AT THE INTERSECTION OF CHURCH AND GAY: RELIGION, SPIRITUALITY, CONFLICT, AND INTEGRATION IN GAY, LESBIAN, AND BISEXUAL PEOPLE OF FAITH

by

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A dissertation submitted to the Graduate Faculty in Psychology in partial fulfillment of the requirements for the degree of Doctor of Philosophy, The City University of New York

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Abstract

AT THE INTERSECTION OF CHURCH AND GAY:

RELIGION, SPIRITUALITY, CONFLICT, AND INTEGRATION IN

GAY, LESBIAN, AND BISEXUAL PEOPLE OF FAITH

by

Eric M. Rodriguez

Advisor: Professor Suzanne Ouellette

While the research literature on the religious and spiritual lives of gay men, lesbians, and bisexuals is rich and continually expanding, it is also quite fragmented. It consists mainly of studies with small sample sizes that focus narrowly on the experiences of specific subgroups. The current study moves away from this approach and begins to investigate a wider cross-section of GLB people of faith – a viewpoint nearly absent in current literature. This was accomplished by conducting a secondary analysis of demographic, religious, spiritual, identity, and mental health data collected by Herek and his colleagues during the course of their Northern California Health Study.

The foundation of this study consisted of three goals: 1) to improve our understanding of the religious and spiritual lives of GLBs; 2) to conduct more inclusive research by addressing religiosity and spirituality across sex, sexual orientation, and religion all within the same research study; and 3) to address some of the methodological limitations found in the current literature.

The specific aims of the current study were also threefold: 1) to explore the religious and spirituals lives of a large sample of GLBs (N=750); 2) to explore the conflict that can occur between these individuals' sexual orientation and

religious/spiritual beliefs; and 3) to explore the integration that can occur between these individuals' GLB and religious/spiritual identities.

Many statistically significant and theoretically relevant findings were uncovered, including: The flight of GLB individuals from established Christian denominations while retaining a strong sense of religiosity and spirituality, gay and bisexual women experiencing less conflict than gay and bisexual men, and higher levels of conflict between GLB and religious/spiritual identities being related to ego-dystonic homosexuality, and a higher likelihood of becoming involved with a GLB religious organization. After statistically grouping the GLB participants into a series of integration clusters, resulting data analyses indicated that those GLBs struggling with their gay identity experienced more negative mental health outcomes than those who clustered as integrated, secular, low gay salience, or anti-religious/spiritual. Interestingly, the most positive mental health outcomes were uncovered not only for those secular GLBs who had removed religion and spirituality from their lives but also for those GLBs who had managed to integrate their religious and homosexual identities. The implications of these findings are discussed, and suggestions are made for future research in this area.

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copyrighted document, and as such you do not have my permission to use that last sentence as ammunition for any fight that we have from this moment onward.

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Chapter 1 - Introduction

On October 23rd 1999, 200 gay, lesbian, and bisexual (GLB) people of faith (as well as their straight friends and supporters) met with 200 members of the Moral Majority in a joint worship service conducted by the Rev. Jerry Falwell and the Rev. Mel White at Falwell's church in Lynchburg Virginia. The meeting between the supporters of the Rev. Falwell, the fundamentalist founder and leader of the Moral Majority who uses virulent anti-gay slogans in his newsletters to raise funds for his organization and the Rev. White, the gay minister and former ghost-writer for Falwell who currently leads Soulforce, a pacifist social change organization dedicated to equality in religion for GLBs, was hailed as a major breakthrough in relations between the gay community and the religious right. As a result of this historic meeting, Falwell promised to tone down his anti-gay rhetoric and, afterwards, members of each group were even seen having lunch together. Before, during, and after the meeting, dozens of anti-gay and religious right protesters demonstrated outside of the church calling Falwell a hypocrite for meeting with White and his supporters and declaring that "all fags will burn in hell." (National News Briefs, 1999; Rosellini, 1999; Schwartz, 1999).

On March 19th 2002, Rev. White wrote a letter to Ron Godwin, an aide to Rev. Falwell, that Soulforce was coming back to Lynchburg Virginia three years after that first breakthrough meeting between GLBs and the religious right. It seems that Falwell "not only reneged on his promise to tone down his anti-gay rhetoric", but inaccurately claimed that many of the Soulforce delegation came forward after the meeting to renounce their homosexuality and gave up their "unnatural lifestyle." In his letter White wrote that, since the meeting, Falwell has stated publicly to his Moral Majority followers that he

never intended to listen to Soulfource's side of the story, that he would never change his mind on the issue of homosexuality, that Falwell had only invited White's group to Lynchburg in order to convert them, and that Falwell would continue to "love the sinner but hate the sin." Falwell even came out on national television blaming gay rights proponents, abortion providers, and the American Civil Liberties Union for weakening spirituality in the United States to the point where the country left itself susceptible to the events of September 11 (Niebuhr, 2001; White, 2002).

On April 28th 2002, parishioners of the Most Holy Redeemer Catholic Church in San Francisco, a predominantly gay and lesbian Roman Catholic Church with a gay pastor, were tense and upset. It was noted in the worship program that there was a table in the back of the room where information on the sexual abuse of children by Roman Catholic priests was available. Parishioners were also troubled because to shift attention from pedophile priests, the upper ranks of the Catholic hierarchy decided to blame gays and homosexuality within the priesthood – "If you want to know the cause of these troubles, either it's that we let in too many gay men or that the gay liberation movement is corrupting priests" (Gay Priests, 2002). The vice president of the church council, an out gay man, stated that "it's hard to be Catholic now… The church needs to stop confusing pedophilia with homosexuality". Another member of the church agreed, adding that her faith was still intact and that "the foundation of my religion is not in the institution, it's with my parish" (Nieves, 2002).

These compelling stories, lifted directly from the popular press, illustrate the enormous complexity surrounding the issue of religion in the lives of GLBs. The themes of intolerance, homophobia, faith, and perseverance found in these stories lead directly to

the central question driving my interest in this area of psychological research: Why do GLBs put themselves through such ordeals, and try so hard, to stay connected with a religion that rejects them? A strong religious faith, alongside a strong desire to be "out" as a member of the GLB community leads many individuals to try to find some way of dealing with both identities. How do they do it? How do some not only live with two identities that are perceived by so many (both GLB and straight, religious and religiously indifferent) as being completely incompatible, but manage to thrive while fully embracing and combining them both?

Working Within a New Paradigm

Hood, Spilka, Hunsberger, and Gorsuch (1996) stated that while psychological writing about religion and homosexuality has increased rapidly since the mid-1980s, this literature has focused largely on "conceptual, political, social, pastoral, and clinical issues" (p. 140). They go on to state that empirical research in this area is lacking - a situation that is slowly being remedied in both the fields of psychology and sociology. In writing of the changes in the study of homosexuality and religion, Yip (1997a) acknowledged that there have traditionally been two "themes" of research. The first theme is the contrast between religious and non-religious gays and lesbians while the second is the relationship between gays and lesbians and the church itself (Yip, 1997a). For example, over the years work has been conducted that assessed the attitudes of religious people and religious organizations toward homosexuality (Brooke, 1993; Fischer, Derison, Polley, Cadman, and Johnston, 1994; Gay, Elison, and Powers 1996; Mader, 1993; Nugent and Gramick, 1989; Wagenaar and Bartos, 1977; Westerfelhaus, 1998), intrinsic versus extrinsic uses of religion as they informed such attitudes (Allport,

1960; Allport and Ross, 1967), the attitudes of gays and lesbians toward religion (O'Brien, 1991, Yip, 1997a) and the social and personal impact of religious authoritarianism and prejudice on GLB lives (Herek, 1987; Hunsberger, 1996).

In the above-mentioned research, as well as in many other studies not listed, gays and lesbians have typically been studied as they contrast to other religious individuals and groups. Only recently have psychologists begun to recognize that many gay men and lesbians continue to have active religious lives as well (Barret and Barzan, 1996, 1998; Ritter and O'Neil, 1989). The current study was written in the middle of a paradigm shift as social scientists began to consider homosexuals as spiritual and religious beings in their own right, rather than merely sexual beings needing to be compared and contrasted with religious others. This important paradigm shift, while not specifically addressed in the psychological literature to date, is reflected in the recent work of social scientists conducting research in this area (i.e. Lukenbill, 1998; Mahaffy, 1996; Thumma, 1991; Yip 1996).

While the research literature on gay and lesbian people of faith is rich and continually expanding, it is also quite fragmented; consisting mainly of studies with small sample sizes that focus narrowly on a specific subgroup within the phenomena (i.e. Latino gay Christians, gay and lesbian Catholics, white Jewish lesbians, etc.). Furthermore, the recent research and theories assessing and underlying the integration of religious and GLB identities have never been presented in one cohesive review. Working within the new paradigm that views gays and lesbians as spiritual beings in their own right, therefore, the current study begins with a detailed literature review that was guided by three key purposes: 1) to integrate a fractured body of literature on gay and lesbian

Christians; 2) to review and critique relevant psychological theories currently in use in this area; and 3) to introduce new, relevant theoretical concepts that more clearly illuminate comprehensive pathways for future research.

The literature review begins with a review of the current state of the psychology literature as it pertains to gay and lesbian Christians. After a general discussion of the two identities in question: gay identity and religious identity, I conduct detailed discussions illustrating the psychological theories currently in use in the field; the focus being on Goffman's work on stigma, Festinger's cognitive dissonance theory, and Baumeister, Shapiro, and Tice's theory of identity conflict. I then introduce two concepts that are under-represented in the current literature: Shallenberger's notion of integration as a process and Rappaport's theory of empowerment. In between the works of Shallenberger and Rappaport, I present the current research on gay-friendly and gay-positive Christian denominations not only to better illustrate the process of identity integration, but to better lead into the discussion of empowerment theory as well. I close the review with a discussion of the limitations found in the current psychological and sociological literature. This discussion of limitations is then used to frame the research study that follows.

Please note that most of the reviewed literature herein contains no mention of bisexuals or bisexuality. Within the literature review, I have attempted to broaden the discussion to include bisexual people of faith wherever possible. However, as much of the literature in this area focused specifically on gay men and/or lesbians, I was unfortunately not always able to integrate a discussion of bisexuals into the text.

Additionally, the literature review deals with the religious and spiritual lives of GLBs on two specific levels: individual and institutional. In the portions of the study dealing with the individual level, attention will be focused on addressing issues of the self, personality, and personal identity while the portions of the study concerning the institutional level will focus on societal, cultural, and social identity issues. Please note that while I tried to address the individual level toward the beginning of the study and the institutional level towards the end, it was not always possible to separate the two in the sections that follow. Some must naturally flow back and forth between the individual and institutional levels to best illustrate the complex and dynamic nature of religion and spirituality in the lives of gays, lesbians, and bisexuals.

Chapter 2 - Review of the Literature

The psychological literature on the religious and spiritual lives of gays, lesbians, and bisexuals focuses mainly on the conflict that occurs between these disparate identities. Before embarking on a discussion of conflict, however, let us first briefly address the development of the two primary identities that form the basis of the current study – gay and religious. The theoretical concepts of gay identity and religious identity form the foundation of the psychological literature on GLB people of faith. Without the pioneering work done in these two areas, the psychological study of the religious and spiritual lives of the GLB community would not have been possible. Nonetheless, most of the research written about GLB people of faith neglects to acknowledge the basic gay identity or religious identity literature.

The respective literatures on these two identities are quite extensive reflecting the complexity of the constructs as well as several decades' worth of theory and research. For the sake of brevity, what follows in this section of the paper is a summary of some of the highlights in the literature. It is not meant to be a fully comprehensive literature review.

Gay Identity

In using the term "gay identity", the literature often makes the distinction between being gay and being homosexual, with "gay" usually implying not only acknowledgement of same-sex attraction but identification and acceptance of oneself within a larger, like-minded community. Homosexuality, on the other hand, is usually meant to imply simply an inclination or sexual attraction to members of the same sex. In the literature, a gay identity implies homosexuality, whereas homosexuality does not imply a gay identity. Researchers have addressed this issue of identity verses sexuality in

many different ways. Those writing on gay identity focused on the process of how one comes to acknowledge and accept one's sexual orientation at both individual and societal levels. As with other developmental models, gay identity development has been hypothesized to progress in stages from first awareness to full acceptance (Cass, 1979; Troiden, 1979). Differing from studies of gay identity development, studies on homosexuality have focused on such issues as personality correlates, homophobia (both internal and external), and the nature verses nurture debate.

Two of the most prominent (and oft cited) theorists writing on developmental models of gay identity are Cass (1979, 1984, 1990) and Troiden (1979, 1984, 1993. Cass (1979) presented a comprehensive theoretical model of gay identity development that she believed occurred in six stages: identity confusion, identity comparison, identity tolerance, identity acceptance, identity pride, and identity synthesis. Troiden (1979) also presented a stage theory model but with only four stages: sensitization, identity confusion, identity assumption, and commitment. A fundamental difference between these theories is that Cass assumed a linear progression whereas Troiden did not. Troiden (1979) believed that individuals advance through the stages in "back-and-forth, up-and-down ways; the characteristics of stages overlap and recur in somewhat different ways for different people" (p. 48).

Although there are other gay identity theorists (see for example Coleman, 1981/82; Isay, 1986; Marszalek and Cashwell, 1998; Minton and McDonald, 1983), there has been little empirical support for models of gay identity development (Shmerler, 2001). At this time, only Cass' (1979) theory has been held up for quantitative analysis.

She and other researchers have found empirical support for her six-stage theoretical model of gay identity development (see for example Brady and Busse, 1994; Cass, 1984).

Research on homosexuality, on the other hand, is quite extensive. Psychological researchers have assessed such issues as prejudice and homophobia (Birken, 1997; Herek, 1984 and 1989; Johnson, Brems, and Alford-Keating, 1997; Martin and Hetrick, 1988), internalized homophobia (Maylon, 1981; Nungesser, 1983; Shidlo, 1984), developmental theories of homosexuality (Bell, Weinberg and Hammersmith, 1981; Kinsey, Pomeroy, and Martin, 1948; Klein, Sepakoff, and Wolf, 1985), genetic and physiological components (Allen and Gorski, 1992; Dorner, Rohde, Stahl, Krell, and Masius, 1975; LeVay, 1991; Pillard and Weinrich, 1986), and attitudinal studies (Herek, 1984, 1988, and 1994; Yang, 1997). Note that a central debate in the literature on the development of homosexuality is concerned with whether or not homosexuality occurs naturally or is learned. The literature on gay identity, however, does not lend itself to this debate. In the development of gay identity, it is assumed that one is homosexual. Thus the discussion of how one becomes homosexual or the origins of one's homosexuality is moot. Based on the direction of much of the existing literature and the generally accepted descriptors, “gay”, “lesbian”, and “bisexual” will be used to describe the individual whereas “homosexuality” will be used to describe same-sex attraction or same-sex sexual activity.

Religious Identity

The nature verses nurture debate is alive and well in the study of religious identity. Many prominent psychological theorists have argued that the development of a religious identity is learned (see for example the works of Allport, 1950 and James,

1902/1985). Indeed, the list of individuals who have done work in this area reads like a veritable "Who's Who" list of psychology and includes such noted psychologists as Clark, Erikson, Freud, Hall, Jung, Starbuck, and Wundt among others (Gorsuch, 1988; Wulff, 1997). Here, the importance of religious history and the idea that the religion of the parents is the religion of the child, at least until the child is old enough to begin making their own religious choices, is stressed over any possible biological cause (Gorsuch, 1988). According to Marcia (1966), the process of differentiating one's beliefs from those of one's parents begins in early adolescence and culminates during the transition from adolescence to adulthood. At that point, the individual goes in one of three directions: 1) following the religion of their parents blindly without question due to fear of retribution if one differs; 2) accepting and identifying with the parent's religion and ideals because it was good enough for the parents; or 3) accepting or rejecting the parents religion based on an internalized sense of one's self and one's views (Marcia, 1966).

Others, however, argue that there is a genetic component to the development of a religious identity. Waller, Kojetin, and Bouchard (1990), in their study of identical and fraternal twins reared both together and apart, found that there were both genetic and environmental factors influencing such variables as religious fundamentalism, religious interests, and religious values. Jung (1958) and Elkind (1961; 1962; 1963) have also argued that at least some aspects of religiousness contain inherited components. Hood et al. (1996) clarified this issue by stating that:

> "Of course this heritability research does not claim that one person is born to be a Baptist while another was born to be a Muslim. Rather it is suggested that there

> may be some genetically inherited predisposition to believe in a supreme power, or that we humans may have a need to use a kind of spiritual explanation for understanding ourselves, the world, and the universe." (p. 45).

Similar to gay identity, although to a much greater extent, the development of a religious identity is also studied using stage theories. The study of religious identity is, in fact, inundated in cognitive developmental theories (Gorsuch, 1988; Reich, 1991; 1996). Relying heavily on Erikson's eight-stage theory of psychosocial development, Piaget's four stages of cognitive development, and Kohlberg's six stages of moral development, a wide-range of religious development theorists have created and researched a series of stage models of religious development from childhood through adulthood (Gorsuch, 1988; Hood et. al., 1996; Wulff, 1997).

Two of the more popular (and more recent) are Fowler's (1991) stages of faith development and Oser's (1991) developmental stages of religious judgment. Fowler suggested that there are seven stages of religious development that begin in utero and run through middle age and beyond: primal faith, intuitive/projective faith, mythical/literal faith, synthetic/conventional faith, individual/reflective faith, conjunctive faith, and universalizing faith (Fowler, 1991). In contrast to Fowler, Oser believed that individuals related their religious development in comparison to an "Ultimate Being." Oser proposed a five stage model: belief in God intervening in the world, belief in an all-powerful God who punishes and rewards, belief in a detached God, belief in a divine plan that gives meaning to human life, and finally universal and unconditional religiosity (Oser, 1991).

While many researchers have attempted to find empirical support for the use of these models of religious development (see for example the works of Bucher and Reich,

1991; Elkind, 1961; 1962; 1963; 1970; Fowler, 1991; 1995; Oser, 1991; Oser and Scarlett, 1996; Reich 1991; Spilka and McIntosh), Gorsuch (1988) despaired that while there is a great deal of theoretical literature in this area, empirical, social-science research using these developmental models has been plagued with methodological problems and is "sporadic and cross-sectional" at best (p. 211). Thus the debate over whether one's religious identity can be based in either nature or nurture (or is some combination of the two) continues to rage (Hood et. Al., 1996; Wulff, 1997).

Psychological Theories of Conflict

As mentioned earlier, a fundamental concept in any discussion of gay, lesbian, and bisexual people of faith is the issue of the conflict that can occur between their sexual orientation and their religious and spiritual beliefs. Where does such conflict originate? Six passages from the Bible (Genesis, 19:1-28; Leviticus, 18:22, 20:13; Romans, 1:26,27; I Corinthians, 6:9; I Timothy, 1:10) have generally been used to support the contention that homosexuality is a sin (Meeks, 1989). Based on these passages, Christian doctrine has decreed homosexuality to be "unnatural", a "perversion", and an "abomination in the eyes of God" (Clark, Brown, & Hochstein, 1990; Greenberg & Bystryn, 1982; Keysor, 1979; Scanzoni & Mollenkott, 1978). While a few Christian denominations and religious groups (i.e. the United Church of Christ, Integrity in the Episcopal Church, Dignity in the Catholic Church, and Lutherans Concerned) view homosexuality with more tolerance, the preponderance of mainstream Christian denominations does not (Ellison, 1993; Mahaffy, 1996). In one study, 72% of Christian religious organizations surveyed condemned homosexuals and homosexuality as being an abomination (Melton, 1991). Additionally, Christian doctrine states that gay males and

lesbians are “unnatural” and “perverse,” yet it also states that “God loves you unconditionally,” and “all of the children of God will achieve a place in Heaven” (Perry, 1990; Piazza, 1994). Such a dualistic message may create a sense of confusion, self-loathing and despair in a gay, lesbian, or bisexual person (Englund, 1991; Spencer, 1994).

However, despite such messages from Christianity regarding the sin of homosexuality versus God’s all encompassing love, many people who identify themselves as GLB still maintain strong religious beliefs. This maintenance of a strong religious belief and a strong sense of being out regarding one's sexual orientation puts one at risk for feelings of conflict between these two identities that are each important to one's sense of self as well as feelings of anxiety within the individual.

Cohen addressed this destructive form of duality in her work on the AIDS epidemic in the African American community (Cohen, 1997). While Cohen wrote specifically about the black church in America, the themes she highlighted address the broader issues of inconsistency, intolerance, homophobia, and fundamentalism found throughout many of the various denominations within the Christian religion. In addressing the Black Church’s response to the HIV/AIDS epidemic in the African American community, Cohen wrote:

> “AIDS triggers two traditions in the black church, one centered around the provision of services and care to those in need, the other based in teaching the Christian scripture… Thus, within a societally conservative ideology, in which ‘moral’ behavior is the primary standard by which Christianity is judged, the church cannot and will not ignore the presumed ‘sinful’ behavior of many with AIDS in black communities” (p. 279).

Despite what Cohen described as the Black Church's traditional Christian role of caring for the poor, the needy, and the sick, she illustrated how this Christian religious institution has turned its back on many black gays and IV drug users suffering from AIDS. Cohen goes on to state that as long as the Black Church continues to assert that "homosexual behavior is immoral and in direct contrast to the word of God" (p. 284), as long as it continues to adhere to a fundamentalist or conservative view of the Christian Bible, and as long as the Black Church refuses to discuss issues such as sex, drug and alcohol abuse, and homosexuality in "an inclusive and transformed discourse" (p. 285), the church's ability and desire to serve the entire African American community will be viewed as nothing but the highest form of hypocrisy (Cohen, 1997).

Researchers studying the Christian religious lives of gays and lesbians have identified several causes of identity conflict and anxiety. These causes are extrinsic, coming from outside of the individual and more dependent on acceptance by others or intrinsic, coming from within the individual and generally held as internalized moral ideals.

Some of the extrinsic causes are strict adherence to established Christian tenets, usually those promoted by the conservative Christian religious right (Birken, 1997; Grant and Epp, 1998; Rodriguez and Ouellette, 2000a), acceptance of anti-gay Christian doctrine (Yip, 1997b), acceptance of other gay's and lesbian's negative outlooks and experiences (Rodriguez and Ouellette, 2000a; Shallenberger, 1996, 1998), and contradiction with the religious beliefs of family members and friends (Mahaffy, 1996; Rodriguez, 1997).

Intrinsic causes that have been identified in previous research include a fear of divine retribution (Ritter and O'Neill, 1989; Rodriguez and Ouellette, 2000a) and strong beliefs that these two identities were incompatible (Mahaffy, 1996; Rodriguez, 1997). It is important to note that, when looking across studies, religious conservatism within the Christian church appears to be one of the chief causes (if not the chief cause) of both intrinsic and extrinsic causes of conflict and anxiety within gays and lesbians who self-identify as Christian.

Also of note, these themes transcend the boundaries of the larger Western society. Not only do many religious and non-religious individuals, groups, and organizations share the belief that gayness is "unnatural," "perverted," and "a sin" (in my experience even non-religious individuals tend to base any anti-gay feeling on the six Biblical passages mentioned above), but a significant proportion of the gay and lesbian community also harbor strong anti-religious sentiments that exhibit themselves in a disdain for anything and anyone having to do with an organized Christian religion viewed as being homophobic, heterosexist, and patriarchal.

In the psychological (and sociological) literatures, scholars have utilized the psychological theories of cognitive dissonance (Festinger, 1957), stigma (Goffman, 1963), and identity conflict (Baumeister, Shapiro, and Tice, 1985) to try to explain the origins of the conflict that gays and lesbians experience between their homosexual and religious identities. Let me now address each of these theories in turn, beginning with Festinger's (1957) cognitive dissonance theory.

Cognitive dissonance. Currently one of the most popular of the psychological theories utilized by researchers to explain the feelings of conflict gay men and lesbian

Christians experience between their sexual orientation and their religious beliefs is Festinger's (1957) cognitive dissonance theory. Despite criticisms that cognitive dissonance theory is methodologically vague and difficult to operationalize (Cooper and Fazio, 1984; Jones, 1985), despite a cache of competing theories purporting themselves to assess the phenomenon in question more accurately (see for example, Aronson's self-concept analysis, 1968; Bem's theory of self perception, 1967; Steele's self-affirmation theory, 1988), and despite a well publicized decline in use (Bagby, Parker, and Bury, 1990), Festinger's theory has recently seen resurgence in interest (Petty, Wegener, and Fabrigar, 1997). Some have even gone so far as to propose a "radical view" of cognitive dissonance by urging a return to Festinger's original 1957 theory (Joule & Beauvois, 1998). Cialdini, Trost, and Newsome (1995) have recently developed a scale to assess individual differences in preference for cognitive consistency.

According to Festinger's original (1957) theory, cognitive dissonance arises when a person experiences tension between two psychologically inconsistent thoughts or beliefs. Holding two conflicting cognitions is mentally and emotionally uncomfortable and, therefore, individuals seek to adjust their cognitions to reduce the experience of conflict and anxiety. Dissonant thoughts or beliefs produce a negative mental state that an individual tries to cope with by eliminating or changing one of the two conflicting thoughts. Eliminating one of the conflicting cognitions enables a person to achieve constancy of thought, or cognitive consonance, which is a more desired state than cognitive dissonance (Cooper & Fazio, 1984; Festinger, 1957), and serves to lower anxiety levels.

As there can be dissonance between thoughts or beliefs, there can also be dissonance between thoughts and behavior. According to Jones (1985), inconsistency between behavior and cognitions is not sufficient for dissonance to occur unless the cognitions are anchored in a person's self-concept. If the two cognitions are relevant to the self-concept, then either dissonance or consonance must take place. If they are not relevant, then Festinger's theory simply does not apply. For example, religious people can believe that homosexuality is wrong but engage in homosexual behavior nonetheless because their homosexual behavior is not a facet of their self-concept. However, if one's view of self contains an attachment to homosexual behavior and religious belief then, in theory, dissonance might occur.

Two studies that assessed religious beliefs and homosexuality through the lens of cognitive dissonance theory were Thumma's (1991) study of gay men, and Mahaffy's (1996) study of lesbians. While both researchers utilized Festinger's (1957) theory as the framework for understanding the conflict that can potentially occur between homosexual and religious identities, neither addressed any of the criticisms directed at cognitive dissonance. In his participant observation study, Thumma demonstrated how a small group (average group attendance was 8 people) of gay men integrated their feelings of being religious and being homosexual through their membership with an Evangelical Christian group called Good News. A key aspect of Good News was that its members considered both their religious beliefs and their homosexuality to be important components of their self-concept. Thumma (1991) stated that "through a process of socialization, [the members of Good News] renegotiate the boundaries and definitions of their religious identity to include a positive valuation of their homosexuality" (p. 333).

Thumma's study illustrated the importance of identity negotiation within a supportive structure as a mechanism to alleviate cognitive dissonance.

Mahaffy (1996), in her exploratory survey of lesbian Christians (N=163), attempted to understand the issues underlying dissonance between sexual orientation and religious belief in women. She was particularly interested in understanding how lesbians resolved this dissonance. Through assessment of participants' religious history, age of Christian identification, and age when they first began to discover their own lesbianism, she reported that a fundamental or evangelical Christian identity predicted higher internal and external dissonance. Additionally, Mahaffy identified three resolution strategies for alleviating dissonance between one's homosexuality and Christian beliefs: (1) altering one's religious beliefs, (2) leaving the church, or (3) living with the dissonance.

While Festinger's cognitive dissonance theory does indeed appear to be enjoying a renaissance in the psychological literature and provides a framework to understand issues of conflict between homosexuality and Christianity, the theory does not address the levels of complexity in thoughts, feelings, and actions experienced by gay and lesbian Christians. Cognitive dissonance theory is not dynamic or fluid enough to incorporate all of the social and personality issues that arise when an individual experiences both conflict and anxiety between their religious and homosexual identities. The methodological difficulties inherent in cognitive dissonance theory also make it undesirable for use in research studies conducted in this area. Festinger's theory has been successfully tested in laboratory settings several times (Jones, 1985). However, the true feelings of a GLB person of faith as they are told by religious leaders that they are going to burn in hell and are living a "lifestyle" that is "unnatural" and a "sin" are not easily

(nor ethically) replicated in the lab. In short, methodologically, cognitive dissonance theory is too linear and too simplistic to adequately address the full, complex spectrum of the human condition as it relates to sexual orientation and religious beliefs.

Stigma. In her review of the psychological concept of stigma, Crocker (1995) stated, "stigmatizing conditions lead to the rejection of individuals because they have an attribute that compromises their humanity in the eyes of others" (p. 633). However, because what is considered "stigmatized" changes as public attitudes, knowledge, and tastes change over time, stigma originates not just from the circumstances causing the stigma but from how others react to that stigma as well (Crocker, 1995). The salience or centrality of the stigma to one's identity is also an essential part of this theory; the more importance that is placed on the stigma by oneself or by others, the more it impacts on one's identity (Goffman, 1963).

In his definitive work on stigma, Goffman (1963) outlined three distinct types of stigma that a person can experience - body, tribal, and individual character. In what he dubbed "abominations of the body" (p. 4), Goffman referred to physical abnormalities easily identified by other individuals such as physical handicaps, visible marks on the skin, and/or severe physical disfigurement. In tribal stigmas, Goffman described stigmatization that occurred due to an individual's race or ethnicity, religion, and/or nationality. Finally, in stigmas of individual character, Goffman referred to convicts, drug and alcohol abusers, the unemployed, mentally ill, and homosexuals among others (Goffman, 1963). It is important to note that these "blemishes of individual character", as Goffman collectively referred to these types of stigma, dealt with stigmatization that was not necessarily visible to others. Individuals must either voluntarily disclose this stigma

or have it discovered. It is these blemishes of individual character that are the type of stigma most pertinent to this current paper as they deal directly with the issue of homosexuals stigmatized by both Christian religious doctrine and its adherents.

The concept of stigma management therefore becomes important here. How do stigmatized individuals deal with this type of discrimination? Crocker and Major (1989) have outlined three major strategies utilized by individuals to protect themselves from being stigmatized: 1) attributing negative outcomes they experience to prejudice or discrimination, 2) devaluing those domains in which their stigma makes it unlikely they will excel, and 3) selectively comparing themselves and their outcomes with others who share their stigma rather than with non-stigmatized individuals.

