Chapter 3
Dichos for Culturally Responsive Practice:
LGBTQ+ Latinxs

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ABSTRACT

In this chapter, the authors present important concepts, language, and information regarding the lived experiences of Latinx LGBTQ+ individuals (e.g., identity development, sociopolitical impacts on health, resilience processes). They aim to highlight the complexity, nuances, and unique strengths of this community by reviewing relevant research and also interspersing personal anecdotes from our own lives. They offer practitioners and researchers practical advice and take-aways for culturally responsive and relevant practice with and for the Latinx LGBTQ+ community.

PART I

Author Subjectivities and Experiences

As Counseling Psychologists informed by qualitative and social justice-oriented approaches to our work (Delgado-Romero et al., 2012; Delgado-Romero et al., 2018), we, the authors of this chapter, feel strongly that our author positionality matters in the construction of knowledge and sharing of information. To this end, each of us will share information pertaining to our identities and experiences working with the Latinx LGBTQ+ community and will also infuse personal anecdotes pertaining to the information shared below. The personal is powerful, and can often bring concepts and theories to life.

Dr. Rebekah "Bekah" Estevez: I am a white, non-Latinx cisgender woman with a queer sexual orientation who is married to a 3rd generation Latinx (Puerto Rican and Cuban) trans man. Therefore, I am

an outsider-insider (Dwyer & Buckle, 2009) in my relationship to the Latinx LGBTQ+ community. My experiences and understandings of Latinx LGBTQ+ identities are shaped by and filtered through my relationship with my husband, his family, as well as the broader majority white LGBTQ+ community and the Latinx LGBTQ+ community. My clinical, advocacy, and research work is focused on the trans and nonbinary (TNB) community, particularly focused on TNB people living in rural areas as well as the Latinx TNB community's unique experiences and needs.

Dr. Jennifer Merrifield: I am a bisexual, cisgender, third-generation Chicana/Mexican American woman living and practicing in the Southern United States. I was born in San Juaquin Valley, California and was raised by married, heterosexual parents. Central to my identity development was my experience of becoming keenly aware of my bicultural and bisexual identities. Moving from California to the Southern United States during my pre-teen years was the catalyst to my self-exploration and understanding of cultural differences and "otherness." This became paramount in my journey of growth both culturally and sexually. My clinical work is predominately in trauma recovery with military service members and Veterans. I have had the honor of serving in an appointed position in the Veterans Health Administration as the Lesbian, Gay, Bisexual, Transgender and Queer (LGBTQ+) Veteran Care Coordinator at two large facilities in the South. In this role, I serve as the hospital's expert consultant on all LGBTQ+ issues and care; spearhead all training and programming for LGBTQ+ Veterans; write, review, and enact anti-discriminatory hospital policies; and ensure equitable delivery of care to all Veterans who served regardless of their LGBTQ+ identities. My personal lived experiences have shaped my research interests and work on social justice and advocacy, as well as Latinx's experiences of discrimination, intimate partner violence, acculturation, and immigration.

PART II

Setting the Frame - Essential Concepts

Language and Terms

While we will use the term Latinx throughout this chapter, it is important to note that in some personal narratives interspersed in this chapter, we will use "Latina" as this term fits the author's lived experience and personal preference. Additionally, we use the term LGBTQ+ to denote individuals with sexual orientations that reflect diverse sexual and/or romantic attractions (e.g., lesbian, bisexual, queer). We also use the term "trans and nonbinary" or "TNB" as an umbrella term to refer to individuals whose gender identities do not align with their sex assigned at birth, and/or do not align with the Western conceptualization of the gender binary (e.g., man, woman; APA, 2015). This umbrella term subsumes identity labels that TNB community members use for themselves, such as trans man, trans woman, genderqueer, and agender. The term "cisgender" is used to denote individuals whose sex assigned at birth aligns with their gender identity (e.g., cisgender woman, cisgender man; APA, 2015).

Other terms of importance for describing concepts and considerations regarding the Latinx LGBTQ+ community in a culturally responsive manner are cisgenderism, anti-trans prejudice, and heterosexism. Anti-trans prejudice is a type of prejudice enacted against TNB individuals due to cisgenderism, or the belief system that there are two genders (man, woman) defined by socially agreed-upon biological markers (e.g., sex chromosomes, secondary sex characteristics; APA, 2015; Tebbe & Moradi, 2017). Similarly,

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