

“MY ROOTS, MY BEGINNINGS”: DEMOGRAPHICS AND EARLY CIRCUMSTANCES OF MALE ADOLESCENT HOMOSEXUALS

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Paper Received: 16.05.2022 / **Paper Accepted:** 04.10.2022 / **Paper Published:** 14.10.2022

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Abstract

Homosexuality is defined as the sexual attraction to the persons of the same sex. Worldwide, estimating the number of homosexuals continue to become a challenge due to many factors. Foremost is the unwillingness on the part of the homosexuals to be identified due to social stigma related to homosexuality. In this qualitative-phenomenological research, the researcher delved into understanding the demographic profiles of the male adolescent homosexuals in a local state college, and also utilized an in-depth interview to discover early circumstances which they have experienced being male adolescent homosexuals. Seven (7) male homosexual adolescents enrolled in the college during the second semester of AY 2017-2018 participated. Creswell's method for analyzing qualitative research was used, and their responses regarding their early circumstances revealed three broad themes: Nativism: It is in my Nature, Empiricism: I was Raised to be One and Ambiguity: I, myself, Wonder Why. Nativism consists of conditions which contributed to their homosexuality, believing that it is their innate condition, inherent in their nature. Empiricism includes conditions which are contributed by their surroundings such as influence, the movies that they see, the shows that they like, the toys that they preferred. Ambiguity refers to the uncertainty on the part of the participants as to what have caused their homosexuality. As a novel research in the local state college, the results will generate programs for self-understanding, especially for those who are in the process of self-discovery as male adolescent homosexuals.

Keywords: Homosexual, Homosexuality, Male Adolescent, Adolescent.

Introduction

Homosexuality is a romantic attraction, a sexual attraction or sexual behaviour between members of the same sex. KM Benkert (cited in Conrad and Angell, 2004 [1]) believed that homosexuality is congenital rather than acquired. Richard Kraft-Ebbing (Conrad and Angell, 2004 [1]) on the other hand, asserted that most cases of “sexual inversion” (his term for homosexuality) result from a congenital weakness in the nervous system.

More commonly, homosexual males are called as “gay.” In the Philippines, they are more commonly called as “bakla,” “beki,” “bading.” The Philippines is a member of the United Nations and is a signatory to several international covenants in defense of Human Rights, citing protection of each person from harm, danger and discrimination.

In the local state college, there is no official form which calls for a student to personally identify his/her own gender. Male homosexuals remain part of the minority who are unheard, unspoken of, unidentified. One can spot some who openly admit their sexual orientation, but one's physical stature and ways do not officially declare the sexual orientation. The gender is something one claims as his, one claims as part of himself.

Despite the lack of this official manuscript to have an official headcount of the male homosexual adolescents who are enrolled in the college, the presence of these minority members is felt, and at some point, their expertise is called forth.

Theoretical Background and Related Studies

Two (2) paradigms are in existence in reference to the presence of homosexuality among our youth today. These are: Essentialism and Social Constructionism. The essentialist view of homosexuality states that homosexuality is an essential feature of mankind, and claims that homosexuality is existent theoretically, in all cultures and at all times, throughout the human history (Trail, Mc Crear, Gray, Burt, Saibil and Leung, 2008 [14]). Further, the essentialist point of view reveals that in all cultures and at all times, individuals have a “true core sexual self” rooted in a biological predisposition (Duncan and Kimmelmeir, 2012 [3]). Further, essentialism asserts that for both homosexual and heterosexual individuals, each contain an underlying “true

essence” which identifies him as different from each other.

Social Constructionism, on the other hand, asserts that homosexuality is a personal choice and a social role (Engle, et al. 2006 [4]). Homosexuality is a phenomenon that is sexually constructed within a specific culture, at a particular time, using the culture’s language and informed by its institutions (Halwani, Jaeger, Stramil, Nunan, Wilkerson, 2008 [8]).

Nowadays, authorities suggest that what might have influenced homosexuality may be due to factors which might be a combination of both internal and external factors.

Statement of The Problem

This research will delve into the early experiences of the male adolescent homosexuals who are enrolled in the college in the 2nd semester of AY 2017-2018. Specifically, this research will answer the following research questions:

1. What are the demographic characteristics of the homosexual male adolescents?
2. What do they think are the early circumstances which have made them homosexuals?