Yip's (1997b) semi-structured interview study of 60 gay male Christians in England focused on the issue of stigma management. According to Yip, the church stigmatizes homosexuals and homosexuality; therefore gay Christians need to come up with mechanisms to address this stigma. According to Yip (1997b), there are four main stigma management strategies used by gay male Christians involved with either the Church of England or Roman Catholicism: 1) attacking the stigma, 2) attacking the stigmatizer, 3) use of positive personal experience, and 4) use of the ontogeneric argument (Yip, 1997b). According to Yip, these strategies are "interchangeably and collectively used to dismiss the credibility of the institutionalized church and the validity of its unfavorable official position of the issue of homosexuality" (p. 113).

Attacking the stigma refers to how individuals challenge the correctness and accuracy of the six Biblical passages commonly used to condemn homosexuality. Yip mentions that this can be achieved by either invalidating the conventional interpretation

of these six passages, shifting focus from these passages to broader Christian principles of love and respect for all, and/or challenging the relevance of these passages to today's society (Yip, 1997b). Attacking the stigmatizer refers to a strategy whereby gay male Christians "dismiss the credibility of the church as the moral guardian for gay Christians" by either undermining or ignoring official church doctrine negative to homosexuals and homosexuality (Yip, 1997b; p. 120). Use of positive personal experience entails adhering to basic Christian moral values through living in a monogamous relationship with only one partner and avoiding the sexual promiscuity common in gay culture. The ontogeneric argument refers to the belief by the gay Christian men in Yip's study that all sexual orientations, including homosexuality, were created by God and thus supported and blessed by God (Yip, 1997b).

Identity conflict. In the research reported here, rather than cognitive dissonance, or stigma, I relied on the theoretical construct of identity conflict. According to Baumeister, Shapiro, and Tice (1985), identity conflict, or legitimation crisis, refers to "the problem of the multiply defined self whose definitions have become incompatible" (p. 408). They suggest that identity conflicts are brought about by "extraordinary developments" in situations and personal commitments that create in people the sense that one is in an impossible situation (Baumeister et al., 1985). Baumeister et al. state:

> "The identity conflict seems to be commonly provoked by the necessity of making choices when one's existing commitments entail conflicting prescriptions for behavior. The essential precondition for the identity conflict is the status of having a strong personal (and emotional) commitment to two distinct identity components that become incompatible" (pp. 411-412).

There are three key components to their view of identity conflict: 1) having a multiplicity of identity; 2) having a strong personal commitment to two distinct identity components; and 3) conflicting prescriptions for behavior. Having a multiplicity of identity entails that every individual's total identity is comprised of a series of sub-identities that are dynamic in nature (Markus and Wurf, 1987; Rosenberg and Gara, 1985) and it is this dynamic interaction of multiple identities that potentially leads to identity conflict. Thus, gay and lesbian Christians would appear to be a perfect example of Baumeister et al's definition of identity conflict. Having a multiplicity of identity is important to Baumeister et al's view of identity conflict, which is one of the main areas where identity conflict begins to diverge from cognitive dissonance.

Having a strong personal commitment to two distinct identity components is also essential because without such commitment no conflict would exist. This is similar to the notion of relevance in Festinger's cognitive dissonance theory as well as the notion of centrality in Goffman's work on stigma. An identity component that a person was strongly committed to would simply over-ride another identity component that the same person was not committed to or did not feel as strongly about. There is no conflict within a lesbian who has removed herself entirely from the religion of her parents and come to peace with that decision as she no longer has a strong personal commitment to her former religious identity.

Conflicting prescriptions for behavior is the third and final key component to Baumeister et al's notion of identity conflict. Assuming a multiplicity of identity and that an individual has a strong level of personal commitment to two of them, if nothing between those two identities puts them in conflict with each other, then the possibility of

experiencing identity conflict between the two is non-existent. Conflict between homosexual and religious identities can flare to life due to the conflicting prescriptions for behavior put forth by many established religious orders – an out gay man feels a strong sexual attraction to other males but his conservative Christian church has made it quite clear during worship services and sermons that homosexuals are perverse sinners. His gay identity pushes him to become romantically involved with another gay man while his conservative religious identity warns him that if he does so he will burn for all eternity in Hell.

Relying on Baumeister's theory of identity conflict (as well as other identity theories including identity change [Deaux, 1991], alleviating role conflict [Stryker and Statham, 1985], and identity negotiation [Deaux and Ethier, 1998; Ethier and Deaux, 1990; 1994] – see Rodriguez 1997, and Rodriguez and Ouellette 2000a for in-depth discussions of these identity theories), Rodriguez and Ouellette (2000a) proposed four different pathways that a self-identified gay or lesbian person with a strong religious faith can take to attempt to alleviate conflict between their homosexual and Christian identities: 1) rejecting the homosexual identity, 2) rejecting the Christian identity, 3) compartmentalization, and 4) identity integration (see Rodriguez 1997, and Rodriguez and Ouellette, 2000a for more in-depth discussions of these four pathways).

Using Baumeister et al's theory of identity conflict and the four path theoretical model to identity integration, Rodriguez and Ouellette (2000a) explored individuals' experiences of identity conflict and identity integration between their sexual orientation and religious beliefs. Using both qualitative and quantitative research methods, they examined identity integration in the members and participants (N=40) of a church in New

York City that ministered specifically to the gay and lesbian community. In their work, they defined individuals as having achieved identity integration when they hold a positive religious identity, a positive gay identity, and do not currently feel conflict between the two. Their survey and interview data supported this definition of identity integration and also showed that: (1) a majority of their research participants reported that they had successfully integrated their homosexual and religious identities; (2) being integrated was related to higher church involvement, church membership, attending more worship services and activities/ministries, and attending the church for more years; (3) lesbians were less likely than gay men to report past conflict between their identities and more likely to report being fully integrated; and (4) the church played an important role in helping the study participants achieve integration between their homosexual and religious identities.

Challenging Assumptions and Recognizing Process

The conflict assumption. The current psychological literature on the Christian religious lives of gays and lesbians relies on the underlying assumption that all gay and lesbian Christians have experienced conflict between their sexual orientation and religious beliefs at some point in their lives. Nonetheless, the work by Rodriguez and Ouellette suggested that not all gay and lesbian Christians report experiencing conflict between their sexual orientation and their religious beliefs and that the desire to merge one's homosexual and religious identities does not always follow a period of conflict between the two. In their study, twelve out of forty (30%) research participants reported never having experienced conflict between their sexual orientation and their religious beliefs and nine of these twelve individuals reported having fully integrated these two

identities. Reasons provided by participants for a lack of conflict between homosexual and religious identities included: 1) never encountering anti-gay religious rhetoric; 2) encountering anti-gay rhetoric but never internalizing it; 3) devaluing Church teachings; 4) coming out at a late age; 5) attending seminary; and 6) God's all encompassing love. While these six themes are intriguing, further research is needed in this area because the responses of only seven individuals are not enough to draw any serious conclusions. Mahaffy's (1996) work also supported this notion when she discovered that not all of her lesbian research participants' reported experiencing conflict.

Construct versus process. During the course of their work, Rodriguez and Ouellette (2000a) came to understand integration as more of a process rather than simply a two-dimensional or bipolar construct. They measured the concept of integration using a cross-sectional design. However, many of their research participants talked extensively about identity integration as a process with which they were still involved or had just recently completed. Results showing that integrated individuals were significantly older and attended a specific gay-positive church for significantly longer periods of time tended to support this notion (Rodriguez, 1997; Rodriguez and Ouellette, 2000a). Therefore, it might not be the construct of integration that should be of theoretical interest in studying gay and lesbian Christians but the process of integration instead. This notion of identity integration as a process also does a better job than the psychological theories of conflict currently in use to explain the interaction between a gay male or lesbian's homosexual and religious identities. Assessing integration as a process has the potential to address the complexity of the phenomena at hand more adequately and the resilience of individuals to be able to live with conflict in their lives.

Integration as a Process

In Shallenberger's (1996 and 1998) work, he referred to the process of identity integration as a spiritual journey. Other researchers (such as Barret and Barzan, 1996; Spencer, 1994; and Struzzo, 1989 for example) have utilized the term “faith journey”. For the purposes of the current study, no distinction is made between these two synonymous phrases as both deal with the religious and sexual life stories of gays, lesbians, and bisexuals.

In his narrative study of the spiritual journeys of twenty-six gay and lesbian people of various faiths, Shallenberger explored the intersection of community and identity and its impact on their sexual and religious lives. During the course of his exploratory study he attempted to address such issues as how gay men and lesbians discover and define their spirituality, what processes lead to the construction of their spiritual identities, and how they evolve and change as gay and lesbian people of faith during the course of their spiritual journeys (Shallenberger, 1996).

Discussed in detail by both Shallenberger and several other researchers (see Coleman, 1981/82; Fischer, 1989; Gonsiorek and Rudolph, 1991; and Grant and Epp, 1998, for example) one of the most important events in any individual’s spiritual journey is the process of “coming out” both to themselves and to others. The impact of coming out on an individual’s spiritual journey is predicated by their religious history, i.e., how involved they and their family were in established Christian churches and religious organizations during their formative years. Shallenberger avowed that coming out is one of the most widely studied developmental constructs in the gay research literature. While recognizing that coming out is a complex theoretical construct, Shallenberger (1996) also

confirmed that there are several well-recognized themes that cut across this particular area of the literature. These themes are "deep and often difficult self-questioning" (p. 197), growing self-recognition and self-identification with one's homosexuality in the face of prolific anti-gay biases from a homophobic and heterosexist culture, sudden and/or measured disclosure to loved ones, and passage into, and deeper involvement with, the gay and lesbian community (Shallenberger, 1996). While the coming out process has traditionally been framed using a variety of different developmental stage models, it is important to keep in mind that coming out is a very individualized process that can be either positive or negative but not necessarily both.

Why, therefore, is coming out such a relevant construct for a discussion of the spiritual journeys of gays and lesbians? Positive or negative aspects of the coming out process provide the foundation that may determine future conflict between one's sexual orientation and religious beliefs. Based on Shallenberger's ideas, it appears that coming out is not only when conflict between religious and homosexual identities begins but it is also the time when an individual consciously acknowledges the inherent discrepancies between living a "gay-lifestyle" and remaining actively involved in organized Christian religion. This point in time potentially marks the beginning of the integration process that is central to Shallenberger's concept of a spiritual journey as it pertains to gay men and lesbians.

Once the coming out process has been completed and the individual has come out to him or herself (and others) as gay or lesbian, often the next step in their spiritual journey is distinguishing between the terms religion and spirituality (Mahaffy, 1996; Rodriguez, 1997; Shallenberger, 1998). The word religion becomes equated with the

concrete trappings of traditional, established Christian churches as well as with official Church doctrine, while spirituality becomes synonymous with one's personal religious and ethical beliefs including non-church related behaviors such as faith, prayer, personal morality, and Bible reading (Rodriguez, 1997; Shallenberger, 1998). By making this distinction between religion and spirituality, many gay men and lesbians are attempting to distance and buffer themselves from the negative, anti-gay messages received from many mainline Catholic and Protestant denominations and the fundamentalists (Rodriguez, 1997).

After coming out, Shallenberger (1996) highlighted three key issues that gay and lesbian Christians grapple with on their continuing spiritual journeys: questioning, reintegration, and reclaiming. In questioning, individuals engage in an extensive (mostly internal) conversation with themselves in which they question their own religious beliefs as related to their experiences as gay men or lesbians. In reintegration, they attempt to reincorporate their religious identity with their homosexual identity. This is accomplished through reading relevant literature, talking with loved ones, and identifying and approaching other gays and lesbians grappling with the same issues to mention just a few mechanisms. During the reclaiming process, they also begin to seek out safe spaces where they can reconnect with both their gay identity and their religious identity in a community of supportive, like-minded individuals.

Sites of Identity Integration

There are many causes of integration between sexual and religious identities; reading relevant literature to educate oneself regarding these issues, self-acceptance, talking with others, becoming older and more mature, reestablishing a personal

relationship with God, even coping with a life-threatening illness such as HIV/AIDS (Rodriguez, 1997; Rodriguez and Ouellette, 2000a). Perhaps one of the main mechanisms (if not the main mechanism) is becoming involved with organizations that promote a positive outlook for both homosexuality and religion. Thumma (1991) depicts such an assembly in his research on gay men attending the Evangelical group Good News and Wagner, Serafini, Rabkin, Remien, and Williams (1994) in their study of gay men involved with Dignity. The goal of these religious support groups to deliver both gay-positive and Christian-positive messages has been made easier by the emergence of a "gay theology" that specifically values gay, lesbian, and bisexual Christians and recognizes their spiritual needs. These groups have re-interpreted the Bible in such a way that homosexuality is viewed in a positive, rather than negative, religious light (Englund, 1991; Thumma, 1991). As a result, many gay, lesbian, and bisexual Christians involved in such organizations have begun to hear the message that God loves all people including homosexuals. And yet there is a conflict as gay and religious-positive support groups such as Good News and Dignity are, nonetheless, typically affiliated with Christian churches that view homosexual behavior as a sin.

A descriptive survey study, conducted by Wagner et al. (1994), dealt specifically with the integration of religious beliefs and sexual orientation in gay men belonging to a gay-positive Catholic organization called Dignity. Wagner et al. hypothesized that because membership in Dignity involved integrating a person's Catholic faith and their homosexuality, that the Dignity group (N=101) would exhibit lower levels of internalized homophobia (i.e. reducing participants' own internalization of society's negative attitudes towards homosexuality) than a community sample (N=144) of gay males with Catholic

backgrounds who were not involved with a gay-positive religious organization. Wagner et al. did not support their main hypothesis as they found no significant differences in level of internalized homophobia between the Dignity and community samples. However, they did find that their Dignity sample showed significantly higher religious beliefs and religious behavior and were significantly older than the community sample on age that one entered into their first gay relationship, first accepted being gay, and first felt good about being gay (Wagner et al. 1994).

Rodriguez and Ouellette (1999) defined a gay-positive church as a formal Christian religious institution that preaches a positive message about homosexuality and ministers specifically to the GLB community and made a distinction between gay-positive churches versus gay-friendly churches. Gay-friendly churches may welcome, either implicitly or explicitly, the participation of gays, lesbians, and bisexuals but such churches do not typically address the specific religious and spiritual needs inherent in the GLB community (Rodriguez and Ouellette, 1999). Becoming increasingly involved in a gay-positive church, according to leaders of such churches, enables gays, lesbians, and bisexuals to alleviate the conflict between their religious beliefs and their sexual orientation while increasingly enjoying identity integration (Lukenbill, 1998; Perry, 1990; Piazza, 1994; Rodriguez and Ouellette, 1999, 2000a; White, 1994).

In their participant-observer study of The Metropolitan Community Church of New York (MCCNY), a gay-positive Christian church that ministers primarily to the gay, lesbian, bisexual, and transgendered (GLBT) community in New York City, Rodriguez and Ouellette (1999) uncovered three specific strategies used by the church to facilitate the creation of combined identities. In addition to documenting MCCNY's use of

inclusive and gender neutral language, as well as the use of the historical-critical method of interpreting the Bible in a more pro-gay manner, they: (1) described how the structure of the liturgy at MCCNY enabled its members and participants to recognize the church as a legitimate religious institution that is simultaneously gay, lesbian, bisexual, transgendered and Christian; (2) characterized how it was that MCCNY, through the preaching of its lesbian Pastor, provided the GLBT community with a positive way of thinking about themselves with regard to their sexual or gender orientations and their Christianity; and (3) documented a struggle that this church shares with every other moral community, namely the challenge to provide one group of people with a strong sense of who they are as a valued group without creating boundaries that exclude others (Rodriguez and Ouellette, 1999).

Other researchers have also explored MCC congregations in areas of the country other than New York City. Enroth (1974; see also Enroth and Jamison, 1974), a sociologist by training, in his work took a much more negative view of the Metropolitan Community Churches. In his exploratory content analysis of literature from MCC San Francisco (MCCSF) as well as other gay religious organizations, Enroth found MCCSF to simply be an extension of the "gay life-style" and the secular gay subculture. He stated:

> "While the gay church seeks to promote the image of a typical Christian church, its publications would appear to reinforce the commonly held notion that homosexuals are preoccupied with sex… while [MCC] church leaders and laymen vigorously assert that sex is only a part of their life-style, sexual themes are clearly evident in their published materials" (Enroth, 1974; p. 357).

Enroth viewed MCCSF as a site where gays and lesbians attempted to cope with their social and cultural alienation from the rest of society. At places such as MCCSF, gays and lesbians could go and receive positive reinforcement for their “deviant lifestyle” (p. 356). According to Enroth this is accomplished through a strong identification with liberation rhetoric, the assertion that "God is on our side" (p. 359), legitimacy by association, making moral demands on religious accusers, and to glorify homosexuality and define it as superior and more noble than heterosexuality (Enroth, 1974).

The language in Enroth's work would be considered homophobic and heterosexist not just by today’s standards but even by the standards of the early 1970’s as the Stonewall riots in 1969 had begun to give gays, lesbians, and bisexuals more visibility and acceptance in mainstream society. By 1973 the APA had already declassified homosexuality as a mental illness as well (Shmerler, 2001).

Warner (1995), on the other hand, wrote what he referred to as a "homophile treatise" on MCC churches (p. 82). Warner's study did not focus on one particular MCC congregation but instead on the United Fellowship of Metropolitan Community Churches (UFMCC) - the umbrella organization founded by the Rev. Troy Perry in 1968 that encompassed all of the Metropolitan Community Churches in the United States and across the world (Perry, 1990; Warner, 1995). Embedded in Warner's (1995) historical and analytical account of the founding and development of UFMCC from "a congregation to a denomination" (p. 81) is a detailed discussion documenting the struggle of gay men and lesbians within the church over essentialist (nature) versus constructionist (nurture) interpretations of homosexuals and homosexuality in Christian religious doctrine.

Lukenbill (1998), in his study of the Metropolitan Community Church of Austin (MCCA), relied on Warner's (1995) essentialist/constructionist theoretical framework to guide his archival analysis of MCCA. Lukenbill argued that MCCA utilized an essentialist approach to forming a strong sense of one as being both gay or lesbian and Christian. He found many of the same forces at work in Texas as were found in the New York study including positive gay Christian identity formation, self-esteem enhancement, a historical contextual view of the Bible, recognizing UFMCC as a legitimate Christian church, the importance of MCCA's liturgy and support groups, and developing a sense of historical importance (Lukenbill, 1998). While the themes uncovered by Lukenbill may appear at first to be more constructionist than essentialist, it is important to keep in mind that Lukenbill was relying on a specific definition of essentialism that appears to go beyond the standard argument that homosexuality is an innate (not learned) behavior that can be neither changed nor altered. Essentialism, according to Lukenbill (who was relying on Warner, 1995), expressed "solidarity with basic gay culture, and asked for justice for gays and lesbians within American society. It demands that gay and lesbian people be allowed to be who they are and be permitted to become a part of the fabric of American culture and life" (p 441). Here he incorporated the standard belief at MCC that gays and lesbians are made in the image of God.

In his writings on the gay-friendly McKinley Presbyterian Church, which is not affiliated with UFMCC, Rappaport (2000) discussed the empowering role the church played in the lives of its gay and lesbian members and participants. Rappaport wrote, “gay and lesbian people… who had previously experienced rejection and alienation in a tale of terror have themselves given sermons and have expressed their powerful feelings

of belonging and joy" (p. 16). While he reported that McKinley is a typical Presbyterian church in many respects, Rappaport also noted a significant outreach to its gay and lesbian members and participants and a small but visible minority within the church. Refusing to condone the exclusion of gays and lesbians from ordained leadership positions by the national Presbyterian organization (Presbyterian Church USA), the church has even gone on to align itself with the More Light Network, an association of Presbyterians and Presbyterian churches "whose mission is to enable the full participation of gays and lesbian people of faith in the life, ministry and witness of the Presbyterian Church" (Rappaport, 2000; p. 16).

Utilizing many of the same mechanisms outlined in Rodriguez and Ouellette (1999) and Lukenbill (1998), the church has elected gays and lesbians to leadership roles, used inclusive language during worship services, incorporated the historical-contextual method of interpreting the Bible, and has even commissioned a set of stained glass windows to reflect the racial, gender, and sexual diversity of the congregation. However, Rappaport (2000) went on to say that: "Individual study, textual interpretations, and tolerance do not alone replace actual communities [and] settings in which people live their lives… [Such settings] are the mediating structures for empowerment" (p. 14).

Empowerment

The theory of empowerment is an excellent theoretical tool to further our understanding of gay-positive Christian churches and organizations. According to various empowerment researchers (see for example Perkins and Zimmerman, 1995; Rappaport, 1981 and 1984; Zimmerman, 1995 and 1996), the concept of empowerment, one of the cornerstone theories of community psychology, has been historically difficult to define

(Perkins and Zimmerman, 1995; Rappaport, 1995). In a special journal issue devoted to the theory of empowerment, Perkins and Zimmerman (1995) attempted to define this construct. In aggregating the work of many empowerment researchers, they defined empowerment as:

> "An intentional ongoing process centered in the local community, involving mutual respect, critical reflection, caring, and group participation, through which people lacking an equal share of valued resources gain greater access to and control over those resources; or simply a process by which people gain control over their lives, democratic participation in the life of their community, and a critical understanding of their environment" (p. 570).

Stated more simply, empowerment can be viewed as a mechanism where people take back control over certain aspects of their lives.

Empowerment operates on three distinct levels: individual (commonly referred to as psychological empowerment), organizational, and community (Perkins and Zimmerman, 1985; Zimmerman, 1995; 1996). Due to the dynamic interactions that potentially occur between these three levels, empowerment “takes on different forms for different people in different contexts” (Zimmerman, 1996; p. 45). Researchers in this area make a distinction between empowerment values, empowering processes, and empowered outcomes. Therefore, use of this framework cuts across all three levels of analysis (Perkins and Zimmerman, 1995). According to Zimmerman (1996) the word empowerment values refers to a value orientation where professionals work with and for communities seeking empowerment rather than simply advocating for them. “[Empowerment values] focus on enhancing wellness instead of fixing problems,

identifying strengths instead of cataloging risk factors, and searching for environmental influences instead of blaming victims" (Zimmerman, 1996 pp. 44-45). Empowering processes refer to the development of skills, the accumulation of resources, and the establishment of social connections that occur along the way to empowerment while empowered outcomes are assessments of interventions designed to empower participants (Zimmerman, 1996).

As illustrated by Rappaport's (2000) work mentioned earlier, community psychologists have begun to assess empowerment in Christian religious communities. Maton and Salem (1995) noted: "Churches [among other organizations] represent potentially important local communities in which individuals, through active participation with others, can gain power and resources and, achieve primary personal goals" (p. 632). In their (1995) work, Maton and Salem conducted a multiple case study analysis comparing and contrasting three distinct communities located in the Midwest. One of these communities was the New Covenant Fellowship (NCF – this author's abbreviation), a non-denominational Christian religious group whose main purpose was for members to love and serve God while reshaping their own lives to better model the life of Jesus. With a focus on psychological or individual level empowerment (which they define as "the active participatory process of gaining resources or competencies needed to increase control over one's life and accomplish important life goals", p. 632), Maton and Salem uncovered four key characteristics of empowered organizations, all of which are relevant to the NCF. According to Maton and Salem, the NCF was an empowered organization due to: 1) a strength-based belief system that inspired growth and was not just focused on the needs of the individual, but to the needs of the group as well; 2) dynamic and

meaningful role opportunities that were accessible and benefited from the varying strengths of its members; 3) an overarching peer-based support system that provided a strong sense of community while relying on an array of economic and social supports; and 4) talented and inspiring leadership that were accessible, not based in only one individual and committed to both the organization and its members (Maton and Salem, 1995).

Empowerment speaks directly to how gays, lesbians, and bisexuals have reclaimed their spirituality in the face of anti-gay bias from many in the Christian religious community (and anti-Christian bias from the gay and lesbian community) and reclaimed a role for themselves in the Christian faith. By becoming involved in a gay-positive religious organization, GLB Christians became empowered to integrate their sexual and religious identities into a new positive whole that is more than the sum of its parts. Based on Maton and Salem's four characteristics of empowered organizations mentioned earlier, Dignity, Integrity, MCCA, MCCNY, the More Light Church, even Congregation Beth Simchat Torah, a gay-positive Jewish synagogue located in New York City (see Shokeid, 1995) can be viewed as empowered organizations that attempt to reconnect gays and lesbians to the word of God. In this way, not only are gay, lesbian, and bisexual Christians empowered as individuals but gay-positive religious organizations and any applicable communities thus become empowered as well.

However, in the face of these warm and uplifting stories, keep in mind that empowerment leading to gay-Christian identity integration is not always the positive identity process that researchers suggest. In ethnographic work at MCCNY (Rodriguez and Ouellette, 1999), several church participants expressed concern that so much

emphasis was placed on making MCCNY a safe space for gays, lesbians, bisexuals and that others not part of the GLB community felt unwelcome there. Members voiced the hope that at some point in time, MCCNY could become a community where the heterosexual parents and children of current members would feel at home. Another and related kind of tension was observed with regard to MCCNY's policing of its inclusiveness policy. The push for inclusiveness can be so strong that anyone who does not adhere to the policy is actively coerced into changing his/her behavior, and thereby, made to feel excluded by the community unless they conformed to its norms (Rodriguez and Ouellette, 1999). One church member, for example, reported on how he was criticized and made to feel ostracized by Church leadership and members for inadvertently referring to God as "Lord" during the course of a Sunday worship service – a violation of the church's policy of utilizing only gender inclusive language.

Spencer (1994), in his work on the establishment of a gay ecclesiology (i.e. a Christian religious space for gays and lesbians), expressed great concern over the tendencies of gay-positive religious organizations to transform over time into simulacrums of conservative religious organizations. He alluded to the possibility that individuals, as well as the organizations they are a part of, have the potential to become too integrated and thus alienated from the rest of their relevant communities. Spencer (1994) stated: "The danger… is that it can lead to isolation and sectarianism. It can also in time lead to conservative tendencies as separated communities eventually build up and acquire their own set of institutional privileges" (p. 399). Spencer's warning rings of relevance here; as one creates a safe place for some people, one sets up prospective

boundaries against others, thus possibly creating the same sense of church entitlement and individual disparagement that gays and lesbians were fleeing from in the first place.

Individual Verses Institutional Conflict Resolution

There exists a parallel between the processes that gays, lesbians, and bisexuals undergo in resolving conflicted sexual and religious identities and the processes that the religious organizations undergo to the same end. One of the points made earlier is that many GLBs join churches, synagogues, and other religious organizations that are considered gay positive or gay friendly. By joining or attending such organizations, they are able to merge their religious identity with their sexual identity within the embrace of a likeminded institution. The safety and acceptance that is felt allows the individual the freedom to resolve much of the tension created by potentially discordant identities. Much as different religious denominations (i.e. Lutheran and Episcopalian Christianity, Reform and Conservative Judaism) arose as a result of dissent over more traditional and fundamental teachings, gay-positive and gay-friendly churches and synagogues have arisen in order to reduce the tension experienced by gays, lesbians, and bisexuals through fundamentalist interpretations of their respective religion's doctrine and to address the spiritual and religious needs of their GLB congregants.

Indeed, the distinction made in this section between the individual and the institution can be easily blurred and/or inverted here. This literature review could very easily have focused on issues of conflict and integration within religious institutions as opposed to within a gay, lesbian, or bisexual individual. The parallels between what goes on within a gay, lesbian, or bisexual individual struggling with his or her faith and the respective religious institution struggling with what to do with sexual orientation is

striking. The problem here is whether this symbiotic relationship between religion and congregant is self-serving or truly an empowered solution. That, however, can be asked of any new denomination, Christian, Jewish, or otherwise.

Limitations of the Current Literature

Clinical literature. There is a large amount of clinical literature addressing the intersection of religion and sexual orientation that has not really been considered in this review. While briefly touching upon the need for clinicians to recognize that the members of the GLB community have their own religious and spiritual lives (see for example Barret and Barzan, 1996, 1998; Ritter and O'Neil, 1989), this review of the literature only scratches the surface of this body of work. In the clinical literature, containing articles, books, and chapters from clinical psychology as well as pastoral counseling and social work, there is open debate on many topics including the morality of homosexuality. This literature addressed the specific clinical needs of the GLB community, the efficacy of reparative therapy, and the role of pastoral counseling within not only the GLB community as a whole but as it applies to ministering to the religious needs of the GLB community as well. A more detailed review of the clinical writings in this area can be found in Dallas, 1996; Davison, 1991; Donaldson, 1998; Haldeman, 1991; Throckmorton, 1998; and/or Yarhouse, 1998.

Focus on Western religions. One of the major limitations of almost all research done in this area, including this paper, is the focus on Western Religions, specifically Christianity and Judaism, to the exclusion of other, non-Western, forms of religion. The majority of the research conducted in the psychology of religion including the earliest work of Erikson, Freud, Hall, James, Jung, and others used the general term religion

when they were in fact predominantly focusing on Christianity. By extension, almost all of the psychological research done on attitudes towards gays and lesbians, as well as work on gay and lesbian people of faith, focused almost exclusively on the various Christian denominations (Protestant and Catholic) with a significant and growing subset devoted to Judaism (see for example the works of Cooper, 1989; Coyle and Rafalin, 2000; Enron, 1993; Hunsberger, 1996; Shokeid, 1995).

Very little work has been undertaken that considers the religious experiences of gays and lesbians practicing non-Western faiths such as Islam, Buddhism, and Taoism. According to Halstead and Lewicka (1998), in their article on Islam and homosexuality, this is because the construct of a "gay identity" is a uniquely Western concept. They point out that while homosexual behaviors are addressed in Eastern religious based cultures, those cultures have traditionally not adopted the westernized concept of "gay". In Islamic cultures, homosexuality is devoid of the politicization that forms the basis of the Western gay movement. Thus the notion of a gay identity has not existed for Muslims outside of Western cultures (Halstead and Lewicka, 1998). However, the Muslim who is homosexual and lives in a Western society may also come to experience identity conflict long felt by many of his or her Christian or Jewish brethren.

