the *Details* struggle. We quickly joined with Asian Media Watchdog and a coalition of local groups to stage a major protest. We worked hard to make the organizing safe and effective, from bringing many different LGBT and API concerns to the table, educating straight APIs about how homophobia and sexism function in our communities, and trying to make sure LGBT API voices and lives wouldn't get lost in the outcomes.

Hard-won outcomes

On Friday, April 16th, 2004, we capped off the massive campaign of letters, calls, and emails with some direct action at *Details*' doorstep. Two hundred people came to protest the racism and homophobia of *Details*' "Gay or Asian?" feature. Some took time off from work and some came from out of town like the API college groups who brought a bus from Boston packed with students – for many of them, their first protest. It became a focal point for the growing public attention from our communities, the media – including Asian-language press – and from *Details* itself.

The following week, we delivered our messages directly to Dan Peres, the editor-in-chief of *Details*, and Patrick McCarthy, the chairman of Fairchild Publications, in two meetings. GLAAD's POC Media Program planned the first meeting to promote positive and diverse representations of LGBT APIs, and the local coalition of API and LGBT API groups pushed for the second meeting to press home demands for reparation. GAPIMNY was able to attend both and ensure LGBT APIs were heard. One of our messages was: *Details* made a mistake with "Gay or Asian?" – they need to make reparations by representing Gay AND Asian...people, lives, and voices. *Details* told us that we can expect to see "tangible results" in the next six to eight months. GAPIMNY and our allies will be watching for these positive representations of LGBT APIs, as well as of LGBTs, APIs and POCs.

Some in our communities say protests and activism don't achieve much, but we strongly disagree, and clearly our organizing against *Details* accomplished a lot. We were able to bring

Details made a mistake with "Gay or Asian?" – they need to make reparations by representing Gay AND Asian...people, lives, and voices.

together straight APIs and queer APIs in the same space, women, men and transgender folks, and APIs, POCs and white allies, throughout the organizing, at the April 16th protest, and in our meetings with *Details*. We broadened the messages and were encouraged when we heard our allies synthesize analyses that spoke racism and homophobia in the same breath, educating members of the media and our communities. What the *Details* incident gave us in the way of racism, homophobia, and divisive messages, GAPIMNY helped transform into a moment where our communities taught each other, built relationships across difference, and came together in love, healing and collective action.

Forging a political agenda

Efforts to organize lesbian, gay, bisexual and transgender (LGBT) Asian and Pacific Islander (API) communities have produced mixed results. Episodic in nature, campaigns have been organized around a variety of issues, often in response to racist and/or homophobic events in a local community. Quite a few API-focused LGBT organizations were founded through local community organizing. However, the bulk of API LGBT organizing remains at the local level. National organizing of API LGBT communities, whether by design or circumstance, is complicated by ethnic, linguistic, cultural and regional differences.

An API LGBT political agenda is badly needed. Many LGBT civil rights issues lack an API,²³ or immigrant analysis, and, likewise many race-based civil rights issues lack an LGBT analysis.²⁴ There is a dearth of LGBT involvement in traditional race- and class-based civil rights issues in the API community. Hate crimes, police misconduct, media representation, worker exploitation and gentrification/displacement impact API LGBT people, but there are very few openly LGBT Asians involved in these campaigns.²⁵ Immigrants rights issues – such as the Dream Act that allows students who are undocumented immigrants to obtain higher education, and a path to citizenship for undocumented immigrants – seem to enjoy little visibility in the LGBT community.

After the terrorist attacks of September 11, 2001, targeting, racial profiling, detentions and deportations of South Asians have galvanized both LGBT and non-LGBT South Asians.²⁶ Like Muslims and Arabs, many LGBT South Asians have personally felt the repercussions of the events of 9/11. LGBT South Asian groups are organizing but they have not had an opportunity to come together beyond limited convenings. In June 2006, a national gathering of LGBT South Asians called *DesiQ 2006* brought over 100 LGBT South Asians and allies together in San Francisco. The intent of this gathering was to provide a platform for the community to celebrate its diversity; from activists to artists, students to professionals and youth to seniors.²⁷

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LIVING IN THE MARGINS

Recent convenings of API LGBT activists sought new opportunities for collaboration around a variety of issues. In March 2004, the Queer Asian Pacific Legacy regional conference at New York University (NYU) facilitated activities to engage in networking, organizing, agitating, educating and building the capacity of API LGBT communities.²⁸

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

At the Task Force's 2005 Creating Change conference, held in Oakland, CA, a national roundtable of nearly all existing API LGBT organizations took place. The roundtable meeting was the first time leadership from each of the established API LGBT organizations from across the country were able to gather and talk about their organizations, issues and challenges. The group of leaders was diverse and included representatives of organizations from the Midwest and the South, South Asians, young people and transgender people, all populations traditionally underrepresented in API organizing. There was also gender parity between women and men.

Attendees quickly identified common challenges that almost all the groups were facing. Those included the lack of volunteers, leadership burnout, general invisibility and dealing with racism in the LGBT community and homophobia in Asian and Pacific Islander communities. Few people had previously connected with potential partners or allies so there had been little ability to share resources. Local groups were constantly re-inventing the wheel. All of the API LGBT organizations in attendance were completely volunteer-run.

Looking forward, the roundtable identified six concrete projects or themes they felt were achievable, which included:

1. Exploring models for a more formal national collaboration
2. Enhancing the visibility of LGBT people in Asian and Pacific Islander communities and APIs in the LGBT community
3. Sharing resources among various API LGBT groups through a central clearinghouse
4. Analyzing the organizational needs, resource mapping, and technical assistance/capacity building for organizations
5. Developing a mentoring program to support API LGBT leaders
6. Developing a campaign to build support for marriage equality among Asian Pacific Islander Americans

This study reveals insights into the lived experiences of API LGBT people. Through understanding the intersections of racism, homophobia/transphobia, sexism and classism and how these affect API LGBT people, key issues emerge as recurring opportunities for proactive organizing. The issues addressed in this report cut to the heart of community members' experiences as a racial or ethnic minority in predominantly white LGBT settings, and likewise, as LGBT participants in predominantly heterosexual API environments. The policy issues highlighted and political participation noted show an engaged, active community that seeks to find meaningful opportunities to transform the discourse around race in the LGBT community and sexuality in the API community.

This community seeks to transform the discourse around race in the LGBT community and sexuality in the API community.

Profile of APLBTN/NAPAWF: National convening of API lesbian, bisexual, transgender, queer, questioning and intersex women
by Kiran Ahuja

In September 2006, Asian Pacific Lesbian, Bisexual & Transgender Network (APLBTN) and National Asian Pacific American Women's Forum (NAPAWF) convened approximately 40 Asian Pacific American queer activists from around the country. The meeting took place on the Loyola Marymount University campus in Los Angeles, California, following NAPAWF's 10 year anniversary conference and awards ceremony. The day-long meeting brought together many new and diverse faces in the LBQTI community. The planning committee went to great strides to ensure diversity on a number of levels: geography, age and ethnicity.

The group and convening documented priority issues for the community and concerns and challenges facing the community; evaluated current and future capacity and cultivation of resources; reinvigorated a network of activists who can better communicate and address these issues; and grounded commitment to build a national base for organizing against inequities specific to the APA LBQTI community.

Some of the key issues the group dealt with are: burn out, sharing of information and resources and sustainability, outreach and understanding of issues beyond queer API community, funding and having a national structure to bring individuals together

to share strategies, best practices and build visibility of community. The local networks and groups dealt with a plethora of substantive issues: intimate partner violence, reproductive/sexual health, incarceration, transgender issues, marriage equality, youth organizing/awareness/outreach and anti-war work.

NAPAWF is a national grassroots organization dedicated to building a movement to advance social justice and human rights for APA women and girls. A number of well-known queer activists are among NAPAWF's founding sisters: Helen Zia, Doreena Wong (also one of the founders of APLBTN), Leni Marin, Ju Hui Judy Han, Alice Hom, Joannie Chang, Hang Lam Foong, Diep Tran, Connie Wong and Wenny Kusuma. NAPAWF attracts a queer community to its chapters and national organization because of its commitment to queer issues within its platforms and programs. They currently center their work on APA women in the US, nationally, regionally (especially in California) and locally via its 10 chapters.

APLBTN was born out of a collective vision – a vision that developed in the late 1980s, shaped by the history and struggles of many APA LBQTIs, and local and regional groups across the country. APLBTN was born out of the rich legacy of many community groups including Asian Lesbians of the East Coast



(NYC), Kilawin Kolektibo, Trikone, Asian Pacific Islander Queer Sisters (D.C.), Asian Pacific Sisters in San Francisco, Asian and Pacific Islander Sisters in Los Angeles, Asian Lesbian Bisexual Alliance (Seattle), Asian American Queer Women Activists (Los Angeles) and many others who have recognized the need to bring our community together and tackle our issues.

LITERATURE REVIEW

Generally, scholarship on LGBT issues fails to consider the implications of the double minority status faced by LGBT people of color.

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

Of the few available sociological surveys of API LGBT populations, many have focused exclusively on public health and HIV/AIDS issues in the gay male community. For example, a study of 104 Chinese- and Japanese-American gay men found that those who identified with both gay and API communities had higher self-esteem than those who did not identify with both communities. However, the study was inconclusive with regard to the link between self-esteem and unsafe-sex practices.²⁹

Another study, published in 2000, analyzed interviews and quantitative data from 33 HIV-positive, API gay men and found that they perceive their mothers as providing more satisfactory support than their fathers.³⁰ The study also found that men who knew that they were HIV positive for longer than five years were more likely to have disclosed that they were both gay and HIV positive to their mothers. American-born Filipinos were also more likely to disclose their sexual orientation to their mothers. The study also found that, with time, most parents of HIV-positive API gay men found ways to be supportive of their sons.

Other surveys have attempted to map cultural influences on LGBT identity formation. A study in 2001 analyzed interviews with 12 self-identified API gay men to examine the effects of biculturalism in the process of coming out to one's parents, as well as the manner and impact of such disclosure.³¹ The study concluded that coming out for API men presents special challenges because of the gender role of the son in Asian culture.

Other literature presents narratives from API parents concerning their LGBT children.³² For example, a study based on survey data comparing 63 gay API men to 59 gay European-American men found that gay API men exhibited higher levels of vertical collectivism (where hierarchy is emphasized and people submit to authorities to the point of self-sacrifice), a

Coming out for API men presents special challenges because of the gender role of the son in Asian culture.

stronger endorsement of traditional Asian values, and a greater desire to maintain a private gay identity.³³ Another small study based on a survey of 70 Chinese-, Filipino-, and Korean-American men who have sex with men or men who have sex with men and women found that respondents were more likely to be involved in gay culture than in Asian culture.³⁴

Census data on API same-sex couples

In recent years, researchers started publishing analyses of available Census data on same-sex couple households.³⁵ According to the 2000 U.S. Census, there were 38,203 Asians and Pacific Islanders (API) in same-sex couple households in the United States.³⁶ California ranked first as the state with the largest number of API same-sex couples, followed by New York, Hawaii, Texas and New Jersey.³⁷ Slightly over half (52 percent) were concentrated in five metropolitan areas: New York City, Los Angeles, San Francisco, Honolulu and Washington, D.C.³⁸

Nationally, APIs in same-sex couples were more similar to APIs in married, different-sex couples than they were to non-APIs in same-sex couples. For example, APIs in same-sex couples differed little from their different-sex counterparts in rates of citizenship, military service, income, education, rates of public assistance and rates of employment.³⁹

Gates et. al. reported that similar percentages of APIs in same- and different-sex couples “speak English well” (79 percent vs. 78 percent). However APIs in same-sex couples were less likely than their different-sex counterparts to speak a non-English (second) language (66 percent vs. 78 percent).⁴⁰ In comparison, 77 percent of Hispanic same-sex couple households reported Spanish as their primary household language.⁴¹ This discrepancy may be due to the fact that the same-sex couple household option has only been available in the 1990 and 2000 Censuses. This segment of the API LGBT community that is willing to openly identify on a government survey may be far less likely to be first-generation immigrants, and therefore report much higher levels of second-language proficiency.

In 2004, the Asian American Federation of New York’s (AAFNY) released a report based on analysis of 2000 Census data on API individuals living in same-sex couple households in the metropolitan areas of New York, San Francisco, and Los Angeles. According to the report, most Asian⁴² individuals in same-sex couple households in New York, San Francisco, and Los Angeles lived with Asian partners. Asian/white pairings made up most of the interracial same-sex couple households. Across the three cities, most Asians (from 73 percent to 81 percent) in same-sex couple households were born outside the United States and had much higher levels of Limited English Proficiency (LEP) than their non-Asian gay and lesbian counterparts. However, Asian Pacific Islanders in same-sex couple households had lower rates of LEP than Asians in opposite-sex couple households. In California, APIs in same-sex

According to the 2000 U.S. Census, there were 38,203 Asians and Pacific Islanders (API) in same-sex couple households in the United States.



The high parenting rates of API same-sex couples is remarkably similar to the parenting rates of Hispanic and Black same-sex couples.

couple households were less likely than APIs in different-sex couple households to speak a non-English language.⁴³

Education levels for individuals in API same-sex couples were, in general, slightly lower than those of individuals in non-API same-sex couples, but they were slightly higher than those of individuals in API different-sex couples. Significantly, API same-sex couple households reported lower median household incomes than non-API same-sex couple households. Also, API male same-sex couple households earned more than API female same-sex couple households.⁴⁴

According to Census data, many API same-sex couple households had children. In fact, API same-sex couples were more likely to be parenting at least one child under the age of 18 than non-API same-sex couples. At the national level, API same-sex couples were much more likely to be raising their own children than non-API same-sex couples (57 percent vs. 34 percent).⁴⁵ Compared to a national parenting rate of 33 percent for female same-sex couples and 22 percent for male same-sex couples,⁴⁶ in New York, San Francisco and Los Angeles, API same-sex couples were raising the child of one of the partners at rates of 43 percent, 26 percent, and 46 percent, respectively.

This nationwide survey was designed to help meet the need for more research into API LGBT communities, organizing and experiences across ethnic and geographic barriers.

The high parenting rates of API same-sex couples is remarkably similar to the parenting rates of Hispanic and Black same-sex couples. Among Hispanic same-sex couples, 54 percent of female same-sex couples and 41 percent of male same-sex couples are raising children.⁴⁷ Among Black same-sex couples, 52 percent of female same-sex couples and 36 percent of male same-sex couples are raising children.⁴⁸

There is a dearth of sociological data on API LGBT people, with women and transgender Asian Pacific Islanders particularly underrepresented. And, outside of data from the Census, the research that does exist uses small sample sizes and focuses primarily on HIV statistics and prevention among gay API men. More research is needed to critically analyze API LGBT communities, organizing and experiences across ethnic and geographic barriers, and this nationwide survey was designed to help meet that need.

methodology

This study was designed to collect the largest ever survey sample of API LGBT individuals in the US. Collecting large-scale, randomly sampled data on statistical minorities is extremely difficult and usually prohibitively expensive. In the case of groups marked by social stigmas, simple random sampling is even less feasible. For example, using a telephone survey to obtain a random sample is not only unlikely to yield a large number of LGBT respondents, but also many respondents who are LGBT may choose not to disclose their sexual orientation or gender identity to an interviewer because of fears of negative ramifications.

Because of these constraints, researchers collecting information on small or stigmatized groups often use alternative sampling methods that focus on specific populations based on desired characteristics to participate in studies. These methods include oversampling, stratified sampling or targeted sampling.⁴⁹ All three methods target a population based on specific characteristics. Increasingly, the Internet is an invaluable tool for conducting such targeted sampling.

While sampling bias is still a significant problem for general population, Web-based surveys, these concerns may not impact all populations equally. For example, for populations that are highly connected to the Internet, such as the API population, interest groups, and activist organizations, Web-based surveys can be an efficient way to collect information.⁵⁰ Additional research arguing that gays and lesbians use the Internet in disproportionately greater numbers than non-LGBT persons, as well as financial constraints, also supported the use of a Web-based instrument.⁵¹ We recognized that populations connected to the Internet are more affluent and have higher levels of education than the population as a whole.

The self-administered survey consisted of questions focusing on basic demographic information, experiences with discrimination, public policy priorities and political behavior. Also included were questions about the attitudes of API LGBT individuals toward both LGBT and non-LGBT-focused organizations that are either predominantly API or predominantly white. Data collection occurred from June through September 2006. The survey was available in English, Chinese, Korean and Vietnamese⁵² and hosted online with Websurveyor,⁵³ an online survey-hosting company.⁵⁴

Participants were solicited to complete the survey through invitations on listservs and Web sites targeting the API LGBT community in New York, Washington D.C., Chicago, Los

This study was designed to collect the largest ever survey sample of API LGBT individuals in the US.



Angeles, San Francisco, Seattle and Honolulu. These cities were chosen because they ranked highest in the number of API individuals according to U.S. Census data. The Task Force also publicized the survey through announcements in its weekly e-newsletter and quarterly printed magazine. To reach participants outside of these cities, viral marketing through social networking sites (i.e. MySpace, Friendster, Downelink, etc.) raised awareness among those not affiliated with an organization. Messages and bulletins were posted on these sites, with different networks of friends asked to post the call for participants on their Web pages.

Special appeals were made to increase participation from traditionally underrepresented groups, such as South Asians, Pacific Islanders, Koreans, women, transgender people and elders.