Conceptual Framework

Table 1: Distribution of Respondents by Course

Course	N= 7	n	%
BElementary Education		1	14
BS Business Administration		1	14
BS Criminology		1	14
BS Education		1	14
BS Fisheries		2	29
BS Information Technology		1	14

29% of the participants came from the BS Fisheries, since the interviewed participant referred another male adolescent homosexual to be a participant. The second BS Fisheries participant willingly came to the researcher and agreed to subject himself for an interview. From the rest of the courses, only one (1) volunteer was tapped for each.

The participants signed a consent form, thereby agreeing to the following: there will be no still pictures taken, the interview will be audiotaped, there will be no payment for participation in the research, and that their identity will be held in utmost confidentiality.

Methodology

This research on the demographics and the early experiences of the male adolescent homosexuals was conducted in the 2nd semester of the academic year 2017-2018. Seven (7) participants from the different courses of a State College in Negros Occidental, Philippines gave significant insights into the study.

The researcher utilized both the nonprobability sampling methods of purposive sampling and snowball sampling, since the individual participants themselves provided information as to the other male adolescent homosexuals who have openly admitted their homosexuality.

Despite the many referrals, a few answered. The researcher communicated with fourteen (14) participants, yet a meagre 50% responded. This small response rate may be an indication that, despite their open admission of homosexuality, participants are not yet socially bold to face the possible implications of their homosexuality. Some of them agreed to meet with the researchers yet did not come during the assigned date and time, and terminated communicating with the researcher since then. This, the researcher understands, since the ethics of research declares that anybody should not be made to agree to involve in any research endeavor without their consent.

The qualitative research design was used in this research. Phenomenological approach was used, examining the phenomena of homosexuality in the adolescent males.

The data gathered was analyzed utilizing the data analysis procedure by Cresswell (2009).

Results and Discussion

The following are the discussions related to the identified demographic characteristics of the male adolescent homosexuals who are enrolled in the college for the academic year 2017-2018, and their early circumstances prior to their personal acceptance of their unique gender.

Table 2: Demographic Profile of the Male Adolescent Homosexuals

	N	n	%
Age	7		
Older		5	71
Younger		2	29
Residence	7		
Urban		0	0
Rural		7	100
Estimated Family Income	7		
Higher		2	29
Lower		5	71
Religion	7		
Roman Catholic		5	71
Baptist		1	14
United Pentecostal Church		1	14
Number of Siblings	7		
Many		3	43
Few		4	57
Ordinal Position			
Eldest		1	14
Middle		3	43
Youngest		3	43

The average age of the participants was computed through the use of the mean. From the information provided by the participants, the mean age was taken and it was computed to be 21. The participants with ages 21 and above was included as part of the Older category and those below 21 was part of the younger category. Most of the participants are in the older category. In the Philippines, males do not necessarily enter into adulthood beyond 18 years of age, as opposed to the U.S. situation, when children already find their own means of income by the time they reach 18 years old. Locally, adulthood is achieved when children achieve financial independence from their parents, especially when they have found a job after college, the reason why

participants beyond the age of 20 were considered in this research. In terms of their residence, all participants are living in the rural areas. As for their family's monthly income, majority belongs to the lower income level. When based on the National Economic Development's standard, to be considered in the poverty level, the income should be more than P8,000.00. 29% of the participants fall below the poverty threshold.

Most of the participants are Roman Catholic. As with the number of their siblings, there is a thin line dividing between many and few siblings. Most of them fall either between being a middle child or the youngest child.

Table 3: Marital Status of Parents of the Male Adolescent Homosexuals

	N	N	%
Married	7		
Married and Living Together		3	43
Married and Separated		2	28.5
Married but Father is deceased		2	28.5

The marital status of the parents shows that most of them are married and are living together. However, there are those whose other parent is absent, as in the case of those whose parents are separated and those whose parents have died.

Table 4: Typology of Parents of the Male Adolescent Homosexuals

	Father			Mother		
	N	n	%	N	n	%
Educational Attainment	7			7		
Elementary Level		2	28.5	1	14.5	
High School Level		2	28.5	2	28.5	
College Level		1	14.5	4	57	

No information		2	28.5			
Employment	7			7		
Retired		2	28.5			
carpenter		1	14.5			
Farmer		1	14.5			
Incapacitated		1	14.5			
Deceased		2	28.5			
Housewife					6	86
Government employee					1	14
Religion	7			7		
Roman Catholic		5	71		6	86
United Pentecostal Church					1	14
No information (deceased)		2	29			

The educational attainment of the participants' fathers is almost evenly distributed among the three levels of education. As for their mothers, on the other hand, there is a prevalence of those who are in the college level of education. Fathers are either employed or unemployed, but unemployment is due to physical incapacity or from retirement. Majority of the mothers are unemployed and act as plain housewives, representing 86% of the population of mothers of the participants.

