

# **GENDER AND SEXUALITY: THE PERSPECTIVE OF MALE HOMOSEXUALS**

In Fulfillment of the Requirements of the  
Certificate Course in Gender, Sexuality  
and Reproductive Health

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Submitted by:  
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# Chapter I: Introduction

## 1.1. Background

In an attempt to fully understand the situation of the Filipino Sexual Minorities (FSM's) in relation to the issues of Gender and Sexuality series of Focused Group Discussions (FGD) has been conducted.

This endeavor is in connection in partial fulfillment of the requirement of the Certificate Course in Gender, Sexuality and Reproductive Health (RH) facilitated by the Department of the Sociology-Anthropology, University of San Carlos, Cebu City, sponsored by the Ford Foundation.

The certificate course provided a space for discussion on the plight of the homosexuals but there is insufficient information on the issues and problems affecting them in relation to gender and sexuality.

The discussions made during the Certificate Course was general but in one way or other it helped and equipped the participants to look deeper and analyze the situation in the context of the Filipino Sexual Minorities' experiences.

As a result, GAHUM as an organization defending the human rights of the Filipino Sexual Minorities made its commitment to bring out and focus its effort in understanding the issues and problems of FSM's in its feedbacking plan.

This attempt of the organization is to guide both the government and the non-government sectors identify policy reforms and formulation and situate themselves in the combat of eliminating the prejudices and biases against the FSM's sector. Thus, facilitating a nurturing environment for the visibility of FSM's in our community.

## 1.2. Objectives of the Focused Group Discussion

The specific objectives of the FGD are to:

1. To be able to identify the issues and problems of the Filipino Sexual Minorities (FSM's) concerning the following:
  - a.) Gender
  - b.) Sexuality
2. To identify key areas as to the similarities or dissimilarities on the issues and problems of heterosexuals and homosexuals on gender and sexuality.

### **1.3. Scope of the Focused Group Discussion**

The FGD aims to produce a substantial assessment of the key issues and problems of the Filipino Sexual Minorities (FSM's) concerning gender and sexuality, although it is not that conclusive.

For the purpose of this research, Filipino Sexual Minorities (FSM's) would only refer to male homosexuals or gays only.

This will tackle on the issue as to whether or not there are gender-based stereotype brought about by the gender socialization processes amongst the FSM's.

After it will have identified the gender-based stereotype, then, it shall attempt to distinguish or contra-distinguish the identified gender-based stereotype that from heterosexuals.

This will be conducted during regular meetings and gatherings of GAHUM scheduled on May 4, 2002, June 1, and July 6, 2002 respectively.

### **1.4. Limitations of the Focused Group Discussion**

Related literature in this subject matter is nil. The related literature that is readily available are those that tackles on the gender issues and problems of heterosexual, particularly the women.

Aside from the above-mentioned, the following enumerations are likewise limitations in coming with a comprehensive research on this subject matter.

- a. This research is only focused with the members of GAHUM Group. It is only a small percentage and would not necessarily be the representation of the whole FSM's community. The participants for the FGD's are difficult to gather. Although, there are more gay people who are open yet, discussing their issues and problems does not interest them simply because most are in denial. Most are also into hiding or in the closet.
- b. This will primarily focus on those male homosexuals or gays as stated in the earlier discussions. Those that identify themselves as males but would identify themselves as gays. This will not include the female homosexuals (lesbians), bisexuals and transgenders.
- c. Since "Gender" is social constructs or concomitants, there is a need therefore, that the view of the people from the society should equally be considered. But there are no validations made as to the common gender-based stereotype for FSM's or the male-to-male relationships.

- d. The researcher would try to identify common gender-based stereotype as mentioned in the objectives earlier and would present the identified stereotype and would try to give an explanation. As to how this came to be would not be contained in this research.
- e. The discussions and analysis will not delve into the moral or ethical aspect of the subject matter.
- f. The findings and conclusions are not that conclusive considering that the methodology used is FGD, therefore, it cannot make a sample that would be a representative for the whole FSM's community.
- g. Lastly, for security reasons and protection of the identities of the participants, no photo documentations were allowed. There are participants that are partially open, meaning that their families don't know but they are open to their friends or the other way around.

### **1.5. Significance of the Research**

This research is significant considering that the Philippines lack substantial information about the FSM's, their issues and problems concerning their gender and sexuality. There is a very limited study that has been conducted. If there are studies that might have been conducted the information are superficial.

This could be a take-off for academic and non-academic institutions to undertake an in-depth research on the subject matter. This may likewise serve as an initial document for legislators in coming up with sound policy recommendations, reforms, or formulations.

This research shall likewise serve as a tool for the public to at least be aware of the issues that has confronted the FSM's for a long time.

### **1.6. The FSM's Situationer**

Philippine society is very conservative considering of its religious background. Being the only Christian country in Asia, it has married itself to the beliefs and notion that being gay or male homosexual is a sin. Thus, gays or FSM's are treated as an outcast and an abomination of the society, legitimizing therefore, the pervasive discriminations from institutions such as family, church, schools and various institutions.

It is not unusual that you will hear stories of FSM's being physically abused by members of their family hoping that through physical violence they would be able to rectify the sexuality of their children. They also, do this so as not to condone the acts of their children who are FSM's and for these children to hide themselves as if they have been inflicted with a dreaded disease. Worst of all FSM's are subjected to and have been

victims of sexual assault because of the thought that that FSM's have no legal recourse. Discrimination in the workplace is prevalent simply because of their sexuality.

The school thought that being a homosexual is "abnormal" and a "mental illness" is still being propagated and popularized by our schools. Therefore, making it as a deviant behavior. This fact has reinforced the society's treatment with the FSM's plus the great influence of the Roman Catholic Church to the lives of the majority of the Filipinos making pronouncement through the pulpit that being a homosexual is a "sin."

Because of the deeply entrenched discriminations against the FSM's this has resulted to their low self-esteem and low self-worth situation. Many are still into hiding for fear of ridicule and ostracism.

Unlike other groups or organization such as children, women, environment and other civic groups people would like to be associated and be known that they are part of said group. But being in a gay organization is something that should be hidden and not to be flaunted because once you are known there is a pre-conceived social construction that would limit once personhood.

Nobody would like to be known and be part of an organization that is "abnormal." No one would like to be associated except for those who are secured and brave enough to face and withstand the social stigma, judgment, prejudices and biases of the society, today.

As result of the long standing discriminations the following are documents that came out based on the experiences of different gays that have been documented by the organization. The following:

#### A. Levels on the Effects of Discriminations<sup>1</sup>

Because of the various and complex interplay of the different institutions in the society this has in a way affected their social relationships:

1. Low Self-Esteem and Low Self-Worth. The person is demoralized and embarrassed. There level that the person is undergoing the trauma of being rejected.
2. Extremely Loud. The person would instead flaunt about their sexuality and call a lot of attentions by way of acting, dressing and other actuations and effects.
3. Rebellion. They just wanted to show that they are different.

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<sup>1</sup> Paralegal Training in Gays Rights, El Salvador, Danao, Cebu, March 2002 facilitated by Atty. Magdalena Lepiten, Tonette Lopez and Fionah Bojos. The results of which is similar in the Davao Workshop organized by Iwag Dabaw facilitated by Tonette Lopez.

4. Challenged. They do things that would make them good and would make them known to the public. They would feel that even if they are gays and lesbians they could make things worthwhile.
5. Acceptance. Being fully aware of their sexual orientation and other identities, they fully accept themselves.
6. Celebration. One is in one with himself.

#### B. Levels of Coping with the Situation

Knowing very well the multifarious and multi-faceted problem and issues of the FSM's in time it has develop the levels of coping with the situation as a matter of defense mechanism:

1. Denial and Passivity. They deny themselves about their sexual orientation and other identities for that matter. They tend to be passive and cynical on issues and problems thinking that nothing will really change.
2. Escapacism. Instead of facing the problem they would instead divert their attention to going out and making friends and indulge one in vices and all others.
3. Acceptance. They come in terms with themselves.
4. Productivity. Person becomes more productive and would make all things worthwhile. Displaying talent and ingenuity.
5. Celebration. Persons are happy and not afraid about their sexuality.

#### C. Levels of Disclosure

1. Denial. They deny themselves and would not want to be confronted by their sexuality.
2. Very Discreet. They do not want to be identified for fear of ridicule and ostracism.
3. Partially Open/Close. There are instances that a person is open to only few people. Sometimes a person is open to his/her family only, to friends only or to co-workers only.
4. Open to All. These are the persons who are not afraid of showing their sexuality.

## **1.7. Conclusion**

This is the first time that the gender and sexuality issues and problems of gays or male homosexuals are being studied.

Much as the researcher would like to come with a comprehensive research on the subject matter but it is constrained with the resources that are available which has already been set forth earlier in the limitations of the study.

Even if the conclusions would not that be conclusive, considering that the methodology used is only and FGD the findings of this research will be useful to GAHUM-Philippines Inc. and all other organizations working for the sexual minorities. This may be a springboard for an in-depth and further research studies for the general welfare of the sexual minorities.

## **Chapter II: Methodology**

This chapter will explain the conceptual framework of the research, the definitions of terms that will be used in the study and the description of the method used in the conduct of the study.

### **2.1. Conceptual Framework**

Admittedly, in the conduct of the research no validations have been made as to the common gender-based stereotype by the society. The identification of the gender-based stereotype came prominently from the participants of the FGD's and validated by the researcher based on actual experience and consolidation of experiences of other gays during trainings and workshops that has been conducted.

For the purpose of this research, we shall start to discuss on the existing issues and problems of the heterosexuals, more particularly that of women, since, many studies have already been conducted on this area. Also, common gender-based stereotype has already been identified and validated by the society in general.

This is likewise the readily available literature at the present. After having identified all of these, then, we shall start discussing impact of these gender-based stereotypes on the sexuality of the heterosexuals.

After having identified all of issues and problems of the heterosexuals, we shall tackle the issues and problems of the male homosexuals that have confronted them based on their identified gender-based stereotypes. From their a comparison shall be made based on it similarities and differences.

It shall also, delve into the impact on the sexuality of male homosexuals brought by the gender-based stereotype. A comparison shall thereafter be made with the heterosexuals.

### **2.2. Hypothesis**

Since there has been no validation from the people coming from the society the research is anchored on the premise that there are NO gender roles considering that they are both males.

The assumption is that there both have integrated the feminine and the masculine gender between and among the partners.