Special appeals were made to increase participation from traditionally underrepresented groups, such as South Asians, Pacific Islanders, Koreans, women, transgender people and elders. For example, members from these communities forwarded invitations to participate to their peers. We also attempted to obtain an over-sample of respondents from the Midwest and the South, regions that are perpetually ignored in the discourse of API LGBT communities (out of more than 30 community organizations that serve members of API LGBT communities nationwide, only two are not located on either coast). Email appeals were sent numerous times to organizations in these regions to solicit their members' participation. For example, in Chicago flyers were distributed and announcements were made at Invisible to Invincible's 2006 Gay Games social event.

Once all the surveys were completed, the data were downloaded from Websurveyor into a custom SPSS database. We went through the entire database and cleaned the data of misspellings and other typographical errors that did not affect a respondent's intended answer. To aid in the comparison of responses from different cohorts within the study population, some groups of responses were aggregated into a single category.⁵⁵ For example, we aggregated four geographic regions out of the 50 states. We also created an aggregated "transgender" category from four distinct classifications: female to male, male to female, transsexual and genderqueer/bi-gendered/androgynous.

A note on gender and gender identity

In order to provide the most accurate picture of the gender and gender identity of the participants, the survey asked respondents to identify their gender, allowing them to check off all that applied given the following choices: "man," "woman," "transgender: female to male," "transgender: male to female," "transgender: transsexual," "transgender: genderqueer/bi-

gendered/androgynous" and "other." Because the number of respondents who chose transgender identities was small, they were merged into a single "transgender" category for meaningful statistical analysis. Also, participants who checked off "man" or "woman" and one of the transgender categories were counted in both categories.

Because the universe for our study was defined to include only API people in the US who also identified as lesbian, gay, bisexual or transgender, before analysis we removed respondents that both (1) did not at least partially identify an Asian or Pacific Islander ancestry (respondents were allowed to select as many races/ethnicities as they wanted) and (2) did not identify as lesbian, gay, bisexual and/or transgender.

Throughout the survey, many questions allowed respondents to select more than one response, therefore total percentages may add up to more than 100 percent.



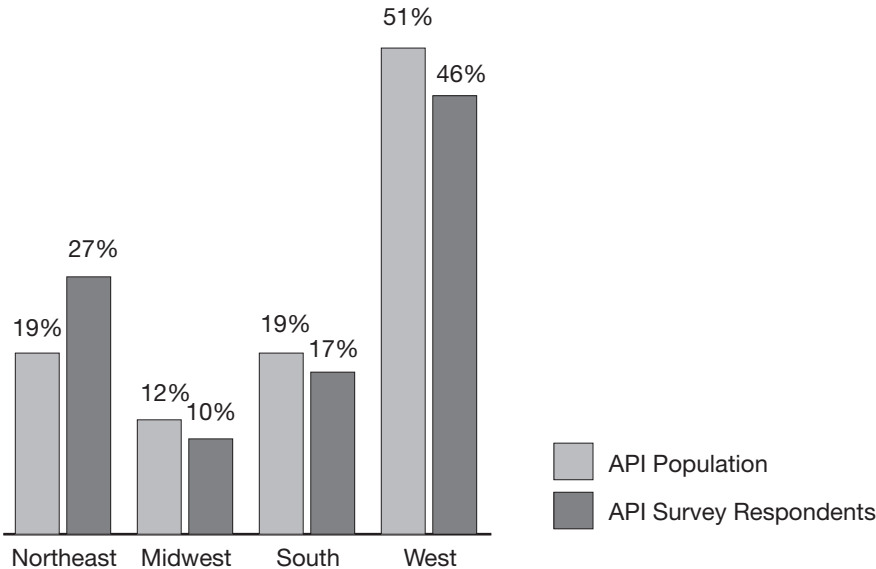
demographics

When the data collection period ended on September 30, 2006, there were a total of 909 respondents who completed surveys. Only 46 (5 percent) of those respondents did not meet the criteria for inclusion in this study (see methodology section), resulting in a total of 863 respondents included in this analysis. Twenty-six of those respondents completed surveys in Chinese, five in Korean and four in Vietnamese. The remainder completed the survey in English.

GEOGRAPHIC DISTRIBUTION

Respondents lived in a total of 38 states and the District of Columbia in a pattern that closely reflected the geographic distribution of Asians and Pacific Islanders in the United States according to the Census Bureau.⁵⁶ As illustrated in Figure 1, 46 percent of respondents lived in the West, 27 percent in the Northeast, 17 percent in the South and 10 percent in the Midwest.⁵⁷

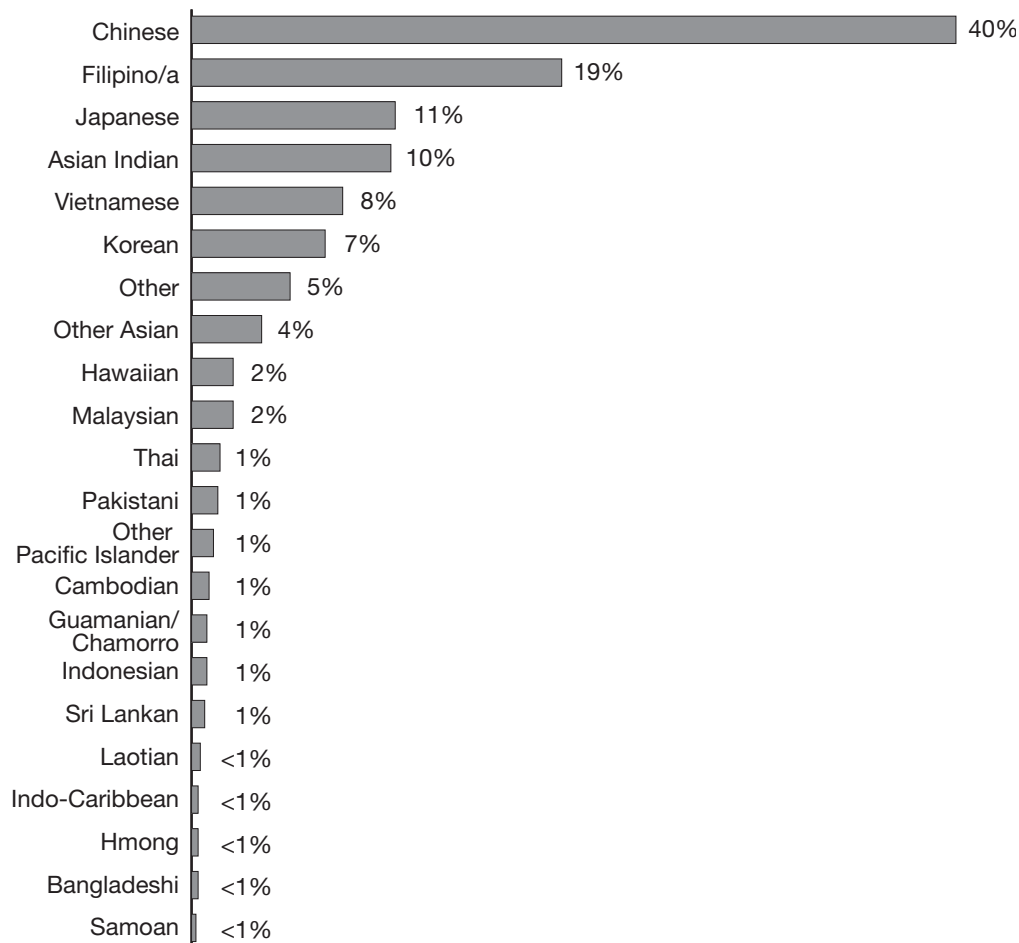
Figure 1: Region of Residence



California was home to the most respondents (37 percent), followed by New York (18 percent), Illinois (5 percent), Massachusetts (5 percent) and the District of Columbia (4 percent). Most respondents lived in cities or regions with large API populations, including the San Francisco Bay Area, Los Angeles, New York City, Washington D.C., Seattle, Chicago, Boston and Honolulu.

ETHNICITY AND NATIONALITY

Figure 2: What ethnicity/nationality comes closest to identifying your family heritage?



LIVING IN THE MARGINS

Respondents who identified as Chinese accounted for 40 percent of those surveyed, though they comprised just one-quarter⁵⁸ of the API population in the US. This may be due to the fact that Chinese Americans have a long history in the United States and many hold leadership positions in API LGBT organizations across the country. Nineteen percent of respondents identified as Filipino/a, with 11 percent Japanese, 10 percent Asian Indian, 8 percent Vietnamese, and 7 percent Korean (see Figure 2).

According to the Census Bureau, after Chinese, the largest API ethnic groups in the US were Filipino/a (18 percent), Asian Indian (16 percent), Vietnamese (11 percent), Korean (11 percent) and Japanese (8 percent).⁵⁹ This indicated that our survey respondents represented the diversity of API people across the country.

The majority of survey respondents (55 percent) were U.S.-born citizens, while 27 percent were naturalized citizens. Nearly 19 percent were non-citizens.

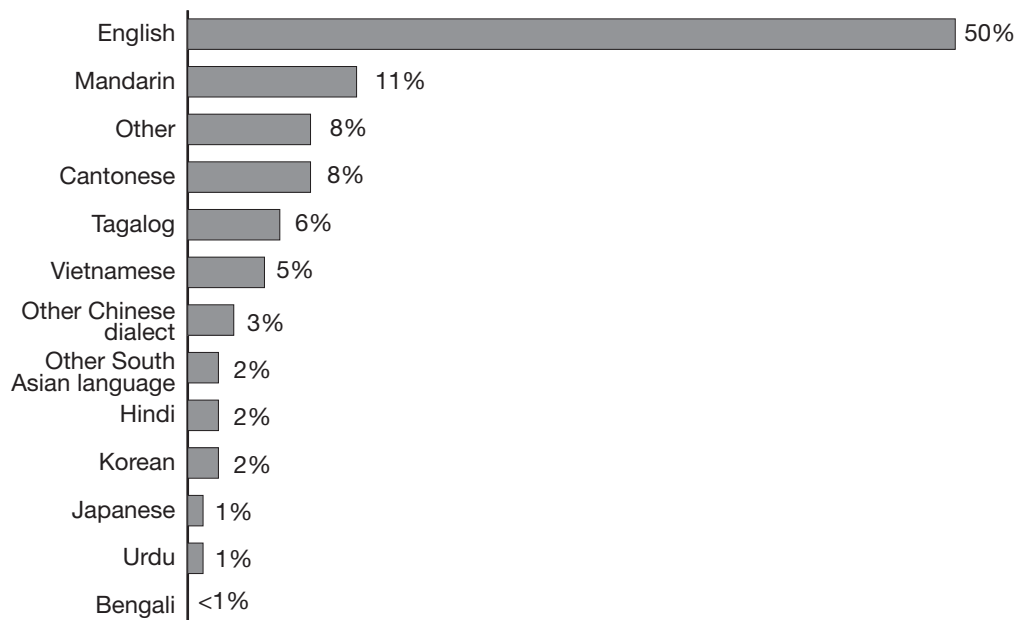
By comparison, the 2000 Census found that Asians were equally distributed between U.S.-born citizens (31 percent), naturalized citizens (34 percent) and non-citizens (35 percent).⁶⁰ This indicates that our sample of API LGBT individuals is more likely to include U.S. citizens (natural-born or naturalized) than the broader API population in the US.

NATIVE LANGUAGE

Half of the respondents (50 percent) reported that English was their native language. Following English, the next most common native languages/dialects were Mandarin (11 percent), Cantonese (8 percent), Tagalog (6 percent) and Vietnamese (5 percent). More than 25 different languages and dialects were represented in this sample, including: Arabic, Bengali, Burmese, Gujarati, Hindi, Hmong, Ilokano, Japanese, Khmer, Korean, Lao, Malay, Marathi, Pidgin, Spanish, Taiwanese, Tamil, Telugu, Thai and Urdu (see Figure 3).

By comparison, the U.S. Census Bureau reports that almost four-fifths (79 percent) of Asians spoke a language other than English at home, but about three-fifths (60 percent) spoke English “very well.”⁶¹ Chinese, Tagalog, and Vietnamese are among the top five most frequently spoken languages in the U.S. next to English and Spanish, with Korean ranking seventh.⁶²

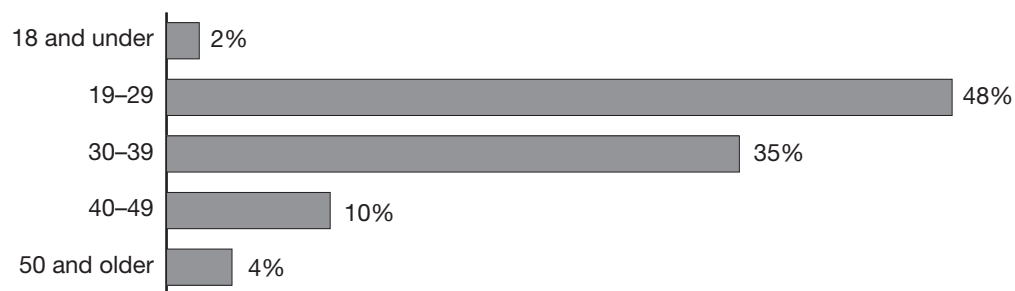
Figure 3: Native Language



AGE

Respondents ranged in age from 14 to 66, with a median age of 30. More than 80 percent of respondents were in their 20s or 30s, with 2 percent 18 and under, 10 percent in their 40s, and 4 percent over 50 (see Figure 4).

Figure 4: Age



GENDER AND GENDER IDENTITY

As illustrated in Figure 5, 351 (41 percent) respondents identified as women and 461 (53 percent) as men. Ten percent of respondents identified as transgender (14 identified as female to male, six as male to female, 52 as gender queer/bi-gendered/androgynous and four as transsexual). Additionally, twenty-seven respondents (3 percent) wrote-in varied responses under “other.” Percentages add up to more than 100 because respondents were allowed to select more than one gender category; participants who selected “man” or “woman” and one of the transgender categories were counted in both categories.

SEXUAL ORIENTATION

When respondents were asked which label comes closest to describing their sexual orientation, 47 percent chose “gay,” 19 percent “lesbian,” and 9 percent “bisexual.” Twenty percent of respondents chose “queer.” Women were more than twice as likely as men to identify as queer. Other labels, such as “downe”⁶³ and “family,”⁶⁴ were chosen by relatively few respondents. (see Figure 6)

Figure 5:
Gender and gender identity*

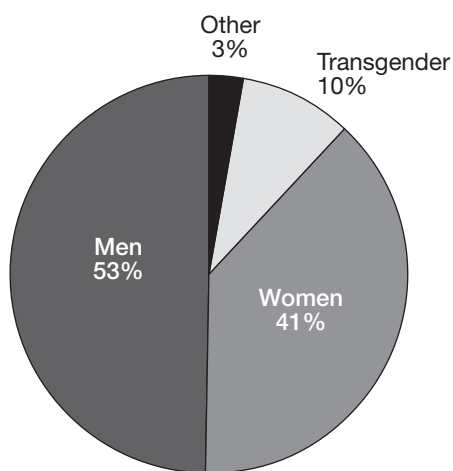
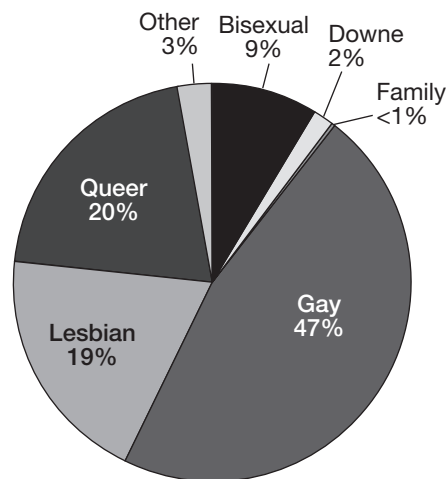


Figure 6:
Sexual orientation label

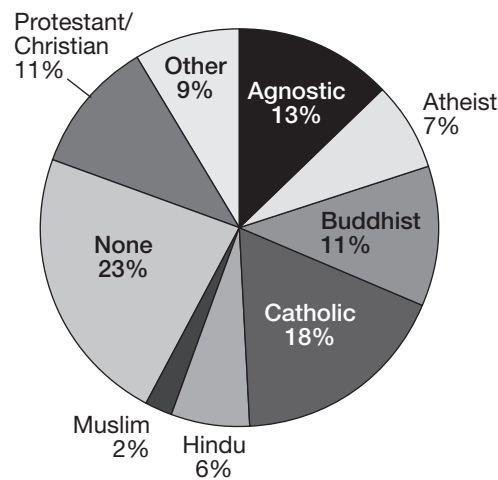


* Percentages add up to more than 100% because respondents were allowed to select more than one gender category.

RELIGION

The largest cohort of respondents listed no religious affiliation (23 percent). Eighteen percent were Catholic, 11 percent Buddhist, 11 percent Protestant/Christian, 6 percent Hindu and 2 percent Muslim (see Figure 7).

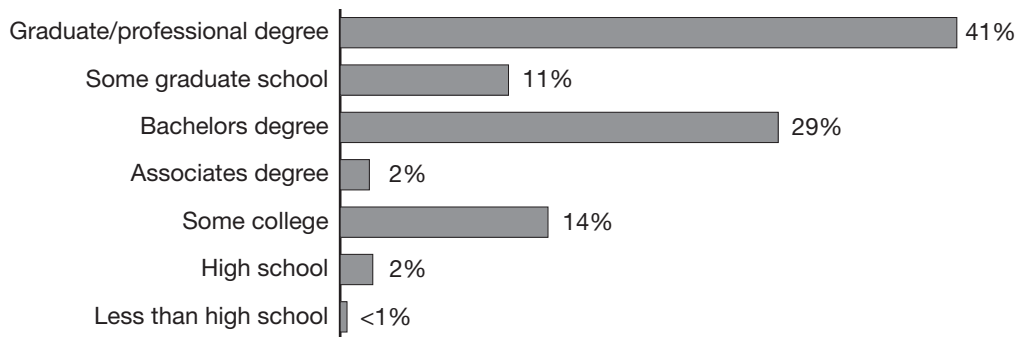
Figure 7: Religion



EDUCATION

As Figure 8 illustrates, our survey sample was highly educated. This is not surprising given that the survey was administered on the Internet and the median age of respondents was 30 years old. Seventy percent of respondents reported completing at least a bachelor's degree, with 41 percent completing a graduate or professional degree. Only 3 percent of respondents reported completing high school or less.

