On the Lived Experiences and Identity Development of Homosexual Students

Melbert O. Hungo and Leomarich F. Casinillo

Abstract

This paper documents the lived experiences of homosexual students and their identity development in Southern Leyte. The informants were gathered through purposive sampling and were interviewed face-to-face. Data were collected from the informants through a researcher-made questionnaire. A narrative inquiry method was utilized, where researcher-made questionnaires were used as a guide for the face-to-face interviews. It was identified that homosexuals have difficulty disclosing their sexuality to others due to various reasons. It was also noted that acceptance of homosexuals was a major factor in achieving their sexual identity. Some homosexuals disclosed that they believed their homosexuality was innate and inborn, indicating that they felt they were born to be homosexuals. Given the results of this study, it is recommended that respect for individuality, acceptance, and an open-minded attitude be extended to everyone, regardless of their sexual orientation.

Keywords: Homosexual, homophobic, sexual orientation, college students

Dr. Melbert O. Hungo is currently working as an Assistant Professor at Southern Leyte State University – Tomas Oppus, Southern Leyte, Philippines. He holds an Ed.D. in Educational Management from Southern Leyte State University. His research interests include effective teaching strategies for elementary education, curriculum development for elementary education, early childhood education, technology integration in elementary classrooms, teacher professional development, school leadership and management, and parent involvement and engagement. His recent publications include: (1) "The Sentiments of Students and Teachers on Modular Distance Learning Amid the Health Crisis" (2023) and (2) "Inclusive Education Practices of Non-SpEd Teachers for Mainstreamed Children with Special Needs" (2021).

Introduction

Homosexuality is defined as the orientation of sexual need, desire, or responsiveness towards other persons of the same gender (Moser, 2016). In this definition, a broad context emerges. In fact, a person need not engage in sexual relationships to fit this definition; the mere longing to have a sexual association with a person of the same sex is sufficient to be encompassed by this definition (Snell, 2018).

As the 1970s began, homosexuality was becoming more visible in mainstream society, partly due to the 1969 Stonewall Riots in New York City. These famous and infamous riots occurred when a group of gay and lesbian individuals stood up to the New York City Police after enduring years of harassment and discrimination based on their sexual orientation (Stein, 2019). Many cite the Stonewall Riots as the beginning of the modern gay rights movement (Halkitis, 2019). Additionally, in 1973, the American Psychiatric Association voted to remove homosexuality from its list of diseases in the Diagnostic and Statistical Manual of Mental Disorders (Wilkens, 2020). Both incidents indicated a slight shift in the nation’s ability to recognize the subject of homosexuality and those who belonged to this oppressed community. Homosexuality was no longer classified as an official disease. Lesbian, gay, bisexual, and transgender (LGBT) individuals were standing up for their rights, letting the country know that they were tired of years of harassment and discrimination and were not going to be invisible and voiceless any longer (Garretson, 2018). All of this activity in society at large sparked an interest in gay and lesbian individuals who were studying and living on college campuses (Garretson, 2018). According to Miller, Wynn, and Webb (2019), as homosexual and lesbian students became increasingly conspicuous within the campus environment, professionals began to pay greater attention.

The sexual identity development of LGBT individuals is a more complex and challenging process. Unlike members of other minority groups (e.g., ethnic and racial minorities), most LGBT individuals are not raised in a community of similar others from whom they can learn about their identity and receive reinforcement and support. Instead, LGBT individuals are often raised in communities that are either ignorant of or openly hostile toward homosexuality (Frost, et al., 2020). Due to the unpreparedness of LGBT individuals for this process and the lack of contextual support, it would appear that the process may be characterized by inconsistency or incongruence among its affective, cognitive, and behavioral components, such that behavior may not always align with affect and/or identity (Brumbaugh-Johnson & Hull, 2019).

At a global level, there exists a significant knowledge gap regarding comprehensive cross-cultural studies that thoroughly investigate the lived experiences and identity development of homosexuals. While there has been valuable research conducted in various regions, there is a need for more extensive comparative analyses to understand the universal and culture-specific factors that shape the experiences of homosexual individuals worldwide (WHO, 2021). Additionally, there is a dearth of research that delves into the unique experiences of homosexuals within specific communities or regions. Factors such as local cultural norms, acceptance levels, and the availability of support networks play a crucial role in shaping the lives and identities of LGBTQ+ individuals (Abreu et al., 2023). Investigating these localized dynamics is essential for tailoring interventions and support programs to meet the distinct needs of homosexual individuals.
within a particular community. Bridging this gap would provide invaluable insights into the commonalities and diversities within the LGBTQ+ community on a global scale and foster inclusivity and support at the grassroots level. This study seeks to explore how homosexuals come to accept themselves and navigate the development of their identity.