### 2.3. Definition of Terms

#### ***Homosexual***<sup>2</sup>

A person that is emotionally, spiritually, and physically attracted to persons of the same gender.

#### ***Gay***<sup>3</sup>

Usually refers to a homosexual male, but can also refer to a homosexual female, as well as the gay community in general.

#### ***Lesbian***<sup>4</sup>

A female homosexual.

#### ***Bisexual***<sup>5</sup>

A person who is emotionally, spiritually, and physically attracted to persons of either gender. Some believe that we are all bisexual to a certain degree.

#### ***Heterosexual***<sup>6</sup>

A person that is emotionally, spiritually, and physically attracted to persons of the opposite gender.

#### ***Transgender***<sup>7</sup>

Relating to transsexuals, transvestites, cross-dressers, or anyone who tends to blur traditional gender boundaries.

#### ***Sexual Orientation***

This is an enduring emotional, romantic, sexual or affectional attraction to another person. It is easily distinguished from other components of sexuality, including biological sex, gender identity (*the psychological sense of being male or female*) and the social gender role (*adherence to cultural norms for feminine and masculine behavior*).<sup>8</sup>

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<sup>2</sup> Shepherd, C. Ann, "Homosexuality: Common Questions and Statements Addressed," Copyright, 1996, p. 1.

<sup>3</sup> *Ibid.* p. 1.

<sup>4</sup> *Ibid.* p. 1.

<sup>5</sup> *Ibid.* p. 1.

<sup>6</sup> *Ibid.* p. 2.

<sup>7</sup> *Ibid.* p. 2.

<sup>8</sup> "Answers to Your Questions About Sexual Orientation and Homosexuality," American Psychological Association, July 1998.

“Sexual Orientation” is a concept linked to “gender” in a number of senses, and an analysis of gender is essential to the understanding of sexual orientation. Perhaps most basically, the relationship between *sexual orientation* and *sexual behavior* is analogous to that between gender and physical sex.<sup>9</sup>

The term *gender* encompasses multiple social and cultural interpretations of the physical fact of sexual difference: it “refers to the ways in which roles, attitudes, values, and relationships regarding women and men are constructed by societies all over the world.”<sup>10</sup> Similarly, *sexual orientation* encompasses multiple interpretations of the physical facts, acts, and desires of *sexual behavior*: it refers to the ways in which roles, attitudes, values, and relationships surrounding sexuality are constructed by societies around the world.

Sexual orientation is thus a means and category by which human make sense, in a social context, of sexual practice. As one commentator observes, “the term ‘sexual orientation’ is intended, in social science as in law, to point to... an aspect of sexual experience that carries a particular social and political significance.”<sup>11</sup>

The same commentator observes the second linkage between sexual orientation and gender: sexual orientation “*is most frequently used to denote the gender of the people toward whom one is sexually attracted.*” Sexual orientation might thus be defined as *a way of describing a person’s emotional and sexual attraction and conduct towards other persons, particularly with regard to those persons’ gender.*<sup>12</sup>

### ***Gender Identity***

It is a concept related to but different from sexual orientation. Whereas the latter term refers to the gender (or genders) toward whom a person is attracted, gender identity *refers to a person’s own self-identification within a gender system.*<sup>13</sup>

### **2.3. Description of Methodology Used**

The methodology used in coming up with this research is focus group discussion (FGD) to be able to get substantive information from the participants.

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<sup>9</sup> “Sexual Orientation and the Human Rights Mechanisms of the United Nations: Examples and Approaches,” *A paper prepared by the International Gay and Lesbian Human Rights Commission (IGLHRC), assisted by International Lesbian and Gay Association (ILGA)*, p. 3.

<sup>10</sup> United Nations Development Fund for Women, *Report of the Expert Meeting on the Development of Guidelines for the Integration of Gender Perspectives into United Nations Human Rights Activities and Programmes* (Geneva, 3-7 July 1995), p. 7.

<sup>11</sup> Eric, Heinze, *Sexual Orientation: A Human Right*, (Amsterdam 1995), pp. 45-46.

<sup>12</sup> Robert Wintemute, *Sexual Orientation and Human Rights: the United States Constitution, the European Convention, and the Canadian Charter* (Oxford, 1995), pp. 6-7.

<sup>13</sup> “Sexual Orientation and the Human Rights Mechanisms of the United Nations: Examples and Approaches,” *A paper prepared by the International Gay and Lesbian Human Rights Commission (IGLHRC), assisted by International Lesbian and Gay Association (ILGA)*, p. 4.

A set of questions has been used and the same was used in the conduct of the FGD.

Below is the question that has been used during the FGD conducted.

### **2.3.1. The Set of Questions Used**

1. How do you define gay or being homosexual?
2. When did you know about your being homosexual?
3. Does everybody know about your being homosexual?
4. Have you experienced discrimination by reason of your sexuality?
5. What are some of your sexual acts and practices?
6. What are love, relationship and commitment for you?

### **2.4. The Participants**

The members of GAHUM GROUP mainly composed the participants for the FGD. The age of the participants ranges from 22 to 35 years old. All of the participants are working.

The medium used in the FGD was a mixture of English and Cebuano languages.

### **2.5. Summary of Lessons Learned**

The facilitator should be very active and alert to traffic all the discussions since most of the participants are very talkative and all are willing to share their experiences. There should be enough time that shall be allocated since the stories are very varied and each participant is detailed in sharing their experiences.

Allow the participants to talk freely to let their thoughts and ideas flow. Do not make any unnecessary interruptions unless the person is out of topic. It should also be stressed out from the start that this is not a competition and that each participant should respect the experience of those in the discussion group.

## Chapter III: Summary of FGD Results

This chapter will give the summary of the whole proceedings during the FGD's that has been conducted.

### 3.1. Summary

#### 3.1.1. *Definition of being Gay/Homosexual:*

Most of the participants defined being gay/homosexual as a human being with feelings and would feel hurt. This is a male person who is attracted and would make love to the same sex person. A significant few said that these are people who had the feelings of a woman and would do "girls' stuff." One of the participants said that this could be a person who could act like a man or a woman.

#### 3.1.2. *Age that they know that they were Gay/Homosexual:*

Most of the participants answered that they were children when they know they were gay/homosexual. Most knew about there being gay/homosexual is about 4-5 years old for, other were about 6 years old. One participant knew about 13 to 14 years old and another one knew when he was 17 years old although, he had an unusual feeling to his male vice-president.

#### 3.1.3. *Disclosure/Discrimination/Physical Violence:*

Most of the participants experienced discriminations but in varying level and circumstances. Two of the participants did not suffer from any discrimination in his family or by the society. A significant few were not discriminated by their parents but suffered physical violence from their brothers. They likewise did not suffer discrimination in the workplace. There is one participant that has been discriminated in his family and was discriminated in pre-employment activity. One participant is discriminated by reason of his religion.

#### 3.1.4. *Sex, Sexual Acts and Practices:*

There is creativity in the sexual practices of the participants. Few of the participants would love to have anal sex others are more into oral sex. In oral sex, some would use gadgets such as menthol candies or toothpaste. Others would go as far as threesome, or with partners in one room or orgies.

As a matter of health practices, taking a bath before and after sex is a must and would use condoms.

There is always role-playing in the sexual activities. Most would play as the woman in the sexual activities. A very few would not bother as to their roles. A significant number also said they prefer to be the male role in the sexual activity. There is a common

practice of the participants that they pay their sexual partners after having sex. Others are very exclusive with their partners/lovers or boyfriends only. One participant has a very distinctive sexual practice that he wouldn't want that his organ be touched by his partner/lover. There are two participants who experienced forced sex.

#### *3.1.5. Love, Relationships and Commitment:*

The participants are very clear that love is a feeling. There is no imposition of time. It is varied. Sex is not also dependent on sex. One participant articulated that time is essential in love. They also define it as an exclusive love because he is the only one that you love and nobody else. But most of them said that they could have several sexual partners but have only one lover/partner. Most of the participants don't believe that there could be a long lasting relationship. They believed that their lover would always leave them in favor of a woman.

All most all of the participants never mentioned about marriage or to commit for a lasting relationship.

## Chapter IV: Synthesis

This chapter will focus on the synthesis of the FGD results.

### 4.1. Synthesis

It is difficult to define a person. More often than not the definitions we make would pave way of stereotype that may lead into an unequal balance of power. On this end we try to define being gay/homosexual to start being aware and being conscious of the different processes we are involved.

Several ideas came out in an attempt to define being gay/homosexual. One said you to look into the blood environment, feelings and more but the definition that is most common to all is that gay is a human being with feelings. This is a male person who is attracted and would make love to the same sex. It feels how to be hurt to love, be loved. It also has dreams. A gay person could also have the feelings of a woman. A gay person could be effeminate or the macho type.

As to when did they know about their being gay, most of them answered at around 4 to 5 years old and there are some about 6 years old and a few of them answered about 13 to 17 years old.

Knowing one's sexuality or being gay may vary from one person to another. Other may have learned at a very young age or very early age while others may just come to know on their later years. Others may have known it but have denied their sexuality and may come into terms with themselves in their later age.

Discrimination comes in various forms. Individuals or institutions may commit them. Institutions such as the family, school, church and other offices both private and government has perpetuated acts that might have constituted violations against their human rights.

At one point or another most gay individuals have suffered discriminations coming from the different institutions and agents of the society.

Although there are also those who are fortunate enough that they never had encountered any discrimination.

Creativity is the name of the game when it comes to sex, sexual acts and practices for gays. Experimentation takes a crucial part of the activities undertaken. It varies from positions in the sexual acts, toys, gadgets and other personal effects during the activity itself. Some have gone as far as threesomes or orgies. Fondling, torrid kissing, cuddling, hand manipulation and romancing forms part of the foreplay in the sexual activities.

Role-playing is evident during sexual activities. For most gays they usually play the female role while others are not that keen on roles during the sexual activity. There are also a few who like to play the male role.

As a matter of practice taking a bath before and after sex is a must and the use of condoms. There are also some that would pay their sexual partners. Others are only doing it with their exclusive partners or lovers. Distinctively one of the participants said that he would not want that his partner touch his organ during the sexual activity.

Love, relationship and commitment have been defined in various terms depending on what soothes the person. It is very clear with the participants that "Love" is a feeling. It has not time impositions. There is a view of exclusivity. They could only love one person but could have several sexual partners. They long for a lasting relationship although they believe that men will always leave gays in favor of a woman.

As to marriage and serious commitments there has been no mention about it.