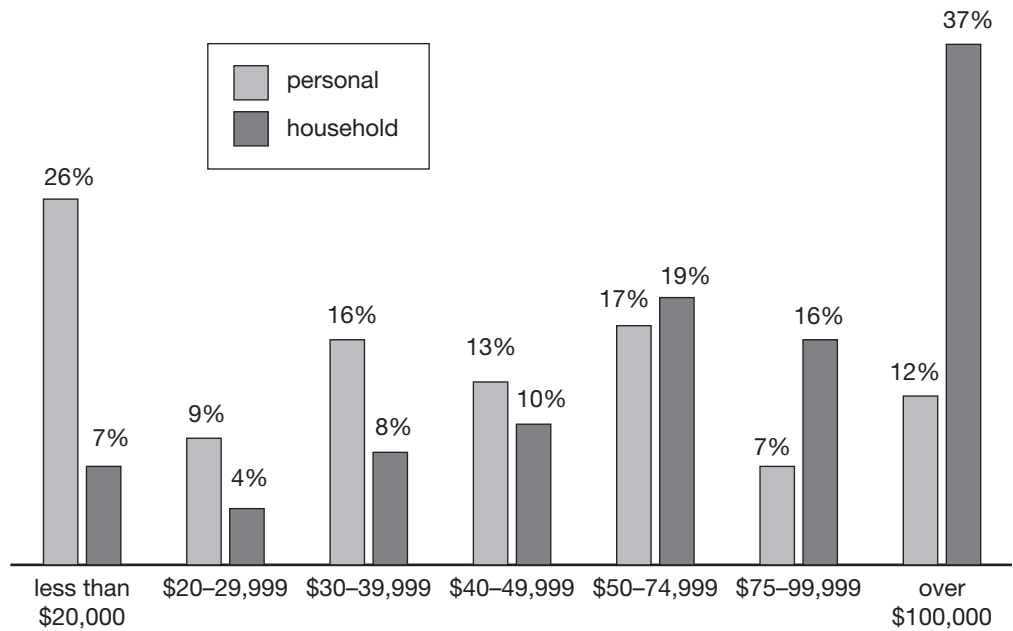
Figure 8: Highest level of formal education



INCOME

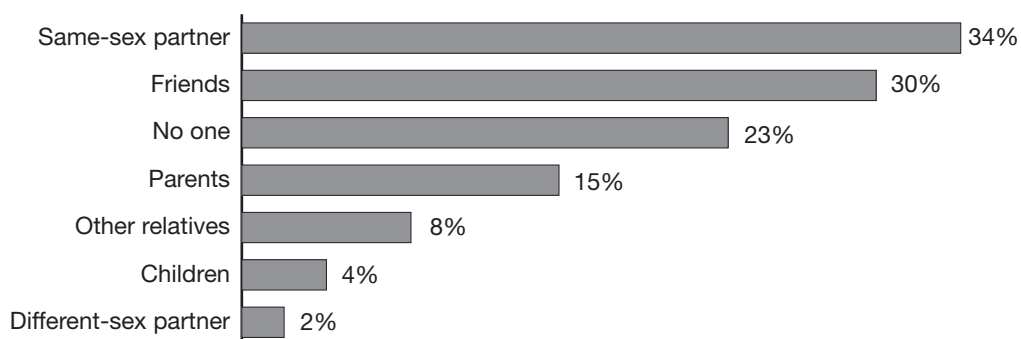
Given the high educational attainment of the sample, it is not surprising the survey respondents also reported high household incomes (see Figure 9). Our findings reflected 2000 U.S. Census data on household income, where 40 percent of API households reported incomes of \$75,000 or more, and only 14 percent reported incomes of less than \$25,000.⁶⁵

Figure 9: Income distribution



HOUSEHOLD AND FAMILY STRUCTURE

Respondents were asked to report their current household and family structure (“Who do you live with?”). Overall, 23 percent of respondents lived alone (“Noone”) and 30 percent lived with friends. Thirty-four percent of respondents reported living with a same-sex partner. Two percent lived with a different-sex partner. Fifteen percent lived with their parents and 8 percent lived with other relatives (see Figure 10).

Figure 10: Who do you live with?

When responses to this question were broken down by gender and ethnicity, we found some interesting results:

- Men were more likely to live alone (27 percent)⁶⁶ than women (19 percent).⁶⁷
- Vietnamese respondents reported the highest percentage of living with their parents (33 percent),⁶⁸ followed by Korean respondents (18 percent).
- Asian Indians were least likely to live with their parents (10 percent),⁶⁹ and they were most likely compared to the other ethnicities to live alone.⁷⁰
- Vietnamese respondents were the least likely to live alone (13 percent).
- Japanese respondents were most likely to report living with friends (33 percent).

Reflecting generational differences, respondents in their 60's were most likely to live with a different-sex spouse⁷¹ and least likely to live with a same-sex partner. They were also most likely to live alone (67 percent). By comparison, 37 percent of respondents in their forties reported living alone. Respondents in their twenties were most likely to live with a roommate, and as expected, those in their teens were most likely to report living with their parents or other relatives.

Respondents were asked whether or not they lived with children and what their relationship was to them. Overall, only 4 percent reported living with children, and 3 percent of respondents were the biological parents of those children. Less than 1 percent of respondents reported that they were foster parents, co/step-parents, or adoptive parents.

Respondents in their 60s were likely to report having one or two children. Although only 1 percent of respondents in the South reported living with children, other regions fell between



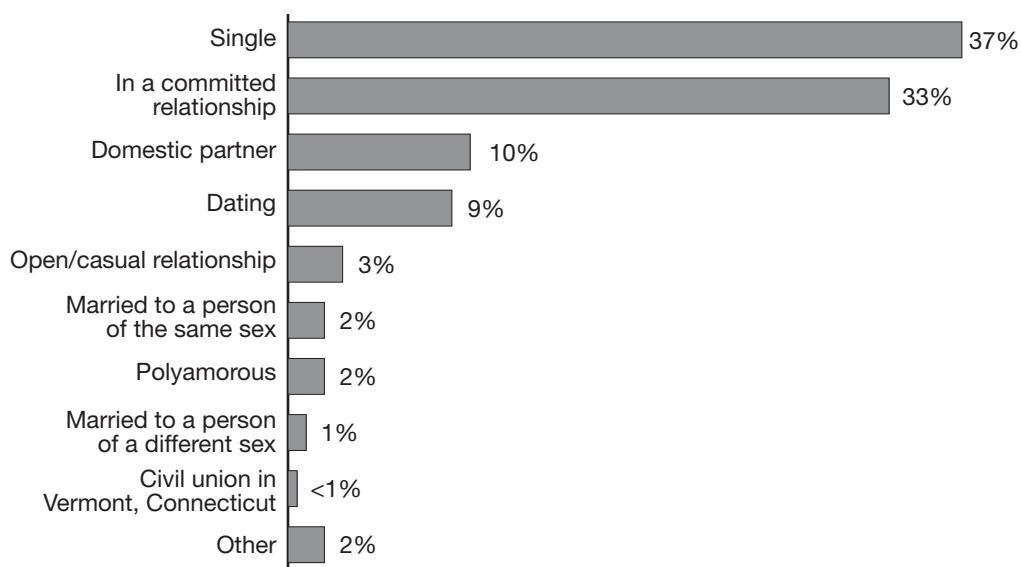
3 and 4 percent. Within those who did have more than one child, respondents in the South were most likely to have two children (38 percent), and those in the Midwest most likely to have three children. Japanese respondents were most likely to report living with children (7 percent), while other ethnicities fluctuated between 2 and 4 percent.

RELATIONSHIP STATUS

Overall, respondents were most likely to report being single (37 percent). Thirty-three percent reported being in a committed relationship. Ten percent reported having a domestic partner, and 9 percent were dating. Two percent were married to a same-sex partner and less than 1 percent were married to a different-sex partner. Three percent were in open or casual relationships (see Figure 11).

Respondents in the Midwest were most likely to report being in a committed relationship (44 percent) and were also most likely to report being married to a same-sex partner (4 percent). Respondents from the West were least likely to report being in a committed relationship (30 percent). Those in the Northeast were most likely to be in open or casual relationships (4

Figure 11: Relationship status



percent) compared to respondents from other regions.

Women were more likely to be in a committed relationship (37 percent) than men (30 percent). Women were also slightly more likely than men to report being married to a person of the same sex. Men were more likely than women to be single (43 percent⁷² and 29 percent⁷³ respectively). The same percentage of men and women reported that they were “dating.”

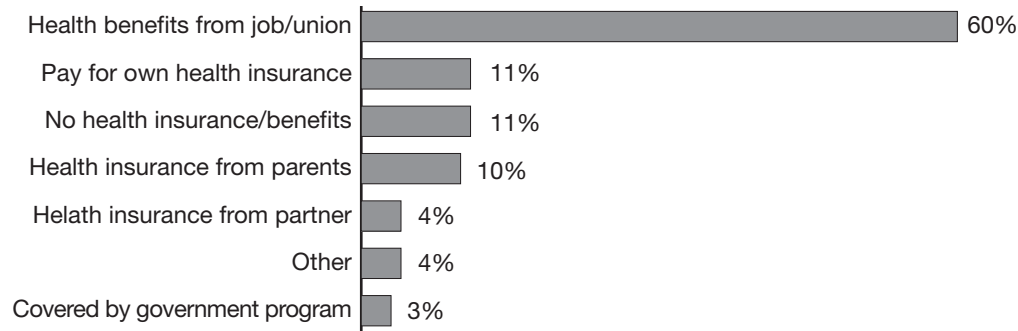
Respondents in their teens and twenties were most likely to be single, and they were also most likely to be in a committed relationship. Those in their teens were also most likely to be in casual relationships (6 percent). Respondents in their 50s were most likely to have a domestic partner. Those in their sixties were most likely to report being married to a person of the same sex (17 percent), followed by those in their forties (7 percent). Respondents in their 60s were also most likely to report being polyamorous (17 percent), compared to the other age categories (5 percent or less).

Respondents in their 50s were most likely to have a domestic partner.

HEALTH INSURANCE COVERAGE

Respondents were asked whether they had health insurance benefits. Eleven percent of survey respondents reported having no health insurance. This finding is comparable to national statistics, which show that in 2005 44.8 million people, or 15 percent of the total U.S. population, did not have health insurance.⁷⁴ The majority of respondents (60 percent) received those benefits from their job. Eleven percent paid for their own healthcare. Reflecting the large student population within the sample, 10 percent had health insurance

Figure 11: What type of health insurance or benefits do you have?



LIVING IN THE MARGINS

through their parents. Only 4 percent had health insurance from their partner. Three percent received subsidized healthcare from the government through Medicaid, Medicare or the military. (see Figure 12)

API GBT men were more likely than API LBT women to receive their health insurance through their job (66 percent vs. 53 percent respectively).⁷⁵ Women were more likely than men to report that they had no health insurance (13 percent vs. 7 percent, respectively).⁷⁶

When analyzed by region, respondents from the South were most likely to reporting having health insurance benefits through their job (69 percent) and least likely to report having no health insurance (9 percent) of those who had no health insurance. Twenty-two percent⁷⁷ of Vietnamese respondents reported having no health insurance, the highest of any ethnic group, with others ranging between 7 and 13 percent.

discrimination and harassment

Regardless of sexual orientation or gender identity, Asians and Pacific Islanders in the US have experienced discrimination, often as the result of official government policy. Examples range from the Chinese Exclusion Act of 1882, which barred Chinese immigration to the US, to the internment of Americans of Japanese ancestry during World War II. In other instances, such as the “glass ceiling”⁷⁸ in employment and the “model minority”⁷⁹ stereotype, discrimination takes form in attitudes about the competency and abilities of API people in the workplace and classrooms. Violence is the ultimate act of discrimination and is documented annually in the *Audit of violence against Asian Pacific Americans* report by the Asian American Justice Center.⁸⁰

API LGBT people experience discrimination based on multiple, marginalized identities, including race, sexual orientation, class and gender. This section examines how discrimination has affected API LGBT people as members of both the broader API community and the predominantly white LGBT community.

API LGBT people experience discrimination based on multiple, marginalized identities, including race, sexual orientation, class and gender.

FORMS OF DISCRIMINATION OR HARASSMENT

Ninety-eight percent of respondents reported experiencing at least one form of discrimination in their lives.

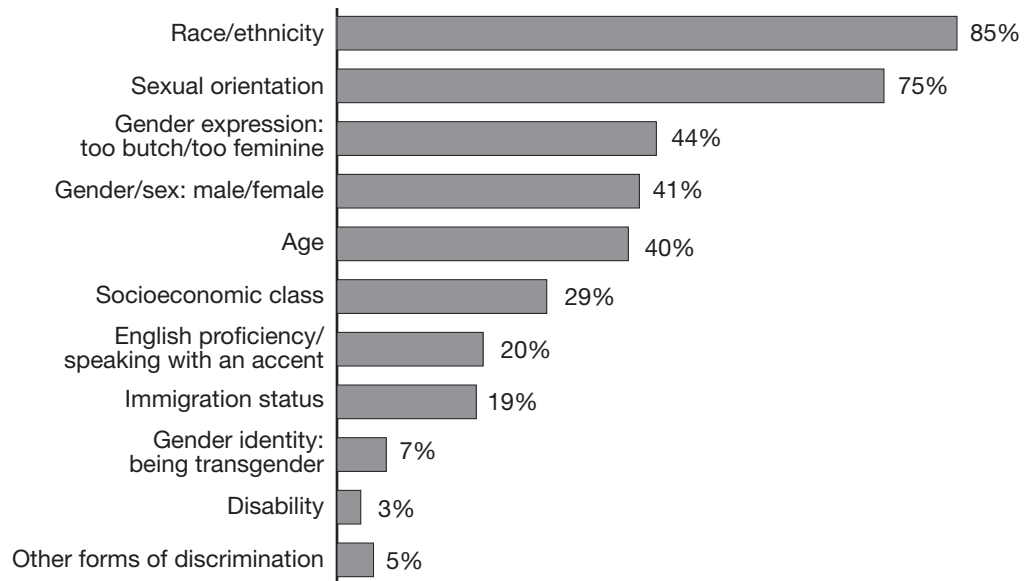
- Eighty-five percent experienced discrimination or harassment based on their race or ethnicity.
- Three-quarters (75 percent) reported experiencing discrimination or harassment based on their sexual orientation.
- Nearly seven in 10 (69 percent) transgender respondents said they had experienced discrimination because they were transgender.
- Similar percentages reported experiencing discrimination or harassment based on gender expression (44 percent), gender/sex (41 percent), and age (40 percent).

Ninety-eight percent of respondents reported experiencing at least one form of discrimination in their lives.



- Just under one-third (29 percent) experienced discrimination based on socioeconomic class, while about one-fifth reported discrimination based on English proficiency/speaking with an accent (20 percent) or their immigration status (19 percent) (see Figure 13).

Figure 13: Have you ever faced discrimination and/or harassment based on any of the following?

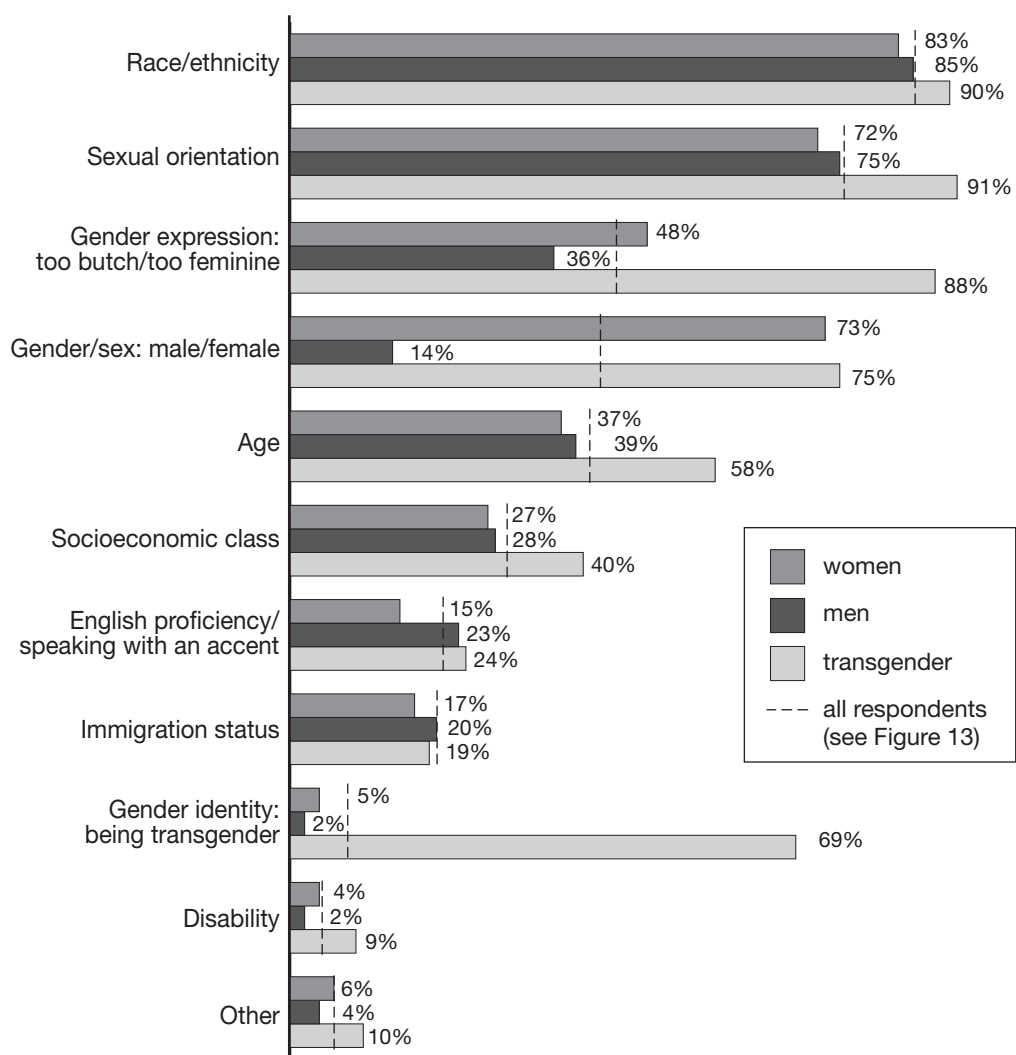


There were significant disparities between the experiences of respondents who identified as men or women and those who identified as transgender.