For both parents, majority are Roman Catholic in religion.

Family History of Homosexuality

In all of the participants, there was a family history of homosexuality, either in each parents' side and in most of the time, in both parents' side. On the participants fathers' side of the family, the history of homosexuality runs among their tito (uncles), lolo (grandfathers) and first cousins. Among their mothers side of the family, homosexual history are evident in their first and second cousins, in their uncles and even in their nephews. One of the participants had an older brother who is also a homosexual. One participant on the other hand revealed that he has observed his father possessing the same characteristics as his, and also noted how his father shows admiration to men that he meets across the street by staring at them.

Early Circumstances which Have Influenced the Lives of Male Homosexual Adolescents

From the responses of the participants, the circumstances during their early part of life that has influenced them in becoming homosexuals could be classified into two broad categories of nativism vs. Empiricism.

Nativism refers to the concept that tendencies and behaviors are part of the individual at birth and are hard-wired into the brain (McLeod, 2015). Homosexuality, therefore, in the point of view of the nativists, is inherent in the individual, hard-wired into his brain and even without any environmental exposure, will define one's personality.

Empiricism, on the other hand, points to experience as the source of all individual traits. The person is influenced by his environment, and what he becomes as an adult is a result of his exposure to this kind of surroundings. The person's life is a conglomeration of the people around him, his friends, family members, the early exposures, his life experiences, either the childhood traumas or the happy memories one gets exposed to. Homosexuality, in the point of view of empiricism, is an outcome of the person's interaction with his world.

Nativism (Nature): "It is in My Nature"

The participants' responses revolve around two (2) distinct categories, and one of them is regarding their nature, their innate capacity and ability.

Participants also stated that they believe they became homosexuals because "it is in their blood, affirmed by Jessie, *"isa gid guro maam nga may history ko sa pamilya, duha gid sa kay mama kag Ky papa. Ang isa da maam, sa side ni mama, naka eskwela sya sa San Agustin. Taga Silay kami kabay sang una. Dira sya nagadayon kay mama kay wala na sya mother kag father. Tapos si mama na nag tatap sa iya. Mga elementary ko gid sya naupod. Nakita ko sa iya nga agi man sya. Kag pag treat nya sa akon amo man ko na maam. Grade 1 gid ko to maam.*" (I have a family history of homosexuality. One of them was with us when she was in college in San Agustin, and I was then in elementary. He was an orphan. I saw that he was a homosexual, and he treats me like one).

Red, on the other hand, revealed information which takes much courage to admit. He believed that his own father was the source of his own homosexuality. He recalled, *"blood-related siguro maam, nagapanalaytay. Daw indi ko man ma explain, daw kabudlay iexplain. Siguro... the way ang akon parents... ang mga giho nila, mga ginawi."* (Maybe it's in my blood. It's very difficult to explain. The way my parents act and behave). The participant stammered and stopped in between words while saying this, the reason why the researcher probed further into his statement. When

made to further clarify, the participant revealed, *“kay amo man na maam, ang akon father ... ano man, daw ka bi- (sexual). Wala man sya naga ako nga amo na sya pero para sa akon na feel ko. Nga agi man sya pero nag bukod gid sya sang pamilya nya. Pero wala man sya naga ako nga amo na sya maam kay nahuya man sya siguro. Pero sa akon na feel ko gid ya nga kung kis-a ang iya panggawi amo man sa akon.”* (My father is just like me, a bisexual maybe?! He does not admit to us that he is a homosexual but I know and I feel that he is a homosexual. He does not admit, maybe he is embarrassed to admit. But I feel that sometimes his behaviors are just like mine). Homosexuality is identified by the sexual attraction to the same sex, not only by a stereotyped feminine ways of behaving, and when asked whether the father possess this kind of attraction, Red said, *“may ara gid ya maam e. for example may tao nga nasugata nya nga daw kanami sang look, gatulok gid na sya nga daw something nga, paghanga lang siguro. Mga lalaki. Daw something nga amo na. Daw wala man sya nagapakita gid sang motibo,pero daw sa panulukan nya lang guro. Daw na admire nya lang.”* (He does. For example, when he meets a good-looking male on the streets, he stares, maybe in admiration. He does not show a motive, but he looks are admiring).