**Theoretical and Philosophical Assumptions of the Study**

*Queer Theory*

This study is grounded in Queer theory, an academic framework that emerged from gender and sexuality studies, which, in turn, evolved from lesbian and gay studies and feminist theory (Leonard, 2020). It is a relatively newer theory, established in the 1990s, and it challenges many of the established ideas in the fields from which it originated. This includes questioning the concept of fixed and rigid identity categories, as well as the norms that perpetuate a binary understanding of 'good' versus 'bad' sexualities. Queer theorists argue that there is no fixed 'normal'; rather, norms are constantly evolving, and individuals may or may not align with them. As such, the main objective of queer theorists is to disrupt binaries with the hope that this will ultimately dismantle notions of difference and inequality (Coda, 2023).

The core tenet of Queer Theory revolves around questioning societal norms. 'Queer' is associated with what we perceive as the norm in our society and is directly linked to power dynamics and the status quo. This theory equips us with the tools to challenge concepts that are often accepted as universal truths in society, regardless of whether they pertain to sexuality, gender, or other forms of normality (Lamble et al., 2020).

The term 'queer' encompasses various concepts, ranging from unconventional and deviant behavior to a theoretical framework, a descriptor for LGBT (lesbian, gay, bisexual, and transgender) individuals, and at times, those who fall outside established norms. Given its roots in the homosexual movement, most studies within queer theory focus on deviating from sexual norms, structures, and identities (Castro et al., 2020).

Queer theory often critiques the division between sex and gender, or biology and culture. While it aims to emphasize the influence of culture, there is a risk of inadvertently reinforcing notions of what is considered natural or perpetuating traditional masculine and feminine attributes. These concepts are frequently associated with a specific type of sexuality: heterosexuality (Richter-Montpetit, 2018). The notion of a 'natural sex' cannot be regarded as an objective truth. Instead, it should be recognized as a system of norms or a constraining prohibition. It imposes a set of regulations that not only dictate how to embody masculinity or femininity but also imply that one must conform to the binary framework of being either a man or a woman (Eschenbacher & Weber, 2023).

*Heteronormativity*

Heteronormativity is the assumption that heterosexuality is the standard sexual orientation,
and all other orientations deviate from this norm. It normalizes behaviors, values, and cultural aspects that relate to and reinforce presumed heterosexuality. Additionally, heteronormativity presumes a nonexistent gender binary by only recognizing male and female genders (Mkhize & Mthembu, 2023).

The term 'heteronormativity' was first coined in 1991 by Michael Warner, a social critic who sought to use the concept to describe the assumptions of a heterocentric society and highlight the potential social or legal repercussions for those who deviate from these norms (Warner, 2021). Heteronormativity perpetuates an inaccurate male-female gender binary and marginalizes those who exist outside of it, including intersex individuals and those who reject traditional or patriarchal gender roles and expectations. Assuming that all people wish to someday marry and have children is a heteronormative assumption, as is asking a female acquaintance if she has a boyfriend without explicit knowledge of her romantic interests (Parise, 2021).

Due to heteronormativity, LGBTQ individuals are often marginalized and may be treated as inferior, confused, or abnormal. It views heterosexuality as the standard sexual orientation and, while it may acknowledge other sexual orientations, categorizes them as deviations from what is considered normal, rather than recognizing and affirming all orientations as natural expressions of human sexuality (Bartholomay, 2018). Individuals who do not conform to heteronormative standards are often denied many rights and benefits that those perceived as male or female, especially in the context of a heterosexual relationship, may receive as a matter of course (Jackson, 2022). When a person’s sexuality or gender does not align with rigid and dominant societal ideals, that person may be labeled as other, leading to feelings of difference and unfamiliarity, often resulting in homophobia and transphobia (Langarita, Grau, & Albertín, 2023).

In this research, the researchers will delve into the lives of homosexual students, providing them a platform to express their true selves and share their life experiences, including both the hardships and successes associated with their sexuality. The participants will have the opportunity to articulate how they developed their identities as individuals and as members of the LGBTQ community.