Wawrytko (1993), in her work on Chinese and Japanese religions and homosexuality, supported the notion of a non-political identity. In the opening paragraph of her book chapter she stated, "The issue of homosexuality in Chinese and Japanese religions is largely a *terra incognita*. A point common to both cultural traditions is the paucity of direct references to homosexuality in the religious canons" (p. 199). Wawrytko goes on to discuss the importance of taking into account overall Asian cultural principles

when evaluating homosexuality in China and Japan. While some Westerners confused the traditional importance of same sex friendships in these two cultures as "a sign of rampant homosexual practices" (Wawrytko, 1993; p. 200), many Asian cultures view being gay as a rejection of traditional family values and thus take a more conservative attitude toward homosexuals and homosexuality comparable to that of fundamentalist Christians (Chan, 1993).

While there has been little research conducted on gays and lesbians involved with non-Western religions, conceptual and theoretical work has begun - the recent works of Chan (1993) and Halstead and Lewicka (1998) attest to this. In her book Homosexuality and World Religions, Swindler (1993) takes an important first step in addressing this issue by putting together an edited volume composed of a series of chapters addressing homosexuality in a variety of different religions including traditional African and American religions (Baum, 1993), Hinduism (Sharma, 1993), Buddhism (Cabezon, 1993), Islam (Duran, 1993), and Chinese and Japanese Religions (Wawrytko, 1993). Chapters on Protestantism (Ellision, 1993), Catholicism (Carmody and Carmody, 1993), and Judaism (Enron, 1993) were also included in her groundbreaking work.

As can be seen the preceding paragraphs, what is commonly referred to by Westerners as "Eastern" or "non-Western" religions includes not only Islam, Hinduism, and Buddhism, but a variety of other religions as well, including Confucianism, Neo-Confucianism, Taoism, Neo-Taoism, Shintoism, and Neo-Shintoism. What Westerners refer to as "Asian" culture includes not only China and Japan but also North and South Korea, India, the Philippines, and all of the Southeast Asian countries including Vietnam, Laos, Malaysia, and Cambodia. With such a large variety of religions being practiced in

such a large variety of cultures, a significant amount of additional research in this area is obviously needed.

Other forms of diversity. Just as researchers in this area need to delve more deeply into non-Western religions, there also needs to be an expansion into other kinds of diversity, including bisexuality, race/ethnicity, and gender. Most of the research presented in this review assessed the Christian religious experiences of white gays and lesbians. The research on African American gays and lesbians (especially the work on gay men) focuses almost exclusively on the conservative black church's lack of response and compassion for homosexuals and other individuals dealing with HIV/AIDS (Cohen, 1997; Fullilove and Fullilove, 1999). Research on Latino/a gays and lesbians focused mostly on issues of machismo (especially in the case of Latino gay men), acculturation, and sexuality (Espin, 1993; Mirande, 1997).

Researchers studying African Americans and Latinos/as, as well as other minorities including Asian Americans, bisexuals, and transgendered individuals continue to assess these populations in contrast to various religious communities rather than treating ethnic and sexual minorities as spiritual beings in their own right. Within this paper, I have begun to integrate bisexuality and bisexuals into the discussion where applicable. What was heretofore regarded as the gay and lesbian community is now more clearly integrated to include bisexuals and the transgendered. Research has only just begun to make this same integration or at least to look at the same issues within each distinct group. And, just as sexuality and gender are themselves separate issues, each aspect can be considered from the perspective of culture, ethnicity, and religious/spiritual affiliation. The potential for research is vast. Future research in this area needs to address

and depict the racial/ethnic, religious, and gender diversity found in this population within studies as opposed to across studies the way it is now. Observing and assessing one specific religious community is a time-honored tradition and has been an excellent methodological tool for introducing the concept that sexual and gender minority individuals can have rich and fulfilling spiritual and religious lives to the social scientific community. When we as researchers want to understand a puzzle in its entirety, it makes perfect sense to start off by observing each individual piece. But, as we begin to understand more and more of the individual pieces, it becomes important for us, as social scientists, to begin to assess and try to develop an understanding of the larger picture at the same time.

Focus on gender. Future research on gender differences in gay, lesbian, and bisexual people of faith is also in order as existing literature raises questions about this issue. Shokeid (1995) reported, as did Rodriguez and Ouellette (2000a), that few women in his study of the gay and lesbian participants of a gay-positive Synagogue experienced conflict between their homosexual and Jewish identities. Mahaffy (1996), however, in her study of both church involved and non-involved lesbian Christians reported that 75% of her sample had in fact experienced some sort of conflict between their sexual orientation and their Christian religious beliefs. Warner (1995) also detailed a series of gender differences that he uncovered in his historical work. In addition to identifying a decreased importance in the use of pornography by lesbians as opposed to gay men, Warner observed, "lesbians are more likely than gay men to have no religious affiliation, or to identify with a personal spirituality or other non-Christian religion. Women… are [also] more likely than gay men to describe themselves as theologically liberal… to be

monogamous" and to adhere to a constructionist-based (as opposed to an essentialist-based) theoretical ideology (Warner, 1995, pp. 101-102). Only additional research will be able to elaborate on, and further explain the foundations of, such interesting and varied gender differences.

Sampling Issues. As with a majority of studies conducted on gays and lesbians, research on the religious lives of gays and lesbians suffers from the extensive use of non-probability sampling. With few exceptions (e.g. Wagner et al. [1994] who had a control group in their study of gay men attending Dignity), research in this area relies heavily on convenience sampling and focuses on gay-positive and gay-friendly churches and religious organizations. To study the religious lives of gays and lesbians, researchers tend to seek and assess organizations such as Dignity and MCCSF. These are spaces where the interactions of homosexual and Christian identities are salient for many (if not all) members and participants. Random sampling, however, is rarely an option in the study of gay men and lesbians, as those who are open about their sexual orientation are more likely to participate in research (Gonsiorek, 1991).

The studies mentioned in the literature review presented here also deal with an additional level of sampling bias. Not only are the samples in this area skewed toward individuals who are out regarding their sexual orientation but also toward individuals who are actively involved in Christian churches, religious groups, and/or gay-positive churches. This includes those for whom a spiritual journey is a salient aspect of their lives in contrast to non-spiritual/non-religious gays and lesbians who have separated themselves from any established religious institution.

Need for a large survey study. The battery of research assessing the religious and spiritual lives of GLBs has come a long way from the early studies that appraised how religiously conservative individuals felt about homosexuals and homosexuality. However, with a methodological focus on studies with small sample sizes that focus qualitatively on specific subgroups, there is a lack of quantitative research utilizing a sizeable sample of GLB people of faith. There is a distinct need to start conducting large survey studies to obtain a clearer picture of the religious and spiritual lives of gays, lesbians, and bisexuals in the United States and elsewhere in both Western and non-Western worlds. This is not to diminish the importance of the work already done in any way. There is, however, a need for more rigorous quantitative research to be conducted with larger sample sizes, a greater focus on longitudinal as opposed to cross-sectional studies, and a reliance on more varied and stringent statistical tests that are only possible in research conducted using larger sample sizes.

Conclusion

Building on previous research, and keeping in mind the limitations of the work done in this area to date, the current study attempts to expand the boundaries of the psychological study of GLB people of faith. The current study has as its foundation three key, overarching goals: 1) to improve our understanding of the religious and spiritual lives of gays, lesbians, and bisexuals; 2) to conduct more inclusive research by addressing both religiosity and spirituality in both men and women as well as in Christians, Jews, atheists, and agnostics, all within the same research study; and 3) to address some of the significant methodological limitations found in the current literature as mentioned above.

Chapter 3 - The Current Study

The goals of this research study, as well as the specific aims, research questions, and hypotheses to follow, will be addressed by conducting a secondary analysis of data from the Northern California Health Study (NCHS) conducted at the University of California, Davis (UC Davis). As a secondary analysis, the current study was exempt from the CUNY Graduate Center's IRB requirements (see Appendix A).

Herek and his colleagues, from August 1994 through December 1995, conducted this study to better understand the relationship between hate crime victimization, non-hate crime victimization, psychological well-being, world-view, and victimization related beliefs within a large sample of gay men, lesbians, and bisexuals (GLBs), as well as a small number of transgendered and heterosexuals (Herek, Gillis, and Cogan, 1999; Herek, Gillis, Cogan, and Glunt, 1997).

Herek and his research colleagues collected their large GLB sample (N=2,344) through a variety of sampling strategies. Due to the nature of sampling within the GLB community, it was not possible for them to utilize probability-sampling methods (see Gonsiorek [1991] for a detailed discussion of the difficulties sampling within the GLB community). To compensate for this limitation, as well as to achieve as diverse a sample as possible, they utilized a series of non-probability sampling methods, including recruitment at major community events (46% of the sample), cafes, clubs, and bars frequented by GLBs (18%), through GLB community service organizations (12%), advertisements throughout the GLB community (16%), as well as snowball sampling techniques with participants who had already filled out the NCHS survey (8% - Herek, Gillis, and Cogan, 1999).

NCHS surveys were distributed throughout the GLB community in the greater Sacramento, California area between June 1994 and December 1995. The surveys were either completed on site and returned immediately or were returned via mail in postage-paid envelopes. Of the 2,344 surveys returned, 85 were discarded for various methodological reasons (e.g. excessive missing data, completion of multiple surveys, etc.) leaving a final NCHS sample of 2,259 GLB individuals (Herek, Gillis, and Cogan, 1999).

The NCHS survey (see Appendix B) was 15 pages long, and had two gender-specific versions (the Northern California Men's Health Study and the Northern California Women's Health Study). The survey consisted of a cover page containing the date the survey was completed, informed consent, and how to contact the researchers. The survey also contained 13 pages of items that assessed general demographic information, GLB identity and attitude measures, openness regarding sexual orientation, crimes against one due to sexual orientation, crimes against one not due to sexual orientation, harassment, measures of general health, as well as various standardized mental health measures including depression, post traumatic stress disorder, self-esteem, benevolent world view, and loneliness. The final page of the NCHS survey consisted of a debriefing, and a form for participants to fill out if they were interested in completing another similar survey in one year, receiving information regarding other research projects being conducted by Herek's research group at UC Davis, and/or receiving a copy of Herek’s research participant newsletter "OUT/COMES".

One of Herek's colleagues on the NCHS, Dr. Eric Glunt, was interested in assessing religiosity and spirituality within a GLB sample. Thus, embedded within the

NCHS was an extensive battery of 42 religious and spirituality questions that were randomly given to a third of the study's sample (N=761). The measures of religiosity and spirituality given to this subset of the NCHS sample included a scale measure of religiosity and spirituality, as well as individual items assessing past and current religious affiliation, church attendance, involvement with a gay religious organization, and items assessing religious support.

Initial review of the survey instrument indicated to me that measures of conflict and integration between sexual orientation and religious beliefs (my main research focus over the past several years) could be constructed from the items asked in the religious/spirituality portion of the NCHS. I could also expand my previous levels of analyses through the inclusion of items assessing spirituality, non-Christian religions, religious support, bisexuality, and mental health outcome variables. The NCHS is an ideal data set to conduct religious and spirituality analyses on a large number of gay, lesbian, and bisexual individuals.

Please note that I did not have access to the longitudinal data collected during the course of the NCHS and thus will not be able to completely address the methodological limitation of relying on cross-sectional data during the course of this study. There are, however, a series of variables that retrospectively ask participants about religious affiliation when they were growing up versus current religious affiliation. Thus a longitudinal perspective will not be entirely lost during the current study.

Specific Aims, Research Questions, and Hypotheses

The specific aims, the respective research questions, and any corresponding hypotheses for the current study on the religious and spiritual lives of GLBs are as

follows (please note that the research questions that follow are, due to the nature of the questions themselves, a mix of both exploratory and hypothesis testing questions):

1) To explore the religious and spiritual lives of GLBs. In their research on gay and lesbian Christians, Mahaffy (1996), Rodriguez (1997), and Shallenberger (1996; 1998) distinguished between an individual's use of the terms religion and spirituality. These researchers equated the word religion with the concrete trappings of traditional, established religions as well as with official religious doctrines, while spirituality was seen as being synonymous with an individual's personal religious and ethical beliefs regarding the role of a "higher power" in their lives. The point behind this specific aim is to illustrate the depth and complexity of the religious and spiritual lives of GLBs.

- What do the religious and spiritual lives of gays/lesbians/bisexuals look like? This is an important exploratory question to lead with as this information does not currently exist in the literature, especially for such a large sample of GLBs.
- Are there gender differences/sexual orientation differences in the religious and spirituality variables?
    - Hypothesis 1.1 - Lesbians will show higher levels of religiosity, spirituality, and church attendance than gay men (Rodriguez and Ouellette, 2000a; Warner, 1995).
- What are the relationships (if any) between the general demographic variables (i.e. education, age, political outlook, etc.) and the religious and spirituality variables?

- Hypothesis 1.2 - Regardless of gender, those who are more educated and older will have higher levels of religiosity (Rodriguez and Ouellette, 2000a).

2) To explore the construct of conflict within a large sample of GLBs. Conflict between sexual orientation and religious beliefs is one of the most studied issues in this area with theoretical explanations being embedded within Festinger's (1957) cognitive dissonance theory (see Mahaffy, 1996; Thumma, 1995), Goffman's (1963) stigma theory (see Yip, 1997b), and Baumeister, Shapiro, and Tice's (1985) theory of identity conflict. Unlike these previous studies, the current study will not measure conflict as a constant that assumes everyone experiences it or as a dichotomous construct where you either experienced conflict or you did not. Instead, conflict will be measured on a continuum from no conflict to high levels of conflict. This expanded methodological approach generated the following research questions and hypotheses:

- What is the relationship (if any) between conflict and the demographic variables of interest? This is an exploratory question and thus no hypotheses are posited.
- Is there a relationship between past and current religion and level of conflict?
  - Hypothesis 2.1 - Those with a more evangelical/fundamentalist religious background, regardless of gender, will show higher levels of conflict (Mahaffy, 1996; Rodriguez and Ouellette, 2000a).
  - Hypothesis 2.2 - Those with a more evangelical/fundamentalist current religion, regardless of gender, will also show higher levels of conflict (Mahaffy, 1996; Rodriguez and Ouellette, 2000a).
- Are there gender differences/sexual orientation differences in levels of conflict?

- Hypothesis 2.3 - Gay men will exhibit higher levels of conflict than lesbians (Rodriguez and Ouellette, 2000a; Shokeid, 1995; in contrast to Mahaffy, 1996).

- What is the relationship between the conflict measure and the measures of religiosity and spirituality?
  - Hypothesis 2.4 - Those with higher levels of conflict, regardless of gender, will show higher levels of religiosity and spirituality.
- What is the relationship of the conflict measure to the measures of mental health?
  - Hypothesis 2.5 - Those with higher levels of conflict, regardless of gender, will show poorer outcomes across measures of mental health.

3) To explore the construct of integration within this sample. Both Rodriguez (1997) and Shallenberger (1996; 1998) discovered during the course of their respective research that integration between one's sexual orientation and religious beliefs is a more complex construct than they had previously operationalized. The current study attempts to take the complexity of measuring integration to the next level by beginning to distinguish between two different types of integration – spiritual integration (i.e., integration of spirituality and sexual orientation) and religious integration (i.e. integration of religious beliefs and sexual orientation).

- What is the relationship (if any) between spiritual and religious integration and the demographic variables of interest?
  - Hypothesis 3.1 – Regardless of gender, those who exhibit spiritual and/or religious integration will be older (in support of Rodriguez and Ouellette, 2000a).

- Is there a relationship between past and current religious affiliation and spiritual and/or religious integration?
    - Hypothesis 3.2 – Those who do not exhibit spiritual and/or religious integration will be more likely to have had an evangelical/fundamentalist background (in support of Rodriguez and Ouellette, 2000a).
    - Hypothesis 3.3. – Those who do not exhibit spiritual and/or religious integration will be more likely to be currently involved in an evangelical/fundamentalist religion (in support of Rodriguez and Ouellette, 2000a).
- Are there gender differences/sexual orientation differences in spiritual and religious integration?
    - Hypothesis 3.4 - Lesbians will be more likely to exhibit spiritual and religious integration than gay men (in support of Rodriguez and Ouellette, 2000a; Warner, 1995).
- What is the relationship of spiritual and religious integration to the measures of religiosity and spirituality?
    - Hypothesis 3.5 - Those who exhibit spiritual and/or religious integration, regardless of gender, will show higher levels of religiosity and spirituality (in support of Rodriguez and Ouellette, 2000a).
- What is the relationship of the spiritual and religious integration measures to the measures of mental health?
    - Hypothesis 3.6 - Those who exhibit spiritual and/or religious integration, regardless of gender, will show more positive mental health outcomes.

- What is the relationship between the spiritual and religious integration measures and the measure of conflict? This is an exploratory question and thus no hypotheses are posited.

One might expect a significant negative relationship between integration and conflict; i.e. higher integration is related to lower levels of conflict. However, Rodriguez (1997) and Rodriguez and Ouellette (2000a) found no significant relationship between these two variables in a small sample (N=40). They attributed this either to low power, or having inadvertently assessed the relationship between past conflict and present levels of integration. In the current study I propose to conduct an exploratory analysis to clarify the relationship between the conflict and integration variables.

Chapter 4 – Methods

Participants

The sample size for the NCHS was 2,259, with 1,170 women and 1,089 men (Herek, Gillis, and Cogan, 1999). Of these participants, a sub-sample of 761 individuals answered a series of questions regarding their spirituality, religious beliefs, and religious behaviors. It is these 761 people who are the focus of the current study. Of these 761 participants, eleven individuals were dropped from the analyses as they did not identify as being gay, lesbian, or bisexual (N=3 identified as transgendered; N=1 identified as heterosexual; N=7 had missing data for this variable). This left a final sample of 750 (348 men and 402 women). This final sample consisted of individuals who identified as gay men (N=295), lesbians (N=335), or bisexuals (N=120; N=53 for male bisexuals, and N=67 for female bisexuals).

Measures

The measures to be utilized for this study were all taken directly from the religious/spirituality version of the NCHS survey and were divided into six subsets: demographic variables, measures of gay identity, mental health and social support measures, religiosity and spirituality measures, a measure of conflict, and integration measures.

Demographic variables. These variables were used as both independent/grouping variables and dependent/outcome variables depending on the research questions and hypotheses at issue. The demographic variables of interest were: *Age* (continuous variable measured in years), *Education* (a single10-point Likert scale item ranging from some high school [1] through doctorate/professional degree [10]), *Political View* (a single

7-point Likert scale item ranging from very conservative [0] through very liberal [6]), *Sex* (a dichotomous variable with 1=male; 2=female), *Sexual Orientation* (a categorical variable with 1=gay, 2=lesbian, 3=bisexual), *race/ethnicity* (categorical variable with 1=Asian, 2=Black, 3=Hispanic, 4=Native American, 5=White, 6=Mixed), and a participant's *relationship status* (two binary variables [0=no and 1=yes] assessing whether or not a participant currently had a lover and whether or not a participant was currently in a domestic partnership).

Gay identity variables. The measures of gay identity were used as dependent/outcome variables in applicable analyses. The GLB specific measures included: Degree *Out Regarding Sexual Orientation* to friends, co-workers, and school-mates (a single 10-point Likert scale item ranging from not out at all [0] to completely out to everyone [9]), *Age Came Out* to Self (continuous variable in years), *Ever Told Anyone* Their Sexual Orientation (a dichotomous variable with 1 = yes and 0 = no), *Have a Choice in Being GLB* (a single 5-point Likert scale item ranging from no choice at all [0] to a lot of choice [4]), *Gay Community Consciousness* (scale consisting of five, 5-point Likert scale items [0-4]; potential scale range = 0 to 20, with a 20 indicating a high level of involvement in the GLB community), *Gay Self-Esteem* (scale consisting of five, 5-point Likert scale items [0-4]; potential scale range = 0 to 20, with a 20 indicating a high level of self-esteem regarding one's sexual orientation), and *Ego Dystonic Homosexuality* (scale consisting of 9, five-point Likert scale items [0-4]; potential range = 0 to 36 with a 36 indicating a high negative attitude towards one's own homosexuality).

Mental health and social support measures. These measures were used as dependent/outcome measures throughout the analyses presented here and consisted of

both standard psychological measures of mental health as well as two separate measures of social support.

The standard psychological measures of mental health included the following: *CESD depression* (scale consisting of 20, four-point Likert scale items [0-3]; potential range = 0 to 60, with a 60 indicating a high level of depression), *Spielberger Anxiety* (scale consisting of 6, four-point Likert scale items [0-3]; potential range = 0 to 18, with an 18 indicating a high level of anxiety), *Spielberger Anger* (scale consisting of 10, four-point Likert scale items [0-3]; potential range = 0 to 30, with a 30 indicating high levels of anger), *Rosenberg Self-Esteem* (scale consisting of 6, four-point Likert scale items [0-3]; potential range = 0 to 18, with an 18 indicating high level of self-esteem), *Positive Affect* (scale consisting of 5, four-point Likert scale items [0-3]; potential range = 0 to 15, with a 15 indicating a more upbeat disposition), *UCLA Loneliness* (scale consisting of 5, four-point Likert scale items [0-3]; potential range = 0 to 15, with a 15 indicating a higher level of loneliness), *Benevolence of People* (scale consisting of 4, four-point Likert scale items [0-3]; potential range = 0 to 12 with a 12 indicating a high level of belief in the inherent goodness of human beings) and *Benevolence of World* (scale consisting of 4, four-point Likert scale items [0-3]; potential range = 0 to 12 with a 12 indicating a high level of belief in the inherent goodness of the world).

The social support measures included a measure of general *Social Support* (an aggregate score of 6, six-point Likert scale items [0-5] measuring satisfaction with social support from friends, family, and other individuals one can rely on; potential range = 0 to 30, with a score of 30 indicating high levels of social support) and a measure of *Religious Support* (an aggregate score of 3, four-point Likert scale items [0-3] measuring support

from a specific church/religious group, support from a clergy member, and support from someone who is an active participant in organized religion; potential range = 0 to 9, with a score of 9 indicating high levels of religious support).

Please note that the NCHS data set I received from Herek contained aggregate total scores for each of these mental health subscales but did not contain the scores for each individual scale item comprising each of the mental health measures. See Herek and Glunt (1995), Herek, Gillis, Cogan, and Glunt (1997) and Herek, Gillis, and Cogan (1999) for more detailed descriptions and references for most of these scales, all of which were found to be highly reliable for the total NCHS sample of 2,259 individuals.

Religious and spirituality variables. The NCHS survey contained a religiosity/spirituality scale consisting of 34 five-point Likert scale items with 1 = disagree strongly and 5 = agree strongly. These questions were not a part of any established psychological measure of religiosity and/or spirituality and several items were dropped and others were added after the first administration of the NCHS survey (Glunt, 2003). This left one small group of five items unfit for data analysis and as their respective Ns were too small (Ns<150) these five items were dropped. Another group of 13 items was added after the first administration of the survey (Ns between 525 and 595) and another group of 16 items was given to all participants (Ns > 720). All of the items with an N of 525 or larger were included for data analysis purposes leaving a final religiosity/spirituality scale of 29 items. Any necessary reverse coding of items was done prior to my receipt of the NCHS dataset. The reliability (alpha) of this 29-item scale as a whole was an acceptable .67 but the wide diversity and theoretical range of the questions precluded using the total religiosity/spirituality score for analysis purposes.

An exploratory Maximum Likelihood factor analysis of Herek and Glunt's religiosity/spirituality scale was conducted using a Direct Oblimin rotation with Kaiser normalization (missing values were excluded listwise). While this method of factor analysis can lead to problems with excessive double-loading and difficulty in interpreting the resulting factor structure, Fabringar, Wegener, MacCallum, and Strahan (1999) point out that an oblique rotation (as opposed to an orthogonal rotation) is the best method to use in social science research due to its ability to better deal with the complexities of the human psychological condition. This factor analysis resulted in seven distinct factors; the eigenvalues were > 1 for each, the Goodness-of-fit Test was statistically significant (χ^2=477.55, df=224, p=.0001) and the seven factor model explained 59.68% of the variance. Additionally, the resulting factor model showed clear theoretical underpinnings and strong face validity. An analysis of the theoretical underpinnings and the face validity of the factor model alpha values resulted in the establishment of a .37 alpha cut-off. The final rotated factor structure matrix sorted by size, with values less than .37 being suppressed, is presented in Table 1 (please note that one item did not load on any of the factors), while the factor correlation matrix can be found in Table 2. The seven factors uncovered included the following:

- *Spirituality* – consisted of six items including "I have spiritual beliefs that give my life meaning" and "I believe in some kind of spiritual life after death".
- *Atheism* – consisted of three items including "I believe my life has a purpose only if I give it one" and "Spiritual and religious beliefs do little more than mask reality".

- *Religiosity* – consisted of four items including "Being involved in religious activities is an important way to develop good social relationships" and "Being involved with a church or synagogue helps to establish a person in the community".
- *Conflict* – consisted of three items including "Religion was a major part of my life when I was growing up" and "I have found it difficult to be lesbian, gay, or bisexual because of my religious beliefs". While not initially intuitive, this factor corresponds with the operational definition of conflict put forth by Rodriguez (1997), and Rodriguez and Ouellette (2000a), and illustrates the dissonance that can occur between one's sexual orientation and religious beliefs.
- *Alternate Religious Beliefs* – consisted of four items including "The idea of a female divine or goddess is an important part of my spiritual beliefs" and "I think that it is important to center my spiritual beliefs around the idea of the Mother Earth and fertility".
- Religion as *Oppression* – consisted of four items including "Traditional religion has been a repressive force in women's lives" and "I believe that organized religion has done more harm to the world than good".
- *Questioning* – consisted of four items including "I am unsure what to believe about religion" and "I often wonder if life really has any meaning".

For data analysis purposes, the seven factors were converted into scale variables by summing the individual scale items that loaded on each factor and then dividing by the number of items within each factor that did not contain missing data. Please note that items with negative factor loadings were reverse-coded to insure similar directionality for

each of the resulting factor scale variables. The descriptive statistics for each of the seven factor variables can be found in Table 3, and as can be seen, each had an acceptable reliability coefficient although the alphas for conflict, oppression and questioning approached borderline acceptability. The intercorrelations between the religiosity/spirituality factor variables are presented in Table 4. While the resulting correlation matrix shows a number of statistically significant relationships, the intercorrelations uncovered between the seven factor variables underscore the theoretical strength and face validity of the overall factor structure as most of the r-values appeared to make intuitive sense. For example, atheism was significantly and negatively correlated with spirituality and religiosity, while being significantly and positively correlated with viewing religion as oppression and questioning.

Other religious variables. In addition to the seven factor variables of spirituality, atheism, religiosity, conflict, oppression, alternate beliefs, and questioning, there were several other religious variables assessed through items other than the 29 used in the factor analysis detailed above:

- *Ever Attended a GLB Religious Group* - Whether or not a survey participant ever belonged to a gay religious organization, church, or synagogue with a special ministry to lesbians and gay men. This was a binary variable with 0=no and 1=yes.
- *Currently Belong to a GLB Religious Organization* – Whether or not a survey participant is currently involved in the gay-positive Metropolitan Community Church. This was a binary variable with 0=no and 1=yes.

- *Church Attendance* in the past year - This was a six-point Likert scale item ranging from never (0) to more than one time per week (5).
- *Current Religious Beliefs* - A five-point categorical variable distinct from the religiosity factor. The 5 categories are as follows: 1) I believe in religion, 2) I believe in God, but don't belong to any organized religion, 3) I believe in the spiritual, but not religion or God, 4) I am an agnostic, 5) I am an atheist, 6) other. This variable was used for descriptive purposes only.
- *Past and Current Religious Affiliations* - For analysis purposes, current and past religious affiliation (both of which were asked as categorical variables that listed all possible participant responses - over 30 different responses were coded for each variable) were recoded into several more manageable grouping variables: *past* and *current Protestant* (binary variables with 0=no and 1=yes), *past* and *current Catholic* (binary variables with 0=no and 1=yes), *past* and *current Jewish* (binary variables with 0=no and 1=yes), *past* and *current non-Western religion* (binary variables with 0=no and 1=yes), as well as *past* and *current evangelical/fundamentalist* (binary variables with 0=no and 1=yes; Jewish, Catholic, and non-evangelical Protestants are coded 0, while certain Protestant denominations based on Jelen and Wilcox's [1991] evangelical/fundamentalist coding scheme are coded 1).

These dichotomous coding schemes for past and current religious affiliation are found throughout the literature (see Mahaffy, 1996 for example), and therefore are important variables to be created and analyzed here.

Conflict. Conflict was measured through the use of the conflict factor variable as discussed earlier in the religious and spirituality variables section of this paper. Conflict was used as both a dependent and an independent variable depending on the hypothesis being tested at the time.

Integration. In Shallenberger's (1996; 1998) interview study of gay and lesbian Christians, he referred to the construct of *integration* (i.e. combining homosexual and religious identities) as a spiritual journey where individuals explored the intersection of community and identity as these two issues impacted their own sexual and religious lives. Rodriguez and Ouellette (2000a), having measured integration as a dichotomous "integrated versus not integrated" variable, agreed with Shallenberger's notion that integration may be more dynamic and complex than a survey construct can measure. They wrote in their discussion, "that it might not be the construct of integration that should be of theoretical interest in studying gay and lesbian Christians, but the process of integration instead" (Rodriguez and Ouellette, 2000a; p. 345; original emphasis).

As Herek's dataset was not conducive to assess integration as a single binary or categorical variable, I was able to avoid creating a dichotomous integration variable as operationalized in Rodriguez and Ouellette, 2000a. Instead, I conducted a Hierarchical Cluster Analysis to split the study sample into a series of "integration clusters." Study participants were thus broken into a small number of groups based on variables representative of their religious, spiritual, and gay identities. This type of analysis allows one to statistically sort study participants into distinct, homogenous subgroups called clusters. By creating a single categorical variable representing the resulting cluster that each study participant was assigned to, one can then statistically compare and contrast

each cluster with the others (Aldenderfer and Blashfield, 1984). Determining the number of clusters that make up a statistically and theoretically appropriate "cluster solution" is typically a subjective process mostly determined by the following three criteria: 1) obtaining a manageable number of clusters for use in any resulting statistical analyses, 2) ensuring that individual clusters do not contain too many, or too few, study participants, and 3) the theoretical relevance of each cluster and the final cluster solution (Aldenderfer and Blashfield, 1984; Cassel and Ouellette, 1995).