According to Sheldon (2007) [13], homosexuality is objective, intrinsic and culturally independent. Alongside this context, Sheldon (2007) [13] believe that homosexuality has existed throughout history and within all cultures, and that individuals have a “true core sexual self” rooted in a biological predisposition. Homosexuality is innate, and occurs independently to one’s sociological exposure. Duncan and Kemmelmeir (2012) [3] also said homosexuals and heterosexuals each have underlying “true essences.” These assert homosexuality as a part of one’s nature, a core from which one’s essence revolves upon.

Empiricism (Nurture): “I Was Raised to Be One”

Their environment is a strong and potent factor in shaping their homosexuality and their tendencies, according to the participants. Their identification of their environmental influence contributory to their becoming homosexuals is prevalent in different areas of their lives, from the influence of people, to the influence of movies, to the influence of childhood trauma.

Lito recalled a childhood trauma which he believed have been contributory to his homosexuality: he had been sexually abused at an early age. He recalled, *“Ang isa gid maam ang rason, may tao si papa sa bulangan, sa may manukan. Mga 3 years old, 4 years old, ano gani ang sakit na nga pag ka-manyak? Ang tao ni papa to may linyada gali sila*

nga amo na. Tapos not knowing nga sang gamay ko, kung abuton sya gali ginakuha nya ko. Tapos amo na e, ang iya kinatao gina insert nya sa akon baba which is waay man ko kabalo kung ano, basta daw “listen and follow” nalang ka bala. Gamay pa ko.” (one reason is the worker of my father. When I was three or four years old, he must have been a sex maniac and a homosexual. When he is into it, he gets me and places his penis in my mouth. I did not even understand, I just ‘looked and followed.’ I was still very small then.) He added that exposure to pornographic materials in his early childhood may also have contributed to his homosexuality, *“isa pa gid ka factor nadumduman ko, kadumdom ka sang una may mga CD (compact disc) na bala. Mga pornographics na. Sa balay sang una napabay-an lang na galapta. Sige man ko da ya hampang syempre Makita mo sa mga pictures da e. amo na, sundon mo. Isa pa gid, influence sang akon mga friends sang una. Hampang-hampang abi kuno, ejaculate. Daw dira ko na realize ay amo to gali ang mga factors nga nag amo ko sini.”* (I can still remember there were many CD’s which contain pornography which is scattered around the house. I saw those pictures and I followed them. My friends influenced me, we pretended to play and ejaculate (masturbate).

Lito’s childhood has been a traumatic one, as he also narrated that his mother was then physically abused by his father, *“ang pag binulagay bala nila ni mama kag ni papa. Kagamo gid ya sang balay. Masulod si mama sa kwarto gina sakit. Mabatian mo nalang ang ugayong. Sang una mga high school ko siguro, madumduman ko pa na kung kis-a makahigda ko. May feeling ko na nga daw manumbag ko. Madumduman ko na ang mga ugayong sang una gapangayo bulig ang akon iloy, “buligi nyo ko!” indi ka man kabulig kay ginasakit sya nga ginasakit ni papa. Sang una mabatian ko pa na.”* (My parents separated. Our home was in chaos. My father physically abused my mother inside their room. I can hear my mother’s moaning. When I was in high school and I lay down at night, there was a strong feeling that I wanted to punch anybody. I remember hearing my mother’s moans and cries for help. I could not even do something).

Their own family members are part and parcel of the male adolescent homosexuals’ development. According to Jessie, her own sisters are her playmates, *“Kay baby-baby ko maam, kay youngest ko kabay. Dason ang gabantay na sa akon ang tatlo ko ka sisters. Sila man na ang nakahambal nga na impluwensyahan ko nila. Pasuksukan ko nila bayo sang babae. Tapos wala sila regrets maam nga nag amo ko ni kay napaanad ko nila pasuksukan bayo sang mga girl. Daw ginpadaku gid ko nila maam nga babae ko.”* (I was the baby of the family. My three (3) older sisters took care of me. They were even the ones who told me they have influenced me.