## Chapter V: Discussions

This chapter will provide the discussion on gender and sexuality. It will start with some operations definitions of terms and would delve into the common gender-based stereotypes for heterosexuals and how it affected their sexuality. After which, the it shall also discuss the identified common gender-based stereotype for Filipino Sexual Minorities (FSM's) and then a comparison shall then be made.

### 5.1. Sex, Gender and Sexuality

SEX and GENDER has always been interchangeable used by most people. However, each word has a specific meaning. We shall define these terms to be able have a clear understanding of the subject matter.

#### 5.1.1. What is Sex?

**SEX** refers to our biological maleness or femaleness. There are two aspects of biological sex; *genetic sex*, which is determined by our sex chromosomes, and *anatomical sex*, the obvious physical differences between males and females.<sup>14</sup>

#### 5.1.2. What is Sexuality?

The term sexuality has always been understood as something that deals exclusively on sexual acts, activities and practices. To fully understand our discussion let us then define sexuality.

**SEXUALITY** encompasses sexual knowledge, beliefs, attitudes, values and behaviors of individuals. Its various dimensions include anatomy, physiology and biochemistry of the sexual response system; identity, orientation, roles and personality and thoughts, feelings and relationships which are influenced by ethical, spiritual cultural and moral concerns.<sup>15</sup>

#### 5.1.3. What is Gender?

**GENDER** is a concept that encompasses the special psychosocial meanings added to biological maleness or femaleness. Thus, while our sex is linked to various physical attributes (chromosomes, penis, vulva, and so forth) our gender refers to the social concomitants of sex, or in other words our masculinity and femininity.<sup>16</sup>

This is also defined as: *Gender* refers to the socially defined roles and responsibilities of men and women, boys and girls.<sup>17</sup> It describes the social relations between and characteristics of women and men. It therefore, refers to the socially

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<sup>14</sup> Crooks, Robert & Baur Karla, Our Sexuality, 4<sup>th</sup> Edition, Beniamen Cummings 30190 page 54.

<sup>15</sup> Discussions of Meong Cobarde, Jr., Adolescent Reproductive Health Threats and Challenges. Certificate Course in Gender, Sexuality and Reproductive Health, April 6-27, 2002, Golden Peak Hotel, Cebu City, Philippines.

<sup>16</sup> *Ibid.*

constructed relations between men and women (e.g. husband and wives) women and women or girls (e.g. mothers and daughters) men and men or boys (e.g. fathers and sons).<sup>18</sup>

The implications of dealing with “social” rather than biological relations are: 1.) Gender relations are context-specific; 2.) Gender relations intersect with other social relations like class, ethnicity/race and age; 3.) Gender relations do change in response to altering political and economic circumstances; and 4.) Gender relations, like all social relations, find their expression in the institutions of our society, and therefore they also resist change.<sup>19</sup>

Gender is shaped through socialization and the agents are families, schools, churches, media and the state. Gender roles therefore, can be acquired through socialization. Furthermore, this is a process of learning and internalizing culturally approved ways of thinking, feeling and behaving according to socially prescribed norms about being “male” or “female.”<sup>20</sup>

**Gender** therefore is generally defined as, women and men’s roles and responsibilities that are socially determined. This is how people are perceived and expected to think and act as women and men based on the way society is organized and not based on biological differences. These are socially defined categories, statuses and role expectations.<sup>21</sup>

Considering the above premise, this leads to **Gender roles** (*sometimes called sex roles*). This refers to a collection of attitudes and behaviors that are considered normal and appropriate in a specific culture for people of a particular sex.<sup>22</sup> If this is widely accepted then this becomes a **stereotype**, which simply means a generalized notion of what a person is like.

Given all these, this has limited the psychological and social potentials of human beings. This also has furthered the division and polarization of men and women in our society.

#### **5.1.4. What are Common & Known Gender-based Stereotypes for Heterosexuals?**

Table 5.1.a. Common Gender-based Stereotype<sup>23</sup>

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<sup>17</sup> “Gender: A Working Definition,” World Health Organization, Geneva 1998, and “CIDA’s Policy on Women In Development and Gender Equality” Canadian International Development Agency (CIDA), Toronto, 1995.

<sup>18</sup> Introduction to the Gender Policy and Planning Methodology, DPU Gender Policy and Planning Programme, 1998, page 1.

<sup>19</sup> *Ibid.*

<sup>20</sup> Discussions of Gerardo Andomo, MA, Certificate Course in Gender, Sexuality and Reproductive Health, April 6-27, 2002, Golden Peak Hotel, Cebu City, Philippines.

<sup>21</sup> Discussions of Gerardo Andomo, MA, Certificate Course in Gender, Sexuality and Reproductive Health, April 6-27, 2002, Golden Peak Hotel, Cebu City, Philippines.

<sup>22</sup> Crooks, Robert & Baur Karla, Our Sexuality, 4<sup>th</sup> Edition, Beniamen Cummings 30190 page 55.

<sup>23</sup> *Ibid.* p. 82

<i>Male</i>	<i>Female</i>
<ul style="list-style-type: none"> <li>• Aggressive (or at least assertive)</li> <li>• Logical</li> <li>• Unemotional</li> <li>• Independent</li> <li>• Dominant</li> <li>• Competitive</li> <li>• Objective</li> <li>• Athletic</li> <li>• Active</li> <li>• Competent</li> </ul>	<ul style="list-style-type: none"> <li>• Passive</li> <li>• Non-assertive</li> <li>• Illogical</li> <li>• Emotional</li> <li>• Dependent</li> <li>• Subordinate</li> <li>• Warm</li> <li>• Nurturing</li> </ul>

The author looking into the different research endeavors or works of Archer and Lloyd in 1985; Doyle in 1985; and Unger in 1979 have collected the above-identified stereotypes. The author has likewise looked into the works of Smith & Midlarsky in 1985 and Larson & Long in 1988.

Would we not wonder how did we able to acquire these stereotypes? We shall try to look into the different agents of our society if this in a way has contributed to the present state of our society.

Table 5.1.b. Socialization of Gender Roles<sup>24</sup>

<i>Male</i>	<i>Female</i>
<p>a. Family/Home/Parents</p> <ul style="list-style-type: none"> <li>• Treated as rough and tumble</li> <li>• Taught that boys don't cling to their mothers.</li> <li>• Taught that boys don't cry.</li> <li>• Given with toys like trucks, guns and football.</li> <li>• Activities prepared are building erector, set bridges, etc.</li> <li>• Taught to be strong like a "man."</li> <li>• Taught to limit emotional expressions.</li> </ul>	<ul style="list-style-type: none"> <li>• Treated as fragile</li> <li>• Girl babies are more likely to be talked to and smiles by their mothers.</li> <li>• It is okay to cling to their mothers.</li> <li>• It is okay for girls to cry.</li> <li>• Given with toys that will prepare her for domestic duties like tea sets, miniature, dolls and dollhouses</li> <li>• Activities prepared will include playhouse, change doll diapers, and jump nope, colors and others.</li> <li>• Taught that nice girls should help others.</li> <li>• Taught and allowed to express feelings openly.</li> </ul>

<sup>24</sup> Crooks, Robert & Baur Karla, Our Sexuality, 4<sup>th</sup> Edition, Beniamen Cummings 30190 pp 83-89.

<p>b. Peer Groups</p> <ul style="list-style-type: none"> <li>• One has to prove worth in athletic field.</li> <li>• Boys should be insensitive and aggressive</li> </ul>	<ul style="list-style-type: none"> <li>• One must be popular and attractive</li> <li>• Girls should be dependent and non-assertive.</li> </ul>
<p>c. School, Textbooks &amp; Gender Roles</p> <ul style="list-style-type: none"> <li>• Boys are good in Math and Science.</li> <li>• Independence and aggressiveness works better in getting the attention of teacher.</li> <li>• Boys should be assigned top heavy and strenuous activities.</li> <li>• In 1970's the National Organization for Women (NOW) has the following assessment: boys are portrayed as brave, strong. Independent, ambitious, clever and successful.</li> </ul>	<ul style="list-style-type: none"> <li>• Girls are expected to excel in subjects like English and Literature.</li> <li>• Hanging around with teachers and acting to dependent is good in getting the attention of teacher.</li> <li>• Girls are portrayed as domestic, fearful, dependent, unambitious and not very clever.</li> </ul>
<p>d. TV</p> <ul style="list-style-type: none"> <li>• Men are always authoritative figures.</li> <li>• Men are showed as in-charge, competent, brave, active and intelligent.</li> </ul>	<ul style="list-style-type: none"> <li>• Experts of domestic functions.</li> <li>• Women are portrayed as seductive, sex objects, incompetent, domestically inclined, supportive, passive and unintelligent.</li> </ul>

## 5.2. Impact of Gender Roles in Heterosexual's Sexuality<sup>25</sup>

### a. *Women as Undersexed, Men as Oversexed.*

<sup>25</sup> Crooks, Robert & Baur Karla, Our Sexuality, 4<sup>th</sup> Edition, Beniamen Cummings 30190 pp 89-94.

This has been a long-standing assumption that women are inherently less sexually inclined than men. Women have been taught by their parents, told by their peers and books that sex is something a woman engages to please a man, preferably her husband. This led to an onerous view that “*normal women*” do not enjoy sex as much as men. Although this stereotype is beginning to fade as people strive to throw off some of the behavior constraints of generations of socialization, many women are still burdened by such views.

Women in socialization of their gender roles have been taught to be expressive but the opposite comes in very strong once it deals with “sex.” Women should be passive and should not show their utmost expression for they might be mistaken as a “slut.” This another stereotype compared to the so-called “normal women” as mentioned earlier.

Men on the other hand have been stereotyped as super sexual. If a man does not get easily aroused he perceives to be attractive he is somehow inadequate in his male role. Men are supposedly very eager when confronted with every sexual opportunity. With this note, it is very clear that men is expected to pursue sex even if he does not like because it is part of his masculine role.

*b. Men as Initiators, Women as Recipients.*

Traditionally men initiates intimate relationship, from opening an invitation for a date to request for sexual sharing. This is brought about by the socialization of gender that men should be aggressive or the least to be assertive. This has likewise burdened men in our society and as such can be very stressful to them.

On the other hand, women feels compelled to accept the female role of passivity and would have the difficulty in initiating sex. It is very difficult for women to assume active role during sexual sharing. Many women are frustrated, regretful and understandably angry that such cultural expectations are so deeply ingrained within our society.