The standardized z-scores of five identity variables were used to determine the make-up of each cluster, including: 1) the religiosity factor variable, 2) the spirituality factor variable, and three of the gay identity variables including 3) gay community consciousness, 4) gay self-esteem, and 5) ego dystonic homosexuality. These five identity variables were selected for the cluster analysis by relying on Rodriguez's (1997) theoretical/operational definition of integration as "combining [one's] sexual orientation and religious beliefs into a new positive whole where a person sees themselves as both homosexual and religious at the same time" (p. 19). Rodriguez and Ouellette (2000a), provided statistical and theoretical support for the use of this integration definition.

Based on the theoretical strength of the construct of integration, I believed that conducting a Hierarchical Cluster Analysis would sort study participants into a series of meaningful integration clusters representing different types of integration: religious integration (score high on gay identity measures and the religiosity factor, low on the spirituality factor), and spiritual integration (score high on gay identity measures and the spirituality factor, low on the religiosity factor), as well as corresponding clusters representing low religious integration, low spiritual integration, and either high or low

scores on the gay identity measures. I then conducted a series of exploratory analyses comparing the resulting integration groups with the demographic variables, the factor variables of atheism, conflict, oppression, alternate religious beliefs, and questioning, the other religious variables, as well as with the mental health and social support outcome measures. The use of cluster analysis here to group individuals into meaningful patterns has precedence in a study conducted by Cassel and Ouellette (1995) on the typology of AIDS volunteers at an AIDS Service Organization (ASO) located in New York City.

Data Analysis Plan

I conducted all of the data analyses for this research study using SPSS 9.0 and the syntax written for the study data analyses can be found in Appendix C. For all analyses that contained more than one dependent variable, I decided to run Multiple Analysis of Covariance (MANCOVA; also called GLM, or the General Linear Model). A MANCOVA could handle multiple independent and dependent variables while at the same time allowing for control of additional continual variables and interaction terms (Tabachnick and Fidell, 2001). I ran MANCOVA analyses to test the majority of the hypotheses listed earlier (anything with multiple, binary/categorical independent and continuous dependent variables) while controlling for significant, continuous demographic variables at the same time (i.e. age, education, income, political beliefs). For the conflict variable, a single continuous dependent variable, I ran simple GLM analyses (i.e. univariate ANCOVAs) so that all results could be presented in a similar format. When needed, correlations and Chi-Square analyses were also utilized. Because this study contained such a large number of participants, I relied on the standard .05 cutoff to determine the significance of all the above-mentioned results. No results at the

trend level (p=.06 or higher) were reported as significant. Please note that due to the richness of the data set utilized here, in addition to hypothesis testing, additional exploratory analyses were conducted on an as needed basis.

Chapter 5 - Results

The general demographic information for the study sample is presented in Table 5. The sample was predominately White (79.7%), had an average age of 36 (range 18-82), is highly educated (only N=13 have less than a High School education; 89% have at least some college or more), and identified themselves as politically liberal (M=5.29). As far as the relationship status of the individuals in the current study, 60% reported having a lover, while only 6.5% reported having a Domestic Partner. Because the sample was overwhelmingly White, the racial variable was recoded into a dummy variable with 1=White and 0=non-White for all subsequent analyses.

The descriptive statistics for the gay identity measures can be found in Table 6. The average age participants reported coming out to their friends and family was almost 18 years old (range 0 [at birth] to 57). While out regarding one's sexual orientation falls in the middle of the scale (M=5.08), indicating participants are out to some of the people they know, almost the entire sample reported having told someone at some point in their lives that they are gay, lesbian, or bisexual (N=735; 98%). A majority of the sample reported that they did not have a choice in being gay, lesbian, or bisexual (N=403; 54%). On average, participants in the current study scored high on gay community consciousness (M=15.33), high on gay self esteem (M=13.80), and low on ego dystonic homosexuality (M=4.66).

The descriptive statistics for the mental health and support measures can be found in Table 7. On average, the participants in the current study did not report mental distress. They scored on the low end of the measures of depression (M=15.94) , anxiety (M=7.45), anger (M=7.55), and loneliness (M=5.69), while scoring on the high end for self esteem

(M=14.91), positive affect (M=9.08), benevolence of people (M=8.23), and benevolence of world (8.14). The average level of social support was near the midpoint of the scale (M=18.33), while the average level of religious support reported was low (M=2.34).

The descriptive statistics for the religious variables not included in the factor analysis can be found in Table 8, Table 9, and Table 10. Table 8 shows that 20% (N=154) of the sample had belonged to a GLB religious organization at some point in their lives but only 2% (N=14) reported currently belonging to such organizations. No one reported attending a GLB religious organization while they were growing up. Additionally, Table 8 also showed that, while 48.8% of the sample reported never attending church during the past year, 23.5% reported attending once or twice, 9.2% reported attending "several times", and 16.1% reported attending once or twice per month or more. While only 8.5% of this gay, lesbian, and bisexual sample reported being Agnostic (N=64), and only 7% of the sample reported being an Atheist (N=53), over 55% of the study sample self report that they either belong to a religion and/or believe in God. These results indicated that while attendance at established places of worship is low, religious/spiritual beliefs remain high within this sample of GLBs.

Table 9 illustrates participant religious affiliations currently as well as when growing up. While Table 9 clearly illustrates a flight from established Christian religious denominations by the participants of this study, Table 10 breaks down this same issue within the various denominations of Protestantism. Chi-Square analyses of these data demonstrated a statistically significant drop, from growing up to current, in the number of individuals who identified as Protestant (χ^2=20.952, df=1, p=.0001; 50.5% versus 8.5%) and Catholic (χ^2=48.08, df=1, p=.001; 29.5% versus 5.7%). While 28.9% of the sample

reported growing up evangelical/fundamentalist, only 2.5% currently identify as being evangelical/fundamentalist (χ^2=4.69, df=1, p=.03). Interestingly, this flight from established religion was not duplicated in those participants who self-identified as being either Jewish or belonging to a non-Western religion (i.e. Buddhism, Eastern Eclectic, Islam, New Age, Pagan and/or Wiccan). Additionally, despite a clear flight from organized religion, over half of the research sample reported having attended at least one worship service within the past year.

This GLB escape from Christianity over the course of their lives is further illustrated when the percentages found in this study are qualitatively compared with those uncovered in Kosmin, Mayer, and Keysar's (2001) American Religious Identification Survey; a national survey study of the current self-described religious identification of U.S. adults. While the national identification of adults in established religions closely matches those percentages listed in the "When Growing Up" column of Table 7 (nationally 24.5% identified as Catholic, 52% identified as Protestant, 3.7% identified as non-Christian, and 30.3% identified as Evangelical or Fundamentalist), the percentages listed in the "Current" column of Table 7 are considerably lower than those reported in Kosmin et al. Additionally, the GLB study participants here not only showed a lower percentage (1.2%) growing up with no religion than the national percentage of 14% but also a strikingly higher percentage (77.2%) reported currently having no religion than the national percentage in this category.

Correlation analyses were conducted between the demographic variables and the religious and spirituality factor variables (excluding conflict as this variable will be discussed separately in the section to follow) to assess for significant covariates to use in

subsequent analyses. These results can be found in Table 11. While being gay was related to having low levels of spirituality and fewer alternative religious beliefs, being lesbian was related to not being an atheist, lower levels of religiosity, and having alternate religious beliefs. Additionally, being bisexual correlated positively with religiosity and questioning. The sex variable (men = 1, women = 2) closely matched the findings uncovered for gay men and lesbians where being female was related to being spiritual, lower levels of religiosity, and having alternate religious beliefs. These findings partially support hypothesis 1.1 – while being female (regardless of whether lesbian or bisexual) was indicative of higher levels of spirituality, women showed lower levels of religiosity than men. While education level was positively related to viewing religion as oppression, there was no significant relationship between spirituality/religiosity and education, while age was positively related to higher levels of spirituality and religiosity. Being racially/ethnically non-white was correlated with not being an atheist and not viewing religion as oppression. Having a more conservative political view was positively correlated with religiosity, not having alternate religious beliefs, and not viewing religion as oppression. While personal income was only negatively correlated with having alternate religious beliefs, having a lover or having a legally registered domestic partner was not related to any of the religious/spiritual factor variables.

Correlation analyses were also conducted between the demographic variables and the other religious/spiritual variables as well (excluding the religious/spiritual factor variables) – again looking for significant covariates for use in subsequent analyses. These results can be found in Table 12. Income, having a lover, and being gay were not significantly correlated with any of the other religious/spiritual variables while being a

lesbian was only positively correlated with currently identifying as a Protestant. Being bisexual was only negatively related to ever having belonged to a gay church. These findings do not support the portion of hypothesis 1.1 that predicted lesbians would have higher levels of church attendance than gay men. Most of the statistically significant results found here related to the age variable. Being older was related to belonging to a gay Church, attending church more often, currently identifying as Protestant, currently identifying as a religion other than Protestantism or Catholicism, belief statement (e.g. older individuals are more likely to believe in God) and growing up Catholic.

The correlation analyses discussed in the previous two paragraphs indicated a significant relationship between sex and several of the religious/spiritual variables as well as sexual orientation and several of the religious/spiritual variables.

To more stringently assess any sex and sexual orientation differences, a MANCOVA was conducted using sex, sexual orientation, and a sex by sexual orientation interaction term as independent variables, the measures of religiosity and spirituality (excluding conflict as this variable will be addressed separately in the following section) as dependent variables and controlling for the significant demographic variables of race, education, and political view. Please note that the sex by sexual orientation interaction term was added in an exploratory attempt to tease out significant differences across both sex (male versus female) and sexual orientation (gay/lesbian versus bisexual). The results of this MANCOVA analysis (using Wilks' Lambda) can be found in Table 13.

As can be seen, all three of the covariates were statistically significant in one outcome or another, and while there were significant main-effects for both sex and sexual orientation, there was no significance uncovered for the sex by sexual orientation

interaction term. As was illustrated in the correlation analyses (see Tables 11 and 12), there was a significant sex difference uncovered for religiosity (men scored higher than women; mean difference=.205; p=.027) while there were significant sexual orientation differences uncovered for religiosity (bisexuals scoring higher than gays and lesbians; mean difference=.303, p=.001) and questioning (bisexuals scoring higher than gays and lesbians; mean difference =.214, p=.001).

Conflict

Conflict and the demographic variables. Correlation analyses indicated that the continuous factor measure of conflict is significantly and positively related to being a gay man (r= .078, p= . 05) and to being older (r=.093, p= .025). These analyses also indicated that conflict is significantly and negatively related to being a lesbian (r=-.087, p= .034), female (r=-.120, p=. 004), being White (r=-.153, p=.0001), having more liberal political views (r=-.186, p=.0001) and having a lover (r=-.084, p=. 041). No significant relationship was uncovered between conflict and personal income or having a domestic partner. These results indicate that those individuals who scored higher on the factor measure of conflict tended to be gay, male, non-White, older, and were politically more conservative. These statistically significant demographic variables will be utilized as covariates in the analyses to follow.

Conflict and sex by sexual orientation. While the correlations mentioned above indicated that there is a relationship between being gay and conflict (thus providing support for hypothesis 2.3), a simple GLM analysis (i.e. Univariate ANCOVA) was conducted to provide a more stringent test of the hypothesis that gay men would score higher on conflict than lesbians controlling for the significant demographic variables of

race, political view, age, and having a lover. Once again, a sex by sexual orientation interaction term was added to the model in an exploratory attempt to tease out significant differences across both sex (male versus female) and sexual orientation (gay/lesbian versus bisexual). The overall model was significant (F=8.785, p=.0001, Adj. R^2=.064) and the tests of between-subjects effects showed that race (F=15.766, p=.0001), political view (F=16.374, p=.0001) and sex (F=5.821, p=.016) all reached statistical significance. Sexual orientation was not a significant covariate (F=.001, p=.971) while the covariates of age and having a lover did not even make it into the final model. These results indicate that while being politically conservative and non-white were significant covariates, sexual orientation, age, and having a lover were not. Additionally, while there was a significant main effect uncovered for sex (with gay and bisexual men scoring higher than lesbians and bisexual women on conflict [mean difference =.282, p=.016]), there was no sex by sexual orientation interaction effect uncovered. These results match the findings from the exploratory correlation analyses conducted earlier in this section and while they do and while gay men experience higher levels of conflict than lesbians, it appears bisexual men also experience higher levels of conflict than bisexual women.

Conflict and the religious/spirituality variables. Partial Correlation analyses, controlling for the significant covariates of race, sex, political view, age, and having a lover were conducted with all of the religious/spirituality variables. These results show that when controlling for significant demographic variables, conflict is positively related to spirituality (r=.414, p=.0001) and religiosity (r=.385, p=.001) and negatively related to atheism (r=-.288, p=.0001).

These partial correlation analyses also indicated that the continuous factor measure of conflict is significantly and positively related to religious support (r=.294; p=.0001), attending church (r=.396, p=.0001), ever belonging to a gay church (r=.210, p=.0001), currently being evangelical/fundamentalist (r=.165, p=.0001), currently being Protestant (r=.235, p=.0001), currently being Catholic (r=.177, p=.0001), growing up Catholic (r=.108, p=.018) and currently having a religion other than Protestant/Catholic (r=.102, p=.025). Not surprisingly given the overlap between the items, significant partial correlations were uncovered between growing up with any religion (r=.156, p=.001) and currently identifying as having any type of religion (r=.334, p=.0001). No significant relationships were uncovered between conflict and growing up Evangelical/Fundamentalist, growing up Protestant, and growing up with a religion other than Protestantism or Catholicism.

These results seem to indicate that those who are currently involved with religion experience more conflict than those who are not currently involved in a religion while at the same time those who report having religious/spiritual beliefs experience more conflict than those with little to no religious and/or spiritual beliefs. It seems that for the current sample, the presence of religious beliefs and being involved in an established religion led to higher levels of conflict. Conflict also appears to be related to ever having attended a GLB religious organization, supporting the findings from previous research that has shown that such Churches provide a space where those who are experiencing conflict between their homosexual and religious identities can go to help alleviate the conflict.

Conflict and measures of gay identity. Exploratory partial correlation analyses between the factor measure of conflict and the seven measures of gay identity, controlling

for the significant demographic covariates of race, sex, political view, age and having a lover, uncovered only one significant correlation – conflict was found to be positively correlated with ego dystonic homosexuality (r=.234, p=.0001). This result indicated that individuals who are currently experiencing conflict have a negative outlook regarding their own homosexuality. No significant results were found between conflict and the gay identity measures of out regarding sexual orientation, age came out, ever told someone, having a choice in being GLB, gay community consciousness, and gay-self-esteem.

Conflict and mental health outcome measures. Exploratory partial correlation analyses between the continuous factor measure of conflict and the nine mental health outcome measures, controlling for the significant demographic covariates of race, sex, political view, age and having a lover, uncovered significant positive relationships between conflict and depression (r=.115, p=.007) and anger (r=.091, p=.033), and a significant negative correlation with self-esteem (r=-.094, p=.027). Partial correlations between conflict and anxiety, total support, positive affect, loneliness, benevolent people and benevolent world were not significant. These results partially support hypothesis 2.5, which stated that those individuals who are experiencing conflict would show negative outcomes on mental health. Indeed, while it was not significantly related to many of the mental health outcome measures, conflict within the current study sample was related to higher levels of depression and anger as well as to lower levels of self-esteem

Integration

The identity variables utilized to create the integration clusters included the spirituality factor variable, the religiosity factor variable, ego dystonic homosexuality (negative measure of attitude towards homosexuality), gay self-esteem (positive

measure), and gay community consciousness (positive measure). The intercorrelations between these five identity variables are presented in Table 14. All five of these identity measures were converted into standard Z-scores before the cluster analysis was run. The results of the cluster analysis are presented in Figure 1. As can be seen, the cluster analysis resulted in a five-cluster solution. All five clusters were theoretically and statistically sound, and each cluster contained at least 81 study participants. The five clusters consisted of the following:

- Gay Identity Struggle (N=81)
- Secular (N=208)
- Integrated (N=175)
- Low Gay Salience (N=127)
- Anti-Religious/Spiritual (N=138)

As can be seen in Figure 1, those GLB individuals who clustered as *Gay Identity Struggle* scored at the mean on spirituality, higher than the mean on religiosity, over two standard deviations higher than the mean on ego dystonic homosexuality (highest score on this measure), one standard deviation lower on gay self-esteem (lowest score on this measure), and lower than the mean on gay community consciousness – due primarily to the high ego dystonic homosexuality and a religiosity score above the mean, these individuals appear to be actively battling with their homosexual identity.

Secular GLB individuals scored at the mean on spirituality, below the mean on religiosity, below the mean on ego dystonic homosexuality (lowest score on this measure), and nearly one standard deviation above the mean on both gay self esteem and gay community consciousness (highest scores on these two measures) - these individuals

appear to have a positive GLB identity to go along with a low level of concern towards their spiritual and religious identities.

Integrated individuals scored the highest on spirituality and religiosity of any of the clusters (nearly one standard deviation above the mean on spirituality and over one standard deviation above the mean on religiosity), below the mean on ego-dystonic homosexuality, and above the mean on both gay self-esteem and gay community consciousness – these individuals appear to have successfully integrated their homosexual and religious/spiritual identities. Contrary to the hypothesis presented in the integration portion of the Current Study section, the current cluster analysis did not differentiate between spiritually and religiously integrated individuals. Indeed, those GLB individuals who clustered as being integrated scored highly on both measures.

Those GLB individuals in the *Low Gay Salience* cluster scored above the mean on spirituality, at the mean on religiosity, below the mean on ego-dystonic homosexuality, nearly one standard deviation lower on gay self-esteem and over one standard deviation below the mean on gay-community consciousness (the lowest score for this measure) – these individuals appear to be have little concern regarding their GLB identity while appearing slightly above average on spirituality to go along with an average outlook on religiosity.

The *Anti-Religious/Spiritual* GLBs scored over one standard deviation below the mean on spirituality and one standard deviation below the mean on religiosity (the lowest scores on these two measures) along with below the mean scores on ego-dystonic homosexuality, gay self esteem, and gay community consciousness - these individuals

appear to have an average GLB identity to go along with extremely negative attitudes towards religion and spirituality.

For analysis purposes, the integration clusters were placed into a single five-point categorical variable. As correlations cannot be run with categorical variables, the integration clusters were run using Chi-Square and MANCOVA analyses.

Integration clusters and the demographic variables. Chi-Square analyses conducted between the integration cluster variable and the binary demographic variables (race, have a lover, in a domestic partnership) indicated that the integration clusters were only significantly related to having a lover (χ^2=21.067, df=4, p=.0001). The results of this Chi-Square analysis can be found in Table 15. It appears that the integrated cluster (61% versus 40%), the secular cluster (64% versus 36%) and the anti-religious/spiritual cluster (64% versus 36%) are predominately made up of individuals having a lover while the gay identity struggle cluster is predominately made up of individuals who do not have a lover (58% versus 42%). The other two clusters appear to be closely split between having and not having a lover. The binary demographic variables of race and being in a domestic partnership showed no significant differences between clusters.

A MANCOVA was conducted between the integration cluster variable and the continuous demographic variables of political view, income, age, and education. The multivariate test indicated that there was significance between the integration cluster variable and the continuous demographic variables (Wilks' Lambda=.922, F=3.60[16, 703], p=.0001). The tests of between-subject effects showed that only political view (F=9.95[4, 703], p=.0001, Adj. R^2=.049) and age (F=2.363[4, 703], p=.05, Adj. R^2=.008)

were significant for the integration cluster variable and these two statistically significant covariates accounted for only 5% of the variance.

Post hoc pairwise comparisons indicated that while there were indeed significant differences between clusters on political view, there were no significant differences found for income or education and the covariate of age showed only trend level differences between the clusters. For political view, the gay identity struggle cluster (M=4.68) was significantly more conservative than secular cluster (M=5.58; p=.0001), the integrated cluster (M=5.44 p=.0001) and the anti-religious/spiritual cluster (M=5.40, p=.002). This finding was repeated for the low gay salience cluster (M=4.88), which was also significantly more conservative than either the secular and integrated clusters (p=.0001 and .006 respectively). This finding lends little support, however, to hypothesis 3.1 that those who are integrated would be significantly older.

Integration clusters and past and current religious affiliation. Chi-Square analyses indicated no significant relationship between the integration clusters and past religious affiliation. Indeed, growing up Evangelical/Fundamentalist, growing up Protestant, growing up Catholic, growing up with another (non-Christian) religion, and growing up with any religion all indicated no significant differences between the five clusters.

While there was no significant result for currently identifying as a Catholic, the remaining Chi-Square analyses for current religious affiliation were all significant, including currently Protestant (χ^2=45.241, df=4, p=.0001; highest percentages found in the integrated cluster [19.1%] and the gay identity struggle cluster [16.5%]), currently evangelical/fundamentalist (χ^2=13.077, df=4, p=.011; highest percentages found in the integrated cluster [5.8%] and the gay identity struggle cluster [5.1%]), currently identify

as having a religion other than Catholicism or Protestantism (χ^2=11.69, df=4, p=.02; highest percentage found in the integrated cluster [11.0%]), and currently identifying as having a religion (χ^2=52.196, df=4, p=.0001; highest percentages again found in the integrated cluster [38.7%] and the gay identity struggle cluster [22.8%]). Not surprisingly, those individuals in the secular (87%) and anti-religious/spiritual (91%) were the least likely to currently have religion in their lives.

The cross-tab analysis of integration cluster by currently involved in religion can be found in Table 16. These analyses indicate that those individuals not in the integrated cluster (specifically those in the gay identity struggle cluster) were indeed more likely to currently identify as being evangelical/fundamentalist. It would appear that those individuals in either the integrated or the gay identity struggle clusters are significantly more likely to be currently involved in any type of religion (whether Protestant, Catholic, evangelical/fundamentalist or otherwise) than the other three clusters.

Integration clusters, sex, and sexual orientation. While Chi-Square analyses indicated that there were significant sex differences (χ^2=20.113, df=4, p=.0001) and sexual orientation differences (χ^2=63.23, df=8, p=.0001), there were also significant differences found between the integration clusters and the sex by sexual orientation interaction term (χ^2=80.092, df=12, p=.0001). The results of the Chi-Square analysis between the integration cluster variable and the sex by sexual orientation interaction term are presented in Table 17.

These results indicate that: 1) the gay identity struggle cluster contains significantly more gay men (42%) and bisexual males (27%), 2) the integrated cluster has a disproportionate percentage of women regardless of sexual orientation (55%), and 3)

the other three clusters, secular, low gay salience and anti-religious/spiritual, appear to be fairly evenly split between men and women, gay men, lesbians and bisexuals.

Integration Clusters and the gay identity variables not used to create the clusters. An exploratory MANCOVA was run using the integration cluster variable as the independent variable, with the gay identity measures that were not used in creating the integration clusters (out regarding ones sexual orientation, age one came out, whether or not a participant ever told someone their sexual orientation, and having a choice in being GLB) as dependent variables, while controlling for the significant demographic variables of having a lover, political view, sex, sexual orientation, and a sex by sexual orientation interaction term. Multivariate tests indicated statistical significance for the integration cluster variable (Wilks' Lambda=.906, F=4.29[16, 695], p=.0001), as well as for political view (Wilks' Lambda=.981, F=3.34[4, 695], p=.01), sex (Wilks' Lambda=.939, F=11.09[4, 695], p=.0001) and sexual orientation (Wilks' Lambda=.980, F=3.44[4, 695], p=.009). The covariates of having a lover and the sex by sexual orientation interaction term were not significant. The tests of between subjects effects are presented in Table 18. As can be seen, while the full model showed significance across all of the gay identity measures, the political view covariate was significant only for believing that being GLB is a choice and degree out to others; sex was significant to age decided was GLB, believing that being GLB is a choice and degree out to others; while sexual orientation was significant only to believing that being GLB is a choice and degree out to others.

The cluster means and post hoc pairwise comparisons are shown in Table 19. As can be seen, there were no significant differences between the integration clusters and age one came out and choice in being GLB. For ever having told someone their sexual

orientation, the gay identity struggle cluster scored significantly lower than the secular cluster (p=.0001), the integrated cluster (p=.001), the low gay salience cluster (p=.004) and the anti-religious/spiritual cluster (p=.0001), indicating that those in the gay identity struggle cluster were significantly less likely to disclose their sexual orientation than any of the other integration clusters. There were no statistically significant mean differences between the other four clusters.

Several statistically significant differences between clusters emerged for the degree out to others variable, with the gay identity struggle cluster again having the lowest score. Those in this cluster scored significantly lower than the secular cluster (p=.0001) and the integrated cluster (p=.0001), indicating that those struggling with their gay identity were significantly less out to others than either the secular or the integrated clusters. The secular cluster, with the highest score on this measure, was also significantly more out to others than the low gay salience cluster (p=.002) and the anti-religious/spiritual cluster as well (p=.005).

Integration clusters and the measures of religiosity and spirituality not used to create the clusters. A MANCOVA was run using the integration cluster variable as the independent variable by the measures of religiosity and spirituality that were not used in creating the integration clusters (atheism, alternate religious beliefs, oppression, questioning, religious support and church attendance; the conflict factor variable was analyzed separately, see below) while controlling for the significant demographic variables of having a lover, political view, sex, sexual orientation, and a sex by sexual orientation interaction term. The multivariate tests indicated significance for the integration cluster variable (Wilks' Lambda=.656, F=12.71[24, 696], p=.0001) along

with the covariates of political view (Wilks' Lambda=.902, F=12.33[6, 696], p=.0001) and sex (Wilks' Lambda=.969, F=3.59[6, 696], p=.002). The covariates of having a lover, sexual orientation, and the sex by sexual orientation interaction term were not significant. The tests of between subjects effects are presented in Table 20. As can be seen, both the model and the integration cluster variable showed significance across all of the dependent variables. While political view was a significant covariate for having alternate religious beliefs, oppression and questioning, sex was only a significant covariate for alternate religious beliefs.

The cluster means and post hoc pairwise comparisons are shown in Table 21. These analyses showed multiple significant differences between the integration clusters and the other measures of religiosity and spirituality. For atheism, not surprisingly, the secular and anti-religious/spiritual clusters scored the highest while the integrated cluster scored the lowest. The anti-religious/spiritual cluster scored significantly higher on this measure of atheism than any of the other four clusters including secular (p=.009), integrated (p=.0001), low gay salience (p=.0001) and gay identity struggle (p=.0001). While the mean difference between the secular and the anti-religious/spiritual clusters was statistically significant, the secular GLBs still scored significantly higher than the integrated (p=.0001) and low gay salience (p=.0001) clusters.

On the factor variable of alternate religious beliefs, the anti-religious/spiritual cluster scored the lowest, and the integrated cluster scored the highest. The mean difference between these two clusters was statistically significant at p=.0001. The anti-religious/spiritual cluster also scored significantly lower than both the secular (p=.0001)

and the low gay salience clusters (p=.009). The gay identity struggle cluster did not differ significantly from any of the other four integration clusters.

For oppression, the low gay salience cluster had the lowest score while the secular cluster had the highest. These two means were significantly different at p=.0001. While the secular cluster did not differ statistically with the anti-religious/spirituality cluster, those GLBs did score significantly higher on oppression than the gay identity struggle cluster (p=.0001) and the integrated cluster as well (p=.0001). The anti-religious/spirituality cluster also scored higher on this measure than the low gay salience group (p=.006).

On the factor variable of questioning, the anti-religious/spiritual cluster scored significantly lower than any of the other clusters – this group of GLBs was significantly lower than the gay identity struggle cluster (p=.01), the secular cluster (p=.0001), the integrated cluster (p=.0001) and the low gay salience cluster (p=.001). While the integrated cluster did score the highest on this measure, with the exception of the anti-religious/spiritual group, this score was not significantly different from the other clusters.

As can be seen in Table 21, there were many significant differences between the clusters for the dependent measures of religious support and church attendance. For religious support, the integrated cluster scored significantly higher than the secular cluster (p=.0001), the gay identity struggle cluster (p=.0001), the low gay salience cluster (p=.0001), and the anti-religious/spiritual cluster (p=.0001). The anti-religious spiritual cluster had the lowest score on the measure of religious support with this score being significantly lower than the secular cluster (p=.005), the gay identity struggle cluster (p=.016), and the low gay salience cluster as well (p=.0001).

For church attendance, this same pattern held with the integrated cluster scoring the highest and the anti-religious/spiritual cluster (p=.0001) scoring the lowest. Besides the anti-religious/spiritual cluster, the integrated cluster attended church significantly more than the gay identity struggle cluster (p=.005), the secular cluster (p=.0001) and the low gay salience cluster as well (p=.0001). Besides the religiously integrated cluster, the anti-religious/spiritual cluster scored significantly lower on church attendance than either the low gay salience cluster (p=.0001) or the gay identity struggle cluster (p=.0001). No other statistically significant differences were uncovered for church attendance.

Integration clusters and measures of mental health. A MANCOVA was conducted using integration as the independent variable, the measures of mental health outcome as dependent variables (depression, anxiety, anger, self-esteem, social support, positive affect, loneliness, benevolence of people, and benevolence of the world) while controlling for the significant demographic variables of having a lover, political view, sex, sexual orientation, and a sex by sexual orientation interaction term. The multivariate tests indicated that when controlling for the above mentioned covariates, the integration cluster variable (Wilks' Lambda=.842, F=2.692[36, 569], p=.0001), and having a lover (Wilks' Lambda=.990, F=.633[9, 574], p=.770) reached statistical significance, while the rest of the covariates did not.

The tests of between-subjects effects are presented in Table 22. While the full model and the integration clusters showed significance across all of the mental health outcome measures, the significant covariate of have a lover was significantly related to lower levels of depression and loneliness along with higher levels of self-esteem and social support.