**Methodology**

This paper aims to investigate the lived experiences of homosexual students who have encountered challenges in life and examine the development of their identities up to the present. The methodology is organized into sections including research design, selection of research informants, study location, data gathering procedure, thematic analysis, and ethical considerations.

**Research Design**

This study employs a qualitative research method, as it is well-suited for exploring the meanings that individuals derive from their experiences (Tuffour, 2017). Utilizing the Narrative
Inquiry method, it seeks to articulate the essence of lived experiences. This is achieved by the inquirer's capacity to critically examine their engagement with the world, setting aside personal assumptions or biases to grasp another person's experience of the phenomenon under investigation (Clandinin, 2022). The aim is to uncover the underlying structure of participants' lived experiences and identity development. In this study, the researcher will analyze how homosexuals construct their identities through their lived experiences.

Research Informants and Locale of the Study

The target informants for this study are homosexual students, including those who identify as lesbian, gay, or bisexual, at Southern Leyte State University, Philippines. There were only ten (10) identified homosexual students selected as informants. These informants were chosen using purposive sampling based on their sexual orientation. A researcher-made screening instrument was provided to the potential informants to ensure the required data.

The study was conducted at Southern Leyte State University – College of Teacher Education, located in San Isidro, Tomas Oppus, Southern Leyte, Philippines. The school offers programs for high school, senior high school, undergraduate, and graduate levels. For senior high school, it provides the Science, Technology, Engineering and Mathematics (STEM), as well as the Humanities and Social Sciences (HUMSS) strands. At the undergraduate level, it offers a Bachelor of Secondary Education with majors in English, Math, Filipino, Science, PEHMA, and Social Science. For Bachelor of Elementary Education, it has specializations in General Education, Special Education, and preschool. It also offers a Bachelor of Science in Business Administration with majors in Marketing Management and Human Resource Management, Information Technology, and an Associate in Computer Education. On the other hand, at the graduate level, it offers a Doctor of Education Management, Master of Arts in Education, and Master of Public Administration.

Data Gathering Procedure

Recruitment: Potential informants were recruited at Southern Leyte State University – College of Teacher Education. The study was introduced to potential informants, and those who expressed interest received a letter describing the research along with the consent form for their participation. A demographic information form was also provided. The researchers were able to identify ten informants and promptly scheduled face-to-face interviews, which were recorded and later transcribed.

Interview: During the interviews, the researchers introduced themselves and provided a recap of the study's purpose. The interviews were recorded, and the researchers also took field notes. These face-to-face interviews were conducted two to three times on school days, Saturdays, or Sundays, either at the school or the informant's residence, based on their availability.
and comfort. The sessions typically lasted between 15 to 30 minutes. The researcher asked open-ended questions aimed at eliciting detailed accounts and descriptions relevant to the research study, fostering interaction between the researcher and the informant. The responses of the informants were then transcribed and meticulously coded word-for-word to ensure accuracy in recalling information. Significant statements were extracted, and themes were grouped and subjected to data analysis and interpretation. Following this, a final draft was submitted for review and finalization.

**Thematic Analysis**

The data gathered from the responses of the selected homosexuals at Southern Leyte State University – College of Teacher Education were compiled and analyzed. The researchers transcribed the documented interviews, sorted and organized them, and thoroughly reviewed them. This allowed the researchers to gain a general understanding of the information (Creswell & Poth, 2016). They then grouped the data based on identified meaningful segments and common emerging experiences. Through the responses of the informants, the researchers coded and generated descriptions and themes. This process was repeated several times to gather a more comprehensive understanding of the answers (Lochmiller, 2021).

**Ethical Considerations**

Research ethics protocols were strictly adhered to throughout the study. All informants provided written consent to participate in the research, and the process was conducted in a comprehensive and detailed manner. The informed consent document consisted of two components: an information sheet and a consent certificate. The information sheet outlined the purpose and objectives of the study, the research methods and procedures, and the protocols for data collection and storage (including authorized access to the data), as well as emphasized the voluntary nature of participation. Notably, the informed consent documents were presented in Filipino, the participants’ preferred language.