They made me wear women's clothes). He further added, "*napasuksukan ko nila bayo, napalantaw ko nila Barbie, related sa mga girls nga ubra. Isa pa gid guro nga kada giho ko sila ang upod ko maam. Sila ang gabantay sa akon. Sila ang ga push sa akon. Na suportahan ko nila maam para sa akon okay lang man na. Kung mag dance ko nga pang gay okay man lang sa ila. Wala man sila ga reklamo. Ga cheer pa sila as in proud-proud pa sila maam kug makita ko nila.*" (I was made to wear women's clothing, they made me view Barbie, they took care of me and motivated me. They supported me, made me even dance like a gay. They cheered for me and were very proud of me).

According to Red, her older sister's favourites also became her own favourites, "*Nabaklan man ko gani nila sang akon mga pang ginawi nga pang babae man. Mga Barbie, mga movies nga Cinderella, snow white. Kag actually ang akon magulang babae man maam mong, so amo na guro nga kung ano akon gusto amo man ang magulang ko. Daw pareho naman kami hilig, kung ano ang hilig sang magulang ko amo man ang akon.*" (They buy girls' stuff for me. Movies like Barbie, Cinderella, and Snow White. Whatever my older sister likes, I also like).

Jiro believes his older brother is also a homosexual, although he has not admitted it to him, but he thinks he has influenced him, "*Siguro ang magulang ko pa gid maam naka influence pa gid sa akon kay kung kis-a nagakakita ko sya nga galantaw sang Barbie kag galantaw naman ko na maam kag mas namian pa ko na sang sa mga action movies nga namian lantawon sang mga bata nga lalaki.*" (My older brother has influenced me. I sometimes observe him watching Barbie and I follow suit. I liked it more than watching action movies which should have been appropriate for boys).

Other family members, such as uncles, have also been contributory to his gender according to Red, "*kay ang mga pakaisa na ni tatay dira na pirme sa balay. Nagatambay. Gaupod upod na sila sa akon, sila nagabantay. Ang akon buot bala nakita ko ang ila pangabuhì nga amo ni sila ya ho, daw kanami sa ila daw kasadya lang bala ya maam haw. Tapos hambal ko daw gusto ko man magpareho sa ila, although nga daw nabudlayan man ko kis-a e kay lain ang paglantaw sang tao sa imo kung agi ka, pero para sa akon wala ko labot kay amo ni ang namian ko. Amo ni sila sa akon amo na sila magpalangga sa akon. Daw namian ko sang loob nila nga mag upod ko sa ila. Kay palangga ko nila. Amo na bala maam haw, daw kanami sa ila. Daw dasig nahulog ang akon buot sa ila.*" (My fathers' cousins were always in our home. They looked after me. I saw how they were, they were happy and I realized I wanted to be like them. It's difficult at times because people view you in a different way

when you are gay, but I don't care because this is what I want. They loved me, and I loved them back.)

Their early friendships centered around the presence of the opposite sex, the girls. Jiro said, "*nagdaku ko maam nga mas komportable ko sa mga babae kay sa palibot ko laban babae te daw na feel ko man maam nga dira ang akon refuge. Mas gingusto ko nalang na sang sa sunlugon ko nga "bugtong" ko kung sa mga lalaki ko mag upod. Wala lang ko guro kabatyag nga gapalayo na ko gali sa mga lalaki kag sa mga babae na ko nakakita sang kakampi.*" (I grew up being comfortable with the females, and I felt that it was with them that I had my refuge. I have wanted to be with them than to be called an "only girl" when I am with the boys. I never noticed that I stayed away with the boys already, and I was always with the girls). Jessie said, "*ang mga playmates ko maam puro girls. Sang elementary indi ko nasanay nga mag upod sa mga lalaki maam. Gaka wad-an ko gana kay hate ko ang ila mga hampang. Mas namian ko sang mga pang babae nga hampang. Bisan ang balay-balay, luto-luto. Dapat ang akon ya mga tiru-tiruhay. Mas komportable ko kung girls akon upod. Wala ko malisya sa ila maam. Kung lalaki ang akon upod maam elementary pa lang ko maam, may ara gid ya maam ya. Gaka crush gid ko maam ya. Amo pag gid na ang isa ka factor maam. Kay mga barkada ko puro girls.*" (My playmates were all girls. I hated being with the boys for I do not like their plays. I wanted when I play with the girls and play 'balay-balay,' and cook. I should have played with guns, but I was comfortable when I played with the girls. When I was with the boys, I felt crush with them).