The cluster means and the post hoc pairwise comparisons are presented in Table 23. In general, the gay identity struggle cluster showed the most negative mental health outcomes across the board, the secular cluster showing the most positive mental health outcomes across the board, and the low gay salience cluster did not differ significantly from any of the other four clusters. For depression, the gay identity struggle cluster scored the highest while the secular cluster scored the lowest (p=.006). The gay identity struggle cluster also scored significantly worse on depression than the anti-religious/spiritual cluster (p=.028). While this was the second highest score on depression, the mean was not statistically different from the other four clusters. This pattern held the same for the integration cluster, and the integrated GLBs did not statistically differ from the other four clusters either.

For anxiety, the secular cluster again scored the most positive, while the gay identity struggle cluster again scored the most negative (p=.0001). The gay identity struggle cluster also scored significantly higher on anxiety than the low gay salience cluster (p=.017). The means for the other two clusters were not significantly different from any of the others on the measure of anxiety.

For anger, the gay identity struggle cluster had significantly higher levels of anger than either the secular cluster (p=.043), the integrated cluster (p=.003), the low gay salience cluster (p=.005) and the anti-religious/spiritual cluster (p=.002). On the measure of anger, all of the other clusters did not differ significantly from one another.

As can be seen in Table 23, self-esteem fit the same pattern that was found for anger. The gay identity struggle cluster had significantly lower levels of self-esteem than either the secular cluster (p=.0001), the integrated cluster (p=.002), the low gay salience

cluster (p=.006) or the anti-religious/spiritual cluster (p=.02). On the measure of self-esteem, the rest of the clusters (excluding the conflicted) did not differ significantly from one another.

For social support, the secular cluster again scored the highest while the gay identity struggle cluster again scored the lowest (p=.008). The gay identity struggle cluster also scored significantly lower than the integrated cluster (p=.017), while the secular cluster scored significantly higher than the anti-religious/spiritual cluster (p=.017). The low gay salience cluster did not differ significantly on the measure of social support with any of the other four clusters.

On the measure of positive affect, the gay identity struggle cluster again scored the lowest, while this time it was the integrated cluster that scored the highest (p=.0001). The gay identity struggle cluster also scored significantly lower than the secular cluster (p=.001). Both the secular and integration clusters scored significantly higher than the anti-religious/spiritual cluster (p=.022 and .015 respectively). Once again, the low gay salience cluster did not differ significantly on positive affect when compared against any of the other four clusters.

For loneliness, the gay identity struggle cluster had the highest levels while the secular cluster once again had the lowest score (p=.001). This cluster also had a significantly higher score on the mental health outcome measure of loneliness than the integrated cluster (p=.005) or the anti-religious/spirituality cluster (p=.032). The low gay salience cluster did not significantly differ on positive affect with any of the other four clusters.

There were few significant differences uncovered between the integration clusters on the measures of benevolence of people and benevolence of the world. For benevolence of people, the low gay salience cluster scored the highest, while the gay identity cluster once more scored the lowest with the difference between these two clusters being statistically significant (p=.047). The means for the other three clusters, secular, integrated, and anti-religious/spiritual were not significantly different from one another.

For benevolent world, the gay identity struggle cluster scored significantly lower than the integrated cluster (p=.006). The integrated cluster also scored significantly higher than the anti-religious/spiritual cluster (p=.026). The means for the other two clusters were not significantly different than the other clusters.

While, overall, the secular cluster showed the most positive mental health outcomes across all of the clusters (including having the highest scores on self-esteem and total social support, along with the lowest scores on depression, anxiety, and loneliness), the integrated clusters showed positive mental health outcomes as well, including having the highest scores on positive affect and benevolence of world, while the gay identity struggle cluster showed the most negative outcomes across the board.

Integration clusters and conflict. A simple exploratory GLM (univariate ANCOVA) was run to assess the relationship between the integration cluster variable and the conflict factor variable while controlling for the significant demographic variables of having a lover, political view, sex, sexual orientation, and a sex by sexual orientation interaction term. The between-subjects effects indicated that the model (F=17.442[9,572], p=.0001, Adj. R^2=.206), the intercept (F=169.854[1,572], p=.0001), political view (F=10.153[1,572], p=.002), and the integration cluster variable (F=3.936[4,572], p=.004)

were all significantly related to conflict. The covariates of having a lover, sex, sexual orientation, and the sex by sexual orientation interaction term did not reach statistical significance in this model.

The post-hoc pairwise comparisons surprisingly indicated that the integrated cluster scored the highest on conflict (M=3.21), while the anti-religious/spiritual cluster scored the lowest (M=1.95). The mean difference between these two clusters was significant (mean difference = 1.256, p=.0001). The integrated cluster also scored significantly higher than the secular cluster (M=2.49; p=.0001). The anti-religious cluster scored significantly lower than all of the other clusters including the low gay salience group (M=2.87) with all p values = .0001. The gay identity struggle cluster (M=3.03) scored higher on the factor variable measure of conflict than the secular cluster (p=.0001).

A confirmatory simple exploratory GLM was run, this time using a single conflict item from the conflict factor – "I have found it difficult to be lesbian, gay, or bisexual because of my religious beliefs". The between-subject effects were nearly identical to the previously run analysis – the between-subjects effects for this confirmatory analysis indicated that the model (F=10.05[9,570], p=.0001, Adj. R^2=.068), the intercept (F=121.95[1,570], p=.001), political view (F=14.27[1,570], p=.005), and the integration cluster variable (F=6.972[4,570], p=.0001) were again all significantly related to conflict. In this confirmatory model, the covariates of having a lover, sex, sexual orientation, and the sex by sexual orientation interaction term once more did not reach statistical significance.

The post-hoc pairwise comparisons for the confirmatory model looked quite different from the results presented from the first model above. This time around, while the anti-religious/spiritual cluster again had the lowest score (M=1.786), it was the gay identity struggle cluster that scored the highest (M=2.916). The mean difference between these two clusters was significant at p=.0001. In this run, the integration cluster (M=2.295) scored significantly lower than the gay identity struggle cluster (p=.028) while scoring significantly higher than the anti-religious/spiritual cluster (p=.033). The secular (M=2.187) cluster scored significantly lower on conflict than the gay identity struggle cluster (p=.005), while the low gay salience cluster (M=2.406) scored significantly higher than the anti-religious/spiritual cluster (p=.013). The theoretical implications of all these findings will be discussed in detail in the discussion section to follow.

Chapter 6 – Discussion

Social scientists studying the variety of factors that impact on an individual's identity have long considered both sexual identity and religious identities as separate though, perhaps, intertwined variables. Indeed, much has been written about both sexual identity development (heterosexual and homosexual) and religious identity development. And in some cases, researchers have considered the intersection of religion and sexual identity. Usually, however, where studies of religion and sexual identity have been undertaken, the conflict between two presumed antithetical identities formed the crux of the discussion. Nowhere was there mention of spiritual belief separate from adherence to religious doctrine. By overlooking such a discussion a reader was often led to the conclusion that homosexuals were left living in a closeted and sexually or relationally unfulfilled yet religiously devout state, or happily homosexual yet atheistic, or agnostic or somewhere in between and ultimately not terribly fulfilled in any of these cases.

Such accounts typically do not take into consideration identity complexities related to sexual orientation and religious beliefs nor do they take into account the remarkable human capacity to live harmoniously with the existence of conflict. Religious practice is often informed by the spiritual needs of the individual. Many take what is applicable to them within their respective churches' teachings and leave out that which is potentially harmful or confusing to their individual sense of self. Rather than discard their religion altogether, their need for spiritual guidance within the boundaries of an institutionalized setting leads them back to their churches, synagogues, mosques, and temples. Many feel lost without direct contact with the agents of their religious heritage because of their levels of spirituality; or their spirituality leads them to seek contact with

other like-minded and like-educated individuals. In conducting research on the religious and spiritual lives of GLBs, one must always consider the duality of individual religious needs and beliefs along with their internalized senses of spirituality.

Today, discussions of the religious and spiritual lives of GLBs have reached new heights of socio-cultural salience with daily headlines devoted to the possibility/ impossibility of homosexuality and religion/spirituality peacefully coexisting. Both The Advocate (Person of the Year, 2003) and Out (Sex and Religion, 2004), national news magazines whose focus is reporting to the GLB community, recently presented cover articles discussing homosexuality and religion along with the inclusion of discussions of GLB spirituality. Indeed, the outcome of the 2004 U.S. presidential election was widely believed to have hinged on the dual issues of homosexuality and religion: specifically on the issue of gay marriage and the religious right's ongoing struggle to deny basic constitutional rights on the basis of evangelical/fundamental religious beliefs. It has become nearly impossible to bury one's head in the sand today when it comes to the intersections of homosexuality, religion, and spirituality.

It would appear that the time for a large-scale study of religion, spirituality, and sexual identity is at hand. And, whereas previous studies have, as mentioned, looked at homosexuality and religion, rarely has a study considered both gay men and lesbians in that discussion. Nor have any assessed bisexuality in relationship with religious and spiritual beliefs. Furthermore, when there has been a discussion of the religious lives of homosexuals, the discussion has focused primarily on Christianity and Judaism with little mention of non-western religions.

These observations are not to presume that there has been no important research studying homosexuality and religion; theorists such as Yip (1996), Barret, R., & Barzan, R. (1996), and others have looked at a variety of issues surrounding religion and the formation and maintenance of a positive or negative homosexual identity. Yet this research has often considered the conflict between two identities rather than ways an individual navigates his or her way through a variety of identity variables, not simply religion and sexuality. The work on multiplicity of identities was undertaken by researchers such as Baumeister et al. (1985) who considered that an individual's identity is actually comprised of a dynamic interplay of sub-identities, each potentially in conflict and requiring a measure of internalized resolution on the part of the individual. In their view, religion and sexual identities would be but two of many possible identity variables. Others such as Rodriguez and Ouellette (2000a) considered different pathways toward the alleviation of conflict of these identities. Still others such as Shallenberger (1996, 1998) considered the resolution of conflict through the process of identity integration.

The current study advances the current literature on GLB people of faith in a number of profound ways and represents one of the most comprehensive research projects conducted to date on the religious and spiritual lives of the GLB community. The strengths of the current study were seven-fold, including: 1) integrating a fractured body of literature; 2) introducing to the literature the germane theoretical work of Shallenberger, Rappaport, and other empowerment theorists; 3) addressing both gay men and lesbians within a single study – something that is still fairly rare in the current literature; 4) addressing the issue of the religious and spiritual lives of bisexuals for the first time – a community of individuals not currently represented in the literature; 5)

addressing the issues of religiosity and spirituality within the same work; 6) using a large sample size; and 7) beginning to look at GLBs involved in religions other than Christianity and Judaism which is what the majority of the literature in this area has addressed to date.

The Findings

Of the thirteen hypotheses presented in the "Current Study" section of this research, almost 70% of them were either fully (46%) or partially (23%) supported. Of the hypotheses that were not supported (31%), three major explanations emerged during the course of the data analyses: 1) in writing the hypotheses, I did not theoretically distinguish between sex and sexual orientation, 2) I did not realize the impact that the demographic variable of political view would have as a covariate in many of the analyses run, and 3) ongoing measurement difficulties with the key theoretical constructs of conflict and integration. I will address each of these issues in more detail as I discuss the statistical results uncovered during the course of this study below, although I found it quite interesting to note that it was not the results of the hypothesis testing that generated the most theoretically intriguing findings. For the ease of the reader, and in keeping with the established flow of this paper, I will address both the hypothesis testing and exploratory findings uncovered in the same order as they were presented in the results section.

Demographic results. In the course of analyzing the data, some notable demographic results were uncovered regarding the religious and spiritual belief systems of GLBs. Overall, GLB's reported precipitous declines in affiliation with the religions in which they were raised in childhood and their current religious practices. Specifically

Catholics and Protestants reported the largest declines in religious affiliation while Jews reported little significant change in religious identification across time.

In order to discuss the reasons for the differences between Christian denominations and Judaism, one must consider the messages that are received from the different faiths. Although the United States is considered a Judeo-Christian nation, Christianity is the dominant faith. Many Christians are raised with specific messages regarding family, faith, and sexual practices. A quick look at today's headlines regarding gay marriage certainly brings to the forefront the heated nature of the discussion regarding "traditional values". Often, sermons are written outlining the nature of sin, including the admonitions against homosexuality whether in thought or deed as mortal sin. The internalization of "thou shall not" be gay along with the regular reiteration of the dual nature of "love the sinner, hate the sin", appears to create such tension for the GLB individual that they ultimately flee from a religion that potentially offers great comfort but also reviles their very existence.

Judaism, on the other hand, tends to less frequently or directly present the evils of homosexuality through the citation of the famous phrases from Leviticus. Rather, during regular, weekly readings of the Torah, the passage with all its censures is presented, including what animals are fit to eat (many flying birds including eagles and ravens are referred to as an "abomination" to consume), the proper way to offer grain and animal sacrifices and the proper way for a woman to cleanse herself after menstruation or childbirth (Meeks, 1989). Similarities, however, are found in the preaching of the more evangelical and traditional of Jewish denominations, namely the Ultra-Orthodox and Lubavatcher sects who preach abhorrence of homosexual acts (Enron, 1993). Within

these denominations, similar flights from religion are also found as was seen in the film "Trembling Before G-d", a recent documentary dealing with the difficulty Orthodox Jews face by adhering to strict religious law while attempting to thrive as homosexuals. Often the viewer was shown direct evidence of identity conflict as the Orthodox individual navigated his or her way through constraint and release. To such Orthodox Jewish people, Conservative, Reform and Reconstructionist Judaism is viewed as being unsatisfying in their lack of strict adherence to traditional Jewish practice, although much more understanding and accepting of homosexuals and homosexuality. This includes the ordination of female rabbis a practice that is also forbidden in Orthodox Judaism.

Another possible reason for the lower percentage of Jews leaving the faith is their cultural tie to Judaism. Within the actual practice of the religion is the sense of tradition built into its rituals, language, and history of persecution. One often hears of cultural Jews; those who do not necessarily follow any or all of the tenets, or even belief in God, yet they consider themselves Jewish to the core. With such a firmly held belief in the tradition of the religion, one may see oneself as no longer a "practicing" Jew, yet Jewish nonetheless.

Yet, regardless of the data supporting an overall flight from established Christian religion, the GLB community maintains itself to be deeply spiritual. Indeed, as can be seen in Table 8, a majority of those GLBs sampled here consider themselves believers in God, without a similar belief in any organized religion. Slightly fewer consider themselves spiritual without believing in either God or practicing any organized religion. Those who considered themselves atheists or agnostics were well in the minority of those sampled. In fact, over half of the research sample reported having attended a worship

service at least once within the past year. It appears then, that the GLB community often finds itself in a position of questioning religious doctrine while holding on to the core teachings of religion as it relates to acceptance, love of humanity and, in many cases, belief in a higher power that creates order in the universe. Through membership in gay-positive or gay- friendly religious organizations or denominations, some members of the GLB community are able to find a desired intersect between religious belief and spirituality. Although for the sample utilized here, it would appear that few GLBs in Northern California are finding this intersect.

Conflict results. The results concerning the theoretical construct of conflict were some of the most straightforward and theoretically interesting results of the entire study. They also, for the most part, made a great deal of intuitive sense. The conflict results indicated that those individuals who scored higher on that factor measure, i.e. those individuals who were currently experiencing an active clash between their sexual orientation and religious and/or spiritual beliefs, tended to be male, non-White, older, held more conservative political views, and were less likely to currently have a significant other. These results match much of the information found in the psychological literature on the religious/spiritual lives of GLBs.

After controlling for race, sex, political view, and having a lover, growing up as an evangelical/fundamentalist Christian was not significantly related to experiencing conflict. This last result is a direct contradiction to the hypotheses presented in the beginning of this study, that those self-identifying as evangelicals when they were growing up would in fact experience higher levels of conflict. The surprising aspect of these conflict findings is the profound statistical impact of the demographic variable of

political view – an impact that I had not anticipated. It would appear that one's political leanings play a significantly larger role in an individual's experience of conflict than the current literature gives credit. These results also indicate, as many of the results uncovered during the course of this study do, that the theoretical construct of conflict is much more complex than the current literature would have us to believe.

It should be noted, however, that in support of the current literature (and in support of the conflict hypotheses mentioned earlier), the results do indicate that currently identifying as Protestant (currently and when growing up), or evangelical/ fundamentalist is significantly related to experiencing conflict between one's homosexual and religious identities. Indeed, growing up or currently identifying as having any religion was significantly correlated with the factor variable of conflict.

As seen in the previous psychological research literature on GLB people of faith, sex differences were uncovered regarding the measure of conflict. I hypothesized that gay men would show higher levels of conflict than lesbians but when bisexuals were added to the mix, this hypothesis was supported in a way that I had not anticipated but made perfect sense. A main-effect was indeed found between men and women regardless of whether they were gay or bisexual. But there was no significant interaction between sex and sexual orientation with the conflict interaction term. It appears that bisexual men experience higher levels of conflict than bisexual women thus making the finding more of an issue of sex rather than an issue of sexual orientation.

While there was little to no significance found between the gay identity variables and the factor measure of conflict (except with regard to ego-dystonic homosexuality; a result that appears both intuitively and theoretically sound), as expected, conflict was

significantly related to many of the non-factor measures of religiosity and spirituality. Experiencing conflict was significantly related to attending church within the past year, having a high level of religious support, and ever attending a gay-positive church. I found this last result to be particularly relevant to the current study because so much previous research has indicated that such churches provide a safe space where those who are experiencing conflict between their sexual orientation and religious beliefs can go to help alleviate conflict and attempt to achieve some level of integration between those supposedly incongruent identities. In that same vein, it was also clear that individuals who experienced conflict would intuitively report having had higher levels of religious support.

As was hypothesized, individuals who experience conflict between their sexual and religious identities reported themselves to be suffering from mental health issues. Among them, GLBs in conflict reported increased depression and anger, along with lower levels of self-esteem. These findings, though distressing, are perhaps not surprising. The current literature, as outlined earlier in this dissertation, typically discussed how conflict, by its very nature, creates an unnatural and usually undesirable state of tension within an individual. The results found here provide support for this notion of conflict. The individual can resolve the conflict by several means: give up one or the other if possible or find an acceptable compromise. But to remain in conflict is usually untenable. However, the individual who is unable to resolve his or her conflict, unable to achieve some level of satisfaction, is left betwixt and between, neither one nor the other, and often unhappy in the middle.

In terms of the resolution of one's religious and sexual identity conflict, the problem appears to cause even more severe difficulties. The GLB individual who chooses religion over sexuality runs the risk of denying a part of him or herself that is believed to be immutable; like trying to deny one's race or parentage. Conversion therapies often seek to resolve this issue by focusing on religion over sexual identity in the extreme, often with disastrous consequences. Yet the individual who chooses sexual identity over religion can become at odds with deeply held beliefs from childhood that are nearly organic in their power. Denying one's spiritual/religious heritage is often denying one's family, one's community, and one's faith in humanity. Neither choice is particularly appealing.

Is it surprising then that the individual who remains conflicted over the two identities is an individual locked in an internalized war that often presents itself through psychopathology? Depression is often viewed as anger turned inward; anger at the world, anger at having to make a choice and even anger at not being able to decide which one to choose. And with this, is it any wonder that the individual in conflict would not have strong feelings of anger? After all, it is his or her pastor, minister, priest, rabbi, mother, father, best friend, or other who is telling him or her to choose - choose an identity, choose a relationship, choose a life one way or the other or risk losing everything. Again, not surprisingly, conflict between one's religion and one's spiritual belief appears to be bad for one's mental health.

There are two other issues regarding the theoretical construct of conflict between one’s sexual orientation and religious/spiritual beliefs that I have addressed in previous research – one is relevant to the current dissertation, the other will require additional

research beyond what I have presented here. The latter issue concerns previous findings (see Rodriguez and Ouellette, 2000a) that individuals who achieve identity integration between their sexual orientation and their religious/spiritual beliefs could potentially do so without having first experienced conflict between these two identities. The secondary data analysis conducted here did not contain the proper data to adequately address this interesting phenomenon.

The analyses presented here do speak, however, to the former theoretical issue that I have discussed with my graduate school professors in some detail. One of the constructive criticisms I have received from my committee members revolves around an individual's capacity to live quite comfortably with conflict in their lives. This argument, commonly used against the theoretical construct of cognitive dissonance that predominates in the psychological literature on the religious and spiritual lives of GLBs, assumes that individuals have an inherent level of tolerance for having dissonant thoughts, feelings, and beliefs. One simply has to look at the Catholic Church for the perfect example of this. I've known many devout Catholics in my life who are adamantly supportive of a woman's right to abortion and who insist on using condoms when having sex. The results presented here, however, do not support this notion as those GLB individuals who are actively experiencing conflict between their sexual orientation and their religious and/or spiritual beliefs suffer from significantly more negative mental health problems including higher levels of depression and anger than those individuals who are not currently experiencing conflict. More research in this area is obviously needed to better address this theoretical discrepancy.

Integration results. Using cluster analysis to create a series of integration clusters appeared to be a methodologically strong mechanism to better depict the complexity of integration, as opposed to measuring integration as simply a dichotomous variable as was done in previous research. Through the cluster analysis, five theoretically distinct integration clusters were formed, including gay identity struggle, secular, integrated, low gay salience and anti-religious/spiritual. This innovative way of depicting integration was utilized not only to shed additional light on the level of complexity within the theoretical construct of conflict but also to expand on the concept of integration including both religiosity and spirituality components, a level of complexity that has to date yet to be reflected in the literature. Indeed, the abundance of statistically significant results provided further evidence that this method of analysis was indeed the best approach to use given the data available in the current study.

The integration cluster portion of the results section was essentially a series of data analyses illustrating the differences between each of the five integration clusters on several sets of variables including demographic variables, a sex by sexual orientation interaction term, religious and spiritual variables, gay identity variables as well as the series of mental health outcome measures. All of the results that were run for the integration cluster variable ended up theoretically and intuitively sound and provided additional support for the statistically significant results found in the conflict section of the current study. Summary profiles of each of the five integration clusters are as follows:

- GLB Individuals in the *gay identity struggle cluster* scored at the mean on spirituality, above the mean on religiosity, high on ego-dystonic homosexuality, low on gay community consciousness and gay self-esteem,

were more likely to be male, had a more conservative political view, were older, were the least likely to have disclosed their sexual orientation to others, were the least likely to be out regarding their sexual orientation in general, attended church more often than those in any of the other clusters except for the religiously integrated and had the highest levels of depression, anxiety, anger, and loneliness along with the lowest levels of self-esteem, social support, positive affect, ratings of the benevolence of people, and the benevolence of the world. Of course, this cluster also showed high levels of conflict.

- Individuals in the *secular cluster* were below the mean on spirituality, were well below the mean on religiosity, had a strong positive gay identity, were more likely to have a lover, were evenly distributed across sex and sexual orientation, were politically liberal, were open and positive regarding their sexual orientation, scored high on atheism, and had low levels of religious support and low church attendance. These GLBs showed the lowest levels of depression, loneliness and anxiety, to go along with the highest levels of self-esteem. Individuals in this cluster also scored low on conflict.
- Individuals in the *integrated cluster* had the highest average religiosity and spirituality scores, had low scores on ego-dystonic homosexuality, high scores on gay self-esteem and gay community consciousness, were more likely: to have a lover, be politically liberal, be female, currently identify as belonging to an established religion, identify as having alternate religious beliefs, and had the highest levels of religious support and church attendance to go along

with the highest scores on questioning. Integrated individuals also scored positively on the mental health outcome measures, including having the highest scores on positive affect and belief in a benevolent world. This cluster showed a mixed relationship with the factor measure of conflict with one measure showing high levels (most likely due to the high intercorrelations between religious behaviors and conflict), and another measure showing low levels as discussed at the end of the results section.

- In the *low gay salience cluster*, GLB individuals scored the lowest on gay self-esteem and gay community consciousness, reported an above average level of spirituality and were average in respect to level of religiosity. They were also politically more conservative, evenly split across sex and sexual orientation, less likely to be out regarding their sexual orientation, occasionally attended religious services, were less likely to view religion as oppression, scored high on benevolence of people, did not have overly good or bad outcomes on the other mental health measures, and had average levels of conflict. Or as one of my committee members so insightfully pointed out: "These are your classic Log Cabin Gay Republicans".
- Individuals in the *anti-religious/spirituality cluster* had below average levels of gay self-esteem and gay community consciousness but scored positively with regard to ego-dystonic homosexuality. They were politically liberal, just as likely to be women as men, the least likely to report being religious or spiritual, scored the highest on atheism, the lowest on questioning, never attended worship services, had the lowest score on alternate religious beliefs,

and had low levels of belief in the benevolence of people or the world to go along with average scores on the other mental health outcome measures. This cluster also showed low levels of conflict.

When listed as they are above, these results clearly indicate the importance of spirituality and religiosity in the lives of GLB individuals. Perhaps the most intriguing and theoretically sound of the integration cluster analysis results dealt with the relationship between the clusters and the mental health outcome measures. These analyses indicated that individuals in the gay identity struggle cluster scored significantly worse on every single mental health outcome measure used in this study, including depression, anxiety, anger, self-esteem, loneliness, and the benevolence of people and the world. The differing results presented in the integration clusters and conflict section on pages 88-90 indicate that work still needs to be done in this area: is it just the struggle with one's sexual orientation at work here, or is religion playing a significant role in this struggle? Can an individual's struggle to accept their sexual orientation even be separated from religion? Only future research in this area can answer these compelling psychological questions.

It is worth repeating that the secular cluster scored the highest on five out of the nine mental health outcome measures utilized in this study while the integrated cluster, on the other hand, scored the highest on positive affect and benevolent world. These results would seem to indicate that there are two key potential pathways for GLBs to reduce the negative mental health effects of conflict between their sexual orientation and their religious and spiritual beliefs – one through integration and one by creating a safe distance between the self and organized religion. As this is the first social scientific study

to look at religion and spirituality as separate constructs within the GLB community, additional research will be needed to further tease these two variables apart.

In previous research (see Rodriguez, 1997), I reported that those gay and lesbian Christians who were in a committed relationship were more likely to self-report having integrated their religious and homosexual identities and were less likely to have experienced conflict between the two. Those results are supported in the current dissertation as those in the integrated cluster were more likely to report having a significant other while those in the gay identity struggle cluster were the least likely to have a lover. These results, when compared to the current literature, indicate that having a partner/lover/significant other was one of the key factors in determining whether or not a person had walked the pathway to integration. The significance of the "have a lover" variable within the mental health analyses would seem to support this notion as those GLBs who reported currently having a lover also reported being less lonely, less depressed, and having more social support and higher self-esteem.

Nearly all of the prior research in this area supported the notion that an individual's religious/spiritual upbringing played a major role in determining the level of conflict that a GLB individual experiences between their sexual orientation and their religious beliefs. The results from this current study do not support this hypothesis. Every variable utilized to measure an individual's religious life history, including growing up Catholic, Protestant, evangelical/fundamentalist or with any religion at all turned out statistically insignificant in regards to conflict. Indeed, in the current study, it was the specific religion a participant currently identified with that showed statistical significance – but with a positive slant. Indeed, it was individuals in the religiously integrated cluster

who were most likely to report currently identifying as Catholic, Protestant, having a religion other than Christianity, or currently identifying as having any religion at all.

Before moving on to the study limitations and study conclusions, I feel it is important to again address the bisexual research participants. While the gay identity struggle cluster did contain a disproportionate number of bisexuals when compared to the other clusters, in general, there were few differences across sexual orientation. Most of the differences uncovered had more to do with sex, with women seeming to fare much better overall than men in the current study. As this is the first study on the religious and spiritual lives of GLBs to include bisexuals, more research is needed among this group of people to better understand the role of religion and spirituality in the lives of bisexuals.

Study Limitations and Suggestions for Future Research

As with nearly all research that is conducted within the social sciences, the current study has a series of methodological limitations that need to be taken into account when addressing the many statistically significant results depicted here. Please note that the limitations found within the current study are presented along with suggestions for future social scientific research that address each of the limitations listed below.

1) *There was a lack of non-Western religious experiences reflected in these data.* While a number of individuals in the dataset used for the current study reported currently identifying with a non-Western religion, the number of individuals doing so was only N=18, representing only 2.4% of the total sample of N=750. While the mere presence of these individuals can be considered a "moral victory" of the current study, the next wave of research on the psychological study of the religious and spiritual lives of GLBs should begin to look at the totality of religious experience across both Western and non-Western

religions. As mentioned in the literature review, some of this important work has already begun, but there is still a ways to go until our understanding of the non-Western religious and spiritual lives of the GLB community approaches the level of understanding we are approaching for Christianity and Judaism.

It should also be noted that though the non-Western religious numbers were small in the current study, there is some level of anecdotal support for the notion presented by Rodriguez and Ouellette (2000b) that one of the ways GLBs manage to integrate their sexual orientation and their religious and/or spiritual beliefs is by moving away from Western religions (especially Christianity as reflected by Catholicism and Protestantism) and becoming involved in non-Western religions such as Buddhism, Islam, and Wicca. Future research in this area is vital in our continued understanding as social scientists of the religious and spiritual pathways followed by GLB people of faith.

2) *Racial minorities were not well represented*. The current study is highly inclusive regarding sex and sexual orientation, the inclusion of both Judaism and Christianity, and by the inclusion of both religiosity and spirituality. Unlike some of my previous work, however, racial/ethnic minorities were not well represented in the current study sample as almost 80% of the current study sample (N=598) self-identified as White. Future research in this area of psychology needs to be more sensitive to the inclusion of racial/ethnic minorities in order to build a better understanding of the religious and spiritual lives of <u>all</u> GLBs.

3) *There was a lack of random sampling.* Historically, it has been extremely difficult to conduct research using a representative sample of gay men and lesbians (Gonsiorek, 1991). An unknown subset of the gay and lesbian population is not open

about their sexual orientation and is unwilling (or unable) to volunteer to participate in social scientific research. Gonsiorek (1991) also points out that previous research has shown that homosexual men and women who do volunteer for psychological research are not always representative of a larger gay and lesbian population. Because of these inherent difficulties, random sampling and/or random selection are never really viable options in social scientific research studies of the GLB community. Care has been taken, however, to insure that any generalizations made regarding this research apply only to the 750 participants included in the secondary analysis for the current study.