As part of the ethical considerations, which were also addressed in the informed consent sheet, the confidentiality of the informants was strictly maintained. Throughout the interviews and observations, no actual names were recorded; if necessary, coded names were utilized for informants. This ensures that the results remain completely anonymous, preventing any possibility of tracing the identities of the informants. A high level of confidentiality was upheld to ensure that informants felt at ease and, to the extent possible, behaved naturally in their everyday activities. The conduct of this research prioritizes the quality and integrity of the results derived from the collected data of the informants’ lived experiences.
Results and Discussion

The research informants were ten homosexual college students from Southern Leyte State University – College of Teacher Education. In adherence to the agreed-upon confidentiality, the informants were identified as H1 to H10. Their ages ranged from 18 to 29 years old.

The analysis of participants’ answers revealed several significant themes that played a crucial role in these homosexual students’ journey towards self-acceptance within their sexual minorities and in the development of their identities through life experiences. The following themes were identified: (a) Importance of Acceptance; (b) The Crisis of Coming Out; and (c) Homosexuality as My Nature.

Theme 1: Importance of Acceptance

Acceptance is one of the most crucial aspects of a homosexual person's life. Being different from the norm poses a challenge for individuals, making it difficult for both them and those around them to embrace and take pride in their sexuality (Anderson et al., 2022).

Informants emphasized that supportive relationships played a vital role in their journey towards self-acceptance. Two types of supportive relationships were noted in the interviews: the first was within a close-knit group of homosexuals, and the second was with their families.

Being part of a group with fellow homosexuals proved to be instrumental in fostering self-acceptance and self-definition. It enabled them to shift their self-perception positively. Furthermore, the support they received from their friends empowered them to openly share their sexuality with others. In support of this, H4 shared:

“If mag-uban mi sa akong friends they boosts my confidence nag hatag sila nahog mga something like to inspire me to show up kay you need to show up para mo shine ka” (if me and my friends are together, they boosts my confidence, they inspire me to show up because I need to show up so I can shine)

Being friends with people who share the same sexual minority status served as an inspiration for the informants to strive towards personal growth. H8 and H9, respectively, shared:

“dako man jud nag impact na kanang mo bilib galing ka na kanang ma proud ka niya kung unsa siya kanang, yes bayot man tuod siya pero naa siyay dako na buhat as friend pwede pud to nimong I apply sa imong kaugalingon ‘oy dapat ingani pud diay ko para ma accept pud akong pagka-taw’” (it has a big impact when you look up to them, I’m proud of who he is. Yes, he’s gay but he has done things that I can apply in myself, ‘oh I should do this so I could accept myself.’)
“Sa akong mga friends nga homosexuals, perminte mi mag uban, and kung unsay imong makita nimo sa usa nga think nimo nga murag maayo sundagon pud nimo. And syempre pareha mog identity and then ang mga taw maghuna-huna ug ingana so maka-ingon pud ka nga, ‘murag na adapt rapud nimo ag behavior sa usa’”’ (With my homosexual friends, we always hang out. And when I see something that I think is good, I would copy it. And of course, since we are both the same and when other people think like that, I can say that ‘I think I can adapt their behavior.’)

The latter supportive relationships mentioned above came from the homosexuals' own families.

“It is good they accept me of who I am, kadtong DayCare og Elementary days naho, wako ka feel na ila kong kasab-an. Ila man kung sigeg push og asa ko mo prefer naa sila support.” (It is good that they accept me of who I am, back in my DayCare and Elementary days, I didn’t feel that they would scold me. Instead, they push me to where I prefer and they support it.)

H1 shared that their parents have been supportive, and this support has given them more confidence to be themselves and be free from hiding in the closet. However, these supports have also come with newfound limitations. H10 added:

“Ahong papa mo ingon jud siya na okay ra mag bayot basta magformal ra kuno dili kuno nang mag pinabaje or mag pina dress-dress.” (My dad told me that it is okay to be gay as long as I have to be formal that I don’t have be girly or to wear dresses.)

Nonetheless, the most significant form of acknowledgment that a homosexual needs doesn't come from their friends or family, but rather from self-acceptance (Torevell & Palmer, 2022). Recognizing and accepting oneself is the highest form of acceptance; nothing feels better than truly knowing yourself.

Lao Tzu (2020), a philosopher, once said, "Because he believes in himself, he doesn't try to convince others. Because he is content with himself, he does not need others' approval. Because he accepts himself, the whole world accepts him." To believe in yourself, you should first know who you are. To know who you are, you must acknowledge the things that have shaped
you, including your hopes and fears, strengths and weaknesses, and how you perceive yourself, among other aspects (Bar-On & Johnson, 2019). This is especially meaningful for most homosexuals because accepting themselves equates to knowing themselves, which in turn brings them happiness and contentment.