*c. Men as “Sexperts”*

Considering the gender-role socialization conditions that males are competent leaders and that females are to be not-so-competent followers it is nay wonders that men are expected to act as experts in sexual matters. Women also coerce men into playing the expert role by subscribing to this mistaken notion. In one study roughly one-half of the women questioned believed that a “real man” should be skilled in bed (Tavris, 1977).

Although, some men enjoys being casted as a “teacher” or “mentor.” However, others may feel quite burdened by the need to play expert and thus, by implication, to be responsible for the outcome of sexual sharing.

Many women are reluctant to take responsibility for their own satisfaction during sex play because they are concerned that their partners will misinterpret active involvement as an attack on their personal prowess as lovers.

*d. Women as Controllers, Men as Movers.*

Many women grow up believing that men always have sex on their minds. For such a woman, it may be come a logical next step to become the controller of what takes place during sexual interaction. By this we do not mean actively initiating certain activities---she sees that as the prerogative of men, the movers. Rather, a woman may see her role as controlling her male partner's rampant lust by making certain he does not coerce her into unacceptable activities.

Conversely, men are often conditioned to see women as sexual challenges and to go as far as they can during sexual encounters. They too may have difficulty appreciating the good feelings of being close to and touching someone when all they are thinking about is what they will do next. Men who routinely experience this pattern may have a hard time relinquishing the mover role and being receptive rather than active during sexual sharing.

*e. Men as Unemotional and Strong, Women as Nurturing and Supportive.*

Most of the undesirable of all gender-role stereotypes is the notion that being emotionally expressive, tender, and nurturing is appropriate only for women. Men are often socialized to be unemotional (Mosher & Tomkins, 1988).

A man who is trying to appear strong may find it difficult to express vulnerability, deep feelings, and doubts. In such a situation, it can be very hard to share intimately with another person. Women, on the other hand, may grow tired of their role as nurturers, particularly when their efforts are greeted with little or no reciprocity.

## **5.2. Filipino Sexual Minorities: Issues Affecting their Gender and Sexuality.**

Little information and discussion on gender issues particularly with the sexual minority's groups. The bulk of the discussion is more on the dichotomy between men and women. Although gay people may either be man or woman but this does not automatically mean that they too, carry with them the gender issues and problems of either men and women of our society today. It would also be very important to consider whether the Filipino Sexual Minorities (FSM's) have a social construct different from that of a heterosexual man or woman.

### **5.2.1. Identified Common Gender-based Stereotype for Filipino Sexual Minorities?**

In the earlier discussion, Table 5.1.a. depicted the gender-based stereotype among and between the heterosexual male and female. Now comes the question as to whether or not this is also true among the Filipino Sexual Minorities (FSM's).

Let us try to demystify the term gay or "bayot" or "bakla." In the local dialect it is usually a sign of weakness. Below are some illustrations on how this idea is being proliferated.

Illustration A:

If there is a match between two men and the other one will concede then you will usually hear the words "Unsa man na? Ngano nitalaw man ka? Basin bayot!"

In the Tagalog speaking region, usually they would utter this words, "Bakit nag-aalanganin ka? Bakla siguro!" There is a denotative meaning of the word "alanganin" because this is usually referred to as "bakla."

Illustration B:

Crying is considered as a sign of weakness. Boys are constantly reminded time and again, "Men don't ever cry." Boys should never show emotions because it might be perceived as weakness. "Way laki nga mohilak! Ang kanang mohilak bayot!" These are usual lines we hear this over and over again from members of our family.

In Cebuano language, usually they would refer gay persons as "huyang nga lalaki." "Huyang" means weak. Being weak therefore, would make a gay person non-aggressive and fragile. This could also mean that the gay person should be very dependent. As we go further discuss some of the stereotype this can be related with one another.

Being emotional is one of the gender-based stereotypes that have always been identified with being gay. Because gays are emotional, then, they become nurturing to all that come to them and seek for help. This is why more often than not gays could always relate with heterosexual females since they are both emotional and nurturing.

There are instances wherein a certain person would disclose that he is "gay" you will people making comments such as, the following

Illustration C

Ah! ka-macho ra ana! Tan-awa ra gud laki kaayo nag porma!  
Sus! Wala gyud na siyay angay mabayot!

Illustration D

Aw! Okay ra man sad kay babayi man gyud kaayo siya tan-awon.  
Angayan raman pud na siya!

To be gay or being homosexual, one should be feminine and woman like and should not be “macho” or too masculine.

You can hear so many expressions about gays or homosexuals that may come also in other languages and in varying degrees and forms, the following:

#### Illustration E

Da, libog man gyud na siya, bayot man gud! Ay na lang wa gyud nay klaro!

The above statement usually refers to women whose mind is very changeable or fickle minded. There is always this idiom or expressions that a “woman is like weather you wouldn’t know what will it be.” In the same manner gays or homosexuals are being branded.

#### Illustration F

Bayot bitaw ka! Ari lang ka sa balay. Ikay maglimpyo, magluto og mag-laba!

Since one is gay or homosexual then, it is therefore imperative that one has to take the role of women for domestic function. It is incumbent upon the gay person to take charge of the domestic management.

Having stereotyped more like of a woman and that gays are likewise prepared in domestic function, the gay can only prove worth or be accepted in the family he will be able to help the family augment their income.

It maybe an unwritten rule but gays also is expected to be breadwinners of their families. Since there is non-acceptance from the start financially supporting his family would lead to the family’s tolerance or acceptance. Gays then, developed certain aggressiveness for survival and to cope so as to belong to his own family.

In Table 5.1.b. socialization of gender roles for heterosexuals, it is very evident that our boys are treated differently from the girls and that they are given tasks, duties and responsibilities according to their sex or being a boy or a girl. This is because there is already a certain expectation and limitation in person by reason of their sex. Toys such as guns, building trucks and the likes are for boys only.

Following the above premise when certain actuations that can be adduced or deduced from the child, then, we make a judgment that the child is deviant. The child could either be gay or lesbian.

Take the classical example of the socialization of gender. Once a boy would play dolls and other girls stuff then the boy child will be scolded by their parents because that is already a deviant behavior. The boy would not allowed to play girls stuff for fear that they would turn to be gay persons in the future.

Now is choosing peers, then, it should be expected that once the person is heterosexual then, boys would mingle with boys and that girls are expected to mingle with girls. Once a boy would mingle more often and hang out with girls then, the pre-conceived notion is there that the child is gay.

In school, once you are noticed to be a gay person then, most of the stuff that has to do with artistry and interior will be delegated to the gay persons.

In the FGD most of the participants have admitted that during their childhood they play dolls and that they likewise play as mothers or older sisters in a playhouse. Most of them would like to try and use girls' stuff. Most of them would mingle with girls and they are only attracted with boys.

They are also favorites in the class since like a heterosexual female they are helpful. The teachers more often encourage their students or pupils to be helpful. The social construct here is that "girls should be helpful." Gays on the other hand, do help their teacher. Most often than not in social events it is always delegated to gays to work on the decorations and take charge in interior and artistic productions.

### **5.2.2. Similarities and Differences of Gender-based Stereotype**

#### ***A. Heterosexual Female vs. Homosexual Male***

##### *Similarities:*

1. Generally, both should look beautiful, sweet and very feminine.
2. Generally, both are expected to work on domestic duties and responsibilities.
3. Generally, both should be emotional, non-assertive, illogical, subordinate, dependent, passive and weak.
4. Both are marginalized and oppressed by reason their sexuality

##### *Differences:*

1. Gays aside from the fact that they are expected to be domesticated yet they still have the responsibility to earn a living. Earning a living means for his family and if he has a lover, that will include hi lover and the family of his lover. This is because there is an issue of acceptance. A gay person can only be good if they would be able to help their families and the family of their lover/partner and the lover himself.
2. Generally, in terms of physical strength, male homosexuals are stronger.

3. Generally, male homosexuals are more open in talking about sex and sexual activities.
4. Generally, male homosexuals are provocative in sexual matters. More aggressive than heterosexual female.

#### ***A. Heterosexual Male vs. Homosexual Male***

##### *Similarities:*

1. It is very common that heterosexual males are expected to be breadwinners of the family, in the same way, homosexual males are expected to do the same.
2. Generally both are aggressive in terms of sexual activities.

##### *Differences:*

1. In spite of the fact that they are both breadwinners, homosexual males are still considered weak and frail.
2. The conditions in their families are not made favorable for male homosexuals (i.e. they will not be send to school or they are just made to stay home) for them to have better chances and opportunities in the future being expected to be breadwinners.
3. Generally, homosexual males are more expressive of their feelings than that of heterosexual males.

#### **5.2.3. Does all of the FSM's affected by the Gender-based Stereotype?**

No. Although it is a common reality that there are gender-based stereotypes because of our gender socialization but then this does not hold true to all FSM's.

It is also evident that there are relationships that have gender-based stereotype. This situation is expected because of the long-standing socialization of gender.

But, in spite of the above-mentioned situation, there are relationships that have not fallen into the stereotype and are able to transcend from the present realities.

Instead, they compliment each other on whatever limitations or shortcomings either of the partners have.

#### **5.2.4. Impact of Gender Roles on FSM's Sexuality?**

In the earlier discussion, when we have identified the socialization of gender-roles of heterosexuals, if it has in a way affected sexuality, several conclusions were made. Let us then, now look into the impact of the gender roles of FSM's.

The impact of the gender roles on sexuality shall be discussed following the pattern of the earlier discussions for the heterosexuals. The terms used in the findings will just be replaced with terms such as male or female homosexuals.

This format shall be used in order to look into the realities of the lives of FSM's as it unfolded in the FGD's.

***a. Male Homosexual Undersexed or Oversexed? (Women as Undersexed, Men as Oversexed)***

In the heterosexual relationships, as an impact of its gender socialization women are considered undersexed while men are oversexed.

In the light of the above-mentioned statement, we shall try to look into the FSM's situation if this also holds true.

In the earlier discussions, it has been mentioned that male homosexuals have fallen into the gender socialization of heterosexual females and it is therefore, assumed that male homosexuals are undersexed and should not manifest their sexual desires.

It is very noticeable that male homosexuals are not undersexed. In fact, male homosexuals are very sexually active and are engaged in multiple partnerships. More often than not, in most of the sexual partnership they are into, are purely sexual, impersonal and physical. Although, this is the common reality, still, there are those who are not that active and would still believe and live in a one-man relationship.

An inference can be drawn out, which also stemmed from the socialization of gender that there is nothing wrong for male heterosexuals to have several partners, anyway, nothing will get lost. It is in the same way, male homosexuals easily gets involve with series of sexual activities and relationships.