There were significant disparities between the experiences of respondents who identified as men or women and those who identified as transgender. Predictably, many of these differences arose in questions that focused on gender, gender expression and gender identity. For example, only 14 percent of men⁸¹ reported that they had experienced discrimination or harassment based on their gender/sex, compared to 73 percent of women⁸² and 75 percent of transgender respondents. Forty-eight percent of women⁸³ and 36 percent of men said they had experienced discrimination based on their gender expression (e.g., because they were “too butch” or “too feminine”), compared to 88 percent of transgender respondents (see Figure 14).

Other noteworthy differences were found in less predictable questions. For example, the overwhelming majority of transgender respondents reported experiencing discrimination based on their sexual orientation (91 percent),⁸⁴ compared to 72 percent of women and 75 percent of men. Transgender respondents (40 percent)⁸⁵ were also more likely than

Figure 14: Gender breakdown — have you ever faced discrimination and/or harassment based on...



Only 14 percent of men reported that they had experienced discrimination or harassment based on their gender/sex, compared to 73 percent of women and 75 percent of transgender respondents.

women (27 percent) or men (28 percent) to report experiencing discrimination based on their socioeconomic class.

Regionally, respondents in the Midwest were more likely to report discrimination based on race or ethnicity, but they were less likely to report discrimination based on sexual orientation



(see Figure 15). Among age cohorts, respondents in their 20s and teens were more likely to report discrimination based on gender expression.

Figure 15: Regional breakdown — have you ever faced discrimination and/or harassment based on...

Respondents in the Midwest were more likely to report discrimination based on race or ethnicity, but less likely to report discrimination based on sexual orientation.

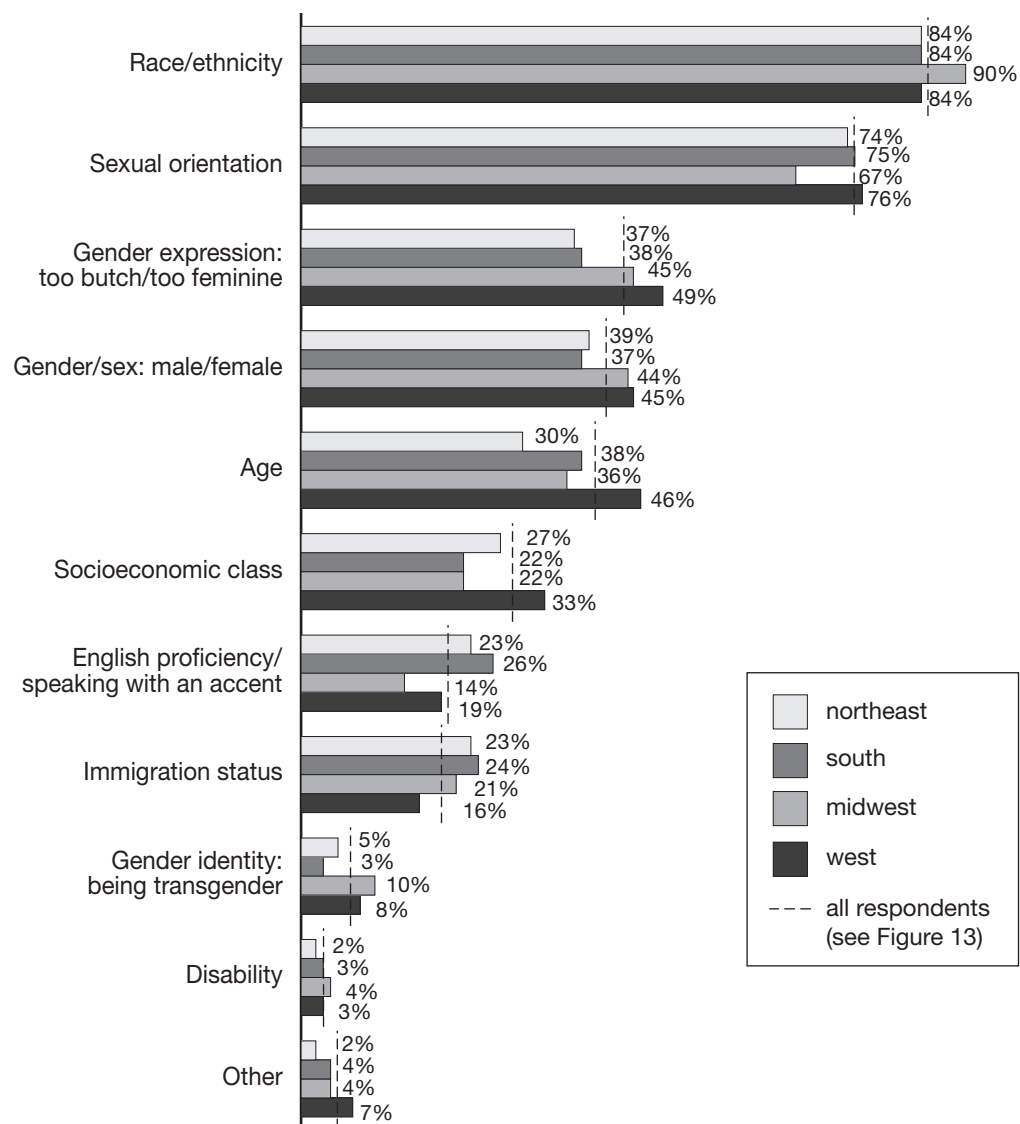


Figure 16: Ethnic breakdown — have you ever faced discrimination and/or harassment based on...

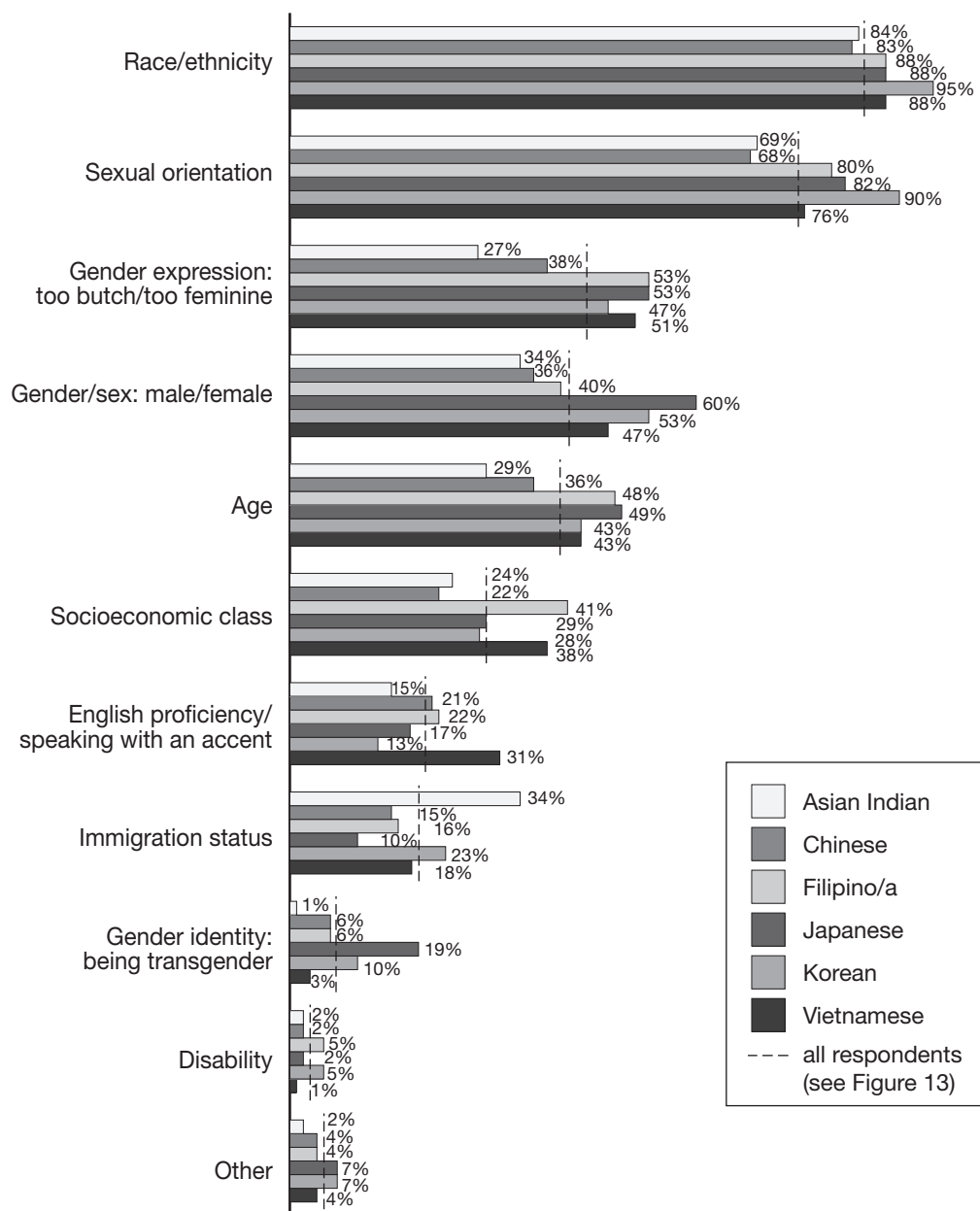
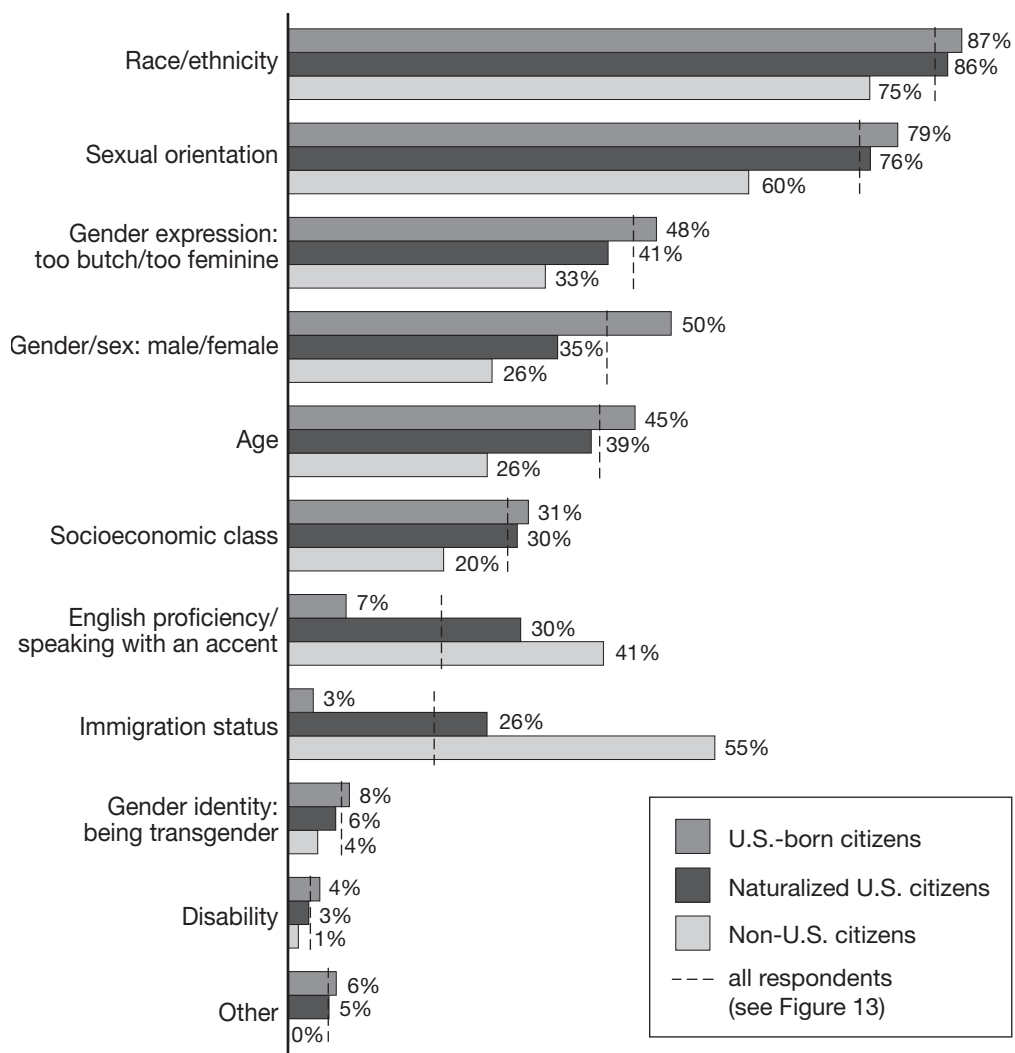


Figure 16 shows that Korean respondents were more likely than Asian Indian, Chinese, Filipino/a, Japanese and Vietnamese respondents to report experiencing discrimination or harassment based on race/ethnicity or sexual orientation. With regard to gender/sex discrimi-

Figure 17: Citizenship breakdown — have you ever faced discrimination and/or harassment based on...



nation, Japanese respondents reported discrimination/harassment at much higher rates (60 percent)⁸⁶ than other ethnic groups (41 percent of all respondents reported gender/sex discrimination). Thirty-four percent of Asian Indian respondents reported discrimination and/or harassment based on their immigration status (they were also more likely than other ethnic groups to report that they were immigrants).⁸⁷

When responses were broken down by citizenship status (see Figure 17), most differences centered around immigration status and English proficiency. More than half non-U.S. citizens (55 percent) experienced discrimination or harassment over their immigration status. Both naturalized U.S. citizens (30 percent) and non-U.S. citizens (41 percent) reported experiencing discrimination or harassment over English proficiency/speaking with an accent.

VERBAL AND PHYSICAL HARASSMENT

Respondents were asked a series of questions about experiences with verbal or physical harassment in their lives.

Overwhelming majorities experienced verbal harassment for being of Asian or Pacific Islander descent (77 percent) or lesbian, gay, bisexual, or transgender (74 percent) at one time in their lives (see Table 1).

Table 1: Have you ever experienced harassment for being...

	of Asian or Pacific Islander descent?	lesbian, gay, bisexual, or transgender?
Yes (verbal harassment)	77%	74%
Yes (physical harassment)	19%	16%

Among ethnic groups, Koreans (93 percent) and Vietnamese (87 percent) reported experiencing verbal harassment because of their ethnicity much higher than respondents as a whole (77 percent), while Asian Indian respondents reported less verbal harassment (60 percent).

Korean respondents (82 percent) reported higher levels of verbal harassment for being lesbian, gay, bisexual, or transgender than other ethnic groups, while Asian Indian respondents reported less verbal harassment (65 percent).

While transgender respondents did not experience verbal harassment for being Asian or Pacific Islander at rates different from respondents as a whole, they did experience verbal harassment for being lesbian, gay, bisexual or transgender at rates much higher than average (91 percent vs. 74 percent).

Nearly one in five (19 percent) reported having experienced physical harassment for being of API descent and 16 percent for being LGBT.



Nearly one in five (19 percent) reported having experienced physical harassment for being of Asian or Pacific Islander descent and 16 percent for being lesbian, gay, bisexual or transgender (see Table 1).

Among ethnic groups, Japanese respondents (29 percent) were much more likely to experience physical harassment for being of Asian or Pacific Islander descent than respondents as a whole (19 percent). Transgender respondents also reported high rates (30 percent). Asian Indian respondents (12 percent) were least likely.

Korean respondents (25 percent) were more likely to report having experienced physical harassment for being lesbian, gay, bisexual or transgender than respondents as a whole (16 percent). Transgender respondents (49 percent) reported a rate triple that of respondents overall.

EXPERIENCES WITH RACISM AMONG LGBT PEOPLE

Survey respondents consistently agreed that LGBT APIs experience racism/ethnic insensitivity from many segments of the LGBT community, including LGBT communities of color.