"Right at this moment, I can say that I am happy with who I am because this is me. Na express na ag ahong self through this." (Right at this moment, I can say that I am happy with who I am because this is me. I had expressed myself through this.)

It is evident that, due to self-acceptance, these homosexuals became confident in themselves and able to assert their identity without hesitation. According to Nami.org, a site that provides people with the mental health support they need, some homosexuals who hide their sexual orientation from others report suffering from mental health issues, which can lead to suicide and/or substance abuse (Camacho et al., 2020). Therefore, when these homosexuals achieved self-acceptance, it not only boosted their confidence but also improved their mental health.

Through acceptance, these individuals were able to experience a sense of belongingness (Katsaros, 2022). These homosexuals managed to overcome the fear of people knowing their sexuality because they knew some people supported them.

Theme 2: The Crisis of Coming Out

The most common emerging theme from the majority of the interviews was the crisis of coming out due to the awareness of the negative consequences of not fulfilling familial and societal expectations. As homosexuals overcome the challenge of accepting themselves, they will now face another challenge, which is coming out to the people they care about—their family, relatives, and friends, and then to society. Morandini et al. (2021) mentioned that knowing and accepting one's sexual orientation as gay, lesbian, or bisexual is a life-changing turn in a person's life.

The 'coming out' stage is when a homosexual struggles to reveal their identity to the people around them due to various reasons. Haltom and Ratcliff (2021) noted that although 'coming out' as homosexual became a historical, political, and cultural possibility, generated, among other things, by the development of modern society, it often has severe personal consequences, leading many gay men and lesbians to choose to remain 'in the closet'. When H7 came to realize that he was homosexual, he decided not to come out until he was in his second year of high school. He was scared of what his parents might think of him, which led him to hide his true self.
“I was in grade one...there was confusion because there is a decision that I have to do ba with regards to uh accepting myself or living the way parents wanted me to live.” (I was grade one...I was confused because I have to make a decision concerning accepting myself (as a homosexual) or to live the way my parents wanted me to.)

When H7 decided to keep his identity to himself, he fell into stage 3 of Cass’ model of homosexual identity development, which is identity tolerance (Simons & Beck, 2020). According to Elopre et al. (2021), the person is reasonably confident about their identity and has come to terms with it temporarily, but they are not prepared to openly reveal their true sexual orientation to others just yet. H7 already knows that he is homosexual and has accepted himself, but he is struggling with disclosing this knowledge, fearful of how people might typically react. As we have observed, his crisis in coming out is clouded by the fear of disappointing his family's expectation for him to be a heterosexual person.

As children, we are only able to accept ourselves to the degree that we feel accepted by our parents. Research has demonstrated that before the age of eight, we cannot formulate a clear, separate sense of self—other than that which has been transmitted to us by our parents (Youssef, 2023). Therefore, when homosexuals feel that being gay is unacceptable to their parents, that is when their crisis of coming outcomes into the picture.

This theme not only addresses the crisis faced by homosexuals when disclosing their identities but also encompasses the challenges they encounter after coming out. Informants who experience a crisis in coming out due to not meeting their family’s expectations are particularly concerned about their father's reaction. They believe that coming out to their father is the most difficult. As the head of the family, fathers expect their sons to follow in their footsteps and carry on the family name.

“Syempre ahong ma consider ag paghuwat sa acceptance sa akong father, so mao jud nay dakong challenge kay syempre as amahan. Kung mo ingon kag amahan magexpect siya nga laki jud ko kanang kinahanglan, kanang mo ingon imong papa nga kinahanglan makakita jud kog apo nimo maong di jud ka magbinuang, challenge na nako nga maipakita nako niya nga kaya nako kung unsa ko.” (Of course, waiting for the acceptance from my father is what I consider my biggest challenge. As a father, he expects to have a grandchild from me and not to be crazy. It’s my challenge to show him that I can do it even if I am gay).