As I mentioned previously in the methodology section, the general nature and sheer variety of non-probability sampling techniques used by Herek, Glunt and their colleagues have ensured that while the sample collected was not a probability sample, it was probably one of the stronger non-probability samples of GLB individuals ever collected during the course of psychological research. Future research that relies on such large datasets is imperative as it enables us to continue to increase our understanding of the role of faith in the lives of GLB individuals.

4) *There are drawbacks to using and relying on someone else's data*. The three limitations listed above could all be considered subcategories of this one, overarching study limitation. While the dataset utilized for this research project was one of (if not the) largest religious and spiritual datasets ever compiled on GLB individuals to date, the data contained gaps that I was not able to overcome in the design and data analyses described here. Some of the gaps include a lack of data on: institutional issues, integration as a life process, and (as mentioned earlier) a lack of individuals involved in non-Western

religions. The data also contained a small subset of individuals who self-identified as currently being involved in a gay-positive or gay-friendly religious organization.

Chief among these gaps in the data was the need for specific scales to be created that accurately, reliably, and validly measure the important theoretical constructs of conflict and integration between an individual's sexual orientation and religious beliefs – especially in regards to the operationalization of the conflict factor variable that was only made up of three scale items. While the current study has taken a significant statistical and methodological leap forward in how the theoretical constructs of conflict and integration are measured, there is still a need for a strong survey instrument that can accurately measure these two key constructs within the religious and spiritual lives of GLB people of faith.

Additionally, as mentioned in the literature review section of the current research, there is a need for a study (or most likely a series of studies) that incorporate the theoretical notion of empowerment into its understanding of GLB people of faith. While I personally believe that the constructs of conflict and integration are theoretically important in this area of research, on the face, the construct of empowerment seems to lend a level of understanding in the current literature that currently does not exist; especially when considering the role of the safe spaces such as MCC, gay synagogues, and other gay religious organizations such as Dignity that GLBs have created where they can be both gay and religious/spiritual at the same time.

Chapter 7 - Conclusion

In the beginning of this dissertation, I opened with a series of three relevant, real-life newspaper stories that I used as a stepping-off point to illustrate the complexity of religion and spirituality in gay, lesbian, and bisexual lives. Indeed, this study has shown that for a large group of GLB individuals in California, religion and spirituality are so important that individuals who are actively experiencing conflict between their sexual orientation and/or their religious beliefs are more depressed, more lonely, more anxious, and much angrier than those GLB individuals who have managed to integrate their religious/spiritual beliefs into their gay lives.

As can now be seen almost every day in the newspaper and on television (and heard on radio talk shows), the battle over the rights of GLBs in the United States as well as across the world, has been joined. This pitched ideological struggle is being fought over such secular issues as health benefits, child adoption, employment discrimination and hate-crime laws, as well as over such religious issues as gay marriage, gay clergy, the morality of homosexuality, and active gay involvement in Christian and Jewish religious organizations. With caustic hate speech, threats of physical violence, and other well-documented tactics of intimidation thinly disguised as “moral outrage”, the religious right in the United States relies on a fundamentalist interpretation of scripture to make fear of homosexuals and homosexuality the cornerstone of their fundraising efforts against the gay rights movement.

In this area of psychological/social scientific research, I cannot repeat often enough that the time has arrived for behavioral researchers to better understand that, contrary to popular belief, religion and spirituality are vital aspects of many GLB lives.

Despite a seemingly endless barrage of anti-gay messages being delivered in religious sermons across this nation, GLB individuals have not only embraced their own religious and spiritual beliefs but have transformed or created entire religious organizations, safe spaces if you will, where GLB people of faith can congregate with like-minded individuals.

In closing, the point that GLBs must be regarded as spiritual beings in their own right is being made not only in the current study presented here but much of the recent research on this topic that precedes this study as well. This study has shown that, within a large group of GLBs, the negative messages that so many still receive today regarding the inappropriateness of their involvement in religion and spirituality has damaging mental health consequences. It has been shown repeatedly in the psychological literature that religion and spirituality are just as important in the lives of so many GLBs as it is in the lives of Christian Evangelicals or Orthodox Jews. Research has begun to recognize that gays, lesbians, and bisexuals are spiritual and religious beings in and of themselves; is it not time that conservative American (and Western) society began realizing this as well?

Table 1

Factor Analysis Results of Religious and Spirituality Scale Items (N=735)

Final Rotated Structure Matrix

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Experience god in life	.861			*.374*			*-.374*
Spiritual life after death	.738						
Don't believe in personal God	-.704						
Important to meditate	.617				*-.478*		*-.571*
Spiritual gives life meaning	.601				*-.505*		*-.599*
Enjoy religious books	.438		*.380*		*-.366*		*-.395*
Religion masks reality	*-.468*	.745					
Religion a kind of social control		.660	*-.374*			*.539*	
I give life purpose		.374					
Moral life more than beliefs							
Rel important for social dev.			.779				
Church established in comm.			.665				
Religion behind life approach	*.462*		.515	*.467*			*-.459*
Religion social injustice tool	*.436*		.476				
Religion important today	*.450*	*-.387*		.526			
Difficult to be glb b/c religion				.470			
Religion important when child				.449			
Center beliefs mother earth					-.758		
Female goddess important					-.649		
Have own personal religion					-.494		
Harmonize with nature					-.386		
Trad rel oppressive to women						.692	
Rel does more harm than good						.549	
Feel alienated b/c glb policies						.522	
Equal today than future rewards						.441	
Harmony with universe	*.420*				*-.421*		-.602
Spiritual connection w/ things	*.514*				*-.442*		-.596
Unsure what to believe							.414
Wonder if life has meaning							.396

Factor 1 = Spirituality, Factor 2 = Atheism, Factor 3 = Religiosity, Factor 4 = Conflict, Factor 5 = Alternate Religious Beliefs, Factor 6 = Oppression, Factor 7 = Questioning

Double loadings italicized (>0.37); Values < .37 suppressed.

Table 2

Factor Correlation Matrix (N=750)

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
Factor 1	*1.000*						
Factor 2	-.320	*1.000*					
Factor 3	.239	-.132	*1.000*				
Factor 4	.228	-.129	.183	*1.000*			
Factor 5	-.333	-.122	-.158	.001	*1.000*		
Factor 6	-.146	.380	-.001	-.119	-.214	*1.000*	
Factor 7	-.400	.199	-.107	.001	.225	-.001	*1.000*

Table 3

Descriptive Statistics for Religiosity/Spirituality Factor Variables (N = 735)

	Factor 1 **Spirituality**	Factor 2 **Atheism**	Factor 3 **Religiosity**	Factor 4 **Conflict**	Factor 5 **Alt Rel Beliefs**	Factor 6 **Oppression**	Factor 7 **Questioning**
N	735	734	734	592	733	735	735
# of Items	6	3	4	3	4	4	4
Mean	3.35	3.23	3.01	2.69	3.48	3.82	3.24
SD	.731	.834	.895	1.058	.936	.814	.598
Alpha*	.85	.64	.69	.57	.66	.59	.59
Min	1	1	1	1	1	1	1
Max	5	5	5	5	5	5	5

*Cronbach's Alpha Reliability Coefficient.

Table 4

Correlations Between Religiosity/Spirituality Factor Variables (N=735)

	Spirituality	Atheism	Religiosity	Conflict	Alt Rel Beliefs	Oppression	Questioning
Spirituality	1.000	-.324**	.493**	.421**	.357**	-.058	.293**
Atheism	-.324**	1.000	-.294**	-.272**	.046	.409**	.133**
Religiosity	.493**	-.294**	1.000	.428**	.082+	-.161**	.160**
Conflict	.421**	-.272**	.428**	1.000	-.024	-.127*	-.031
Alt Rel Bel	.357**	.046	.082+	-.024	1.000	.235**	.369**
Oppression	-.058	.409**	-.161**	-.127*	.235**	1.000	.156**
Questioning	.293**	.133**	.160**	-.031	.369**	.156**	1.000

+ Correlation is significant at the .05 level (two-tailed)

* Correlation is significant at the .002 level (two-tailed)

** Correlation is significant at the .0001 level (two-tailed)

Table 5

Descriptive Statistics for General Demographic Variables (N = 750)

	N	%	Mean	SD	Min	Max
Sex						
- Male	348	46.4	*NA*	*NA*	*NA*	*NA*
- Female	402	53.6	*NA*	*NA*	*NA*	*NA*
Sexual Orientation						
- Gay	295	39.3	*NA*	*NA*	*NA*	*NA*
- Lesbian	335	44.7	*NA*	*NA*	*NA*	*NA*
- Bisexual*	120	16.0	*NA*	*NA*	*NA*	*NA*
Race**						
- Asian	15	2.0	*NA*	*NA*	*NA*	*NA*
- Black	28	3.7	*NA*	*NA*	*NA*	*NA*
- Hispanic	44	5.9	*NA*	*NA*	*NA*	*NA*
- Native American	9	1.2	*NA*	*NA*	*NA*	*NA*
- White	598	79.7	*NA*	*NA*	*NA*	*NA*
- Mixed	54	7.2	*NA*	*NA*	*NA*	*NA*
Relationship Status**						
- Have a Lover	446	60.0	*NA*	*NA*	*NA*	*NA*
- Have a Domestic Partner	49	6.5	*NA*	*NA*	*NA*	*NA*
Age	*NA*	*NA*	36.30	10.75	18	82
Education	*NA*	*NA*	6.50	2.50	1	12
Political Views	*NA*	*NA*	5.29	1.37	1	7

*53 Male Bisexuals and 67 Female Bisexuals.

**N's do not add up to 750 due to missing data.

Table 6

Descriptive Statistics for Gay Identity Measures (N = 750)

Scale	# of Items	Alpha*	Mean	SD	Min	Max
Out re: Sexual Orientation	1	*NA*	5.08	2.82	0	9
Age Came Out	1	*NA*	17.95	7.80	0	57
Ever Told Someone	1	*NA*	.99	.12	0	1
Have Choice in Being G/L/B	1	*NA*	1.01	1.40	0	4
Gay Comm. Consciousness	5	.70	15.33	3.04	3	20
Gay Self Esteem	5	.87	13.80	4.29	0	20
Ego Dystonic Homosexuality	9	.82	4.66	5.75	0	34

*Reliability alpha reported in Herek, Gillis, and Cogan (1999) for the full NCHS sample (N=2,259).

Table 7

Descriptive Statistics for Mental Health and Support Measures (N = 750)

Scale	# of Items	Alpha*	Mean	SD	Min	Max
CESD Depression	20	.91	15.94	10.22	0	58
Spielberger Anxiety	6	.92	7.45	3.62	0	18
Spielberger Anger	10	.92	7.55	5.97	0	30
Rosenberg Self Esteem	6	.88	14.91	3.13	0	18
Positive Affect	5	.79	9.08	3.19	0	15
UCLA Loneliness Scale	5	.93	5.69	3.42	0	15
Benevolence of People	4	.71	8.23	1.94	0	12
Benevolence of World	4	.85	8.14	2.42	0	12
Sarasin Social Support	6	.81	18.33	7.15	1	30
Religious Support	3	.85	2.34	2.87	0	9

*Reliability coefficient reported in Herek, Gillis, and Cogan (1999) for the full NCHS sample (N=2,259).

Table 8
Descriptive Statistics for Other Religious Variables (N=750)

	N	%
Ever Belong to GLB Rel. Org.*		
- Yes	154	20.5
- No	575	76.7
Belong to GLB Rel. Org. Now		
- Yes	14	2.0
- No	715	95.0
Past Year Attended Church**		
- Never	366	48.8
- Once or Twice	176	23.5
- Several Times	69	9.2
- Once or Twice per Month	38	5.1
- Once a Week	58	7.7
- More Than Once a Week	25	3.3
Current Belief Statement		
- Belong to Religion	155	20.7
- Believe in God, No Religion	258	34.4
- Spiritual, not God or Religion	190	25.3
- Agnostic	64	8.5
- Atheist	53	7.1
- Other	14	1.9

*The Metropolitan Community Church

**M=1.07; SD=1.44

Table 9

Descriptive Statistics for Other Religious Variables - Continued

Religious Affiliation by When Growing Up and Current (N=750)

	When Growing Up		Current	
Religious Affiliation	**N**	**%**	**N**	**%**
- None	9	1.2	579	77.2
- Catholic	221	29.5	43	5.7
- Protestant*	379	50.5	64	8.5
- Gay Church	0	0	14	1.9
- Jewish	18	2.4	11	1.5
- Non-Western Religion**	3	<1	18	2.4
- Other	5	<1	0	0
- Missing	115	15.3	21	2.8
Evangelical/Fundamentalist				
- Yes***	217	28.9	19	2.5
- No	418	55.7	710	94.7
- Missing	115	15.3	21	2.8

*Breakdown can be found in Table 10.

**Buddhism, Eastern Eclectic, Islam, New Age, Pagan, Wiccan

***Protestant denominations coded as Evangelical/Fundamentalist as per Jelen and Wilcox's (1991) coding scheme included Baptist, Evangelical, Fundamentalist, Jehovah's Witness, Methodist, Mormon, Pentecostal, Presbyterian, and Southern Baptist.

Table 10

Breakdown of Self- Reported Protestant Denomination Identification by Religion Growing Up and Current Religion (N=379)

	Religion Growing Up		Current Religion	
Protestant	**N**	**Tot %**	**N**	**Tot %**
- Anglican/Episcopalian	20	5.3	9	2.4
- Assembly of God	2	<1	0	0
- Baptist (Incl. Southern Bapt.)	80	21.1	8	2.1
- Christian Scientist	3	<1	1	<1
- Christian (Unspecified)	28	7.4	12	3.2
- Church of Christ	4	1.1	0	0
- Congregational	2	<1	0	0
- Disciples of Christ	3	<1	2	<1
- Evangelical	23	6.1	1	<1
- Fundamentalist	5	1.3	2	<1
- Jehovah's Witness	4	1.1	1	<1
- Lutheran (all Synods)	31	8.2	4	1.1
- Mormon	19	5.0	2	<1
- Nazarene	2	<1	0	0
- Pentecostal	12	3.2	0	0
- Presbyterian	29	7.7	3	<1
- Protestant (Unspecified)	47	12.4	6	1.6
- Seventh Day Adventist	3	<1	1	<1
- United Church of Christ	2	<1	3	<1
- United Methodist	43	11.4	2	<1
- Other	17	4.5	7	1.9

Table 11

Correlations Between Religious/Spirituality Factor Variables by General Demographic Variables (N=735)

	Spirituality	Atheist	Religiosity	Alt Beliefs	Oppression	Questioning
Gay	-.108*	.065	.022	-.196**	-.006	-.028
Lesbian	.069	-.073+	-.083+	.163**	.020	-.044
Bisexual	.050	.012	.082+	.040	-.019	.096*
Age	.087+	-.007	.151**	-.016	.030	.006
Sex	.092+	-.065	-.079+	.188**	.038	.011
Education	-.010	.000	.026	-.002	.142**	-.023
White	-.040	.092+	-.002	.032	.100*	.054
Income	-.050	.009	-.030	-.097*	.029	-.032
Political	.010	.056	-.076+	.253**	.265**	.069
Lover	.004	.013	-.057	-.004	.065	-.033
Dom Part	.006	-.037	-.039	.007	.043	-.049

+ Correlation is significant at the .05 level (two-tailed)

* Correlation is significant at the .01 level (two-tailed)

** Correlation is significant at the .0001 level (two-tailed)

Table 12

Correlations Between General Demographic Variables by Other Religious/Spirituality Variables (N=735)

General Demographic Variables

Other Religious/Spirituality Variables

	Gay	Les	Bi	Age	Sex	Ed	White	Incm	Poltcl	Lover	Dom Part
Rel. Sup	-.013	.019	-.008	.078+	.013	.069	.000	-.020	.044	.016	.036
Ever glb church	.016	.039	-.074+	.142**	.012	.005	.024	-.004	-.021	-.005	.050
Curr Evang/ Fund	.010	-.060	.068	.005	-.038	-.042	-.053	.012	-.036	.062	.059
Grew Evang/ Fund	.000	.033	-.044	.053	.010	-.076	.031	-.012	-.059	.005	-.049
# Time Attend church	-.013	-.013	.035	.139**	-.028	.014	-.064	-.005	-.066	-.008	-.048
Curr Prot	.059	-.093+	.047	.166**	-.100*	.029	.008	.005	-.060	-.010	.112*
Grew Prot	-.019	-.001	.026	.065	.004	-.067	.143**	-.013	-.088+	-.006	.004
Curr Cath	.050	-.014	-.048	.061	-.047	.037	-.107*	.022	-.025	-.023	-.021
Grew Cath	.037	-.019	-.022	-.085+	-.031	.026	-.150**	.005	.055	-.011	.014
Curr Other	-.057	.045	.015	.086+	.081+	.058	.009	.022	.033	-.011	.002
Grew Other	-.017	.034	-.023	.062	.031	.103*	.010	.043	.052	-.001	-.055

+Correlation is significant at the .05 level (two-tailed)

*Correlation is significant at the .01 level (two-tailed)

**Correlation is significant at the .001 level (two-tailed)

Table 13

MANCOVA Results of Sex, Sexual Orientation, and Sex by Sexual Orientation Interaction Term by the Dependent Religious/Spiritual Variables, with Race, Education, and Political View as Co-Variates (N=691).

Multivariate Tests:

Ind. Variables	**Wilks' Lambda**	**F-Value**	**P-Value**
Intercept	.307	190.761	.0001
Race	.963	3.241	.001
Political Views	.870	12.597	.0001
Age	.955	3.985	.0001
Sex	.973	2.364	.016
Sexual Orientation	.966	2.959	.003
Sex by S.O.	.990	.881	.532

Tests of Between-Subjects Effects:

	Model (df=6)		**Intcpt** (df=1)	**Race** (df=1)	**P.V.** (df=1)	**Age** (df=1)	**Sex** (df=1)	**S.O.** (df=1)	**SxSO** (df=1)
Dep. Vars.	**F**	**Adj R^2**	**F**	**F**	**F**	**F**	**F**	**F**	**F**
Spiritual	3.18*	.019	463.1**	5.02+	0.00	7.71*	3.18	1.85	.09
Atheism	1.95	.008	286.2**	5.32+	3.12	.23	.35	.19	.81
Religiosity	5.99**	.042	248.5**	1.10	2.33	17.46**	4.90+	10.70**	1.10
Alt Beliefs	11.69**	.085	195.9**	.76	40.07**	.14	3.04	2.10	2.34
Oppressn	11.42**	.083	281.6**	8.20*	56.69**	.06	.02	.05	.28
Question	3.30*	.020	603.1**	2.45	4.47+	.12	.13	11.99**	.38
Rel Supp	.963	.000	3.96+	.22	1.42	3.77+	0.00	0.00	.22
Attend	4.74**	.032	10.99*	9.30*	2.01	17.45**	.74	1.40	1.46

+ p<.05; * p<.01; ** p<.001

Table 14

Intercorrelations Between the Identity Measures Used in the Cluster Analysis (N=746)

Variable	Spirituality	Religiosity	Ego Dystonic Homosexuality	Gay Self-Esteem	Gay Comm. Consciousness
Spirituality	*1.000*				
Religiosity	.493***	*1.000*			
Ego Dyst. Homo.	.005	.122**	*1.000*		
Gay Self-Esteem	.059	.001	-.407***	*1.000*	
Gay Com. Con.	.066	.033	-.247***	.627***	*1.000*

+ Correlation is significant at the .05 level (two-tailed)

* Correlation is significant at the .01 level (two-tailed)

** Correlation is significant at the .001 level (two-tailed)

*** Correlation is significant at the .0001 level (two-tailed)

Table 15

Chi-Square Analysis of the Integration Clusters by Having a Lover (N=495)

Cluster		Currently Have a Lover		Totals
		No	Yes	
Gay Identity Struggle	**N**	**47**	**35**	**81**
	%	*.58*	*.42*	*1.00*
Secular	**N**	**64**	**144**	**208**
	%	*.31*	*.69*	*1.00*
Integrated	**N**	**68**	**107**	**175**
	%	*.39*	*.61*	*1.00*
Low Gay Salience	**N**	**58**	**68**	**126**
	%	*.46*	*.54*	*1.00*
Anti-Rel/Spiritual	**N**	**50**	**87**	**137**
	%	*.36*	*.64*	*1.00*
Total	**N**	**287**	**440**	**727**
	%	*.40*	*.60*	*1.00*

Table 16

Chi-Square Analysis of the Integration Clusters by Currently Having Religion (N=718)

Cluster		Currently Have Religion		Totals
		No	Yes	
Gay Identity Struggle	**N**	**61**	**18**	**79**
	%	*.77*	*.23*	*1.00*
Secular	**N**	**179**	**27**	**206**
	%	*.87*	*.13*	*1.00*
Integrated	**N**	**106**	**67**	**173**
	%	*.61*	*.39*	*1.00*
Low Gay Salience	**N**	**99**	**24**	**123**
	%	*.80*	*.20*	*1.00*
Anti-Rel/Spiritual	**N**	**124**	**13**	**137**
	%	*.90*	*.10*	*1.00*
Total	**N**	**569**	**149**	**718**
	%	*.79*	*.21*	*1.00*

Table 17

Chi-Square Analysis of the Integration Clusters by the Sex by Sexual Orientation Interaction Term (N=729).

Cluster		Sex by Sexual Orientation Interaction Term				Total
		Gay Male	Lesbian Female	Bi Male	Bi Female	
Gay Identity Struggle	**N**	**34**	**13**	**22**	**12**	**81**
	%	*.42*	*.16*	*.27*	*.15*	*1.00*
Secular	**N**	**76**	**112**	**8**	**12**	**208**
	%	*.36*	*.54*	*.04*	*.06*	*1.00*
Integrated	**N**	**66**	**78**	**13**	**18**	**175**
	%	*.38*	*.45*	*.07*	*.10*	*1.00*
Low Gay Salience	**N**	**53**	**60**	**4**	**10**	**127**
	%	*.42*	*.47*	*.03*	*.08*	*1.00*
Anti-Rel/Spiritual	**N**	**58**	**63**	**5**	**12**	**138**
	%	*.42*	*.45*	*.04*	*.09*	*1.00*
Total	**N**	**287**	**326**	**52**	**64**	**729**
	%	*.39*	*.45*	*.07*	*.09*	*1.00*

Table 18

MANCOVA Results of the Integration Cluster Variable by Gay Identity Variables with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as Covariates; Tests of Between-Subjects Effects (N=695)

	Model (df=9)		**Intercept** (df=1)	**Integration** (df=4)	**P. View** (df=1)	**Sex** (df=1)	**S.O.** (df=1)
Dep. Vars.	**F**	**Adj. R^2**	**F**	**F**	**F**	**F**	**F**
Age decided GLB	7.06***	.073	24.81***	.855	1.59	22.82***	.122
Ever told Someone	2.59*	.020	1314.61***	5.39***	1.44	.019	.050
Choice in Being GLB	9.93***	.104	.156	1.78	4.75+	17.29***	4.52+
Degree Out to Others	10.4***	.109	80.95***	9.78***	3.74+	10.89**	8.65*

Non-significant covariates are not included in this table.

+ p<.05; * p<.01; ** p<.001; ***p<.0001

Table 19

MANCOVA Results of the Integration Cluster Variable by Gay Identity Variables with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as Covariates; Means and Post-Hoc Pairwise Comparisons (N=695)

Means

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Age decided GLB	18.70	18.34	17.16	17.85	18.24
Ever told Someone	0.93	1.00	0.99	0.99	1.00
Choice in Being GLB	0.92	0.93	1.16	1.10	0.80
Degree Out to Others	3.64	5.78	5.26	4.62	4.73

Post-Hoc Pairwise Comparisons – Significant Differences Between Clusters

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Age decided GLB	None	None	None	None	None
Ever told Someone	2***, 3**, 4*, 5***	1***	1**	1*	1***
Choice in Being GLB	None	None	None	None	None
Degree Out to Others	2***, 3***	1***, 4*, 5*	1***	2*	2*

+ p<.05; * p<.01; ** p<.001; ***p<.0001

Table 20

MANCOVA Results of the Integration Cluster Variable by Other Religious and Spiritual Variables with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as Covariates; Tests of Between-Subjects Effects (N=696)

	Model (df=9)		**Intercept** (df=1)	**Integration** (df=4)	**Pol. View** (df=1)	**Sex** (df=1)
Dep. Vars.	**F**	**Adj.R^2**	**F**	**F**	**F**	**F**
Atheism	13.19***	.14	267.14***	27.39***	.91	3.22
Alt Rel Belief	12.96***	.13	76.66***	11.00***	34.63***	12.64***
Oppression	12.95***	.13	259.02***	12.67***	38.44***	1.48
Questioning	5.21***	.05	408.71***	7.11***	5.62+	.55
Rel Support	12.54***	.13	6.93*	27.84***	.90	.039
Church Att.	11.89***	.12	10.625**	25.07***	2.04	.54

Non-significant covariates are not included in this table.

+ p<.05; * p<.01; ** p<.001; *** p<.0001

Table 21

MANCOVA Results of the Integration Cluster Variable by Other Religious and Spiritual Variables with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as Covariates; Means and Post-Hoc Pairwise Comparisons (N=696)

Means

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Atheism	3.10	3.41	2.90	2.91	3.69
Alternate Rel Beliefs	3.32	3.64	3.66	3.45	3.08
Oppression	3.62	4.09	3.69	3.54	3.87
Questioning	3.28	3.28	3.31	3.28	2.99
Religious Support	2.19	1.95	4.07	2.38	0.91
Attended Church	1.19	0.79	1.87	1.13	0.40

Post-Hoc Pairwise Comparisons – Significant Differences Between Clusters

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Atheism	5***	3***, 4***, 5***	2***, 5***	2***, 5***	1***, 2*, 3***, 4***
Alternate Rel Beliefs	None	5***	5***	5*	2***, 3***, 4*
Oppression	2***	1***, 3***, 4***	2***	2***, 5*	4*
Questioning	5*	5***	5***	5**	1*, 2***, 3***, 4**
Religious Support	3***, 5+	3***, 5**	1***, 2***, 4***, 5***	3***, 5***	1+, 2**, 3***, 4***
Attended Church	3*, 5**	3***	1*, 2***, 4***, 5***	3***, 5***	1**, 3***, 4***

+ p<.05; * p<.01; ** p<.001; ***p<.0001

Table 22

MANCOVA Results of the Integration Cluster Variable by Mental Health Outcome Measures with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as the Covariates; Tests of Between-Subjects Effects (N=569)

	Model (df=9)		**Intercept** (df=1)	**Integration** (df=4)	**Have Lover** (df=1)
Dep. Vars.	**F**	**Adj.R^2**	**F**	**F**	**F**
Depression	4.11***	.047	34.11***	3.27*	9.44*
Anxiety	2.07+	.017	39.81***	2.56+	.256
Anger	5.13***	.061	18.12***	4.43*	1.11
Self-Esteem	4.85***	.057	310.24***	7.30***	5.31+
Social Supp.	4.72***	.056	77.75***	5.19***	9.41*
Pos. Affect	3.96***	.045	92.52***	6.97***	3.63
Loneliness	7.57***	.094	51.50***	4.87**	23.89***
Ben. People	2.47*	.023	179.54***	3.08+	.012
Ben. World	2.09+	.017	125.87***	3.96*	.007

Non-significant covariates are not included in this table.

+ p<.05; * p<.01; ** p<.001; ***p<.0001

Table 23

MANCOVA Results of the Integration Cluster Variable by Mental Health Outcome Measures with Political View, Having a Lover, Sex, Sexual Orientation and a Sex by Sexual Orientation Interaction Term as the Covariates; Means and Post-Hoc Comparisons (N=569)

Means

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Depression	19.85	14.45	15.92	16.54	15.01
Anxiety	8.74	6.99	7.40	7.10	7.27
Anger	10.08	7.52	6.86	6.77	6.54
Self-Esteem	13.20	15.68	14.95	14.90	14.72
Social Supp.	15.68	19.33	19.07	17.33	16.61
Pos. Affect	7.73	9.67	9.77	8.90	8.49
Loneliness	7.24	5.23	5.26	6.05	5.65
Ben. People	7.63	8.43	8.44	8.52	8.04
Ben. World	7.46	8.22	8.73	8.17	7.80

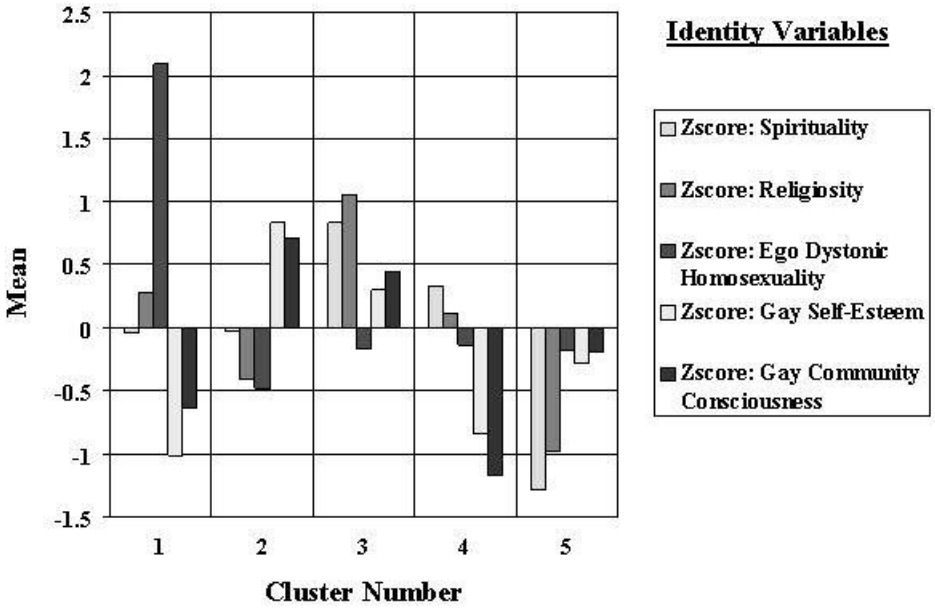
Post-Hoc Pairwise Comparisons – Significant Differences Between Clusters

Cluster #:	**1**	**2**	**3**	**4**	**5**
Dependent Variables:	**Gay Identity Struggle**	**Secular**	**Integrated**	**Low Gay Salience**	**Anti-Rel/Spiritual**
Depression	2*, 5+	1*	None	None	1+
Anxiety	2+	1+	None	None	None
Anger	2+, 3*, 4*, 5*	1+	1*	1*	1*
Self-Esteem	2***, 3*, 4*, 5+	1***	1*	1*	1+
Social Supp.	2*, 3+	1*, 5+	1+	None	2+
Pos. Affect	2**, 3***	1**, 5+	1***, 5+	None	2+, 3+
Loneliness	2**, 3**, 5+	1**	1**	None	1+
Ben. People	4+	None	None	1+	None
Ben. World	3*	None	1*, 5+	None	3+

+ p<.05; * p<.01; ** p<.001; ***p<.0001

Figure 1

Integration Cluster Analysis (N=729)



Cluster 1 – Gay Identity Struggle (N=81)

Cluster 2 – Secular (N=208)

Cluster 3 – Integrated (N=175)

Cluster 4 – Low Gay Salience (N=127)

Cluster 5 – Anti-Religious/Spiritual (N=138)

Appendix A

CUNY Graduate Center IRB Exemption Letter

Office of the Vice President for Research and Sponsored Programs
Committee on the Protection of Human Subjects

The Graduate School and University Center
The City University of New York
365 Fifth Avenue
New York, NY 10016-4309
tel 212.817.7523 fax 212.817.1629

To: Rodriguez, Eric (Social Personality Psychology)

From: Richard G. Schwartz, Ph.D.
Chairperson

Date: Wednesday, April 30, 2003

Subject: IRB 03-04-0361 "Religion, Spirituality, Conflict, and Intergration in Gay, Lesbian, and Bisexual People of Faith"

I have reviewed your application for IRB consideration for the above-referenced project. This project is judged to be exempt from IRB review under 45CRF46.101.(b)4.