In order to gauge and assess the many contexts in which API LGBT individuals live their lives, and in many cases experience discrimination, the survey asked questions about the positive and negative experiences API LGBT people have had with non-API LGBT people, non-LGBT API people, and other API LGBT people. Survey respondents consistently agreed that LGBT APIs experience racism/ethnic insensitivity from many segments of the LGBT community, including LGBT communities of color. However, the intensity of these feelings varied when asked about the white LGBT community, other LGBT people of color and other LGBT API people.

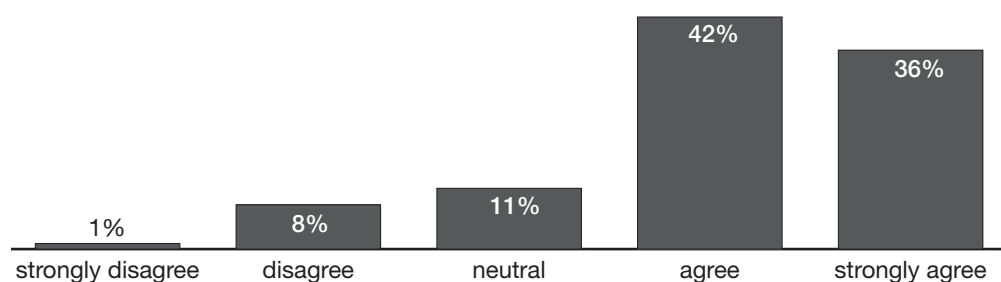
Experiences with the predominantly white LGBT community

Respondents were asked to indicate their level of agreement or disagreement with the statement, “LGBT APIs experience racism/ethnic insensitivity within the white LGBT community.” For this and all other survey questions in this section, a scale from one to five was used, with one meaning “strongly disagree,” three “neutral,” and five “strongly agree.”

Nearly four out of five (78 percent) respondents agreed that API LGBT people experience racism within the white LGBT community, with more than a third (36 percent) strongly agreeing. Less than a tenth (9 percent) of respondents did not agree that API LGBT people experience racism within the white LGBT community (see Figure 18).

On average, men (84 percent) and transgender respondents (90 percent) were more likely to

Figure 18: LGBT APIs experience racism/ethnic insensitivity within the white LGBT community



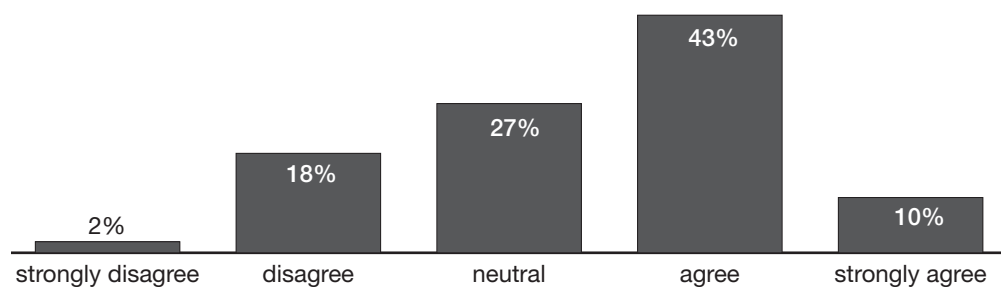
Nearly four out of five respondents agreed that API LGBT people experience racism within the white LGBT community, with more than a third strongly agreeing.

agree with the statement than women (71 percent). Responses across geographic regions were remarkably uniform in agreement. Koreans (88 percent) were more likely to agree with the statement than any other ethnic group.

Experiences with other LGBT people of color

Respondents were also asked to indicate their level of agreement with the statement, “LGBT APIs experience racism/ethnic insensitivity dealing with other LGBT people of color.” More than half (53 percent) of respondents agreed that API LGBT people experience racism/ethnic insensitivity when dealing with other LGBT people of color. Twenty percent disagreed with the statement (see Figure 19).

Figure 19: LGBT APIs experience racism/ethnic insensitivity dealing with other LGBT people of color



Transgender respondents (64 percent) were more likely than women (51 percent) and men (54 percent) to agree with the statement. Japanese (61 percent), Korean (61 percent) and Vietnamese (66 percent) respondents were more likely to agree, compared to those who are Chinese (46 percent). We found no meaningful differences by region or age cohort.

Experiences with other API LGBT people

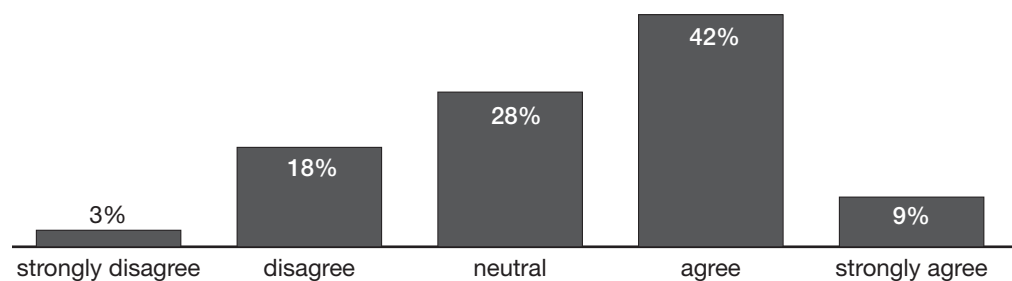
Discrimination and harassment based on race and ethnicity are not limited to interactions with those of different races or ethnicities. Within API communities there are dozens of nationalities and ethnicities represented. In Asia and the Pacific Islands, many countries are mono-cultural, with one predominant ethnic group.

However, in the United States these immigrants and their descendants live in multicultural communities, where neighbors' ancestors could hail from countries around the world. Prejudice exists between immigrant groups as well and may even manifest itself in racism or ethnocentrism between and amongst API communities. For example, Japan and China have colonized their neighbors at different times throughout history, and immigrants from these colonized countries may still harbor resentments toward ethnic Japanese and Chinese.

Respondents were asked to indicate their level of agreement or disagreement with the statement, "LGBT APIs experience racism/ethnocentrism⁸⁸ with other LGBT API people." Half (51 percent) of respondents agreed, and one-fifth (21 percent) disagreed. Twenty-eight percent expressed neutral opinions about the statement (see Figure 20).

Women (40 percent) were less likely than either men (58 percent) or transgender (59 percent) respondents to agree with the statement. Opinions were uniform across regions. Among age

Figure 20: LGBT APIs experience racism/ethnic insensitivity dealing with other LGBT API people

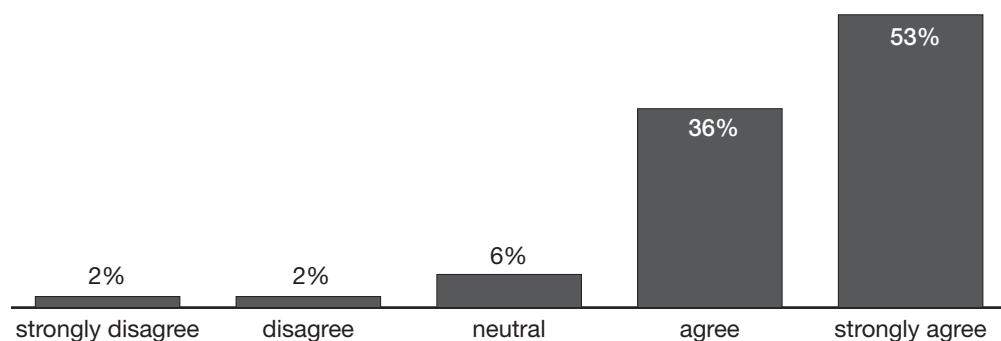


cohorts, respondents in their 40s (60 percent) were more likely to agree than any other cohort. Among ethnic groups, Chinese (44 percent) were the least likely to agree with the statement.

EXPERIENCES WITH THE BROADER API COMMUNITY

Respondents were asked to indicate their level of agreement or disagreement with the statement, “Homophobia and/or transphobia is a problem within the Asian Pacific Islander community.” Nearly all respondents (89 percent) agreed, with a majority (53 percent) strongly agreeing. Only four percent disagreed with the statement. Responses were fairly uniform across all demographic categories (see Figure 21). It is important to note that this is the only statement in this section of the survey in which a majority of respondents strongly agreed.

Figure 21: Homophobia and/or transphobia is a problem within the Asian and Pacific Islander community



Nearly all respondents agreed with the statement, “Homophobia and/or transphobia is a problem within the API community.” A majority strongly agreed.

Profile: SALGA fights for inclusion in India Day Parade

By Svati P. Shah⁸⁹

New York’s progressive South Asian organizations include groups that work in the labor movement and the movement to end domestic violence, groups that work with youth, and with documented and undocumented immigrants. The South Asian Lesbian and Gay Association in New York (SALGA) has

had an ongoing relationship with all of these groups. The primary context where these relationships have materialized has been in SALGA’s struggle to participate in New York’s annual India Day Parade. The Federation of Indian Associations (FIA), a private organization that, until August 2000, consistently



denied SALGA's right to march in the Parade, has organized the India Day Parade for the past twenty years. The FIA quickly tempered its initially explicitly homophobic denial of SALGA's application to march by claiming that "homosexuality does not exist in India," and, therefore, SALGA's participation would not accurately reflect the reality of Indian communities. The FIA also had a history of excluding other groups that challenged the notion of the existence of a uniformly middle class, upper caste Hindu Indian nation-state.

By articulating a critique of the India Day Parade as a whole in its call-to-action, SALGA was able to galvanize a coalition of progressive South Asian organizations, provisionally called the South Asian Progressive Task Force in 1997. The [South Asian] task force was comprised of organizations that chose to protest the Parade and its homophobia, classism, racism, etc., rather than apply to march themselves. Over several years, SALGA organized rallies, alternate celebrations, protests and press conferences to coincide with the India Day Parade, where critiques of the event could be voiced. While these events were successful in building SALGA's case for participation, both SALGA and the Task Force as a whole were left with the dilemma of fighting for inclusion in a parade that is fundamentally anti-democratic and exclusive.

When SALGA gained the right to march in August 2000, all

members of the Task Force shared the victory. The struggle to march was ultimately undertaken as an attempt to change the nature of the India Day Parade itself, from one that attempted to promote a homogenous notion of Indian realities to one that entailed a celebration of the diversity of Indian identities. SALGA's participation meant that many of the organizations that had usually marched declined, and SALGA's contingent provided a venue for other progressive organizations to participate in what became, to some degree, a celebratory event.

SALGA's struggle to participate in the India Day Parade the following year was marked by many more internal and external discussions about the politics of participating in an event that promotes an increasingly unitary, Hindu-right representation of India. The decision to march was taken with the reasoning that the visibility for South Asian gays, lesbians, bisexuals and transgender people by marching in the parade was itself a critique of many of the problematic aspects of the event. Although SALGA's application to march in the parade was again met by resistance from the FIA, SALGA again won the right to march. If SALGA's exclusion was emblematic of the ways in which the Indian Right had attempted to dictate a unilateral notion of "authentic" Indian culture, SALGA's participation represented the undeniable existence of the life that exists outside the bounds of that representation.

public policy issues

Much debate has revolved around whether the API LGBT community has a specific political agenda. Over the past few years, as more discussions have taken place across the country, many different issues have come to the surface. They are often a reflection of life experience, residence, gender, socioeconomic class, and other frames through which they evaluate their immediate and longer-term priorities. Survey respondents were asked three questions about issues of concern to the API community:

1. The first asked respondents to select the three most important issues facing *all* Asians and Pacific Islanders in the US, and provided 20 possible responses, as well as a write-in option.
2. The second asked respondents to indicate the three most important issues to API LGBT people using the same list of possible responses.
3. The third was an open-ended question that asked respondents to write in the two most important issues facing their *local* API LGBT communities.

While there were significant differences in the responses to the first two questions, immigration, hate violence/harassment, media representations and job discrimination/harassment all ranked high on the list of issues facing both API LGBT people and the broader API community. Gender, ethnicity, age and region at times shaped differing responses to these questions.

On a local level, answers varied more widely because the question was open-ended, though slight pluralities emerged around the issues of immigration, community building and marriage equality.

Immigration, hate violence/harassment, media representations and job discrimination/harassment all ranked high on the list of issues facing both API LGBT people and the broader API community.

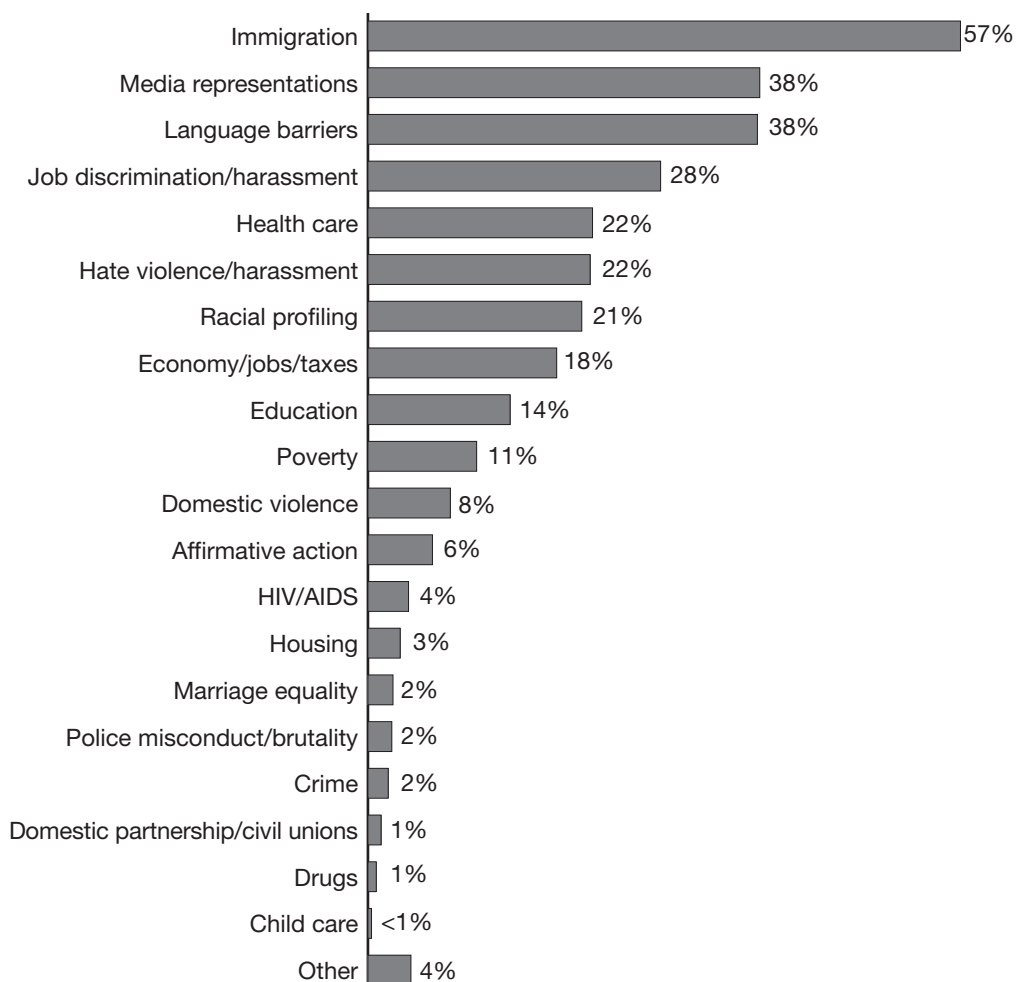
MOST IMPORTANT ISSUES FACING ALL ASIAN PACIFIC ISLANDERS IN THE US

As Figure 22 illustrates, a majority of respondents (57 percent) agreed that immigration was the most important issue facing all Asian Pacific Islanders in the US. Following immigration,



A majority of respondents (57 percent) agreed that immigration was the most important issue facing all Asian Pacific Islanders in the US.

Figure 22: Most important issues facing all Asian Pacific Islanders in the U.S.



respondents prioritized media representations and language barriers equally at 38 percent, job discrimination/harassment (28 percent), health care and hate violence/harassment (22 percent each), and racial profiling (21 percent).

Though there was general unanimity among respondents regarding the importance of immigration issues, we found some interesting differences across demographic categories:

- Men rated media representations (43 percent) much higher than either women (32 percent) or transgender (37 percent) respondents.
- Transgender respondents prioritized health care (28 percent) at a higher rate than women or men (22 percent each).
- Other issues with disparate rankings based on gender included poverty, which was prioritized highest by transgender respondents (19 percent) and lowest by men (8 percent), and domestic violence, where 13 percent of women and transgender respondents ranked it among their top three issues compared to only 3 percent of men.

Among other demographic categories, there were no significant differences by age or region. However, when major ethnic groups were compared some differences emerged:

- Asian Indian respondents prioritized immigration and racial profiling (74⁹⁰ and 57 percent) much higher than respondents as a whole (38 and 21 percent comparatively).
- Korean respondents identified domestic violence as an important issue at three times the rate of all survey respondents (23 vs. 8 percent).⁹¹
- Vietnamese respondents were the only major ethnic group that did not select immigration as the most important issue, ranking media representations (46 percent) and language barriers (43 percent) higher.

MOST IMPORTANT ISSUES FACING LGBT ASIAN PACIFIC ISLANDERS IN THE US

Our analysis of the most important issues facing API LGBT people selected by respondents found both similarities and significant differences between those selected for the API community in general. Only two issues, media representations and immigration, ranked among the top five on both lists. Respondents identified many different priorities, with six issues garnering at least 25 percent support as a top issue. As illustrated in Figure 23, hate violence/harassment (39 percent) was ranked the most important issue for API LGBT people, followed closely by media representations (37 percent), marriage equality (35 percent), immigration (32 percent) and job discrimination/harassment (29 percent).