The common concern of these homosexuals in coming out was the possibility of losing an important, close relationship in their lives. The informants recalled the negative comments made by family, friends, and society about homosexuality, which made them anxious and fearful about what it could mean if others knew about their sexuality. Thus, the negativity surrounding sexual minority identities appeared to amplify the difficulty of coming out for these individuals.
Society's approval also plays a major role in a homosexual's coming out process. Many people, especially the elders, hold very traditional beliefs, insisting that a man should only be with a woman (Inglehart, 2020). They are not open-minded enough to accept sexual minorities. This factor hinders these homosexuals from openly expressing their identities in society. They acknowledge that no matter what a person does, discrimination is still going to be directed towards them; even straight people face discrimination, let alone them.

**Theme 3: Homosexuality as My Nature**

“Makaingon ko as a gay, dili man gud na kuan kanang something na maka trigger sa imong self, something na nature nana nimo as who you are. Something na ingana ba kanang og bayot naka, bayot najud ka dae. Matud pas ahong kanang na basahan na kamot-anan... Ang laki pwede pa mabayot, pero ag bayot dili na pwede ma laki.” (I can say as gay, it is not something that could trigger in me but something that is nature in me…)

“... actually wala ko nag doubt, confirm jud na. Once nga makabati kag ayy bayot ko, so syempre ako nakahibaw kos ahong mga binuhatan so bayot jud ko, wa ko nag doubt sa akong gender.” (Actually, I never doubted my sexuality, it's already confirmed. I always knew that I’m gay, and of course I know how I act, I never doubted my gender.)

These two statements present a different view of homosexuality in this paper. Informants affirmed that their homosexuality is not influenced by external factors and is not a matter of doubt. They expressed that they were born homosexual, viewing it as a fundamental aspect of their nature, much like how heterosexual individuals perceive their orientation. There are simply times when humans are born as they should be. Furthermore, as we have observed, these types of homosexuals are more open and confident about themselves. They already know who they are, experiencing no confusion, self-rejection, or doubt.

Knowing who they are at such a young age has made these homosexuals more prepared for what they are about to face in life. It not only prepares them but also their family and the people around them. By expressing their true sexuality at such a young age, their family and friends were able to accept them more easily, and it didn't come as a huge shock to their family because they could already sense it long before the homosexuals disclosed themselves (Cavallo & Bradley, 2018; WHO, 2021).
Conclusion and Recommendations

The findings of this research hold significant conclusions within the framework of Queer Theory. They underscore the crucial role of self-acknowledgment and identity development for homosexual individuals within sexual minorities. The identified themes, namely the 'Importance of Acceptance', 'Crisis of Coming Out', and 'Homosexuality as My Nature', align with key tenets of Queer Theory. The emphasis on acceptance resonates with the theory's assertion that societal acceptance and recognition are fundamental to the well-being and empowerment of LGBTQ+ individuals. Additionally, the theme of the 'Crisis of Coming Out' speaks to the complexities and challenges that individuals face when openly disclosing their sexual orientation, which is a central aspect of Queer Theory's exploration of the coming out process. Lastly, the concept of 'Homosexuality as My Nature' aligns with Queer Theory's rejection of essentialist notions of sexuality, emphasizing instead that one's sexual orientation is a fundamental aspect of their identity. These themes provide valuable insights into the experiences of homosexual individuals and contribute to the ongoing discourse within Queer Theory.

Based on the findings, several recommendations are suggested. Firstly, it was observed that individuals who openly acknowledge their homosexuality tend to experience greater happiness and confidence. Therefore, it is highly advised that when a friend or a family member comes out as homosexual, one should be open and accepting. Moreover, the significance of acceptance in a homosexual individual's life cannot be overstated. It is crucial to seek to understand and accept individuals with different sexual orientations, recognizing that everyone possesses unique identities and sexualities. This underscores the importance of approaching such matters with an open mind, especially for those who may not conform to societal norms. In terms of societal interactions, it is evident that homosexuals yearn for acceptance and acknowledgment from their peers. It is essential to maintain an open mind and refrain from making derogatory remarks, as these not only impact their confidence but also have potential implications for their mental well-being. In educational settings, schools and universities can play a vital role by actively promoting a gay-friendly environment for homosexual students. This involves affording them the freedom to express their sexuality and nurturing their talents without fear of discrimination. Lastly, at the governmental level, providing financial support for gay-related activities is paramount. Establishing a dedicated governmental agency focused on the well-being of sexual minority groups is a proactive step toward creating an inclusive and supportive society for all.
References


34


https://books.google.com.ph/books?hl=en&lr=&id=4VZxDwAAQBAJ&oi=fnd&pg=PA1&dq=Stein


https://www.jstor.org/stable/resrep44671