No further IRB review is necessary unless modifications are made to the protocol related to human research subjects.

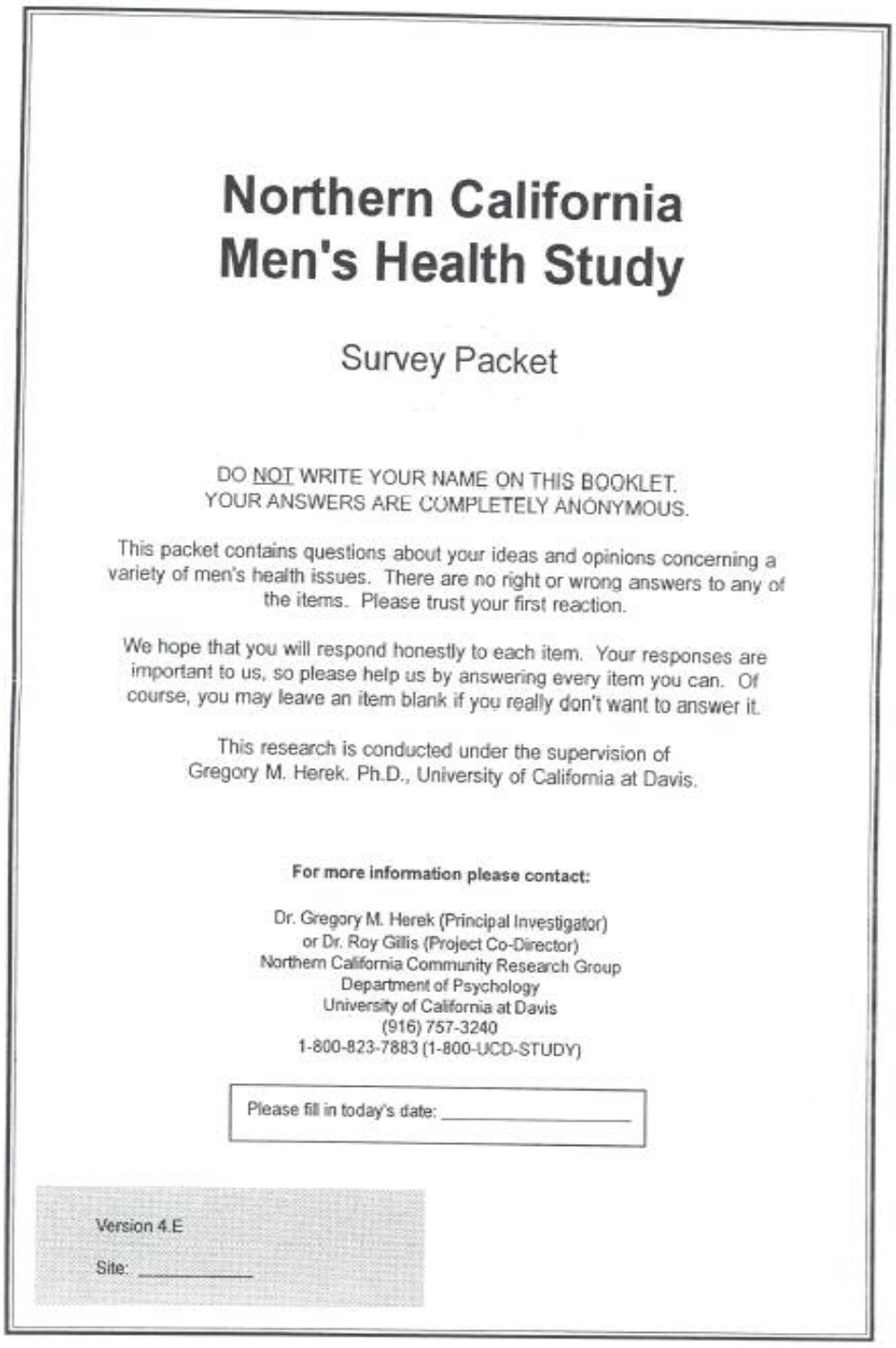
If you have any questions, please feel free to contact me through the IRB Office at 817-7523.

c: Suzanne Ouellette

The Graduate School and University Center :: The City University of New York's doctorate-granting institution, which operates in connection with all the CUNY campuses :: Bernard M. Baruch College :: Borough of Manhattan Community College :: Bronx Community College :: Brooklyn College :: The City College :: The City University of New York Medical School :: The City University of New York School of Law at Queens College :: The College of Staten Island :: Medgar Evers College :: Eugenio María de Hostos Community College :: Hunter College :: John Jay College of Criminal Justice :: Kingsborough Community College :: Fiorello H. LaGuardia Community College :: Herbert H. Lehman College :: New York City Technical College :: Queens College :: Queensborough Community College :: York College

Appendix B

Northern California Health Study Survey Form (Men's Version)



Northern California Men's Health Study

Survey Packet

DO NOT WRITE YOUR NAME ON THIS BOOKLET.
YOUR ANSWERS ARE COMPLETELY ANONYMOUS.

This packet contains questions about your ideas and opinions concerning a variety of men's health issues. There are no right or wrong answers to any of the items. Please trust your first reaction.

We hope that you will respond honestly to each item. Your responses are important to us, so please help us by answering every item you can. Of course, you may leave an item blank if you really don't want to answer it.

This research is conducted under the supervision of
Gregory M. Herek. Ph.D., University of California at Davis.

For more information please contact:

Dr. Gregory M. Herek (Principal Investigator)
or Dr. Roy Gillis (Project Co-Director)
Northern California Community Research Group
Department of Psychology
University of California at Davis
(916) 757-3240
1-800-823-7883 (1-800-UCD-STUDY)

Please fill in today's date: _____

Version 4.E

Site: _____

SOME BACKGROUND INFORMATION ABOUT YOU

1. Please indicate your **sex** (check one): ☐ Male ☐ Female ☐ Transgender

2. In what **year were you born?** 19 _____

3. Which of the following best describes your **race/ethnic background**?

☐ Asian/Pacific Islander/Filipino
☐ Black/African-American
☐ Hispanic/Chicano/Latino
☐ Native American/American Indian
☐ White/Caucasian
☐ Mixed [Please describe:] _____
☐ Other [Please describe:] _____

4. What is the HIGHEST level of **formal education** you have completed?

☐ Some grade school or junior high
☐ Some high school
☐ High school graduate or GED
☐ Some college (without a degree)
☐ Some technical or trade school (without a certificate or degree)
☐ Technical or trade school certificate
☐ A.A. or Associate's degree (2 year degree)
☐ Bachelor's degree
☐ Some postgraduate college study (without a higher degree)
☐ Master's degree
☐ Doctorate or professional degree
☐ Other: [Please specify: _____

5. Which of the following comes closest to your sexual orientation?

☐ Gay or homosexual
☐ Heterosexual or straight
☐ Bisexual, more attracted to men
☐ Bisexual, more attracted to women
☐ Bisexual, equally attracted to women & men

IF YOU CHECKED **HETEROSEXUAL OR STRAIGHT,**
PLEASE **STOP** AND RETURN THE QUESTIONNAIRE NOW.
IF YOU CHECKED ANY OF THE OTHER RESPONSES, PLEASE CONTINUE...

HOW DO YOU DESCRIBE YOURSELF?

Please circle how often you use each of the following words to describe yourself:

Never	Rarely	Sometimes	Often	Always	"GAY"
Never	Rarely	Sometimes	Often	Always	"BISEXUAL"
Never	Rarely	Sometimes	Often	Always	"QUEER"
Never	Rarely	Sometimes	Often	Always	"TRANSGENDER"
Never	Rarely	Sometimes	Often	Always	"HOMOSEXUAL"
Never	Rarely	Sometimes	Often	Always	"PWA" (PERSON WITH AIDS)
Never	Rarely	Sometimes	Often	Always	"PWHIV" (PERSON WITH HIV)
Never	Rarely	Sometimes	Often	Always	Other words you use about your sexuality? (Please tell us:) _____

How much choice do you feel that you had about being gay/bisexual?

☐ *I had no choice at all.*
☐ *I had very little choice.*
☐ *I had some choice.*
☐ *I had a fair amount of choice.*
☐ *I had a lot of choice.*

HOW MUCH ARE YOU OUT?

1. How old were you when you first decided you were gay/bisexual/homosexual? _____ years old

2. Have you ever told someone else that you are gay/bisexual/homosexual?
   - ☐ No
   - ☐ Yes → About how old were you the first time you did this? _____ years old

3. How much would you say you are out of the closet to each of the following people? (Please circle a number on the scale.)

   a. To your current heterosexual friends?

   0 1 2 3 4 5 6 7 8 9
   NONE of THEM ALL of THEM

   b. To your casual acquaintances who are heterosexual?

   0 1 2 3 4 5 6 7 8 9
   NONE of THEM ALL of THEM

   c. To the people you work at your job with (other than supervisors)?

   0 1 2 3 4 5 6 7 8 9
   NONE of THEM ALL of THEM

   ☐ Not Applicable To Me

   d. To your supervisors at work?

   0 1 2 3 4 5 6 7 8 9
   NONE of THEM ALL of THEM

   ☐ Not Applicable To Me

   e. To the people you go to school with?

   0 1 2 3 4 5 6 7 8 9
   NONE of THEM ALL of THEM

   ☐ Not Applicable To Me

4a. Does your mother know that you are gay/bisexual? *(If your mother is deceased, did she know when she was alive)?*
   - ☐ No
   - ☐ Yes, and I discussed it with her directly.
   - ☐ Yes, but I never discussed it with her directly.

4b. Does your father know that you are gay/bisexual? *(If your father is deceased, did he know when he was alive)?*
   - ☐ No
   - ☐ Yes, and I discussed it with him directly.
   - ☐ Yes, but I never discussed it with him directly.

5. Do you have any brothers or sisters?
   - ☐ No (Go to next page) →
   - ☐ Yes, I have _____ brothers and _____ sisters.

   IF YOU HAVE ANY BROTHERS OR SISTERS, how many of them know that you are gay/bisexual?

   _____ of my brothers _____ of my sisters.

CRIMES AGAINST YOU BECAUSE OF YOUR SEXUAL ORIENTATION

1. Have you ever been the victim of any sort of crime or attempted crime — such as a physical attack, sexual assault, robbery, or vandalism — *because someone thought you were gay or bisexual?*
   - ❑ *NO [SKIP TO THE NEXT PAGE]*
   - ❑ *YES [GO TO NEXT QUESTION]*
   - ❑ *NOT SURE [GO TO NEXT QUESTION]*

2. **How many times** have you ever been the victim of any sort of crime or attempted crime *because someone thought you were gay or bisexual?*
   ❑ ONCE ❑ TWICE ❑ THREE OR MORE TIMES ❑ NEVER (Go to next page)

3. **When was the most recent time** you were a victim of a crime or attempted crime *because someone thought you were gay or bisexual?* (CHECK ONE)
   - ❑ *1994* ❑ *1992* ❑ *1990* ❑ *BETWEEN 1970-1980*
   - ❑ *1993* ❑ *1991* ❑ *BETWEEN 1981-1989* ❑ *BEFORE 1970*

4. **What happened to you that time?** (Check as many as apply)
   - ❑ *You were hit, beaten, or physically attacked.*
   - ❑ *You were raped or sexually assaulted.*
   - ❑ *You were robbed, as in a holdup or mugging.*
   - ❑ *Your property was stolen, as in a break-in, burglary or theft.*
   - ❑ *Your property was purposely damaged or vandalized.*
   - ❑ *You saw a friend or relative deliberately killed or murdered.*
   - ❑ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
   - ❑ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
   - ❑ *Someone tried to steal or damage your property, but they were stopped?*
   - ❑ *Something else? (please tell us what happened in a few words on the back of this page)*

5. Did they use a gun, knife, or other weapon? ❑ NO ❑ YES ❑ NOT APPLICABLE

6. Did you report this event to police, sheriff or other law official? ❑ NO ❑ YES

7. Other than the above, have you been the victim of other crimes because of your sexual orientation?
   - ❑ *NO [SKIP TO THE NEXT PAGE]*
   - ❑ *YES [GO TO NEXT QUESTION]*

8. *Other than the crime you already described,* **when was the next most recent time** that you were a victim of a crime or attempted crime *because someone thought you were gay or bisexual?* (CHECK ONE)
   - ❑ *1994* ❑ *1992* ❑ *1990* ❑ *BETWEEN 1970-1980*
   - ❑ *1993* ❑ *1991* ❑ *BETWEEN 1981-1989* ❑ *BEFORE 1970*

9. **What happened to you that time?** (Check as many as apply)
   - ❑ *You were hit, beaten, or physically attacked.*
   - ❑ *You were raped or sexually assaulted.*
   - ❑ *You were robbed, as in a holdup or mugging.*
   - ❑ *Your property was stolen, as in a break-in, burglary or theft.*
   - ❑ *Your property was purposely damaged or vandalized.*
   - ❑ *You saw a friend or relative deliberately killed or murdered.*
   - ❑ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
   - ❑ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
   - ❑ *Someone tried to steal or damage your property, but they were stopped ?*
   - ❑ *Something else? (please tell us what happened in a few words on the back of this page)*

10. Did they use a gun, knife, or other weapon? ❑ NO ❑ YES ❑ NOT APPLICABLE

11. Did you report this event to police, sheriff or other law official? ❑ NO ❑ YES

12. Other than the above, have you been the victim of other crimes because of your sexual orientation?
    - ❑ NO [SKIP TO THE NEXT PAGE]
    - ❑ YES [GO TO NEXT QUESTION]

13. *Other than the above crimes,* which of the following have you ever had happen to you because of your sexual orientation? (Check as many as apply)
    - ❑ *You were hit, beaten, or physically attacked.*
    - ❑ *You were raped or sexually assaulted.*
    - ❑ *You were robbed, as in a holdup or mugging.*
    - ❑ *Your property was stolen, as in a break-in, burglary or theft.*
    - ❑ *Your property was purposely damaged or vandalized.*
    - ❑ *You saw a friend or relative deliberately killed or murdered.*
    - ❑ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
    - ❑ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
    - ❑ *Someone tried to steal or damage your property, but they were stopped?*
    - ❑ *Something else? (please tell us what happened in a few words on the back of this page)*

14. Did they ever use a gun, knife, or other weapon? ❑ NO ❑ YES ❑ NOT APPLICABLE

OTHER CRIMES AGAINST YOU (NOT BECAUSE OF YOUR SEXUAL ORIENTATION)

1. Other than any crimes you described on the last page, have you ever been the victim of any sort of crime or attempted crime, such as a physical attack, sexual assault, robbery, or vandalism? (*These are crimes not related to someone thinking you were gay or bisexual.*)
   - ☐ *NO [SKIP TO THE NEXT PAGE]*
   - ☐ *YES [GO TO NEXT QUESTION]*
   - ☐ *NOT SURE [GO TO NEXT QUESTION]*

2. Other than any crimes you described on the last page, **how many times have you ever been** the victim of any sort of crime or attempted crime? (*These are crimes not related to someone thinking you were gay or bisexual.*)
   ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES ☐ NEVER (Go to next page)

3. Other than any crimes you described on the last page, **when was the most recent time** you were a victim of a crime or attempted crime? (*These are crimes not related to someone thinking you were gay or bisexual.*) (CHECK ONE)
   - ☐ *1994* ☐ *1992* ☐ *1990* ☐ *BETWEEN 1970-1980*
   - ☐ *1993* ☐ *1991* ☐ *BETWEEN 1981-1989* ☐ *BEFORE 1970*

4. **What happened to you that time?** (Check as many as apply)
   - ☐ *You were hit, beaten, or physically attacked.*
   - ☐ *You were raped or sexually assaulted.*
   - ☐ *You were robbed, as in a holdup or mugging.*
   - ☐ *Your property was stolen, as in a break-in, burglary or theft.*
   - ☐ *Your property was purposely damaged or vandalized.*
   - ☐ *You saw a friend or relative deliberately killed or murdered.*
   - ☐ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
   - ☐ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
   - ☐ *Someone tried to steal or damage your property, but they were stopped?*
   - ☐ *Something else (please tell us what happened in a few words on the back of this page)*

5. **Did they use a gun, knife, or other weapon?** ☐ NO ☐ YES ☐ NOT APPLICABLE

6. **Did you report this event to police, sheriff or other law official?** ☐ NO ☐ YES

7. **Other than the above, have you been the victim of other crimes not because of your sexual orientation?**
   - ☐ NO [SKIP TO THE NEXT PAGE]
   - ☐ YES [GO TO NEXT QUESTION]

8. Other than the crime(s) you already described, when was the next most recent time that you were a victim of a crime or attempted crime? (CHECK ONE)
   - ☐ *1994* ☐ *1992* ☐ *1990* ☐ *BETWEEN 1970-1980*
   - ☐ *1993* ☐ *1991* ☐ *BETWEEN 1981-1989* ☐ *BEFORE 1970*

9. Which of the following describe what happened to you that time? (Check as many as apply)
   - ☐ *You were hit, beaten, or physically attacked.*
   - ☐ *You were raped or sexually assaulted.*
   - ☐ *You were robbed, as in a holdup or mugging.*
   - ☐ *Your property was stolen, as in a break-in, burglary or theft.*
   - ☐ *Your property was purposely damaged or vandalized.*
   - ☐ *You saw a friend or relative deliberately killed or murdered.*
   - ☐ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
   - ☐ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
   - ☐ *Someone tried to steal or damage your property, but they were stopped ?*
   - ☐ *Something else (please tell us what happened in a few words on the back of this page)*

10. **Did they use a gun, knife, or other weapon?** ☐ NO ☐ YES ☐ NOT APPLICABLE

11. **Did you report this event to police, sheriff or other law official?** ☐ NO ☐ YES

12. **Other than the above, have you been the victim of other crimes not because of your sexual orientation?**
    - ☐ NO [SKIP TO THE NEXT PAGE]
    - ☐ YES [GO TO NEXT QUESTION]

13. Other than the crimes you have already described, which of the following have you ever had happen to you? (Check as many as apply.)
    - ☐ *You were hit, beaten, or physically attacked.*
    - ☐ *You were raped or sexually assaulted.*
    - ☐ *You were robbed, as in a holdup or mugging.*
    - ☐ *Your property was stolen, as in a break-in, burglary or theft.*
    - ☐ *Your property was purposely damaged or vandalized.*
    - ☐ *You saw a friend or relative deliberately killed or murdered.*
    - ☐ *Someone tried to hit you or attack you physically, but they were stopped or you got away?*
    - ☐ *Someone tried to rape you or sexually assault you, but they were stopped or you got away?*
    - ☐ *Someone tried to steal or damage your property, but they were stopped?*
    - ☐ *Something else (please tell us what happened in a few words on the back of this page)*

14. **Did they ever use a gun, knife, or other weapon?** ☐ NO ☐ YES ☐ NOT APPLICABLE

OTHER KINDS OF HARASSMENT BECAUSE YOU ARE GAY OR BISEXUAL

OTHER THAN THE EVENTS YOU DESCRIBED ON THE PREVIOUS PAGES, how often have any of the following things happened to you ***in the last year*** *because someone perceived you to be gay or bisexual?*

1. Someone threatened you with violence?
   ☐ NEVER ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES

2. Someone verbally insulted or abused you?
   ☐ NEVER ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES

3. Someone spit on you?
   ☐ NEVER ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES

4. Someone threw an object at you?
   ☐ NEVER ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES

5. Someone chased or followed you?
   ☐ NEVER ☐ ONCE ☐ TWICE ☐ THREE OR MORE TIMES

6. You were discriminated against in a job, housing, or services? (CHECK ALL THAT APPLY)
   ☐ NO, NONE OF THESE ☐ HOUSING
   ☐ JOB ☐ SERVICES

7. Have you had any other incidents that happened because you were perceived to be gay or bisexual?
   ☐ NO
   ☐ YES → **(On the back of this page, please tell us what happened in a few words.)**

How likely do you think it is that you will be the victim of an anti-gay/anti-bisexual crime during the next 12 months?

0 1 2 3 4 5 6 7 8 9

NOT AT ALL LIKELY *VERY LIKELY*

Compared to other gay/bisexual men in the Sacramento area, what would you say are your own chances of ever being the victim of a crime?

0 1 2 3 4 5 6 7 8 9

VERY LOW *VERY HIGH*

DESCRIBE HOW YOU FEEL...

How well does each statement describe how safe you feel? Use the following scale:

Circle 0 if you ***disagree strongly*** with the statement.
Circle 1 if you ***disagree***.
Circle 2 if you ***agree***.
Circle 3 if you ***agree strongly***.

Disagree Strongly	Disagree	Agree	Agree Strongly	
0	1	2	3	I feel safe in my neighborhood at night.
0	1	2	3	I worry that someone will attack me.
0	1	2	3	I think about being assaulted when I am at home.
0	1	2	3	I feel safe from crime in Sacramento.
0	1	2	3	I worry about being attacked in my neighborhood at night.
0	1	2	3	I think about being robbed or assaulted when I am away from home.

YOUR FEELINGS ABOUT BEING GAY/BISEXUAL

Different men have different feelings about being gay or bisexual. Please tell us how much you agree or disagree with each of the following statements using this scale:

Circle 0 if you ***disagree strongly*** with the statement.
Circle 1 if you ***disagree somewhat.***
Circle 2 if you ***neither agree nor disagree.***
Circle 3 if you ***agree somewhat.***
Circle 4 if you ***agree strongly.***

Disagree Strongly	Disagree Somewhat	Neither Agree or Disagree	Agree Somewhat	Agree Strongly	
0	1	2	3	4	I feel that it is important to keep informed about gay and bisexual issues.
0	1	2	3	4	As a gay/bisexual man, I enjoy living in the Sacramento area.
0	1	2	3	4	I feel alienated from myself because of being gay/bisexual.
0	1	2	3	4	I'm glad I belong to the gay/bisexual community.
0	1	2	3	4	I wish that I could develop more erotic feelings about women.
0	1	2	3	4	I actively support national gay causes.
0	1	2	3	4	I wish that I could live someplace with a stronger gay/bisexual community than the Sacramento area.
0	1	2	3	4	I wish I weren't gay/bisexual.
0	1	2	3	4	My membership in the gay/bisexual community is an important reflection of who I am.
0	1	2	3	4	I feel that being gay/bisexual is a personal shortcoming for me.
0	1	2	3	4	I think that all gay/bisexual men should join together to end homophobia.
0	1	2	3	4	I feel that I am a member of the Sacramento area gay community.
0	1	2	3	4	If someone offered me the chance to be completely heterosexual, I would accept the chance.
0	1	2	3	4	I feel good about belonging to the gay/bisexual community.
0	1	2	3	4	I would like to get professional help in order to change my sexual orientation from gay/bisexual to straight.
0	1	2	3	4	I feel a bond with other men who are gay or bisexual.
0	1	2	3	4	I feel at home in the Sacramento area gay/bisexual community.
0	1	2	3	4	I have tried to stop being attracted to men in general.
0	1	2	3	4	Belonging to the gay/bisexual community is an important part of my self image.
0	1	2	3	4	I have tried to become more sexually attracted to women.
0	1	2	3	4	I think that most gay/bisexual men share a common sense of purpose in the need to work toward equal rights.
0	1	2	3	4	The Sacramento area is a bad place for me to live as a gay/bisexual man.
0	1	2	3	4	I often feel it best to avoid personal or social involvement with other gay/bisexual men.
0	1	2	3	4	I am an active member of the gay/bisexual community.

HOW IMPORTANT ARE THESE THINGS TO YOU?

Please rate how important each of the following activities has been to you during the past 12 months. By important, we mean that you would feel different about life and about yourself if you couldn't do this activity. Use the following scale:

Circle 0 if it is not *all important* to you.
Circle 1 if it is *somewhat important*.
Circle 2 if it is *fairly important*.
Circle 3 if it is *very important*.

Not at all important	Somewhat important	Fairly important	Very important	
0	1	2	3	...having gay/bisexual friends who like to have fun?
0	1	2	3	...being politically active in the gay/bisexual community?
0	1	2	3	...having sex with men?
0	1	2	3	...being in love with a man?
0	1	2	3	...partying with gay/bisexual men?
0	1	2	3	...doing volunteer work in the gay/bisexual community?
0	1	2	3	...having sex alone (masturbation, self-stimulation)?
0	1	2	3	...having a male lover or steady partner?
0	1	2	3	...going dancing in gay/bisexual clubs?
0	1	2	3	...giving money to gay/bisexual organizations?
0	1	2	3	...using gay pornography or erotica?
0	1	2	3	...having a special man who cares for you?
0	1	2	3	...going out with gay/bisexual friends?
0	1	2	3	...reading community newspapers and magazines for news about the gay/bisexual community?
0	1	2	3	...having sex with different men?
0	1	2	3	...having a male partner who likes the same things as you?

YOUR GENERAL HEALTH

1. How tall are you (without shoes on)? _____ *feet* _____ *inches*
2. How much do you weigh (without clothes on)? _____ *pounds*
3. During the last 24 hours, how much did you sleep (including naps)? _____ *hours*
4. In the last week, about how much sleep did you average each day (that is, each 24 hour period, including naps)? _____ *hours*
5. During the last 24 hours, how many alcoholic drinks have you drunk? *(Count each beer, glass of wine, or shot of liquor as 1 drink)* (CIRCLE ONE)

   0 (NONE) 1 2 3 4 5 6 7 8 9 10 OR MORE DRINKS
6. In the last week, what was the most you had to drink in any one day (that is, each 24 hour period)?

   0 (NONE) 1 2 3 4 5 6 7 8 9 10 OR MORE DRINKS
7. During the last week, have you taken any prescription drugs?

   ☐ NO ☐ YES *Please list them. (Use the back of this page, if needed)*
   → _____
8. During the last week, have you taken any drugs for recreation?

   ☐ NO ☐ YES *Please list them. (Use the back of this page, if needed)*
   → _____
9. Have you ever been tested for HIV (human immunodeficiency virus)?

   ☐ NO ☐ YES **What is your HIV status? *(circle one)***
   → NEGATIVE POSITIVE DON'T KNOW
10. Have you ever been diagnosed or treated for AIDS?

    ☐ NO ☐ YES
11. Have you ever been diagnosed or treated for cancer of any kind?

    ☐ NO ☐ YES What kind of cancer? _____
12. Do you have any kind of permanent physical disability (that is, a condition or health status that is officially considered a disability)?

    ☐ NO ☐ YES What kind of disability? _____
    →

HOW OFTEN HAVE YOU EXPERIENCED...?

How often have you experienced each of the following in the past 30 days? Use the following scale:

Circle	**0**	if you **rarely or never** experienced it.
Circle	**1**	if you have experienced it **sometimes or a little of the time**.
Circle	**2**	if you have experienced it **occasionally or moderately often**.
Circle	**3**	if you have experienced it **most or all of the time**.

Rarely or Never	Sometimes	Moderately Often	Always or Most of The Time	
0	1	2	3	I was bothered by things that usually don't bother me.
0	1	2	3	I felt particularly excited or interested in something.
0	1	2	3	I did not feel like eating; my appetite was poor.
0	1	2	3	I felt that I could not shake off the blues even with help from my friends or family.
0	1	2	3	I felt that I was just as good as other people.
0	1	2	3	I had trouble keeping my mind on what I was doing.
0	1	2	3	I felt proud because someone had complimented me on something I had done.
0	1	2	3	I felt depressed.
0	1	2	3	I felt that everything I did was an effort.
0	1	2	3	I felt hopeful about the future.
0	1	2	3	I thought my life had been a failure.
0	1	2	3	I felt pleased about having accomplished something.
0	1	2	3	I felt fearful.
0	1	2	3	My sleep was restless.
0	1	2	3	I was happy.
0	1	2	3	I talked less than usual.
0	1	2	3	I felt on top of the world.
0	1	2	3	I felt lonely.
0	1	2	3	People were unfriendly.
0	1	2	3	I felt that things were going my way.
0	1	2	3	I enjoyed life.
0	1	2	3	I had crying spells.
0	1	2	3	I felt sad.
0	1	2	3	I felt that people disliked me.
0	1	2	3	I could not get "going".
0	1	2	3	I felt I was "in tune" with the people around me.
0	1	2	3	I felt that no one really knows me well.
0	1	2	3	I felt I could find companionship when I wanted it.
0	1	2	3	I felt that people were around me but not with me.
0	1	2	3	I felt close to people.

HAVE THESE THINGS HAPPENED TO YOU IN THE LAST 30 DAYS?