Also, this can be attributed to the male homosexuals' psyche, since there has been a long time social conditioning that there is no single relationship with a man that would last. In defense male homosexuals go to the extent of entering to several relationships.

***b. Is there an initiator-recipient in Male Homosexuals' relationships? (Men as Initiators, Women as Recipients.)***

Traditionally heterosexual men initiates' intimate relationship, from opening an invitation for a date to request for sexual sharing and those women are only recipients.

Let us look into the male homosexuals whether they are initiators or recipients in a relationship brought about by gender socialization.

The male homosexuals as initiators in a relationship are the most common practice. They are the ones that initiate the relationship, opening an invitation for a date

and to request for sexual sharing. Corollary to this is that, male homosexuals would shower their partners with gifts and presents including the family of his partner.

This is a common scenario for male homosexuals. In sexual activities, it is always the male homosexuals who would give pleasure to his partner. When the male homosexuals' partner is sick, it is the role of the male homosexual to take care and nurse their partner but hardly you would know a partner of a male homosexual who would do the same. On the other hand, a relationship between male homosexuals is characterized for mutual support and pleasure.

Aside from the fact that male homosexuals are the initiators, still they are the ones burdened to take care of the domestic functions and worst they are the ones responsible to look for the means of support for sustenance and all other expenses.

While it is true that male homosexuals are initiators in a relationship, there are some male homosexuals that are likewise recipients only in a relationship.

***c. Male Homosexuals as “Sexperts” (Men as “Sexperts”)***

In the case of the male homosexuals where they are sexually active there is a varying level of being a sexpert. Most but not at all are into adventure, experimental sexual activities. In fact, the sexual activities of these persons are very innovative to give fully satisfy their partner.

It can be recalled in the earlier discussion that is very common that male homosexuals are the one who initiates sex and that their partner are more often than not recipient only in the sexual activity.

Although this may be a common reality to all male homosexuals there are other male homosexuals that their sexual activities are mutual pleasuring. There are those who would request their partners (either meaningful or sexual), which part they wanted to be touched to reach orgasm.

***d. Male Homosexuals Controllers or Movers (Women as Controllers, Men as Movers.)***

Male homosexuals have been noted to have several and multiple sexual partners. As stated in the earlier discussions an inference was made that this might be brought about by the male social construct that nothing will get lost, since they are men or because of the psychological effect of the thought that there is no lasting relationship for male homosexuals.

The notion of the society that male homosexuals are “sexual” has been justified by the above-mentioned statement and earlier discussions. Based on several discussions made by GAHUM-Philippines Inc., we are of the opinion that this can be related and rooted into the search for a meaningful relationship of male homosexuals that we be intertwined with sexual activities.

In relationships where there is role-playing, it is normal that the male homosexual would play the woman role and as such, the “women controller” part would come in the picture. It should also be noted that male homosexuals would always think that their partner would always find a way to be involved with other relationships especially with heterosexual female. Being a threat to the relationship, the male homosexual would find ways and means to control the partner.

Control should be taken in the light of actively initiating and aiming to give a full sexual satisfaction to their partner. This means that the male homosexual should take full control and should be in control in the entire sexual activity. The controller and mover aspect may also interplay. The male homosexual could also be a mover because of its aim of fully satisfying the partner they are thinking what should be the next move to sustain the urge and with this the male homosexual would have the difficulty of appreciating the good feelings of being close and the feeling of being touched too.

***e. Male Homosexuals Unemotional, Strong or Nurturing or Supportive (Men as Unemotional and Strong, Women as Nurturing and Supportive.)***

It is commonly known and pre-conceived that male homosexuals are emotional, weak but nurturing and supportive.

This maybe a common scenario but does not speak for the entire male homosexuals' community. It is equally true that there are male homosexuals who are unemotional and strong too.

Emotions and character is diverse and fluid and would manifest in various forms from the heterosexuals, homosexuals and bisexuals but would not make them less as a person or lessen their sexuality or sexual persuasions.

**5.2.5. Is the Gender Socialization and Its Impact Existing in all FSM Relationship?**

No. Not all FSM relationships fall any of the gender stereotype. In short, it has not affected their sexuality having deviated from the usual patterns. The relationship they have forged has transcended from all these realities. The relationship is based on complementation. It acknowledges the differences but finds way how the other partner would be able to compliment.

**5.3. Conclusion**

Gender-based stereotype has great impact on the sexuality of both heterosexual men and women as presented in the different studies that has been conducted. Although, all of the related literatures cited in this research are from foreign countries yet, we see and feel all of these realities in our present society today.

The assumption that since this a male-to-male relationship, then, there are no gender-based stereotype has been proven wrong based on the experiences that has been

articulated during the FGD's conducted and experiences that has been consolidated by the researcher through the several trainings and workshop that has been conducted.

On the other hand, even if there are relationships that has gender-based stereotype, there are also other relationships that don't have any gender roles. These relationships were able to transcend from the present realities and have acknowledged limitations and differences. Instead, they compliment and give mutual help and support to each other and nurture the relationship as it goes along.

## Chapter VI: FINDINGS, CONCLUSIONS & RECOMMENDATIONS

This chapter will discuss on the findings of the research as to the identified common gender-based stereotype of FSM's. This shall likewise present its conclusion, although it is not that conclusive as mentioned earlier in the limitations of the study. It shall also present some recommendations.

### 6.1 Findings

#### *6.1.1. Gender-based Stereotype of FSM's*

Like heterosexuals, the FSM's has social concomitants or social constructs that more often than not used as criteria in evaluating a person and all its relationship and undertakings. This has stagnated and prevented the growth and development of every individual.

Generally the social constructs of male and female heterosexuals are the same with the FSM's. The following similarities in the social constructs of FSM's with heterosexuals:

#### 1. Male Homosexuals with Heterosexual Female

- a. One should look beautiful, sweet and very feminine.
- b. Expected to work on domestic duties and responsibilities.
- c. Expected to be emotional, non-assertive, illogical, subordinate, dependent, passive and weak.

#### 2. Male Homosexuals with Heterosexual Male

- a. Expected to be breadwinners of the family.
- b. Both are sexually aggressive.

Having identified the similarities, then, we shall look into the differences. This is not to highlight the differences but rather this is just a tool wherein the FSM's would be able to understand themselves in relation to all others and that this is used to be a tool for a sound policy recommendation, reforms and formulation. The following:

#### 1. Male Homosexuals with Heterosexual Female

- a. Expected to be breadwinners. There is an issue of acceptance.
- b. Generally, in terms of physical strength FSM's are stronger.
- c. Generally, male homosexuals are more open in talking about sex and sexual activities.
- d. Provocative and aggressive in sexual matters.

## 2. Male Homosexuals with Heterosexual Male

- a. Weak and fragile.
- b. The conditions in their families are not made favorable for male homosexuals (i.e. they will not be send to school or they are just made to stay home) for them to have better chances and opportunities in the future being expected to be breadwinners.
- c. More expressive of their feelings.

### **6.1.2. Impact of Gender Stereotype on the FSM's Sexuality**

#### *a. Male Homosexual as Undersexed or Oversexed? (Women as Undersexed, Men as Oversexed)*

1. Not undersexed. They are sexually active and aggressive.
2. Involved in multiple partnership and sexual relationships.

#### *b. Is there an initiator-recipient in Male Homosexuals' relationships? (Men as Initiators, Women as Recipients.)*

1. Initiators in the relationship. (Most commonly in reference to a relationship with heterosexuals or straight persons)
2. Partners would fall as recipient only. (Most commonly in reference to a relationship with heterosexuals or straight persons)
3. Can also be initiator-recipient in a relationship. (This is in reference to relationship between homosexuals)
4. Aggressive being initiators.
5. Some gays are recipients only.

#### *c. Male Homosexuals as "Sexperts" (Men as "Sexperts")*

1. Gays are sexperts since they are sexually active and involved in multiple partnerships.
2. Sexual activities are characterized to be adventurous, experimental and innovative.
3. They aim to sexually satisfy their partners to the fullest.

#### *d. Male Homosexuals Controllers or Movers (Women as Controllers, Men as Movers.)*

1. Control in this context shall be construed as actively initiating and aiming to give a full sexual satisfaction to their partner. They could be both controllers and movers at the same time.
2. If there is role-playing the gay person could either be a controller or a mover only in the relationship.

*e. Male Homosexuals Unemotional, Strong or Nurturing or Supportive (Men as Unemotional and Strong, Women as Nurturing and Supportive.)*

1. Male homosexuals could be emotional, weak, supportive and nurturing.
2. They could also be strong and unemotional and strong.

Although we have identified the impact of the gender-based stereotype on the lives of FSM's this does not paint the whole picture of the FSM's community. This impact would really be very visible for those relationships that have gender roles. While this maybe a common situation yet, there are those relationship that has devoid from any of the stereotype.

It has transcended from this realities that the relationship acknowledges limitations and frailties. Having identified them, they work on the complementation to form a synergy. Thus, this encompasses and acknowledges humanity and leads to a more meaningful relationship.

## **6.2 Conclusions**

The conclusion of this research may not be that conclusive since the methodology used in only through Focused Group Discussions. The participants of the research may not be the representatives of the whole population.

Gender issues as we have mentioned earlier are social constructs or social concomitants that has limited the growth and development of a person. These are what ought or not ought to be if you are male or female. The construct of feminine and masculine can directly be seen and felt by heterosexual male or female.