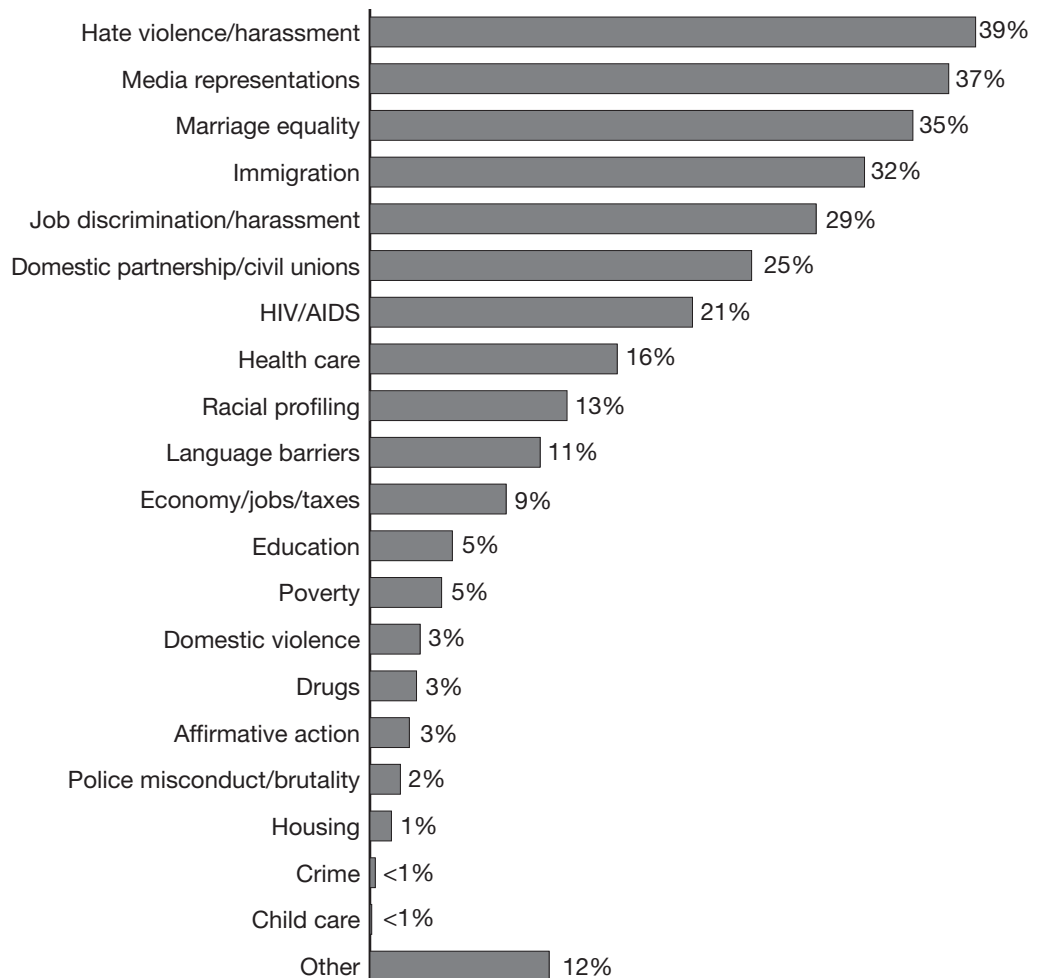
Again, there were some interesting differences when responses were analyzed by gender (see Table 2):⁹²

- Nearly half (45 percent) of transgender respondents said that the most important issue

Hate violence/harassment (39 percent) was ranked the most important issue for API LGBT people.



Figure 23: Most important issues facing LGBT Asian Pacific Islanders in the U.S.



facing API LGBT people was hate violence/harassment, compared to 39 percent of women and men. Other top concerns of transgender respondents included immigration, media representations, marriage equality and health care.

- Media representations was a higher priority for men and transgender respondents (43 and 40 percent) than women (32 percent).

- Among men, media representations was followed by hate violence/harassment, marriage equality, HIV/AIDS and job discrimination/harassment.
- Women, men, and transgender respondents differed over health-related issues. Twenty percent of women and 22 percent of transgender respondents identified health care as an important issue, compared with only 12 percent of men.

Table 2: Most important issues facing LGBT APIs in the US by gender

	All	Women	Men	Transgender
Hate violence/harassment	39%	39%	39%	45%
Media representations	37%	32%	43%	40%
Marriage equality	35%	36%	36%	33%
Immigration	32%	33%	30%	42%
Job discrimination/harassment	29%	31%	27%	21%
Domestic partnership/civil unions	25%	29%	22%	18%
HIV/AIDS	21%	11%	30%	6%
Health care	16%	20%	12%	22%
Racial profiling	13%	9%	16%	13%
Language barriers	11%	10%	12%	9%
Economy/jobs/taxes	9%	11%	8%	12%
Education	5%	6%	5%	7%
Poverty	5%	5%	2%	15%
Domestic violence	3%	4%	2%	7%
Drugs	3%	1%	4%	7%
Affirmative action	3%	3%	2%	3%
Police misconduct/brutality	2%	2%	2%	1%
Housing	1%	1%	1%	3%
Crime	0%	0%	0%	0%
Child care	0%	0%	0%	0%
Other	12%	12%	11%	7%

Across age cohorts, most issues had similar levels of support. Hate violence/harassment was the top issue for respondents over 40 and teens. Respondents in their 30s prioritized immigration (41 percent), and those in their 20s prioritized media representations (45 percent).

As Table 3 illustrates, among ethnic groups hate violence/harassment was the top issue for Japanese (46 percent), Korean (52 percent) and Vietnamese (51 percent) respondents. Media representations was the top issue among Chinese (42 percent) and Filipino/a (45 percent) respondents. Immigration was the top issue for Asian Indian (52 percent) respondents.



Table 3: Most important issues facing LGBT APIs in the US by ethnicity

	All	Asian Indian	Chinese	Filipino/ Filipina	Japanese	Korean	Vietnamese
Hate violence/harassment	39%	37%	38%	35%	46%	52%	51%
Media representations	37%	27%	42%	45%	30%	38%	43%
Marriage equality	35%	30%	39%	38%	30%	40%	44%
Immigration	32%	52%	30%	27%	27%	30%	13%
Job discrimination/harassment	29%	16%	32%	28%	30%	23%	35%
Domestic partnership/civil unions	25%	34%	25%	23%	27%	20%	25%
HIV/AIDS	21%	21%	18%	29%	16%	18%	16%
Health care	16%	27%	10%	18%	24%	18%	12%
Racial profiling	13%	12%	13%	11%	14%	13%	9%
Language barriers	11%	7%	12%	13%	13%	8%	12%
Economy/jobs/taxes	9%	11%	10%	8%	6%	3%	1%
Education	5%	0%	6%	4%	6%	3%	10%
Poverty	5%	4%	3%	3%	11%	3%	4%
Domestic violence	3%	2%	2%	2%	4%	5%	4%
Drugs	3%	1%	1%	4%	4%	3%	1%
Affirmative action	3%	1%	3%	2%	6%	0%	0%
Police misconduct/brutality	2%	6%	1%	2%	2%	0%	3%
Housing	1%	1%	1%	2%	1%	3%	1%
Crime	0%	1%	0%	1%	1%	0%	0%
Child care	0%	1%	0%	0%	0%	0%	0%
Other	12%	18%	11%	9%	7%	15%	10%

Top issues for the API LGBT community also varied by region (see Table 4):

- In the Northeast, immigration (42 percent) was cited most often.
- In the South, hate violence/harassment and marriage equality were tied at 37 percent.
- In the Midwest, the API LGBT community was most concerned with media representations (45 percent).
- Hate violence/harassment and media representations (39 percent) were the top priority of respondents in the West.

Table 4: Most important issues facing LGBT APIs in the US by region

	All	Northeast	South	Midwest	West
Hate violence/harassment	39%	38%	37%	40%	39%
Media representations	37%	29%	36%	45%	39%
Marriage equality	35%	32%	37%	21%	38%
Immigration	32%	42%	35%	32%	27%
Job discrimination/harassment	29%	27%	33%	27%	30%
Domestic partnership/civil unions	25%	19%	25%	32%	25%
HIV/AIDS	21%	17%	16%	14%	24%
Health care	16%	21%	13%	12%	16%
Racial profiling	13%	15%	17%	17%	8%
Language barriers	11%	10%	12%	9%	12%
Economy/jobs/taxes	9%	13%	6%	14%	8%
Education	5%	5%	3%	10%	6%
Poverty	5%	8%	1%	5%	5%
Domestic violence	3%	2%	3%	6%	3%
Drugs	3%	3%	2%	1%	4%
Affirmative action	3%	5%	3%	1%	2%
Police misconduct/brutality	2%	3%	3%	0%	2%
Housing	1%	3%	1%	0%	2%
Crime	0%	1%	1%	1%	0%
Child care	0%	1%	0%	0%	0%
Other	12%	9%	11%	14%	12%

Responses varied by citizenship status (see Table 5). Not surprisingly, non-U.S. citizens placed higher priority on immigration (59 percent) and marriage equality (46 percent) than citizens, either U.S.-born or naturalized. U.S.-born citizens (42 percent) and naturalized citizens (38 percent) were more concerned with media representations than non-U.S. citizens (25 percent).



Table 5: Most important issues facing LGBT APIs in the US by citizenship

	All	U.S.-born citizens	Naturalized US citizens	Non-U.S. citizens
Hate violence/harassment	39%	41%	44%	25%
Media representations	37%	42%	38%	25%
Marriage equality	35%	34%	31%	46%
Immigration	32%	25%	27%	59%
Job discrimination/harassment	29%	30%	29%	25%
Domestic partnership/civil unions	25%	24%	24%	30%
HIV/AIDS	21%	20%	24%	19%
Health care	16%	17%	17%	11%
Racial profiling	13%	10%	13%	19%
Language barriers	11%	12%	10%	9%
Economy/jobs/taxes	9%	9%	7%	11%
Education	5%	6%	7%	3%
Poverty	5%	6%	3%	3%
Domestic violence	3%	3%	5%	3%
Drugs	3%	3%	3%	3%
Affirmative action	3%	2%	3%	3%
Police misconduct/brutality	2%	2%	2%	1%
Housing	1%	1%	2%	1%
Crime	0%	0%	0%	1%
Child care	0%	0%	0%	1%
Other	12%	12%	13%	10%

Profile of GAPIMNY and Q-Wave: Educating immigrant communities through multi-lingual outreach by Stephen Kang⁹³

In June 2006, at Pride events and festivities throughout New York, Gay Asian & Pacific Islander Men of New York (GAPIMNY) and Q-Wave conducted two outreach events as part of an ongoing multi-lingual outreach campaign to enhance the visibility of lesbian, gay, bisexual, transgender and queer people in the Chinese-speaking and Korean-speaking communities of New York City.

As part of this campaign, GAPIMNY and Q-Wave, in conjunction with community allies and partners, had developed

two postcards with queer-positive messages in Chinese and Korean. The postcards were completed and distributed in 2005, and in 2006, GAPIMNY and Q-Wave organized follow-up street outreach events in predominantly Asian neighborhoods; Chinatown and Flushing in Manhattan and Queens. The postcards were given to passersby and used as a way to engage them about LGBTQ issues.

The two organizations kicked off the activities with a press conference on June 6, 2006, which was covered by several

Chinese-language daily newspapers, as well as MTV K, the newly-launched MTV network targeting the English-speaking Korean American community.

GAPIMNY and Q-Wave noted that “lesbian, gay, bisexual, and transgender Asian Americans are invisible or stereotyped... Some Asian Americans wrongly believe that all gays are white and all speak English. In truth, many gays are Asian, immigrant, and bilingual.”

The first outreach event was held in Chinatown where 14 volunteers handed out postcards and spoke to various individuals on the street about their experiences as LGBTQ people of Asian descent. Many volunteers reported feeling nervous about the outreach work, since this marked the first time that many of them had been so public about their sexual orientations in a mainly Asian neighborhood.

Despite their concerns, the day of outreach went off relatively uneventfully, although a couple of volunteers reported experiencing instances of homophobia from passersby or neighborhood residents, including one man who attempted to tear down the posters that GAPIMNY and Q-Wave volunteers were putting up on signposts.

The second outreach event in Flushing, Queens, was staffed by about 10 volunteers. The neighborhood is dominated by Mandarin-speaking Chinese, as well as Korean speakers, with the two ethnic enclaves demarcated relatively sharply by geography. Unlike the centralized event that the volunteers conducted in Chinatown, the volunteers split into two groups depending on ethnicity and language proficiency, and they stationed themselves strategically in two different areas of the neighborhood to target both Chinese and Korean speakers.

The events proved to be very successful. In addition to engaging dozens of passersby in conversations about being LGBTQ and Asian, GAPIMNY and Q-Wave estimated that about 6,000 postcards were distributed over the course of the two days.

Also notable was the media attention that GAPIMNY and Q-

Wave generated around the campaign. Thanks to the press conference and other media efforts during early June, all four Chinese-language dailies, including *World Journal*, *China Press USA*, *Ming Pao* and *Sing Tao* covered the street outreach events.

One of the *World Journal* articles was translated into English by the *Independent Press Association of New York*, which highlights articles of note among the dozens of ethnic press outlets in New York City. In addition, MTV K reporters were in attendance at the outreach event in Chinatown, which was ultimately the subject of a news segment on the channel.

The outreach events were unique in that they were one of the first coordinated outreach efforts specifically targeting Asian-language speaking communities about LGBTQ issues.

“We saw a particular need to counter the perception that all gays are white, and all Asians are straight,” said Weiben Wang, GAPIMNY co-chair. “By making ourselves visible in Asian-immigrant neighborhoods, and by getting the attention of the ethnic press, we showed that we too are a part of our Asian communities.”

“Since many gay people feel that they need to leave their Asian communities to find gay life, it was important for us to go back to our communities of origin and to show that we exist, and we belong,” he continued.

The outreach events and surrounding media coverage represented a massive stride forward in increasing the visibility of LGBTQ people in Asian communities in New York.

The work is not over yet, however. GAPIMNY and Q-Wave are currently in discussions with other organizations, including the Institute for Tongzhi Studies and the South Asian Lesbian and Gay Association, about expanding the outreach campaign to include other Asian languages, repeating the outreach events of June 2006, as well as conducting a more targeted media campaign around the events.



political behavior

While researchers are often concerned with measuring individuals' political attitudes and opinions, the *actions* people take are also important. The structure of their political behavior is of utmost importance to researchers and organizers alike because it is through political actions that governments change. Through voting, community organizing, participating in a boycott or protest, or even talking to friends and families about politics, individuals restructure their own communities, and ultimately, their society.

To better understand the importance of political actions – organized and individual – among API and LGBT communities, we asked respondents a short series of questions that assessed their political behavior.

POLITICAL PARTY AFFILIATION

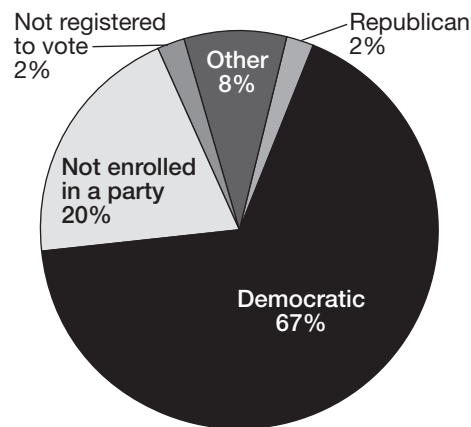
API voters cast ballots for Democrats over Republicans by margins of 56 to 44 and 55 to 41 in the last two Presidential elections.

As measured in national election exit polls, the lesbian, gay and bisexual (LGB) vote⁹⁴ is the second or third most loyally Democratic voting bloc, with over three-quarters of LGB voters consistently voting for Democratic candidates. Only African Americans vote more reliably for Democrats.⁹⁵ Historically, Jewish voters were more likely to vote for Democratic candidates than LGB voters, but LGB voters eclipsed Jewish voters for the first time in the 2004 Presidential election, with 74 percent of Jewish voters and 77 percent of LGB voters casting ballots for Democratic candidate John Kerry.⁹⁶ Analysis of exit polls from the 2006 mid-term election confirmed the importance of the LGB vote, with 89 percent of African Americans, 87 percent of Jews, and 75 percent of LGB voters supporting Democratic candidate for the House of Representatives.⁹⁷

The majority of API voters also tend to be Democratic, though by far smaller majorities than LGB voters. API voters cast ballots for Democrats over Republicans by margins of 56 to 44 and 55 to 41 in the last two Presidential elections. Analysis of exit polling from the 2006 mid-term election also revealed that 79 percent of API voters in eight key states voted for Democratic candidates.⁹⁸ Nationally, Asians reported that 62 percent of their votes went to Democrats in 2006, while “other voters,” which included Alaskan and Hawaiian Natives, and Pacific Islanders, broke 55 percent for Democrats.⁹⁹

In our survey, of those eligible to vote, a strong majority (67 percent) of respondents were affiliated with the Democratic Party, with 20 percent not affiliated with any political party. Two percent were Republicans. Other political parties listed by respondents included the Green Party, Socialist Party, Working Families Party and the Libertarian Party. Only 2 percent were not registered to vote (see Figure 24). Sixteen percent of all survey respondents were not eligible to vote, presumably because of their citizenship status or age.