Has there been a time in the past 30 days when you experienced the following? (PLEASE CIRCLE YES OR NO FOR EACH.)

YES	NO	1. I had trouble concentrating, even when I tried to concentrate.
YES	NO	2. I lost interest in activities that usually mean a lot to me.
YES	NO	3. I felt I had to stay on guard much of the time.
YES	NO	4. I deliberately tried very hard not to think about something that had happened to me.
YES	NO	5. I had difficulty falling asleep or staying asleep.
YES	NO	6. I stopped caring about activities in my life that used to be important to me.
YES	NO	7. Unexpected noises startled me more than usual.
YES	NO	8. I kept having unpleasant memories, or seeing them in my mind.
YES	NO	9. I had repeated bad dreams or nightmares.
YES	NO	10. I went out of my way to avoid certain places or activities that might remind me of something that had happened to me in the past.
YES	NO	11. I found myself reacting physically to things that reminded me of something that had happened to me in the past — like breaking out in a sweat, breathing heavily or irregularly, or my heart pounding or racing.
YES	NO	12. The way I think about or plan for the future was changed by something that happened to me in the past.
YES	NO	13. I had a "flashback" — an experience in which I imagined that something that happened in the past was happening all over again.
YES	NO	14. I thought about taking my own life.
YES	NO	15. I deliberately tried to avoid having any feelings about something that happened to me.
YES	NO	16. I felt cut off from other people or found it difficult to feel close to other people.
YES	NO	17. It seemed I could not feel things anymore or that I had much less emotion than I used to.
YES	NO	18. Little things bothered me a lot or made me very angry.
YES	NO	19. Disturbing memories kept coming into my mind whether I wanted to think of them or not.
YES	NO	20. I felt a lot worse when I was in a situation that reminded me of something that had happened in the past.

HOW MUCH HAVE YOU FELT...?

How much have you felt each of the following in the past 30 days? Use the following scale:

Circle **0** if you **never or almost never** felt it.
Circle **1** if you have **sometimes** felt it.
Circle **2** if you have felt it **often**.
Circle **3** if you have **almost always** felt it.

Never or Almost Never	Sometimes	Often	Almost Always	
0	1	2	3	I felt calm.
0	1	2	3	I felt furious.
0	1	2	3	I felt tense or keyed up.
0	1	2	3	I felt like yelling at someone.
0	1	2	3	I felt upset.
0	1	2	3	I felt burned up.
0	1	2	3	I felt relaxed.
0	1	2	3	I felt like swearing.
0	1	2	3	I felt content.
0	1	2	3	I felt angry.
0	1	2	3	I felt worried.
0	1	2	3	I felt like hitting someone.
0	1	2	3	I felt mad.
0	1	2	3	I felt like breaking things.
0	1	2	3	I felt like I was about to explode.
0	1	2	3	I felt like banging on the table.

YOUR SOCIAL SUPPORT SYSTEM

These questions are about people in your life who give you different kinds of help or support. For each question, please think of all the people you know (other than yourself) whom you can count on for each kind of support. Check the box to indicate how many people fit this description. Then tell us how satisfied you are with the overall support you have of each type.

1. How many people who accept you totally, including both your worst and best points?

☐ Nobody	☐ 4 People	☐ 7 People
☐ 1 Person	☐ 5 People	☐ 8 People
☐ 2 People	☐ 6 People	☐ 9 or more People
☐ 3 People		

How satisfied are you with how much support you have of this type?

6	5	4	3	2	1
Completely Satisfied	Moderately Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Moderately Dissatisfied	Completely Dissatisfied

---

2. How many people you can count on to tell you -- in a thoughtful manner -- when you need to improve in some way?

☐ Nobody	☐ 4 People	☐ 7 People
☐ 1 Person	☐ 5 People	☐ 8 People
☐ 2 People	☐ 6 People	☐ 9 or more People
☐ 3 People		

How satisfied are you with how much support you have of this type?

6	5	4	3	2	1
Completely Satisfied	Moderately Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Moderately Dissatisfied	Completely Dissatisfied

---

3. How many people who truly love you deeply?

☐ Nobody	☐ 4 People	☐ 7 People
☐ 1 Person	☐ 5 People	☐ 8 People
☐ 2 People	☐ 6 People	☐ 9 or more People
☐ 3 People		

How satisfied are you with how much support you have of this type?

6	5	4	3	2	1
Completely Satisfied	Moderately Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Moderately Dissatisfied	Completely Dissatisfied

---

Have you ever been in therapy *(for example with a psychologist, counselor or social worker)*?

☐ No
☐ Yes → 1. How long have you been (or were you) in therapy? _____years _____months

2. Are you currently in therapy?

☐ No ☐ Yes

DESCRIBE HOW YOU FEEL...

How well does each statement describe how you feel? Use the following scale:

Circle 0 if you ***disagree strongly*** with the statement.
Circle 1 if you ***disagree***.
Circle 2 if you ***agree***.
Circle 3 if you ***agree strongly***.

Disagree Strongly	Disagree	Agree	Agree Strongly	
0	1	2	3	I feel that I am a person of worth, at least on an equal basis with others.
0	1	2	3	Sometimes I feel that I'm being pushed around in life.
0	1	2	3	I credit many of my successes in life to my contacts with the gay/bisexual community.
0	1	2	3	Most people don't really care what happens to anyone else.
0	1	2	3	I feel that I have a number of good qualities.
0	1	2	3	The world is a basically good place.
0	1	2	3	In general, my own failures and setbacks have happened because I'm gay/bisexual in a homophobic world.
0	1	2	3	There is really no way I can solve some of the problems I have.
0	1	2	3	All in all, I'm inclined to think that I'm a failure.
0	1	2	3	Being a part of the gay/bisexual community can help a man to get ahead.
0	1	2	3	Most of the bad things in my life happen because of homophobia.
0	1	2	3	I have little control over the things that happen to me.
0	1	2	3	I feel I do not have much to be proud of.
0	1	2	3	Human nature is basically good.
0	1	2	3	I owe my successes in life to the fact that I'm gay/bisexual.
0	1	2	3	I can do just about anything I really set my mind to.
0	1	2	3	Most of the bad things that have happened to me were because I'm gay/bisexual.
0	1	2	3	I take a positive attitude toward myself.
0	1	2	3	The good things that happen in this world far outnumber the bad.
0	1	2	3	I often feel helpless in dealing with the problems of life.
0	1	2	3	Most people are naturally unfriendly and mean.
0	1	2	3	At times I think I am no good at all.
0	1	2	3	Most of my own setbacks in life have happened because of homophobia.
0	1	2	3	What happens to me in the future mostly depends on me.
0	1	2	3	There is more good than evil in the world.
0	1	2	3	There is little I can do to change many of the important things in my life.
0	1	2	3	Most of the good things that have happened to me were because I'm gay/bisexual.
0	1	2	3	If you look closely enough, you will see that the world is full of goodness.
0	1	2	3	Most people are basically kind and helpful.

SPIRITUALITY and RELIGION

Please tell us how much you agree or disagree with the following statements.

Circle 1 if you ***disagree strongly***
Circle 2 if you ***disagree somewhat***
Circle 3 if you ***neither agree nor disagree***
Circle 4 if you ***agree somewhat***
Circle 5 if you ***agree strongly***

Disagree Strongly	Disagree Somewhat	Neither	Agree Somewhat	Agree Strongly	
1	2	3	4	5	I feel a spiritual connection to all living things.
1	2	3	4	5	Spirituality and religion are useful tools to try to correct social injustice.
1	2	3	4	5	I have a sense of harmony with the universe.
1	2	3	4	5	I believe in some kind of spiritual life after death.
1	2	3	4	5	I experience the presence of God or a Higher Being in my life.
1	2	3	4	5	It is important to me to regularly spend time in private spiritual thought and meditation.
1	2	3	4	5	Religion was a major part of my life when I was growing up.
1	2	3	4	5	I believe that organized religion has done more harm to the world than good.
1	2	3	4	5	I have found it difficult to be lesbian, gay or bisexual because of my religious beliefs.
1	2	3	4	5	It is more important to achieve equality for all people today than to strive towards spiritual rewards in the future.
1	2	3	4	5	Religion is little more than a kind of social control over people.
1	2	3	4	5	The idea of a female divine or goddess is an important part of my spiritual beliefs.
1	2	3	4	5	I have my own personal religion.
1	2	3	4	5	I have spiritual beliefs that give my life meaning.
1	2	3	4	5	I believe my life has a purpose only if I give it one.
1	2	3	4	5	I often wonder if life really has any meaning.
1	2	3	4	5	It doesn't matter so much what I believe so long as I lead a moral life.
1	2	3	4	5	Religion is an important part of my life today.
1	2	3	4	5	Spiritual and religious beliefs do little more than mask reality.
1	2	3	4	5	I enjoy reading religious or spiritual literature and books.
1	2	3	4	5	I am unsure what to believe about religion.
1	2	3	4	5	I do not believe in a personal God.
1	2	3	4	5	I think that it is important to center my spiritual beliefs around the idea of the Mother Earth and fertility.
1	2	3	4	5	A person should try to harmonize with nature rather than control it.
1	2	3	4	5	I often feel alienated from religion because of its policies on homosexuality.
1	2	3	4	5	Traditional religion has been an repressive force in women's lives.
1	2	3	4	5	Being involved with a church or synagogue helps to establish a person in the community.
1	2	3	4	5	Participation in religious activities is an important way to develop good social relationships.
1	2	3	4	5	My religious beliefs are what really lie behind my whole approach to life.

Have you ever belonged to a gay religious organization or to a church/synagogue with a special ministry to lesbians and gay men?

☐ *No* ☐ *Yes*

Not at All	A Little	Somewhat	Very Much	
Not at All	A Little	Somewhat	Very Much	In the past year, have you felt supported in any way by a particular religious group (e.g. a church or synagogue)?
Not at All	A Little	Somewhat	Very Much	In the past year, have you felt supported in any way by a member of the clergy of a religion (e.g. a minister, rabbi, priest, deacon, etc.)?
Not at All	A Little	Somewhat	Very Much	In the past year, have you felt supported in any way by someone you know to be an active participant in organized religion?

MORE ABOUT YOUR BACKGROUND

1. Which of the following best describes you now?
   - ☐ I belong to a religion. What religion? _____
   - ☐ I believe in God, but don't belong to an organized religion.
   - ☐ I believe in the spiritual, but not religion or God.
   - ☐ I am an agnostic.
   - ☐ I am an atheist.
   - ☐ Other (please explain:) _____

2. What religious denomination were you raised in (if any)? _____

3. How often did you attend church or religious services in the past year?
   - ☐ *Never*
   - ☐ *Once or twice*
   - ☐ *Several times*
   - ☐ *Once or twice a month*
   - ☐ *About once a week*
   - ☐ *More than once a week*

4. What is the zip code for your home? *[Where you currently live]* _____
   [If you do not know your zipcode, what city do you live in?] _____

5. Are you now working at a job for pay?
   ☐ *No* ☐ *Yes* *Please describe your job/occupation.* _____

6. Are you currently a student?
   ☐ *No* ☐ *Yes, Part time* ☐ *Yes, Full time*

7. What is your political affiliation?
   - ☐ *Democrat*
   - ☐ *Republican*
   - ☐ *Independent*
   - ☐ *Green*
   - ☐ *Libertarian*
   - ☐ *Peace and Freedom*
   - ☐ *Other (Please explain):* _____

8. Overall, how would you describe your political views? (CHECK ONE BOX)

☐	☐	☐	☐	☐	☐	☐
Very Conservative	*Fairly Conservative*	*Somewhat Conservative*	*Middle of the Road*	*Somewhat Liberal*	*Fairly Liberal*	*Very Liberal*

9. Roughly speaking, what was your own personal income last year (1993)?
   - ☐ *$5,000 or less*
   - ☐ *More than $5,000 and less than $15,000*
   - ☐ *More than $15,000 and less than $25,000*
   - ☐ *More than $25,000 and less than $35,000*
   - ☐ *More than $35,000 and less than $50,000*
   - ☐ *More than $50,000*

10. How satisfied are you with your current standard of living?
    - ☐ *Completely satisfied*
    - ☐ *Moderately satisfied*
    - ☐ *Somewhat satisfied*
    - ☐ *Not at all satisfied*

11. Which of the following best describes your **legal relationship status** now?
    - ☐ *Single, never married*
    - ☐ *Divorced or separated (from a wife)*
    - ☐ *Married (to a woman)*
    - ☐ *Widower (from a woman)*

12. Do you now have a lover?
    - ☐ YES, a man.
    - ☐ YES, a woman.
    - ☐ NO.

13. Are you in a legally registered domestic partnership?
    - ☐ YES, with a man.
    - ☐ YES, with a woman.
    - ☐ NO.

14. Do you have any **children** who consider you their father (biological or adopted)?
    - ☐ NO
    - ☐ YES [How many? _____]

(PLEASE GO TO NEXT PAGE)

Thank you for completing the survey. Now please read this page for important information.

This survey is just one part of a bigger project.

We are a group of lesbians, gay men, bisexuals, and heterosexuals from diverse ethnic and cultural backgrounds. Our director is one of the country's leading gay social scientists.

We are now in the midst of several important studies concerning the experiences, problems, and needs of gay men, lesbians, and bisexuals in the greater Sacramento area.

Our research is designed to help our community. It is the only research project of its kind in the United States.

We thank you for joining in this effort by filling out the survey.

Now will you please join with us again?

We would like to send you another survey sometime in the next year. That survey will let us learn more about how the needs and experiences of lesbian, gay, and bisexual people change over time. No one else has ever done a study quite like this one.

Would you please give us the information requested below so that we can send you that survey?

We promise to protect your privacy.
* We will keep this information completely separate from your survey answers.
* We will keep your name and address completely private — we won't give your name to anyone (in fact, only a few people on our staff will even see your answers to the questions below).

In addition to getting the next survey, you also can receive future copies of our newsletter, *OUT/COMES*, if you check the box below. And, if you are interested, we'll let you know about other studies we'll be doing in the next few months.

PLEASE PRINT:

YOUR NAME: _____

YOUR MAILING ADDRESS: _____

CITY: _____ Zip Code: _____

YOUR TELEPHONE: (Home) (___)_____ (Work) (___)_____
(in case we have a problem mailing a survey to you)

BEST DAY, NUMBER, AND TIMES TO CALL (PLEASE CIRCLE): MON TUES WED THURS FRI SAT SUN
AM PM HOME OFFICE

SOMEONE WHO WILL KNOW WHERE YOU ARE IN THE NEXT 12 MONTHS (to be used only in case we can't find you)

THEIR NAME: _____

THEIR PHONE: (Home) (___)_____ (Work) (___)_____

❑ Please send me the next issue of *OUT/COMES*.

❑ Please let me know about future studies.

PLEASE TEAR OFF THIS PAGE AND RETURN IT SEPARATELY FROM YOUR SURVEY.

Appendix C

```
*Syntax file written for Eric's dissertation.
*Last Update – 4/17/2005.
*Written in SPSS 9_0.

GET
  FILE='C:\ERIC_Stuff\Dissertation\Eric_RELG95NY_version6.SAV'.
EXECUTE .

*Prepping the data.
req vars = totrelsu /stats = all.
freq vars = sex.
freq vars = lgay.
freq vars = relig24 relig32/stat = all.
list vars = relig6 relig15 relig17 relig19 relig21.
freq vars = all /stats=all.
freq vars = religglb /stats = all.
freq vars = religglb relcur2 curevang relgrew2 grwevang church relcur
relgrew /stats = all.
freq vars = outwrld5 cesd20 sanx6 sang10 rse6 gcom5 cse5 edh9, posaf5,
lonely5, benvp4, benvw4 /stats = all.
desc vars = outwrld5 soxsex.
freq vars = soxsex.
freq vars = lover lover2 dompart.
desc vars = yrsout evertold choice.
freq vars = spirtl religs /stat = all.

CROSSTABS
  /TABLES=sex  BY sexor
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT ROW COLUMN TOTAL .

*create dummy variables.
If sexorien = 1 gay = 1.
If sexorien ne 1 gay = 0.

if sexorien = 2 lesbian = 1.
if sexorien ne 2 lesbian = 0.

if sexorien = 3 bisexual = 1.
if sexorien ne 3 bisexual = 0.

freq vars = gay lesbian bisexual.

if race = 5 white = 1.
if race ne 5 white = 0
freq vars = white.

*interaction term = soxsex - this item was scored manually.

*Factor Analysis.
*Maximum Likelihood factor analysis with Direct Oblimin rotation, 7
factors.
FACTOR
```

```
  /VARIABLES relig1 relig2 relig3 relig4 relig5 relig7 relig8 relig9
relig10
  relig11 relig12 relig13 relig14 relig16 relig18 relig20 relig22
relig23
  relig24 relig25 relig26 relig27 relig28 relig29 relig30 relig31
relig32
  relig33 relig34  /MISSING LISTWISE /ANALYSIS relig1 relig2 relig3
relig4
  relig5 relig7 relig8 relig9 relig10 relig11 relig12 relig13 relig14
relig16
  relig18 relig20 relig22 relig23 relig24 relig25 relig26 relig27
relig28
  relig29 relig30 relig31 relig32 relig33 relig34
  /PRINT ROTATION
  /FORMAT SORT BLANK(.35)
  /CRITERIA MINEIGEN(1) ITERATE(50)
  /EXTRACTION ML
  /CRITERIA ITERATE(50) DELTA(0)
  /ROTATION OBLIMIN .

*Factor 1 reliability and descs - spirituality.
RELIABILITY
  /VARIABLES=relig1 relig2 relig3 relig4 relig5 relig9 relig16 relig20
relig22
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RECODE
  relig14
  (1=5)  (2=4)  (3=3)  (4=2)  (5=1)  (SYSMIS=SYSMIS)  INTO  relig14r .
EXECUTE .

RELIABILITY
  /VARIABLES= relig4 relig5 relig9 relig14r relig22 relig29
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 2 reliability and descs - atheist.
RELIABILITY
  /VARIABLES=relig8 relig10 relig13 relig14 relig25
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RELIABILITY
  /VARIABLES=relig10 relig13 relig25
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 3 reliability and descs - religiosity.
RELIABILITY
  /VARIABLES=relig18 relig28 relig29 relig34
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
```

```
  /STATISTICS=SCALE .

RELIABILITY
  /VARIABLES=relig2 relig18 relig20 relig34
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 4 reliability and descs - conflict.
RELIABILITY
  /VARIABLES=relig23 relig24
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RELIABILITY
  /VARIABLES=relig23 relig24 relig28
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 5 reliability and descs - alternate religious beliefs.
RELIABILITY
  /VARIABLES=relig26 relig27 relig31
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RELIABILITY
  /VARIABLES=relig16 relig26 relig27 relig31
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 6 reliability and descs - oppression.
RELIABILITY
  /VARIABLES=relig7 relig32 relig33
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RELIABILITY
  /VARIABLES=relig7 relig8 relig32 relig33
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor 7 reliability and descs - questioning.
RELIABILITY
  /VARIABLES=relig11 relig30
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

RECODE
  relig1
  (1=5)  (2=4)  (3=3)  (4=2)  (5=1)  (SYSMIS=SYSMIS)  INTO  relig1r .
```

```
EXECUTE .
RECODE
  relig3
  (1=5)  (2=4)  (3=3)  (4=2)  (5=1)  (SYSMIS=SYSMIS)  INTO  relig3r .
EXECUTE .

RELIABILITY
  /VARIABLES=relig1r relig3r relig11 relig30
  /FORMAT=NOLABELS
  /SCALE(ALPHA)=ALL/MODEL=ALPHA
  /STATISTICS=SCALE .

*Factor1 Variable.
COUNT
  factor1a = relig4 relig5 relig9 relig14 relig22 relig29 (1 thru
Highest) .

COMPUTE factor1 = sum(relig4, relig5, relig9, relig14, relig22,
relig29)/factor1a.

*Factor2 Variable.
COUNT
  factor2a = relig10 relig12 relig13 relig25 (1 thru Highest) .

COMPUTE factor2 = sum(relig10, relig12, relig13, relig25)/factor2a.

*Factor3 Variable.
COUNT
  factor3a = relig2 relig18 relig20 relig34 (1 thru Highest) .

COMPUTE factor3 = sum(relig2, relig18, relig20, relig34)/factor3a.

*Factor4 Variable.
COUNT
  factor4a = relig23 relig24 relig28 (1 thru Highest) .

COMPUTE factor4 = sum(relig23, relig24, relig28)/factor4a.

*Factor5 Variable.
COUNT
  factor5a = relig16 relig26 relig27 relig31 (1 thru Highest) .

COMPUTE factor5 = sum(relig16, relig26, relig27, relig31)/factor5a.

*Factor6 Variable.
COUNT
  factor6a = relig7 relig8 relig32 relig33 (1 thru Highest) .

COMPUTE factor6 = sum(relig7, relig8, relig32, relig33)/factor6a.

*Factor7 Variable.
COUNT
  factor7a = relig1 relig3 relig11 relig30 (1 thru Highest) .

COMPUTE factor7 = sum(relig1, relig3, relig11, relig30)/factor7a.
```

```
freq vars = factor1 factor2 factor3 factor4 factor5 factor6 factor7
/stats = all.

correlations
 /variables=factor1 factor2 factor3 factor4 factor5 factor6 factor7
 /print=twotail nosig
 /missing=pairwise
 /stats=desc.

*CLUSTER ANALYSIS.
*First need to create z-scores to standardize the five variables being
included in the cluster analysis.

Descriptives
  variables=factor1 factor3 edh9 cse5 gcom5  /save
  /stats=mean stddev min max .

freq vars = zfactor1 zfactor3 zgcom5 zcse5 zedh9 /stats=all.

*Ran the following K-Mean cluster analysis six times - specified between
4 and 10 clusters - 10 too big,
        4 too small, solution is somewhere between 5 and 9, decided on 5
cluster solution with Suzanne.
QUICK CLUSTER
  zfactor1 zfactor3 zedh9 zcse5 zgcom5
  /MISSING=LISTWISE
  /CRITERIA= CLUSTER(5) MXITER(25) CONVERGE(0)
  /METHOD=KMEANS(NOUPDATE)
  /SAVE CLUSTER DISTANCE
  /PRINT INITIAL ANOVA CLUSTER DISTAN.

*Ran this bar graph for each of the 6 cluster analyses run.
GRAPH
  /BAR(GROUPED)=MEAN(zfactor1) MEAN(zfactor3) MEAN(zedh9) MEAN(zcse5)
  MEAN(zgcom5) BY qcl_1MA
  /MISSING=LISTWISE REPORT.

*SPECIFIC AIM #1 - General/Exploratory Info.

*Checking for covariates - demographics by factors.
CORRELATIONS
  /VARIABLES=gay lesbian bisexual age sex ed white income libcon lover2
dompart with
                       factor1 factor2 factor3 factor4 factor5 factor6
factor7
  /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .

*Checking for covariates - demographics by other religious variables.
CORRELATIONS
  /VARIABLES=gay lesbian bisexual age sex ed white income libcon lover2
dompart with
                       totrelsu religglb curevang grwevang church
                  rel_cur3 rel_grew cur_prot grw_prot cur_cath grw_cath
cur_oth grw_oth
  /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .
```

```
CORRELATIONS
  /VARIABLES= factor1 factor2 factor3 factor4 factor5 factor6 factor7
WITH
            totrelsu religglb curevang grwevang church
                  rel_cur3 rel_grew cur_prot grw_prot cur_cath grw_cath
cur_oth grw_oth
  /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .

CORRELATIONS
  /VARIABLES=factor1 factor2 factor3 factor4 factor5 factor6 factor7
WITH suptot6
   benvp4 benvw4 lonely5 posaf5 rse6 gcom5 sanx6 sang10 cesd20
  /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .

CORRELATIONS
  /VARIABLES=factor1 factor2 factor3 factor4 factor5 factor6 factor7
WITH yrsout
   evertold choice gcom5 edh9 cse5 outwrld5   /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .

CROSSTABS
  /TABLES=cur_prot  BY grw_prot
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT .

CROSSTABS
  /TABLES=cur_cath  BY grw_cath
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT .

CROSSTABS
  /TABLES=rel_cur3  BY rel_grew
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT .

CROSSTABS
  /TABLES=cur_oth  BY grw_oth
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT .

CROSSTABS
  /TABLES=curevang  BY grwevang
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT.

GLM
  factor1 factor2 factor3 factor5 factor6 factor7 totrelsu church BY
  sex sexor2  WITH white libcon age
  /METHOD = SSTYPE(3)
```

```
  /INTERCEPT = INCLUDE
  /EMMEANS = TABLES(sex) WITH(white=MEAN libcon=MEAN age=MEAN) COMPARE
  ADJ(BONFERRONI)
  /EMMEANS = TABLES(sexor2) WITH(white=MEAN libcon=MEAN age=MEAN)
COMPARE
  ADJ(BONFERRONI)
  /EMMEANS = TABLES(sex*sexor2) WITH(white=MEAN libcon=MEAN age=MEAN)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
  /DESIGN = white libcon age sex sexor2 sex*sexor2 .


*SPECIFIC AIM #2 - Conflict.

CORRELATIONS
  /VARIABLES=gay lesbian bisexual age sex ed white income libcon lover2
dompart with factor4
  /PRINT=TWOTAIL NOSIG
  /MISSING=pairwise .

PARTIAL CORR
  /VARIABLES=  factor1 factor2 factor3 factor5 factor6 factor7 totrelsu
church religglb with factor4 BY white libcon sex age lover2
  /SIGNIFICANCE=TWOTAIL
  /STATISTICS=DESCRIPTIVES
  /MISSING=LISTWISE.

PARTIAL CORR
  /VARIABLES= yrsout evertold choice gcom5 edh9 cse5 outwrld5 with
factor4 BY white libcon sex age lover2
  /SIGNIFICANCE=TWOTAIL
  /STATISTICS=DESCRIPTIVES
  /MISSING=LISTWISE.

PARTIAL CORR
  /VARIABLES=  cesd20 sanx6 sang10 rse6 suptot6 posaf5 lonely5 benvp4
benvw4 with factor4 BY white libcon sex age lover2
  /SIGNIFICANCE=TWOTAIL
  /STATISTICS=DESCRIPTIVES
  /MISSING=LISTWISE.

PARTIAL CORR
  /VARIABLES=  cur_prot grw_prot cur_cath grw_cath rel_cur3 rel_grew
cur_oth grw_oth curevang grwevang with factor4 BY white libcon sex age
lover2
  /SIGNIFICANCE=TWOTAIL
  /STATISTICS=DESCRIPTIVES
  /MISSING=LISTWISE.

UNIANOVA
  factor4  BY sex sexor2  WITH white libcon age lover2
  /METHOD = SSTYPE(3)
  /INTERCEPT = INCLUDE
  /EMMEANS = TABLES(sex) WITH(white=MEAN libcon=MEAN) COMPARE
ADJ(BONFERRONI)
  /EMMEANS = TABLES(sexor2) WITH(white=MEAN libcon=MEAN) COMPARE
ADJ(BONFERRONI)
```

```
  /EMMEANS = TABLES(sex*sexor2) WITH(white=MEAN libcon=MEAN)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
  /DESIGN = white libcon sex sexor2 sex*sexor2 .

*SPECIFIC AIM #3 - INTEGRATION.

GLM
  libcon income age ed  BY qcl_1
  /METHOD = SSTYPE(3)
  /INTERCEPT = INCLUDE
  /POSTHOC = qcl_1 ( BONFERRONI )
  /EMMEANS = TABLES(qcl_1) COMPARE ADJ(BONFERRONI)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
  /DESIGN = qcl_1 .

GLM
  yrsout evertold choice outwrld5 BY qcl_1 with libcon lover2 sex sexor
  /METHOD = SSTYPE(3)
  /INTERCEPT = INCLUDE
  /POSTHOC = qcl_1 ( BONFERRONI )
  /EMMEANS = TABLES(qcl_1) with (lover2=mean libcon=mean sex=mean
sexor=mean) COMPARE ADJ(BONFERRONI)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
  /DESIGN = libcon lover2 sex sexor sex*sexor qcl_1 .

GLM
  factor2 factor5 factor6 factor7 totrelsu church BY qcl_1  WITH
  libcon lover2 sex sexor
  /METHOD = SSTYPE(3)
  /INTERCEPT = INCLUDE
  /EMMEANS = TABLES(qcl_1) with (lover2=mean libcon=mean sex=mean
sexor=mean) COMPARE ADJ(BONFERRONI)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
 /DESIGN = libcon lover2 sex sexor sex*sexor qcl_1 .

GLM
  cesd20 sanx6 sang10 rse6 suptot6 posaf5 lonely5 benvp4 benvw4 BY qcl_1
WITH
  libcon lover2 sex sexor
  /METHOD = SSTYPE(3)
  /INTERCEPT = INCLUDE
  /EMMEANS = TABLES(qcl_1) with (lover2=mean libcon=mean sex=mean
sexor=mean) COMPARE ADJ(BONFERRONI)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
 /DESIGN = libcon lover2 sex sexor sex*sexor qcl_1 .

CROSSTABS
  /TABLES= qcl_1 BY sex
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT row.
```

```
CROSSTABS
  /TABLES= qcl_1 BY sexorien
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT row.

CROSSTABS
  /TABLES= qcl_1 BY soxsex
  /FORMAT= AVALUE TABLES
  /STATISTIC=CHISQ CORR
  /CELLS= COUNT row.

CROSSTABS
  /TABLES= qcl_1 BY white
  /FORMAT= AVALUE TABLES
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UNIANOVA
factor4  BY qcl_1  WITH libcon lover2 sex sexor
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    /EMMEANS = TABLES(qcl_1) with (lover2=mean libcon=mean sex=mean
sexor=mean) COMPARE ADJ(BONFERRONI)
  /PRINT = DESCRIPTIVE
  /CRITERIA = ALPHA(.05)
 /DESIGN = libcon lover2 sex sexor sex*sexor qcl_1 .

UNIANOVA
relig24  BY qcl_1  WITH libcon lover2 sex sexor
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sexor=mean) COMPARE ADJ(BONFERRONI)
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 /DESIGN = libcon lover2 sex sexor sex*sexor qcl_1 .

CORRELATIONS
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