Piolo said he was able to associate with homosexual friends at an early age, "Mga friends ko na da maam, mga parehos ko man. Apat kami mismo. "(My friends and I were of the same feelings).

The early exposure to Ms. Universe pageant, specifically mentioned by the participants, must have triggered some form of imaginative identification with the contestants. Jiro said, "*halin sang una bala maam upod gid kami na nila ni mama nga nagalantaw sang Ms. Universe. Sila ni mama ka gang magulang ko upod sa iya tapos ga pakot-pakot kami kung sin-o ang madala sa Best in National Costume, or sa Gown, or sa question and Answer. Halin sang una asta subong upod kami lantaw. kay daw na develop sa akon nga, "Hala kung mag amo man ko na bi, kaya ko man?" "Ano ayhan ang feeling magsuksok sina?" Jessie also said, Kag elementary pa lang ko maam ya fan na ko sang Ms. Universe ya. Kag sila ni mama gapasugot man lang.*" (Eversince, we were together viewing the Ms. Universe Pageant. We tried to guess who will win as Best in National Costume, Best in Gown, or in the Question and Answer. I had the feeling, "If I would be the one to join, could I do it? How would

I feel if I would wear that gown? I was a fan of Ms. Universe ever since, and my parents consented to it).

Their exposures to films which are usually associated to a female character have been very influential also, according to Jiro, *“Mas namian pa ko na sang mga ‘Barbie,’ galantaw gid ko na maam, may collection kami sang amo na sang gamay ko. Nabaklan kami na ni mama maam, wala kami ya siling nga indi pagbaklan.”* (I wanted films such as ‘Barbie,’ we have a collection of these films when I was small. My mama buys these for us). Red added, *“movies, watching movies gid nga pang babae sang una Cinderella, snow white, namian ko sang una mga marina-marina na bala maam, mga fantasies. Namian gid ko na bala maam. Namian gid ko na gaka wili gid ko na. oo dason gina sunod-sunod ko gid na dayon ang character. Daw ako kuno abi ang bida. naga custome-costume man ko pang babae. Gina sunod-sunod ko man ang ila panghambal, ang ila nga giho. Tapos naga panghagad man ko mga playmates nga babae. Kay puro babae akon mga playmates wala sang lalaki. Gahampang kami na dayon, ga fairytale-fairytale man kami na. (I watch movies for females, like ‘Cinderella,’ Snow White. I liked to watch Marina, I wanted to watch fantasy soap operas. I imitate the character, their ways, and I invite my girl-friends. We play like the characters in the fairy tales. We did not have boy friends.)*

Their early infatuations to the same sex have also strengthened the already existing inclinations for homosexuality of the participants. Piolo said, *“Na notice ko ni sya sang Grade 6 ko, daw something ano lang, crush lang, paghanga lang maam. Sa classmates ko, dason iban, the rest pa gid. tapos na feel ko pa gid sang 1st year ko pa gid. may something nga, amo ni hambal nila, nga first love?! Nga daw indi matapos halin sang maka graduate ko high school sya dyapon. until, kay nabal-an nya man bala nga crush ko sya maam, tapos may ginhambal sya nga, ‘okay lang tani kung babae ka, thats why indi ko.’ Te tapos daw gin reject nya ko bala maam haw.”* (When I was in Grade six, I had a crush. I also felt it when I was in first year, was it ‘first love?’ The feeling persisted until I finished high school. He knew, and he said, ‘It should have been fine had you been a girl, (but you’re a boy) that’s why I do not like you.’ He rejected me). Jiro also related, *“Ang Grade 6 ko bala nga experience maam nga nag jamboree kami sa boyscout. All boys ang mga upod ko maam. Tapos ang mga boys bala maam nga upod ko haw gina tulod nila ang isa nga upod namon, gwapo sya maam a, nga crush nya ko kuno, crush nya ko. Tapos sang pagtulog namon maam, sang pagbugtaw ko nahakos nya na ko. Buot man lang sya maam. Daw naka contribute man sya somehow kay subong indi ko to sya malipatan nagakadlaw nalang ko kung madumduman ko. Indi man siling nga ginpalayo ko sya nga indi ko gusto pero daw ka okay*

lang sa akon.” (We had a boyscout jamboree, and the boys teased me to one of them. When I woke up in the morning, he was embracing me. He has contributed to my homosexuality somehow, for when I remember it now, I just smile).