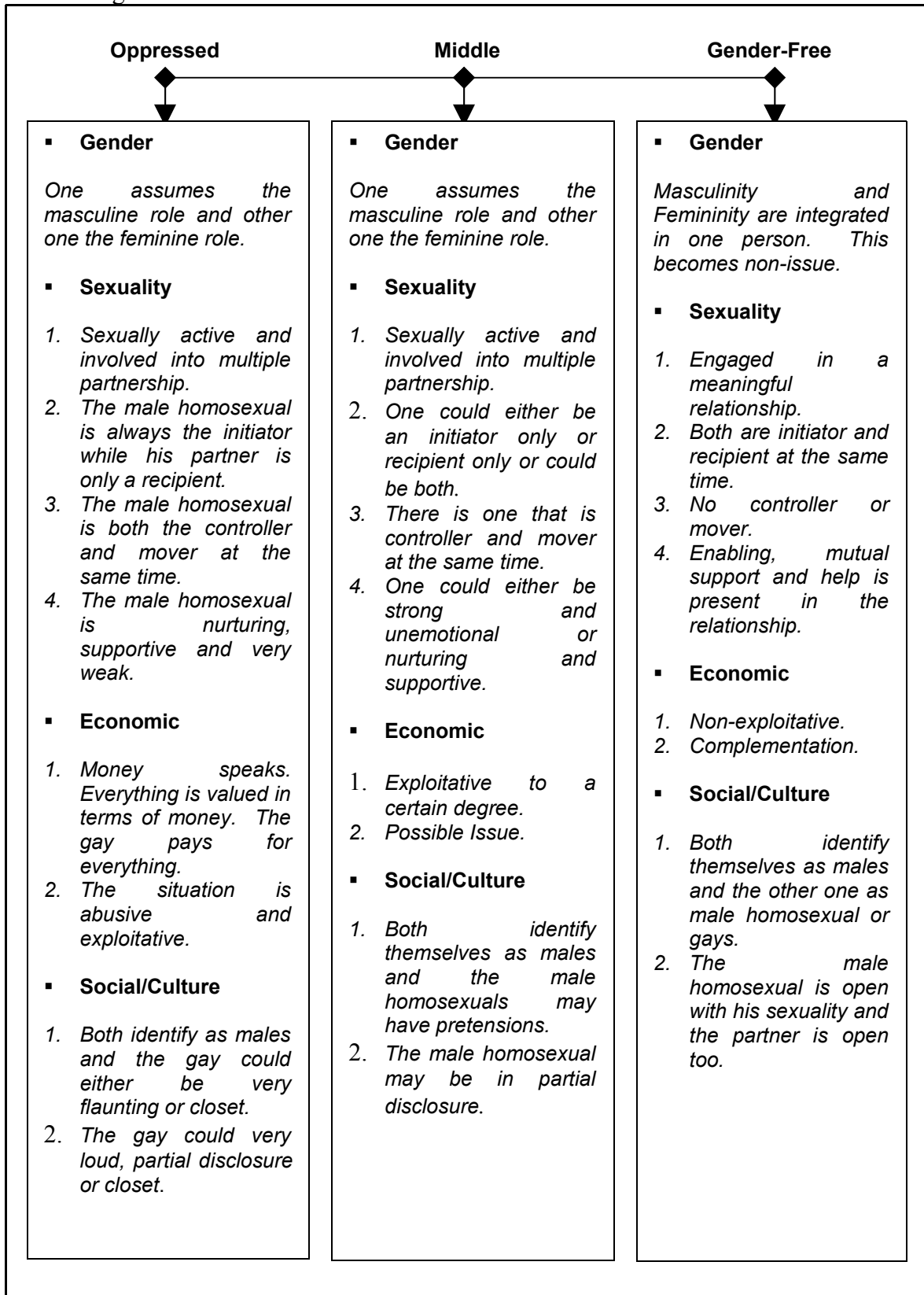
In a relationship where both males are involved, presumably, it will be both masculine and none of them is feminine or being masculine and feminine are integrated. In other words, the researcher assumed that there are no gender-roles or this is a gender-free relationship.

The researchers' assumption has been proven wrong. Almost all of the male-to-male relationships have role-playing because of the existence of gender-based stereotypes brought about by the socialization of genders. The common gender-based stereotype is one of the great contributing factors that have affected the sexuality of FSM's.

It is also important to not that there are relationship that have transcended from all of this gender issues and problems. The relationship is marred with the acceptance of limitation and differences and appreciating it. In other words they are gender-free.

Figure 1 below would summarize or conclude the discussion of findings of this research. It may have some added information

Figure 1



The gender issues and problems of FSM's is compounded and aggravated by the by layers of discriminations by all agents and institutions of our society since time immemorial.

The family institution that is expected to be nurturing and compassionate is the very first institution that would denounce and discriminate the gays or male homosexuals. This is a very common and usual story that you will hear from people around.

This has become a big obstacle and has oppressed the gays to come out in the open proud with their sexuality. The economic and political perspective should also be considered which has in a way perpetuated the unequal footing of FSM's in our society today.

Because of the common gender-based stereotype, we could only see one picture of a male homosexual. Society failed to appreciate diversity. That gays like any other individual could be strong, unemotional, they could also be weak, nurturing, supportive or could be both or neither or none at all.

Persons could never be placed in a box because time, position and experiences always change and that changes never ends. Always there will be a context and new context as we go along in this journey.

### **6.3 Recommendations**

It is recommended to come up with short and long-term programs to address the existing situation and realities.

#### *Short-term and Immediate Intervention*

The gender issues and problems of FSM's that has affected their sexuality is deeply entrenched and has long been standing.

Engaging in a profile advocacy and emphasizing that "FSM's are human beings and that FSM's rights are human rights" would help raise the level of consciousness of the FSM's themselves and the public in general.

Education and Training as a form of advocacy would also be in order at this time. Also providing for direct services such as legal aid and temporary shelter would strengthen the visibility of gays in the community.

Availing of the latest technological advances could also be an effective tool in awareness and consciousness raising of the majority of the people in our society.

Peer group counseling or facilitation is also important. This would be a support group for all gays or FSM's that would need someone to talk to or be with in times that problems would arise.

Providing a mechanism for the discreet or closet is also important so as to reach the majority of the population that really needs help.

Corollary to the above mentioned activity should be organizing. It is only through an organized group that one could effectively engaged in changing the mindset of the society.

Providing for an economic space is also important for this group of people to be economically independent.

### *Long-term Interventions*

In the longer outlook, legislative engagement is very important. Declaring the FSM's as a sector that is marginalized and oppressed would be a landmark, as such, then appropriate programs and intervention can be availed of such as social services and others.

Involving all the sectors, government agencies and all other institutions for a gender-free, compassionate and loving world for FSM's through advocacy and campaigns is equally important.

### *Further Research*

This results, findings and conclusions is subject to further studies since this is not a representative of the FSM community which has already been mentioned earlier in the limitations of the study.

It is also interesting since these are identification of common gender-based stereotypes or social construct it is important to involved and include the whole society for validation.

Understanding the reason why this gender-based stereotype surfaced is also important and would need an in-depth study and analysis. After having identified the root-cause then maybe a good research area is how to achieve a gender-free FSM society.

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# Appendix A

## PROCEEDINGS

*Workshop on Gender and Sexuality of Filipino Sexual Minority (FSM's)  
Facilitated by: GAHUM-Phils., Incorporated*

“Unsa sa imong tan-aw ang bayot?”

A: “Complicated kaayo.” Nganong naka-ingon man ka nga bayot ka? Kung tana-won objectively, runs in the blood or condition of the environment. Mao na ilang inclination. Ganahan sila magpakababae even if not physically. Sexually, ganahan ug lalake. Set ang mind, sundon ang babaye. Gipili not genetic, asked Daymeg. When he was a child, was told that when he grows up, will be gay. Hipus, plays with girls. Did not accept that he was gay but did things that were “binabaye”. No clear definition about being “bayot”.

B: “Ang bayot usa ka lalaki nga attracted sa isig ka lalake, makighilawas sa isig ka lalake.” Wears clothes nga pinabaye. Naa say bayot nga men. Emotions is more of a woman. “Akong feeling babaye ko.”

C: “For me, ang bayot is a human being.” Naay feeling, masakitan, has dreams, dunay kasingkasing nga mobati sa uban. Dawat ko nga bayot ko. Di ganahan nga I-address nga babaye. Not miss. But mister. Nadawat niya nga lalaki siya but ganahan gyud siya ug laki. Okay ra ug friend nga babaye. But not as a fucking friend.

“Madefine ba nato nga makipaghilawas ug babaye?”

A: Has made love only to his wife. But he is gay. May be bisexual.

B: Has no sexual experience with a girl. Even in his wildest imaginations, don't plan to do it.

C: “Kill me first.”

D: Tawo sad siya. Woman inside a man's body. Looking in the mirror, makakita siya nga baye gyud siya. Want to have boobs. Does not believe that this will happen, but dreams of it. Don't want injection for bigger boobs. Fears the side effects. Is a girl even when dreaming.

“Kanus-a ninyo nakabalo nga bayot mo? Ug kanus-a ninyo nadawat?”

D: Sa bata pa ko, 5 years old, kung kuguson ko og laki, lahi akong sensations. Mom wanted a girl so treated him like a girl. Dressed his up, styled his hair. Gibugalbugalan

sa mga laing laki so naghilum siya. 14 years old realized he was gay and that boys ridiculed gays so kept it to himself. Tried to wear pants to act like a boy when he was 7. Was 14 when he had his first relationship with a 18 year-old boy. But was devirginized 2 years later. Naay kiss-kiss but not sex. Nakakat-on og mogamit ug kinatawo sa laki. Dili magpakita during college. But planned to open up after college. Was accepted by mom at 16 but father wanted him to be a man. 2nd year college, 19, started everything about gay. Made each of his family member understand.

B: Bata pa siya nakabalo nga siyang bayot siya. Babaye iyang feeling. 6 years old. First crush and sent first love note to a high school guy. Had first sexual contact at age 10. Kissing, necking, petting. Partner was 17 years old. No penetration. Hand manipulation only. Had a feeling of pleasure and satisfaction. Parents denied that he is gay. Klaro sa iyang actions pero papa thought that he was just being a child. Borrowed lipstick from mom. When no one was home, at 7, he wore a dress and a bandana, and went to the municipality. Was not reprimanded. At the same age, was more into women's activities. Bahay-bahay, siyay nanay. In school, accepted women roles.

C: 1-9 years old. 10 years old liked a vice president. Like to sleep with him when camping. Didn't understand why but liked to sleep with and hug him. 4th year high school sugod na ug landi. Mind was not open to sexuality. Dili ganahan ug babaye. Was really into sports. Nagkarelasyon by 22. But realized was gay at 17 but didn't let anyone know. At 22, he told parents because they wanted him to marry. Had first sexual contact at 24. After sex with uyab, wala nagtagad for three days. Nalud-an sa nigawas. Oral and anal sex. Attempted suicide once at 17 because he couldn't accept he was gay. Macho kaayo pero na-ibog ug lalake. But doesn't go with boy activities to watch girls. Had no exposure about homosexuality.

“Naa bay feeling of inadequacy with relating to a woman?”

C: No. Naa gamay.

B: Wala gyud. Feeling man babaye. Age 14 joined Miss Gay. Nag-away sa father ug nilayas sa balay.