Figure 24: Political party affiliation



VOTING BEHAVIOR

Respondents were asked two questions about voting. They were first asked if they voted in the 2004 U.S. Presidential election. They were then asked if they planned to vote in the 2006 Congressional elections. Our data collection period occurred in the summer of 2006 before the mid-term election season was in full swing. Approximately one-fifth of respondents said they were ineligible to vote in the 2004 Presidential election (20 percent) and the 2006 mid-term election (18 percent) because of their citizenship status or their age.

Nearly three-quarters (71 percent) of respondents voted in the 2004 election, and nearly the same amount (67 percent) planned to vote in the 2006 election (see Figures 25 and 26). Removing those ineligible to vote increased voting rates significantly. Of those eligible to vote, 89 percent of survey respondents voted in the 2004 election and 82 percent planned to vote in 2006. Our sample had higher voting rates than the broader Asian American community. For example, in 2004, 71 percent of Asian American voters voted in Los Angeles County, the county with the largest API population in the country, compared with 78 percent of all registered voters, while in neighboring Orange County, California, 68 percent of Asian American voters voted, compared to 73 percent of all voters.¹⁰⁰

Japanese (82 percent), Korean (80 percent), and Vietnamese (79 percent) respondents reported the highest rates of voting in 2004. The lowest voting rate was reported by Asian Indian respondents (45 percent). By region, voting rates ranged from 59 percent in the Midwest, to



Nearly three-quarters of respondents voted in the 2004 election, and nearly the same amount planned to vote in the 2006 election.

Figure 25: Did you vote in the 2004 U.S. presidential election?

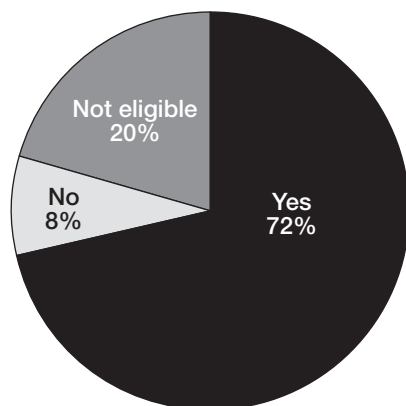
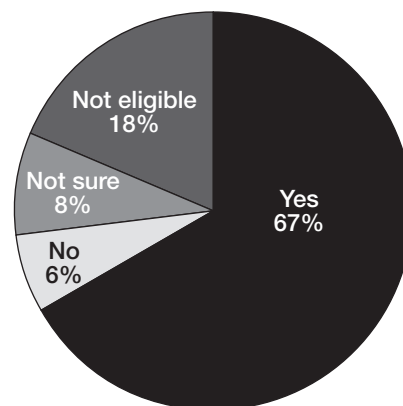


Figure 26: Do you plan to vote in the 2006 elections?



80 percent in the West. By age cohort, voting rates increased with age. Men (65 percent) were less likely than women (77 percent) and transgender (75 percent) respondents to vote. This may be due to the fact that men were also most likely to be ineligible to vote.

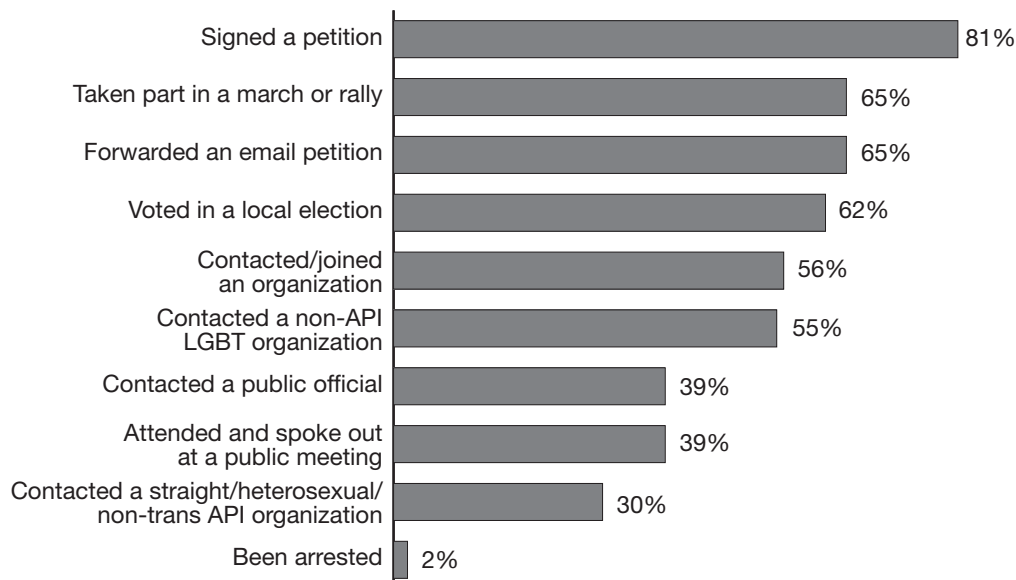
POLITICAL PROTEST

Respondents were asked what they had done in the last five years to “protest something [they] encountered” and were also asked to identify from a list of 10 potential acts. Overall, respondents reported being very politically active, which is not surprising given this survey was disseminated primarily through community organizations (see Figure 27).

The most popular form of political protest was signing a petition (81 percent). Other popular political activities included:

- Taking part in a march or protest (65 percent)
- Forwarding an e-mail petition (65 percent)
- Voting in a local election (62 percent)
- Contacting/joining an organization (56 percent); More respondents contacted a non-API LGBT organization (39 percent) than a non-LGBT API organization (30 percent)
- Contacting a public official (55 percent)

Figure 27: Political protest



As seen in Table 6, citizenship status had a significant impact on the types of activities concerned community members would engage in.

Table 6: Political protest by citizenship

	All	U.S.-born citizen	Naturalized US citizen	Non-U.S. citizen
Signed a petition	81%	86%	83%	64%
Taken part in a march or rally	65%	71%	59%	57%
Forwarded an e-mail petition	65%	66%	64%	62%
Voted in a local election	62%	78%	71%	3%
Contacted/joined an organization	56%	61%	51%	49%
Contacted a public official	55%	62%	53%	37%
Contacted a non-API LGBT organization	39%	43%	35%	33%
Attended and spoke out at a public meeting	39%	42%	33%	35%
Contacted a straight/heterosexual/non-trans API organization	30%	35%	26%	23%
Been arrested	2%	3%	2%	0%



organizational recognition and support

Many organizations exist to support LGBT communities and API communities, yet many respondents cited the need for visible API LGBT communities as a top concern. The survey was designed to investigate whether API or LGBT organizations provided support for the people at the intersections of these two communities. It also asked respondents several inter-related questions about their local organizations.

Fifty-eight percent of respondents said that they were members of or had attended events of a non-LGBT-specific, API organization in their local communities (see Table 7). This was true in all regions of the country except the Midwest, where just over half (51 percent) said they had not.

Almost two-thirds of respondents said that there were API-specific LGBT organizations in their local communities.

Table 7: Local organizations

	Yes	No
Are you a member of or have you attended events of an API organization (non-LGBT-focused) in your local community?	58%	41%
Are you a member of or have you attended events of a LGBT organization (non-API-specific) in your local community?	77%	22%
Is there an API-specific LGBT organization in your local community?	64%	33%

Survey respondents were more likely to be members of or participants in the events of non-API-specific, LGBT organizations in their local communities than in non-LGBT-specific, API organizations. While nearly three out of five respondents participated in non-LGBT-specific, API organizations, over three-quarters (77 percent) participated in non-API-specific LGBT organizations. Again, respondents in the Midwest were less likely to participate in LGBT organizations than respondents in the rest of the country.

At the local level, almost two-thirds (64 percent) of respondents said that there were API-specific LGBT organizations in their local communities. More respondents in the Northeast

(77 percent) identified a local API LGBT organization than in any other region, with the Midwest (47 percent) lacking any resources outside Chicago.

Profile of I2I: Creating community in the heartland

Invisible to Invincible of Chicago (I2I) is a community-based organization that was established to support the local LGBT API community. Because it is relatively small and new, I2I has not fully established its organizational structure or reach. Discussions previous to the formation of I2I began in late fall of 2004 at a meeting for the Leadership Center for Asian Pacific Americans, where a community space was suggested for LGBT API people in Chicago. A small crowd of 25 to 30 people participated in these discussions, and organizers from New York came to assist in engaging LGBT APIs. In the spring of 2005, a queer API task force formed to develop a more formal organizational structure. By late 2005 this task force dissolved, but since then I2I agreed on a name, vision and organizational goals. I2I formed with the objective of creating visibility, and conducting education and awareness within the API LGBT community.

Some of the ways that I2I reaches out is through social events like potlucks, attending the premiers of API LGBT movies when they are available, and the largest I2I-hosted event: the sushi party held in conjunction with the 2006 Gay Games in Chicago. This event was successful due to the support of the Gay Games Committee, and it gained exposure through their popularity and reach.

As few API-specific LGBT organizations had previously catered to either men or women, co-coordinator Liz Thompson joined the organization in the hopes of finding a co-gender API LGBT space. Other smaller events also formed around specific API ethnicities, but no umbrella organization existed to address the needs of the community as a whole. According to Liz, it was rare for the API LGBT community to come together, a primary role foreseen by the founders of I2I.

One of the challenges the organization has faced since coming together is limited funding. As a result, the organization is run by volunteers. As many work part-time, full-time, or are students, it is often hard to come together and to organize meetings and events. Other challenges arise from the fact that members currently lack connections to other communities that could benefit from being a part of the organization, such as the large Chinese, Vietnamese and Japanese communities in the greater Chicago area. Liz attributes a part of this lack of visibility to being the “middle child” of activist communities in comparison to larger coastal cities with longer established activist communities, like New York or Los Angeles. Nevertheless, I2I continues to bring the API LGBT community of Chicago together.

For more information, see: www.chicagoi2i.homestead.com.



conclusion

Discrimination and harassment based on factors including race, ethnicity, sexual orientation, and gender identity is a problem that needs to be addressed by the broader API *and* LGBT communities.

Predominantly straight API organizations and predominantly white LGBT organizations must expand efforts to serve all members of their communities, including API LGBT people.

Activists have frequently cited anecdotal evidence that API LGBT people face pervasive harassment and discrimination, which was supported by the findings of the 2005 Task Force Policy Institute survey of API LGBT activists who attended a conference in New York City in 2004. This study was designed to collect similar data from a larger sample nationwide, and it confirms that discrimination and harassment based on a number of factors, including race, ethnicity, sexual orientation, and gender identity, is a problem that needs to be addressed by the broader API *and* LGBT communities. This is among the most important findings of the study.

This study also documents other important elements of the lives and experiences of API LGBT people, voices usually missing from research on the API community and the LGBT community. Given some of the crucial findings, there is a clear need for additional research and policy analysis by, for and about API LGBT people. However, this study serves as a foundation that will enrich future organizing efforts and research into the intersections of race and sexuality.

Important policy issues around which there was much consensus among survey respondents included immigration; combating hate violence and harassment; media representations; issues related to health care (HIV/AIDS in particular); the economy/jobs; and language barriers. Activists and researchers can utilize these findings as a basis to advocate for and implement policy changes at the local, state, and national levels.

Respondents also reported experiencing significant homophobia in the API community and racism in the LGBT community. Predominantly straight API organizations and predominantly white LGBT organizations must expand efforts to serve all members of their communities, including API LGBT people. Additionally, although API LGBT people often come together in coalition work, the many differences found between genders, ethnic groups, regions and age cohorts in the study emphasize the importance of recognizing the unique experiences of each subgroup of this diverse community.

Whether the solution lies in API LGBT activists working with existing API and LGBT organizations to increase inclusiveness, or starting a new national organization from the ground up, much work still needs to be done to break down existing barriers. As illustrated in the organizational profiles included in this report, the lack of resources and dependable funding is a common theme in local API LGBT organizing. The infrastructure of much of the API LGBT community is volunteer-based and suffers from high leadership turnover.

conclusion

With little stability, organizations struggle to build momentum in order to achieve their goals. Ultimately, the national API LGBT community is composed of local communities working in their cities and regions to not only create safe and affirming spaces for API LGBT people to coalesce around important issues, but also to celebrate and honor the many cultures from which this budding movement was born.



appendix a: community resources

The organizations and resources listed below specifically serve various local and/or ethnic-specific API LGBT communities. This list is an attempt at compiling the contact information for organizations nationwide and is not comprehensive.

NATIONAL

Asian Equality (formerly
Asian Pacific American
Coalition for Equality)
170A Capp Street
San Francisco, CA 94110
Phone: (415) 341-6415
e-mail: mail@asianequality.org
<http://www.asianequality.org>

Asian & Pacific Islander Lesbian
and Bisexual Women and
Transgender Network
PO Box 210698
San Francisco, CA 94121

SAN FRANCISCO BAY AREA

API Family Pride
PO Box 473
Fremont, CA 94537
Phone: (510) 818-0887
Fax: (510) 742-1102
e-mail: info@apifamilypride.org
<http://www.apifamilypride.org>

Asian Pacific Islander Queer
Women & Transgender
Coalition (APIQWTC)
Phone: (415) 292-3420 x 513
e-mail: apiqwtc@yahoogroups.com
<http://www.apiqwtc.org>

Gay Asian Pacific Alliance
(GAPA)

PO Box 421884
San Francisco, CA 94142-1884
Phone: (415) 282-GAPA
e-mail: info@gapa.org
<http://www.gapa.org>

Gay Vietnamese Alliance

PO Box 21423
San Jose, CA 95151
e-mail: info@gvalliance.org
<http://www.gvalliance.org>

South Bay Queer & Asian

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

Trikone

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

BOSTON

Massachusetts Area

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

Queer Asian Pacific
Alliance (QAPA)

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

China Rainbow Network
(CRN) (in Chinese)

<http://www.chinarainbownet.org>

CHICAGO

Invisible to Invincible: Asian Pacific
Islander Pride of Chicago

<http://www.chicagoi2i.homestead.com>



DALLAS

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

LOS ANGELES

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

Chinese Rainbow
Association (CRA)
PO Box 252181
Los Angeles, CA 90025
e-mail: chinarainbow@hotmail.com
<http://www.chinarainbow.org>

Ô-Moi (The Vietnamese
Lesbians, Bisexual Women
and Transgender
Support Network)
e-mail: o-moi@o-moi.org
<http://www.o-moi.org>

Barangay
PO Box 3013
Hollywood, CA 90078-3744

Gay Asian Support
Network (GAPSN)
PO Box 461104
Los Angeles, CA 90046
Phone: (213) 368-6488
e-mail: gapsn@gapsn.org
<http://www.gapsn.org>

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

NEW YORK CITY

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

Gay Asian Pacific Islander
Men of New York (GAPIMNY)
PO Box 1608
Old Chelsea Station
New York, NY 10113
Phone: (212) 802-7423
e-mail: gapimny@gapimny.org
<http://www.gapimny.org>

Mandarin Connection
[http://groups.yahoo.com/group/
Mandarin_Connection](http://groups.yahoo.com/group/Mandarin_Connection)

South Asian Lesbian and Gay
Association of NY (SALGA-NYC)
PO Box 1491
Old Chelsea Station
New York, NY 10113
Phone: (212) 358-5132
e-mail: salganyc@hotmail.com

The Dari Project (formerly the
Queer Korean Resource Project)
Phone: (212) 629-7440
<http://www.dariproject.org>

Kilawin Kolektibo-Filipina
Lesbian Collective
e-mail: kilawin@yahoogroups.com

Q-Wave: Queer.Asian.
Visible.Empowered
e-mail: info@qwave.org
Phone: (917) 838-4306
<http://www.q-wave.org>

PORTLAND, OR

Asian Pacific Lesbians & Gays
PO Box 12661
Portland, OR 97212-0661
Phone: (503) 299-0120
e-mail: apl-g-pdx@yahoo.com



WASHINGTON, D.C.

Asian Pacific Islander
Queer Sisters (APIQS)
Phone: (202) 986-2393
e-mail: info@apiqsd.org
<http://www.apiqsd.org>

Asian Pacific Islander Queers
United for Action (AQUA)
Phone: (202) 986-2393
e-mail: aquadc@hotmail.com
<http://www.aquadc.org>

Khush DC
PO Box 2807
Washington, DC 20013
Phone: (202) 518-2265
e-mail: boa_rd@khushdc.org
<http://www.khushdc.org>

HIV/AIDS ORGANIZATIONS

Asian Pacific AIDS
Intervention Team (APAIT)
605 W. Olympic Blvd, Suite 610
Los Angeles, CA 90015
Phone: (213) 553-1830
Fax: (213) 553-1833
e-mail: apait@apaitonline.org
<http://www.apaitonline.org>

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

Asian Pacific Islander
Community AIDS
Project (APICAP)
4776 El Cajon Blvd, Suite 204
San Diego, CA 92115
Phone: (619) 229-2822
e-mail: APICAP@aol.com
<http://www.apicap.org>

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

Filipino/a Task Force on AIDS
109 Bartlett Street, Suite 204
San Francisco, CA 94142-1884
Phone: (415) 920-2630
<http://www.filaid.org>

Massachusetts Asian and Pacific
Islanders (MAP) for Health
59 Temple Place, Suite 406
Boston, MA 02111
Phone: (617) 426-6755
Fax: (617) 426-6756
e-mail: jsmithyang@mapforhealth.org
<http://www.mapforhealth.org>

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

Asian and Pacific Islander
Coalition on HIV/AIDS (APICHA)
150 Lafayette Street, 6th Floor
New York, NY 10013
Phone: (212) 334-7940
e-mail: apicha@apicha.org
<http://www.apicha.org>

RELIGIOUS GROUPS

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

Queer Asian Fellowship
e-mail: RevPatrick@att.net
[http://groups.yahoo.com/group/
QueerAsianFellowship](http://groups.yahoo.com/group/QueerAsianFellowship)



UNIVERSITY/YOUTH GROUPS

AQU25A
c/oAPI Wellness Center
730 Polk Street
4th Floor
San Francisco, CA 94109
Phone: (415) 292-3420 x315
e-mail: ldwyer@apiwellness.org
<http://www.myspace.com/aqu25a>

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

EquAsian - API LGBTQ youth
group run by/for youth
Asian/Pacific Islander Coalition on
HIV/AIDS (APICHA)
150 Lafayette St, 6th Fl.
New York, NY 10013
Phone: (212) 334-7940 ext. 219
e-mail: apicha@apicha.org
[http://www.apicha.org/apicha/pages/
education/ypp](http://www.apicha.org/apicha/pages/education/ypp)

University of California,
Los Angeles Mahu
e-mail: mahu@ucla.edu
[http://www.studentgroups.ucla.edu/
mahu/home.html](http://www.studentgroups.ucla.edu/mahu/home.html)

appendix b: survey instrument

LGBT Asian Pacific Islander Community Survey

Thank you for participating in this survey. The answers you provide will greatly help our understanding of the needs and characteristics of the lesbian, gay, bisexual, transgender (LGBT) Asian and Pacific Islander (API) communities. The information collected in this survey will remain anonymous – no data will/can be linked to specific individuals. Participation in this survey is voluntary. Please answer as honestly as possible.