According to the participants’ responses, their homosexuality was rooted in their external environment. Halwani, et al. (2008) [8] said homosexuality is a phenomenon that is socially constructed within a specific culture, at a particular time, using the culture’s language and informed by its institutions. The way of life of the social institutions have supported the development of homosexuality. Ashley (2013) further asserted that a person’s sexuality changes as the culture and society evolve, both interacting together and forming a dynamic relationship.

Ambiguity: I, Myself Wonder Why

The participants believe that they are homosexuals because there is no known cause, and they are such because “it is what they are.” From their responses, there is no need to identify the reason why, manifested by the response of Lito, *“actually maam, sa akon no, wala gid ko kabalo kay since natubuan ko buot, nakamulat gid ko bala sang right kag wrong, ari na ni sa akon ang amo ni nga balatyagon. Thats why daw gin-question ko man ang Ginuo, ‘ngaa amo ni ya ang akon personalidad?’ gin try ko man maluyag sa babe pero wala ko feelings. So, I cannot say nga ano gid ang reason.”* (Actually, I do not know, because ever since, this feeling had been with me. Sometimes I ask God, ‘Why am I like this?’ I tried to like girls but I do not have such feelings for them). These participants could not have possibly identified the cause because homosexuality is something which have been caused by innate qualities. Lito further stated, *“actually maam daw waay ko kabalo ngaa, kay daw automatic naman sa amon nabatyagan. Indi man namon hungod. Sometimes gani kung may trials gani gaabot sa amon tungod sa kung ano kami, gaisip kami, ‘tani indi na lang galing kay te indi gid maliwat amo gid kami ni ya.’ Waay ka kabalo kung ngaa pero ga amo gid kami ni ya. Wala ko kabalo kung ngaa. Indi mo mapunggan.”* (I don’t know, but the feeling is there. We believe we could not be changed for we are like this. I don’t know why, but this is just the way I am.)

Both the person’s environment and his innate biological tendencies are factors that influence his homosexuality. Engle (2006) [4] said biological predisposition and and/or childhood experiences occur during the developmental process that produces a sexual self, resulting in a core sexual orientation and/or identity. The internal and external forces of a child unite together thus forming a unique interaction, contributing to determine one’s gender orientation.

Conclusion and Recommendations

Three (3) main themes emerged from the responses of the participants regarding the early circumstances of the participants which have influenced their homosexuality: Nativism, Empiricism and Ambiguity. Nativism refers to something which is innate, thus pointing out to the direction of the genes as causing their homosexuality. Their gender is part of them since it was hard-wired in their brain, and that in their capacity they could not do anything which could not be changed. One could not go against one's own nature. The participants pointed out to their genetic tendencies, referring to the presence of homosexuality in their family: their father, their brother, their uncles, cousins and even grandfathers.

Empiricism points to the influence of their experience and their environment as contributory to their development as a homosexual. The modelling they have acquired from observing these different homosexual family members, their penchance into movies with female characters, their desire to be like the Ms. Universe contestants, and their early infatuations with the same sex are very much influential to their developing gender.

Ambiguity refers to the ambivalence of the participants as to the real reason of their homosexuality. They, themselves are uncertain as to why they have become homosexuals in the first place.

As a result of this research the following recommendations are advanced:

1. The male adolescent homosexuals may be advised to read, inquire and gather information so as to have an in-depth understanding of the issue of gender awareness.
2. The proper awareness of the differing genders may be promoted by the Gender and Development Office through distribution of leaflets, brochures, posted materials, films and short stories.
3. The Guidance Office may advance a symposium regarding "knowing and understanding one's self" so as to reach out to those who are in the process of understanding their own unique gender.
4. The parents may be gathered together so that they may be wary and understand the following possible events which may influence their children:
 - * sexual abuse by family members, or by those within the household;
 - * the effects of domestic abuse to the emotional well-being of their children;
 - * the proliferation of pornographic materials may not just occur outside of the home but may in fact be propagated within the home as in the presence of accessible materials.

* Children live by example and by observation. Care must be taken when parents and siblings make them play roles which are not in their nature.

Conflict of Interest

There is no conflict of interest in this manuscript by the author.

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