A: Sa bata pa. Elementary, 4-5 years old. Kung naay bayot nga ma-ibog ug laki, ma-ibog sad siya. Kissing boy playmates and girls catch them doing it. Balay-balay. Maibog ug classmate. First exposure to sex, was once with adoptive uncle at age six. On a boat, nagdulog sa cabin. Gilulo or hand manipulation only. After that, bigaun na siya. When no one else is home, mag-halag-halag, kissing under the bed but no sex. Later in high school, di mahimutang. Siya ma-rape or siya mang-rape. First oral and anal sex was in first year high school, 11 years old, under the sea. Niapil og Columbian Choir and had sex as part of the initiation. After that, had no love relationship, just kayat-kayat. CR, behind the door in PE. “Toyific ug life.” First display, high school. At 2nd year high school, stole lipstick from mom and played “pageant”. Parents were okay with it though father had reservations. Walay mabuhat ang papa kay seaman man. Mom was a

burikat. Went through 13 men before he met his wife. Twice. Mapugos kay ganahan ug lalake but had to go through 12 guys to get to him. Katong naguapa-guapa na sia, maharass ug maski unsang laki. Rape? Murag wala. Mag-indecent proposal but no rape.

“Gi-unsang pagdawat sa pamilya? Ug naa bay discrimination sa imong pagkabayot?”

C: “Pagtug-an niya sa iyang daddy, nagguol siya.” During drinking session. “Dili ko pwede magminyo kay bayot ko.” Father cried. “Son, lisud kaayo na.” Was not discriminated by others except mother. Sige’g yawyaw ang mother. Was not accepted by mother until father died in year 1996. Wala gitagad sa nanay. Sa public, was president sa homecoming 10 years after high school, announced he was gay. They didn’t believe him until a classmate confirmed it. Did not receive discrimination. Ang family ray nakapugong sa iyang pag-ingon. Very religious. Ma-igo niya ug ikog sa pagi.

B: Physically abused tungod sa iyang pagkabayot. Gikulata sa father. Almost all of the family, discouraged him from being gay. But kung naay bisita, siya ang entertainer. Siya ang pa-istoryaon, pakantahon. Continuous ang physical and emotional abuse. At 14, ran away from home. Mom always reminded him to stop being obvious. Day after the pageant, bugbog napod siya ug gipalayas. Mas grabe ang pagbugbog sa iya compared to his siblings. When he ran away, he saw his mother cry for the first time. Mom looked for a place for him to live. Father let him return home after 1 week. Was made to lead drama roles, choreograph, join quiz bowls, was a frontliner in school. There was partiality for gays. Was first discriminated when applying for his first job in Tacloban because he was gay. Hired a lawyer and sued the company (Bayantel). Natanggal ang HRD Manager who turned out to be gay also.

D: Ang mama gitago ang buot. Pag-first year high school, was sent by father to Don Bosco to be a priest. But mother prevented this, so he didn’t attend Don Bosco. Mom discouraged him about being gay. Nisakay ra siya sa iyang mama. Wala kabalo ang mama nga nagkarelasyon siya. Ma-guilty siya. Naay kaliwat nga bayot ug tomboy. Dili na siya na-guilty karon. Gikulata sa brother sa una because he was gay during college. Nadawat na sa iyang mama and iyang pagkabayot. Gi-explain sa mama ngadto sa iyang igsoon nga ingan-a na gyud siya. Wala kasulay ug discrimination even in high school. Ipadala kung naay contest sa designing or sayaw.

“Unsa sa imong tan-aw ang bayot?” If you’re gay, how do you know you are gay?

E: “Bugal-bugalan.”

If you’re gay, can you have sex with a girl?

E: No.

Can you be called gay even if you don't have sex with a gay?

E: Murag dill bayot. Has to be attracted to a guy and has sex with a guy.

Can you call a guy who has sex with a guy and girl gay?

E: Oo.

Can a guy who has sex with a gay man be considered gay?

E: Not necessarily. Call boys are included. There are guys who just like to have sex with gay men. There are those who just want to experience sex with gay men. "Napulan sa talib."

What about guys who like gays?

E: No.

Kanus-a ka nakahibalo nga bayot ka?

E: "Sa high school." 13 or 14 years old in second year high school. Joins group of girls in school and female relatives. Na-ibog siya ug laki. During the JS prom, was paired with a guy. Was invited by the partner to touch his penis but he declined. After high school, my parents knew and accepted that I was gay. Excluding his brother. Was threatened by him. Was punched by the brother. At 16, he left his home. Promised his mother that he wouldn't come home as an all-out gay. Nakalaki siya pagka-20. First partner was a lodger at his house and also had a previous experience with a gay. Am now 36.

Unsa and imong mga na-experience nga discrimination sa imong pagka-bayot?

E: Not in school. Was a working student. Pinangga sa mga teachers. No special treatment either.

"Unsa sa imong tan-aw ang bayot?" If you're gay, how do you know you are gay?

F: Ang bayot pwede magbinabaye, pwede magnilaki. Kasagaran talented. Daghang amiga. But discriminated by society. "Philippines is a Christian country." It's in the bible that God only made male and female. God made bayot as a man physically but girl sa kasingkasing. May have been a woman in his past life.

Did you choose to be gay? Why?

F: Yes. Naa bay laki nga na-ibog sa lalaki? Ganahan man ko. 5 years old was attracted to a guy. Uwaw pa siya ato kay sugugong bayot. Masakitan siya. Dili paapilon ug

duwa with boys. So he joined girls in their games. But there was once a time that he courted a girl. A guy can still be gay even kung na-ibog siya ug lalake.

When did you know you were gay?

F: During 4th year high school. Mas malipayon ko kung mo-uban ko ug mga bayot. Nagpadala siya ug love letter for a girl pagka 2nd year. Nabusted siya. Never tried again. Nanguyab siya kay nachallenge siya ug nacrush sab siya. Ma-ibog gihapon ug babaye karon. Pagka-4th year, gi-tugtan siya sa girl ug nagdate sila. Iyang first date. Nahadlok siya kay niadto ang babaye sa iyang balay. Girl wanted to stay overnight but he declined. Feared that if the girl touched him, he would have an erection. In the following day, she wanted to have a relationship with him but he declined. After that, the girl kept visiting him in his home.

His hurt from being busted by the girl had no connection with his becoming a gay. His hangout with gays influenced this. They tried on makeup and did “pageants” without an audience.

Had first sexual experience with a guy in 4th year high school. Was a band member. Slept together for band practice. Guys would go to them for sex even when they have been placed in separate rooms. There was hand manipulation only.

What about discrimination?

F: Kung magbinayot ka, walihan ka sa pari. Though not from personal experience. Padungon sa pari. Gikasab-an sa pari kay gikawat ang picture sa pari nga guapo sa mga iyang mga bading nga amigo. Have not experienced any discrimination at work. But was told early on that the boss had some biases against gays.

Have you disclosed to your family?

F: No. (Head shaking fervently.) Am 22 years old. Have only told few.

“Unsa man ang mga lain-laing mga sexual practices nga inyo nang nabuhat?”

A: Sa babaye, normal position. Missionary position and woman on top. Sa lalaki, oral and anal sex. Gitilapan ang eggs and asshole. Experienced once that a guy sucked his penis. Was surprised by this. Likes to be the one to motivate a guy but want to be pleased in the end through anal sex. Prefers anal sex to reach climax. Uses condom depending on the guy. Not a standard event. Have experience with group sex. “Round robin.” Don’t use sex gadgets. Had a wild exhibition experience with a Swedish guy. Changing “acrobatic” positions, hair tugging. Have not experienced physical abuse. Usually after anal sex, he goes to the bathroom to let the sperm and bowel out. Takes a bath before and after sex. Has an annual medical check-up. Had relationships with gays who didn’t know he was gay. Once had an experience with a guy who had a disease.

Days later, he kept peeing so he went to the doctor. Had drugs only with boyfriend. But not after that. No group sex with drugs.

D: No anal, only oral sex. In the past, prefers to be the giver. But now, wants to be pleased in return. Once had an experience with a “maya” (acts like a man and is gay, but has sex with a woman) or a “double-blade” who sucked his penis. Ganahan nga romansahon siya. Likes it when a guy makes ipit his penis in between his legs. He reaches orgasm. Once tried to receive anal sex, but backed out when he felt uncomfortable. Also had “Fencing.” Had group sex in high school when he was a boys scout camping where he sucked the penis of 6 guys. Nagsabot daan nga dili siya magpa-anal, only oral. Sex gadgets: toothpaste and snowbear. Nilayat siya ug mga kaubang bayot ug boat to have sex pero gitutukan ug pusil sa guard so nanagan sila. Sauna siya ang mobayad. Once siya ang gibayran. Had sex later in the CR of country mall by a guy who offered to pay him P100.00.

B: Robo romansa, “Tinikling”, oral and anal sex. Siya ang magpa-anal. Prefers “rocking chair”. Siya ang magdala aron controlled and pagsulod sa utin. Has orgasm. Sometimes makes guys do hand manipulation on him.

B: Sex gadgets uses Stork. Stork is in the mouth while sucking a guys penis. Has experienced group sex by exchanging partners, “Exchange Papers”. Is usually inebriated. 1 guy and 3 gays.

C: More of a giver with a boyfriend. After giving oral sex, he receives anal sex. Has a boyfriend who touches his penis and another who doesn't. With nelach or talent, the other does work on him. “Mototoy sa iya.” Gitabangan ug duha ka lalake niadtong dancer siya sa capitol. “Kadena de amor.” Have experience with Tonette, Jessie and him with one “suki”. Prefers to be the receiver. With a boyfriend, he would be on top, facing away, so they won't touch. Mauwaw siya, it's why he faces away. Is new at “nelach”. Likes the feeling of receiving oral sex.

F: Was once fingered by a guy. Did not like receiving anal sex after first try. He bled. But will antos kung naay uyab. Prefers to be the receiver. Kasulay nga gidilaan ang iyang lubot. Achieves orgasm kung luluon siya. Does not like the taste of a penis. Does not use condom. No sex gadgets. Have tried “exchage papers” in group sex. Have not experienced abuse during sex.

E: With a boyfriend, had first experienced giving hand manipulation, then oral sex. Does not like first time of receiving anal sex but loved boyfriend so continued. The next day, he bled. Later on, he received anal sex but stopped because of the blood and pain. Prefers to be the receiver. If the guys are “lami” or he is desperate, he will be the giver. No preferred position. No sex toys. Once in a while, uses condoms. “Exchange papers.” 2 gays and 1 guy. Also 2 guys. Licks eggs and dilaan ang lobot. Giluuk ug lami kaayo. Once was fingered. Labatiba. Cleans butt.

Kissing kung binayran? All said no.

Orgasm by nipple manipulation? No, all answered.

