Parental Nativity and Familial Acceptance of Sexual and Gender Minority Latinx Youth
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Summary
This quantitative survey study examined survey data collected from 1,877 Latinx youth concerning home experiences, health, identity, and parental nativity. Data were drawn from the LGBTQ National Teen Survey, an online, anonymous, comprehensive survey designed to advance understanding of the experiences of these adolescents (13-17 years of age). The survey was in part distributed by the Human Rights Campaign (HRC) and examined perceptions of familial acceptance of SGM Latinx youth. Relationships were found between family acceptance, sexual orientation, and parental nativity (if parents were both in- or outside of the United States).

Method
Data from a total of 1,877 SGM Latinx youth between the ages of 13 and 17 years old who participated in the LGBTQ National Teen Survey were analyzed. The survey included a demographic form followed by an adapted, validated and randomly administered battery of questions (1) gender, age, nativity, and racial/ethnic identity, and family experiences (e.g., acceptance). In this study, (1) SGM identity, (2) parental nativity, and (3) family acceptance were analyzed using ANOVA's and were calculated to determine if significant differences in family acceptance could be identified between groups based on SGM identity and parental nativity.

Post hoc procedures were used to identify which pairs of means were statistically significant. Three hypotheses were tested:

Hypothesis One: For hypothesis one, the independent variable was SGM identity, and the dependent variable was family acceptance.

Hypothesis Two: For hypothesis two, the independent variable was parental nativity, and the dependent variable was family acceptance.

Hypothesis Three: For hypothesis three, the independent variables were SGM identity and parental nativity, and the dependent variable was family acceptance.

These results suggest that sexual orientation is related to family acceptance. Six categories for the SGM identity survey item were identified: (1) straight (bisexual), (2) cisgender female, (3) transgender male, (5) transmasculine/nonbinary, and (6) transfeminine/nonbinary. Unlike sexual orientation, no significant differences were found to exist on family acceptance, F(5, 1144) = 7.10, p = .009, w2 = .007. Participants’ scores on the FAS were not distributed by gender.

Parental nativity. Significant differences were found for parental nativity on family acceptance, F(3, 1145) = 8.010, p = .001, w2 = .021. Those with parents who were born outside the United States (M = 2.12, SD = .77) were less accepted in their families than those who had both parents born in the United States, (M = 2.37, SD = .79) born in the United States. Seemingly parental nativity is related to family acceptance. In general, those who had some or all their parents born in the United States were more accepted than those whose parents were born outside the United States.

Research Questions
1. Was there a main effect on family acceptance by SGM identity? 2. Was there a main effect on family acceptance by parental nativity? 3. Would an interaction effect exist between SGM identity and parental nativity on family acceptance?

Findings

SGM Latinx sample characteristics. 67.1% (n = 1,250) were assigned female at birth and 32.9% (n = 618) were assigned male at birth.

SGM identities. Participants who disclosed sexual orientation and gender, reported the following identities: 748 (40%) or less gender identity, 2371 (37%) cisgender female, 242 (13%) pansexual (omnisexual). Additionally, 44% (25%) sexual, (3%) bisexual, (2%) transgender female, (2%) transgender male, and (1%) nonbinary. Those who disclosed their gender identity: 556 (9%) cisgender female, 28 (44%) cisgender male, 116 (15%) transgender male, 13 (1%) transgender female, 316 (17%) transmasculine/nonbinary, 49 (3%) transfeminine/nonbinary. Only 5% (3%), 15% (3%) and 35 (11%) transgender individuals reported that they were out to everyone in their religious communities, and school settings, respectively. Six times more likely to have reported high depression, three times more likely to have used illicit drugs, and three times more likely to have had sex without protection (Ryan et al., 2009).

Research findings have indicated that the degree to which SGM youth are accepted are related to family dynamics, including parental nativity (Ryan et al., 2010). Ryan et al. (2010) also found that those who were born in the United States were more accepted by family than those who were not born in the U.S. (nativity).

Descriptives
SGM Latix sample characteristics. 67.1% (n = 1,250) were assigned female at birth and 32.9% (n = 618) were assigned male at birth.

Significant differences were found in family acceptance. F(7, 1142) = 2.542, p = .013, w2 = .015. Those who identified as gay or lesbian (M = 2.39, SD = .826) had higher scores on the Family Acceptance Scale (FAS) than those who identified as bisexual (M = 2.20, SD = .762), transmasculine (M = 2.10, SD = .750), or other identity label (unspecified) (M = 1.859, SD = .667). Those who identified as straight (M = 2.479, SD = .856) had higher scores than those who identified as bisexual, or some other unnamed identity label. 

References

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