The goals of this study are to: (1) identify issues of importance to community members, (2) gather information regarding experiences of community members in LGBT and/or mainstream API organizations, (3) gather socio-demographic information, and (4) look into LGBT API community involvement.

This study is a collaborative effort between local LGBT Asian and Pacific Islander organizations and the National Gay and Lesbian Task Force. It is the largest study of its kind to date, and will be released in 2007.

1. In your opinion, please check the **three** most important issues facing **all Asians and Pacific Islanders** in the US

- | | |
|-------------------------------|-----------------------------|
| Immigration | Education |
| Job discrimination/harassment | Economy/jobs/taxes |
| Crime | Police misconduct/brutality |
| Hate violence/harassment | Child care |
| Affirmative action | Drugs |
| Racial profiling | Housing |
| Marriage equality | Domestic partnership |
| Media representations | Language barriers |
| HIV/AIDS | Health Care |
| Poverty | Domestic violence |
| Other (specify) _____ | |



LIVING IN THE MARGINS

2. In your opinion, please check the **three** most important issues **facing lesbian, gay, bisexual, transgender (LGBT) Asians and Pacific Islanders** in the US

- | | |
|-------------------------------|-----------------------------|
| Immigration | Education |
| Job discrimination/harassment | Economy/jobs/taxes |
| Crime | Police misconduct/brutality |
| Hate violence/harassment | Child care |
| Affirmative action | Drugs |
| Racial profiling | Housing |
| Marriage equality | Domestic partnership |
| Media representations | Language barriers |
| HIV/AIDS | Health Care |
| Poverty | Domestic violence |
| Other (specify) _____ | |

3. What are the two most important issues facing your **local LGBT API community**?

4. What is your home zip code? _____

The following questions ask about your experiences as a lesbian, gay, bisexual or transgender Asian or Pacific Islander dealing with other LGBT people.

5. Rate your experiences in the **non-API LGBT community** in the following situations. (with **1** being very negative and **5** being very positive)

In non-API LGBT organizations

1	2	3	4	5	N/A
very negative				very positive	

In bars/clubs
 1 2 3 4 5 N/A
 very negative very positive

At LGBT community events (e.g., pride)
 1 2 3 4 5 N/A
 very negative very positive

6. **LGBT APIs** experience racism/ethnic insensitivity within the **white LGBT community**.
 (circle a number to indicate your level of agreement/disagreement)

1 2 3 4 5
 strongly disagree strongly agree

7. **LGBT APIs** experience racism/ethnic insensitivity dealing with other **LGBT people of color**. (circle a number to indicate your level of agreement/disagreement)

1 2 3 4 5
 strongly disagree strongly agree

8. **LGBT APIs** experience racism/ethnocentrism with **other LGBT API people**.

1 2 3 4 5
 strongly disagree strongly agree

The following questions ask about your experiences as a lesbian, gay, bisexual, or transgender Asian or Pacific Islander dealing with the heterosexual and non-transgender Asian Pacific Islander community.

9. Homophobia and/or transphobia is a problem **within the Asian Pacific Islander community**. (circle a number to indicate your level of agreement/disagreement)

1 2 3 4 5
 strongly disagree strongly agree

10. Rate your experiences with **Asian Pacific Islander straights/heterosexuals/non-transgender people** in the following situations (with 1 being very negative and 5 being very positive)



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Straight/heterosexual/non-trans API organizations
 1 2 3 4 5 N/A
 very negative very positive

Your straight/heterosexual/non-trans API friends N/A
 1 2 3 4 5
 very negative very positive

Your nuclear family
 1 2 3 4 5 N/A
 very negative very positive

11. Rate how those experiences influenced your willingness to participate in **API straight/heterosexual/non-trans organizations**. (with 1 being not at all and 5 being a great deal)

1 2 3 4 5 N/A
 not at all a great deal

12. Have you ever experienced discrimination and/or harassment based on any of the following? (check all that apply)

- Sexual orientation Socioeconomic class
- Gender expression: too butch/too feminine Age
- Gender identity: being transgender Immigration status
- Race/ethnicity Gender/sex (male or female)
- English proficiency/speaking with an accent Disability
- Other (please indicate) _____

13. Have you experienced any of the following for being of Asian or Pacific Islander descent?

Verbal harassment Yes No
 If yes, did you report this to law enforcement? Yes No

Rate your experience with law enforcement.

1 2 3 4 5
very negative very positive

Physical harassment Yes No

If yes, did you report this to law enforcement? Yes No

Rate your experience with law enforcement.

1 2 3 4 5
very negative very positive

14. Have you experienced any of the following for being lesbian, gay, bisexual or transgender?

Verbal harassment Yes No

If yes, did you report this to law enforcement? Yes No

Rate your experience with law enforcement.

1 2 3 4 5
very negative very positive

Physical harassment Yes No

If yes, did you report this to law enforcement? Yes No

Rate your experience with law enforcement.

1 2 3 4 5
very negative very positive

The following questions ask about your experiences with organizations in your local community.

15. Are you a member of or have you attended events of an **API organization (non-LGBT-focused)** in your local community? Yes No

If yes, which organization or event? _____



Catholic	Muslim
Hindu	Buddhist
Atheist	Agnostic
None	Other (specify) _____

20a. Rate how your church/religion views being lesbian, gay, bisexual or transgender.
(with 1 being wrong and sinful and 5 being full acceptance)

1	2	3	4	5	N/A
wrong and sinful				full acceptance	

20b. Rate how important your church/religion is in your daily life.
(with 1 being irrelevant and 5 being important)

1	2	3	4	5	N/A
irrelevant		somewhat		important	

21. What year were you born? 19____

22. Who do you live with in your household? (check all that apply)

Children	Parents (yours/your partner's)
Other relatives	Friend(s)/Roommate(s)
No one	My different-sex partner/spouse
My same-sex partner	

22a. What is the total number of people living in your household? _____

23. Which of the following ethnic groups and/or nationalities comes closest to identifying your family heritage? (if bi/multi-ethnic, check all that apply)

Asian Indian	Bangladeshi
--------------	-------------



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- | | |
|--|--------------------|
| Cambodian | Chinese |
| Filipino/a | Hmong |
| Indonesian | Japanese |
| Korean | Laotian |
| Malaysian | Pakistani |
| Sri Lankan | Thai |
| Vietnamese | Hawaiian |
| Samoaan | Guamanian/Chamorro |
| Indo-Caribbean | Other Asian _____ |
| Other Pacific Islander _____ | |
| Other (i.e. White/African American/Latino/a/Native American) _____ | |

24. What is your U.S. citizenship status?

- U.S.-born Citizen
- Naturalized citizen
- Non-U.S. citizen (specify nationality) _____

24a. If you are a naturalized citizen, at what age did you become a U.S. citizen? _____

25. What is your native language/dialect?

- | | |
|-----------------------------|----------------------------------|
| English | Cantonese |
| Mandarin | Korean |
| Tagalog | Vietnamese |
| Japanese | Hindi |
| Bengali | Urdu |
| Khmer | Other South Asian language _____ |
| Other Chinese dialect _____ | Other _____ |

26. How do you identify: (check all that apply)

A Woman

A Man

Transgender person (Female to Male, Male to Female, Gender Queer/Bi-Gendered/
Androgynous, Transsexual)

Other _____

27. Which one label comes **closest** to how you describe yourself in terms of sexual orientation? (check one)

Gay

Lesbian

Bisexual

Downe

Family

Queer

Straight/Heterosexual

Other _____

29. What is your **current** relationship status? (check all that apply)

Single

Dating

Open/casual relationship

In a committed relationship

Married to a person of a different sex

Married to a person of the same sex

Domestic Partner

Civil Union in Vermont, Connecticut

Polyamorous

Other _____

30. If you have children in your household, how many children do you have? _____

30a. What is your relationship to the child(ren)? (check all that apply)

Biological parent

Foster parent

Co-parent/Step-parent (My partner's child)

Adoptive parent

Other (i.e., Aunt, Uncle, Grandparent, etc.)



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31. What is your political party affiliation: (check one)

- Democratic Republican
- Not enrolled in a party Not registered to vote
- Other party (please specify) _____ Not eligible to vote

32. Did you vote in the 2004 U.S. presidential election?

- Yes No
- Not eligible (e.g. not a citizen, under age 18 at the time)

33. Do you plan to vote in the 2006 Congressional elections?

- Yes No
- Not sure Not eligible (e.g. not a citizen, under age 18 at the time)

34. In the last 5 years, have you done any of these things to protest something you encountered? (check all that apply)

- Contacted a public official
- Attended and spoken out at a public meeting
- Voted in a local election
- Contacted a non-API LGBT organization
- Taken part in a march or rally
- Contacted/joined an organization
- Signed a petition
- Forwarded an e-mail petition
- Contacted a straight/heterosexual/non-trans APA organization
- Been arrested
- Other _____

35. What is your **highest** level of education completed? (check one)

- | | |
|------------------------------|-----------------------------------|
| Less than high school | High school |
| Some college | Associates degree (A.A.) |
| Bachelors degree | Some graduate/professional school |
| Graduate/professional degree | |

35a. Was this attained in the United States? Yes No

36. What type of health insurance or benefits do you have? (check all that apply)

- Health benefits from job/union
- Covered by government program (Medicare, Medicaid, Military)
- Pay for own health insurance
- Health insurance from partner
- Health insurance from parents
- No health insurance/benefits
- Other (specify) _____

37. What is your total annual income?

- | Personal | Household (include everyone you live with) |
|--------------------|--|
| Up to \$11,999 | |
| \$12,000-\$19,999 | |
| \$20,000-\$29,999 | |
| \$30,000-\$39,999 | |
| \$40,000-\$49,999 | |
| \$50,000-\$74,999 | |
| \$75,000-\$99,999 | |
| \$100,000 and over | |



endnotes

INTRODUCTION

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- 39 Gates, G. et. al. (2006).
- 40 Ibid.
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METHODOLOGY

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- 53 This company hosts online surveys on a secure server and each respondent was given a unique identification number linked to the IP address of their computer. We chose not to restrict the number of submissions per IP address because potential participants living in the same household would then not be able to use the same computer to complete the survey. However, in order to help prevent fraud, Websurveyor also includes security features that could identify survey submissions that looked too similar to others or were generated by one computer too many times in a given period of time. For more information, see <http://www.websurveyor.com/resources/online-survey-best-practices.asp>
- 54 A full copy of the survey is available in Appendix B.
- 55 Due to the nature of the variables, a Chi Square Goodness of Fit test was used to test the significance of cited percentages. Although this test assumes that no cells contain less than five responses, this was not always the case, as respondents left some questions blank. After experimenting with test variables, we decided that these figures do not compromise the validity of the significance, and therefore the questions were used in the analysis of the study, although this limitation should be noted.

DEMOGRAPHICS

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- 66 A significant deviation from the hypothesized values was found (Chi Square (1) = 9.882, p<.05).
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DISCRIMINATION AND HARASSMENT

- 78 The “glass ceiling” – promotional barriers against racial minorities and women – has stirred a sense of injustice and inequality among Asian Pacific Islander Americans. For example, numerous studies by scholars, government agencies, and non-profit organizations have documented the sparse representation of racial minorities and women in management positions.
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- 84 A significant deviation from the hypothesized values was found (Chi square (1) = 10.344, $p < .05$).
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PUBLIC POLICY ISSUES

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POLITICAL BEHAVIOR

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acknowledgements

AUTHORS

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

Cabrini Vianney, Vaid Fellow, National Gay and Lesbian Task Force Policy Institute

CONTRIBUTORS

Bryan Kim-Butler

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Estate of Paul Blackwood (1997)
Estate of Paul R. Cahir (1992)
Estate of Robert F. Diem (1997)
Estate of Jeffrey A. Ferst (1993)
Estate of Scott Fisher (1993)
Estate of Ronald D. Good (1998)
Estate of Charles O. Hall III
(1995)
Estate of John R. Hoffman (1995)
Estate of Miles R. Jacobs (1987)
Estate of Kenneth E. Kesselring

(1997)

Estate of Craig H. Lindhurst
(2001)

Estate of Donald K. Morgan
(1989)

Estate of James R. Perry (1991)
Estate of George Nemeth (2006)
Estate of Thomas A. Roeder
(1991)

Estate of William Sabella (1992)
Estate of William Samuel (1994)

Estate of Dale N. Shaw (1996)
Estate of Allan B. Truax (1995)
Estate of Catherine and Josef Van
der Kar (2006)

Estate of Tripp Van Woodward
(1993)

Estate of Craig J. Witt (1997)
Estate of Morgan Young (2006)
Estate of Jaroslav Zivney (2001)

If you intend to name the Task Force in your estate plans, or would like to learn more about planned giving options, please contact Robert Shaw at 646.358.1487 or rshaw@theTaskForce.org.





National Gay and Lesbian Task Force

policy institute bestsellers
download at www.thetaskforce.org

LESBIAN, GAY, BISEXUAL AND
TRANSGENDER YOUTH

An Epidemic of Homelessness

by Nicholas Ray

Between 20 percent and 40 percent of all homeless youth identify as lesbian, gay, bisexual or transgender (LGBT), a grossly disproportionate number. This report examines the consequences of homelessness for the community's most vulnerable youth. With best practice chapters contributed by exemplary service providers around the country, and a series of practical policy recommendations aimed at all levels of government, this report is a comprehensive analysis of an issue that has remained unaddressed for far too long.

2007

False Promises

HOW THE RIGHT DEPLOYS
HOMOPHOBIA TO WIN SUPPORT
FROM AFRICAN-AMERICANS

by Nicholas Ray

False Promises highlights Republican attempts to bring African-Americans "back home" to the Republican Party by focusing on so-called "moral values" issues, specifically the supposed threat of same-sex marriage. Within the context of this strategy to attract black voters, we analyze the voting behavior of key conservative members of Congress. We find that the strongest advocates of a "morals values" agenda are the members of Congress least likely to support issues of real significance to the African-American community.

April 2006

Youth in the Crosshairs

THE THIRD WAVE OF
EX-GAY ACTIVISM

by Jason Cianciotto and Sean Cahill

Youth in the Crosshairs examines the ex-gay movement's new tactic of targeting lesbian, gay and bisexual youth for "conversion therapy" and "preventive" measures for its own political gain. It reveals how groups such as Exodus International and Focus on the Family promote widely discredited theories on homosexuality and recommend treatments for children as young as five years old despite the growing body of research that shows these treatments to be ineffective and extremely harmful for many participants.

March 2006

Hispanic and Latino Same-Sex Couple Households in the United States

A REPORT FROM THE 2000 CENSUS

by Jason Cianciotto

Post the success of anti-same-sex marriage ballot measures in the 2004 election, anti-LGBT political and religious leaders are supporting the next wave of anti-marriage and anti-parenting laws and ballot measures in a number of states with large Hispanic populations, including California and Florida. This study sheds light on the over 105,000 Hispanic same-sex couple households counted in the 2000 Census, nearly half with children, who are disproportionately harmed by such anti-LGBT legislation.

November 2005

Selling Us Short

HOW SOCIAL SECURITY
PRIVATIZATION WILL AFFECT
LESBIAN, GAY, BISEXUAL AND
TRANSGENDER AMERICANS

by Mandy Hu

Selling Us Short highlights the disproportionate impact of President Bush's plan to privatize Social Security on LGBT Americans. LGBT Americans, on average, have lower incomes than their heterosexual counterparts, and they are less able to keep what they earn. This translates into lower Social Security payments in retirement. This report also explains how the cuts in retirement benefits for all but the poorest workers inherent to Bush's plan will disproportionately hurt LGBT elders.

August 2004

Transitioning our Shelters

A GUIDE FOR MAKING
HOMELESS SHELTERS SAFE
FOR TRANSGENDER PEOPLE

by Lisa Mottet and John M. Ohle

The problem of unsafe shelters for transgender people is pervasive. *Transitioning our Shelters* is a guide designed for shelters that want to provide safe shelter for transgender people but are not sure how to do so. A joint publication of the Task Force and the National Coalition for the Homeless, the Guide provides many answers to concerns about safety and privacy for transgender residents based on successes at real shelters across the country, the bulk of which are addressed without monetary expenditures.

January 2004

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