Meaning of “belat”: Gikayat ang belat=anal sex. Gikaykay ang belat=hand manipulation on penis. Gikaon and belat=oral sex.

E shared his experience giving hand manipulation to an old man. Also, one time in a chapel. The next day, gihilantan. “Gigabaan.” Another experience was when he was caught with a guy by a tanod. Tonette then recounted that he was raped at knifepoint at the age of 16, he had to give oral sex to the guy.

Tell us your ideas about love, relationships, and commitment.

E: Kung moingon ka nga nahigugma, apil gyud na ang pakighilawas. He will understand you. Ang akong latest maoy pinakataas--five months. Kung makipaghilawas ka, dili bout pasabot naay relasyon unless naay communication. Okay ra niya nga naay uyab nga baye ang iyang boyfriend. Pero kinahanglan nga kaila ko sa babaye. Naghatag siya ug allowance sa iyang uyab. After graduation, wala na siya’y mahimo. Kung magsex kami, mogawas sila sa balay. People knew kay siya may mopalit sa ilang panaliton. Naay gugma. At first, basig naay gipangayo sa iya. After that, nagkasinabtanay sila. “Give-and-take.” Three-year relationship. Didn’t make any contact with him afterward. Didn’t want to disturb him.

What is the difference between having sex and love or just having sex?

E: Yes, he may have loved me. 80%. No need to buy something for love. It’s okay if we have sex just once a week. We see each other everyday. I’m content with just being with him, holding his hand. We never talked of commitment. I didn’t ask for commitment. It’s okay if he has someone else, as long as that someone is not gay.

Have you thought of marriage?

E: “Wala gyud.”

What are the barriers of commitment or marriage?

E: When you talk of commitment, naa man gyuy roles dinha. Mura man gung imong hiktan. Okay ra niya ang marriage pero nagtuo siya nga ang lalaki dili mosugot niana.

Why can you have sex without love?

E: Naa man gyug panahon nga ganahan. Usahay kung mag-inom, mogawas man gyud na. Pwede ikaw ang giver or receiver. Depende sa lalaki nga imong makit-an. Just sex. Usahay mahulog lang na nga magbayad lang ka. Inig kahuman ana wala na man.

When you are in a relationship, you don't have a relationship with someone else?

E: Yes, but never in the same place. Pero ganahan siya kung pwede usa, usa ra gyud. Seryoso gyud. Usahay makita nimo sa batasan.

Unsa man diay ang seryoso nga relasyon para sa imo?

E: Compared to food, kung adobo, adobo lang diay gyud. Pul-anon man siya. No thought of commitment or marriage. Masakitan man sad siya kung naay lain ang uyab. With his 5 month boyfriend, his boyfriend lied about being faithful. It turns out that the boyfriend did have someone else--with his landlady. He was about to commit. But not anymore. I don't know if all men don't want any commitment. Because of what happened, he didn't want to commit anymore. The guy went on AWOL. Nauwaw siguro. Iyang nasukmagan. He doesn't want a serious relationship anymore. Can't take without sex for a week. Would look for it.

Have you thought of having children? Having sex with a woman to have children?

E: O, uy. Kaya nako buhaton aron magkaanak.

A: Sa akong life, sukad there were only 3 serious relationships. During high school until college. I wouldn't say that it was a deep relationship but we're still friends. I talk to him when I'm down. He's already married kay gipikot. We shared the same barkada. It's not a romantic relationship. Four years. The second one was 3<sup>rd</sup> year college with a guard who became a policeman. Only later, I found out na minyo diay siya. His wife heard that he had a boyfriend. Nakigduty ang wife with them. Nigiveway siya. To the point nga nagslash siya if front of the boyfriend. 7 months relationship. Had sex only once on his birthday. Didn't ask for sex. Didn't look at anyone else. "Serious gyud kaayo ko." Until he got married. "Magkita gihapon mi." Na-learn ko nga nawala ra. Siya ang reason ngano nihunong siya ug skwela. Usa ka factor nganong gidisown siya sa family. Dondon is #3. Met him at Asilo. Nag-inom sila until early in the morning. For nine years, I've been with too many guys for sex. Tungod kay married gyud siya. No emotional investment to any guy. That night, he saw the guy as just another guy. After sex, the guy had said I love you. He didn't believe him. Two days later onwards, he kept calling him. When they met, nanguyab siya and said yes. He wanted it to be kept to themselves but everyone knew. The guy opened their relationship to the world. Maybe inlove siya nako. Doesn't look at anyone else. Ganahan magsuroy ug magisturya. Like each others company. Ikyas ang laki sa iyang asawa. Tungod kay open sila sa public, daghan manghilabot. Met on July but got married in January. Wife was persistent so he got married. He talks about his past girlfriends. We're off now for almost five months. They meet, patch up but upon going home, fight again. Kapuy. His commitment is to his wife. Wants to have a commitment with a man. Yekyek is also waiting for a guy to take care of her. He's willing to let Yekyek go if she does find a guy. As to love and companionship, motuo siya nga naay laki nga ing-ana. But love, no. Wala silay kasabotan pero kinahanglan mauna si Yekyek. Dondon had asked him to live with him

but he said no. He would love the guy unconditionally even if the he married many more women.

A: Madrasta. Just last week he had another married man. But broke it off because demanding kaayo ang lalaki. Sex is for expression of love. Don't go into hardcore sex with someone he loves. Maapektuhan ang trabaho kung mag-away me. Sa side ni Dondon, mangayo siya ug clothes. Gave him a cellphone. Siya ang mogasto kung mogawas sila. Moshare sad ang guy pero gamay lang kay naa may pamilya. Ang commitment makit-an sa loyalty, being together, working out things. Posible kung single tingali siya balik or kung ang tigrelasyon dili minyo.

C: Ako tulo gyud ang akong serious nga relationship.

What makes a relationship serious?

C: Wala siya nakigrelasyon ug lain. Ang second nakiglive-in. Fidelity is important. Pero kung nakasala ang usa, mobalos gyud siya ug kadaghan. Serious kung nahigugma siya sa laki. Last boyfriend, John-john, introduced him to family and friends. Guys never say if it will last. Ganahan siya sauna pa nga magminyo ug laki. Ang balakid ani kay ang mga lalaki sa atong syudad dili makadawat. Pero naa gyuy relasyon nga naglast. Gugma? Lami kaayo nang gugma. Sa panahon nga mahigugma siya, wala gyud lain. Pwede man makighilawas basta dili lang magpahibalo. Makighilawas siya pero dili makigrelasyon. Para sa iya, dili siya unfaithful. Commitment naay restrictions. Dili pwede nga minyo siya. Dili sad pwede ko manlaki. Dili pwede makighilawas sa uban.

A: Forever and ever? Dili gyud pero dili sad kalikayan nga makahunahuna ka ana. Makatuo sad ka nga nahitabo pero dili sad mahitabo.

C: "Mas lami nga makighilawas ka kung naa kay feelings sa laki." Pirmero, siya ang giver pero later on, sila nang duha ang mosatisfy.

E: Ang love para nako somebody who cares and understands you. Not sure kung naa siyay serious relationship. Kang Toto, two months ra. Pero dili serious. Sakit man sad kadtong nagbreak sila. Feeling niya nga gigamit lang siya. Ang relationship naay commitment. Naay regular time nga magkita. Maka-imagine siya nga naay commitment pero dili marriage to a guy. Pwede makighilawas sa babaye aron magkaanak. Pag30s ganahan siya makigminyo ug babaye ug magkaanak. Biased man siya sa mga laki. Para sa iya, wala man gyud laki nga magserious ug relationship ug bayot. In a relationship, especially with Toto, siya ang giver.

E: Pero in a serious relationship, kinahanglan kami gyud duha. Ma-feel niya kung love siya kung romantic ang laki. Candlelight dinner and stuff.

B: "Love is a many splendored thing." Dili bitaw. In high school, he had a relationship with a guy without sex. Liked each other's company. But he had to leave for Manila to study. More of kissing. While he was in Manila, ongoing ang communication nila.

Invested on phone calls. Gasto kaayo ug padala ug cards. Pagka-3<sup>rd</sup> year sa ilang relationship, he longed to have him by his side. Still no sex. Sex is not something that's done easily. At that time, he had another relationship pero nahugawan siya sa ingatong relationship. Everytime they met, they had sex. More of a giver, never a recipient. Nalainan siya. The guy really cried when he broke it off. Sigeg panawag ug pagdala ug roses. Niabot ang iyang idealism of a real relationship, like that of a heterosexual relationship. One year. Still no sex. Roles were played. Was dictated by culture and society. Guy was Chinese and also the eldest. Romantic 'to siya. That was a time nga very selfish kaayo siya. At the peak of the relationship, he broke it off so they both suffered. Commitment is something you invest your time, you life. Posible sa ako ang commitment. Loyalty is part of it. Pwede mahitabo nga ang laki dili manguyab ug babaye. Believe in marriage. Kids? Adopt siguro or guy partner will impregnate a woman and they will keep the baby. Joseph, almost 4 years. Kung magkita more on talking.

D: First year, had a relationship. Silingan sila. Kuhaon siya sa laki. Was invited to have sex but nagpa-Maria Clara siya kadiyot. Pagsecond year, nagsex sila. Ang laki niingon nga uyab sila. Sturya about life, the future. Wala kaabot ug year. Had two serious relationship. The second sa iya nang pagtrabaho. Sa first, nitabang siya sa iyang uyab nga manguyab ug babaye. Pero love kuno siya sa laki. Dili man kuno sila ang pwede sa kahangturan. Siya ang nangita ug babaye para sa iyang babaye. Later on, dili na siya ganahan nga ang lalaki naay lain. Dapat dili magsinekreto. Sa ikaduha nga relasyon, ang lalaki naay 3 na ka uyab sa una ug siya ang ika-upat. Dili maingon nga nagbulag sila after four months. Ni-uli ang lalaki sa ila. Seryoso siya pero kausa ra sila nagsex. Dili siya makadawat pa ug kaminyoon sa lalaki. Imposible pa. Pero i-accept niya kung kahitabo gani.

A: I've learned that couples of the same wavelength like bisexual to bisexual mo-workout, kaysa laki sa bayot.

You expect a guy to be faithful only to you, but you have sex with other men.

Generalizations and judgments were made by the participants.

Unsa ang inyong ganahang mahitabo sa atong focus group discussion?

C hopes for more meetings like this. An organization for more generations to come. For them to know what being gay is like. A, wants that an organization to be meaningful and worthwhile.