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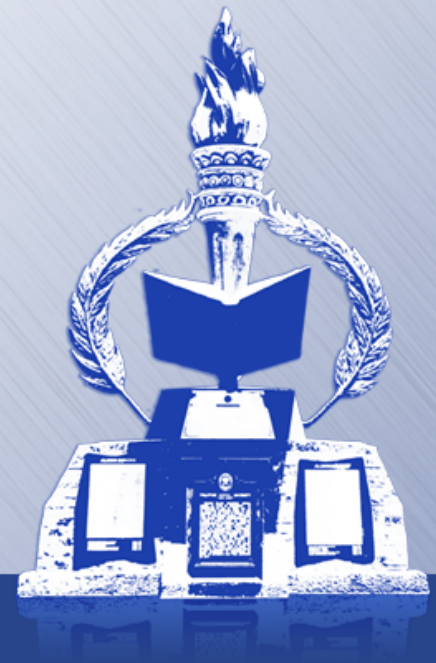
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April 2019

The Phenomenology of Disclosure among Filipino Male Gays

Angel Charlotte A. Amil
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THE PHENOMENOLOGY OF DISCLOSURE AMONG FILIPINO MALE GAYS

A Thesis
Presented to
The College of Graduate Studies and Teacher Education Research
Philippine Normal University
Taft Avenue, Manila

In Partial Fulfillment of the
Requirements for the Degree of
Master of Arts in Psychology and Counseling

by

ANGEL CHARLOTTE A. AMIL

April 2019

DEDICATION

To Mama, Papa, Jayvi and Future Self

ACKNOWLEDGEMENT

The researcher wishes to extend her heartfelt thanks to all who helped her in making this research possible. This includes her colleagues and friends namely Jerryl Apoloan, Cristine Bobier, Aeri Carolaine Buenafe, Cheeska Lorenzo, Princess Irish Torres and Tricia Lacap who helped her look for the possible participants in the study. They are the people who also assisted her and contributed for the success of this research.

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The Researcher

ABSTRACT

Name: Angel Charlotte A. Amil

Titles of the Study: **THE PHENOMENOLOGY OF DISCLOSURE AMONG
FILIPINO MALE GAYS**

Key Concepts: Disclosure, disclosure dilemmas, gays, tolerance, choice, expression

Degree: Bachelor of Science and Master of Arts

Specializations: Psychology and Counseling

Adviser: Dr. Praksis Miranda

Disclosing one's homosexuality in a heterosexual dominated community will always be a continuous decision gays need to deal with. But, such choice is not as easy as there are a lot of factors needed to consider. Due to this, confusion may arise that could hinder in their coming out process specifically their disclosure phase. Hence, this study aimed to explore the lived experiences of Filipino male gays on their phase of disclosure including the disclosure dilemmas. It also focused on their perceived meaning and essence of their disclosure. This qualitative phenomenological study recruited 12 self-identified gay participants, aged 19 to 30 years old, who have already disclosed their homosexuality to at least one of the following social groups: self, friends, family, and society through snowball sampling. Semi-structured interview questions and profile sheet made by the researcher were administered. The data analysis revealed and discussed the five purposes of the study: (1) experiences of gays in their disclosure phase; (2) disclosure dilemmas of gays; (3) reasons for disclosure; (4) coping styles and strategies of gays; and (5) meaning of disclosure. The emerged major themes and subthemes were categorized

depending on the stated purposes. The conclusion from this study highlights the understanding and perception on the importance of disclosure to gays.

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CHAPTER I

The Problem and Literature Review

Introduction

Disclosing one's sexuality is deemed as one of the dilemmas of homosexual individuals. As observed, being gay is not a recognizable trait in one's identity that reveals itself towards others through social interactions. Regardless, it has always been a continuous decision whether to disclose this information in one way or another. It is a choice where they concern themselves to live openly based on their chosen sexual identity or hide their homosexuality while letting others create assumptions that he or she is heterosexual. Such confusion may lead to different disclosure dilemmas before they finally come out their closet.

The concept of disclosure has been conceptualized by different psychologists in order to grasp its very essence. Communication privacy management is one of the self-disclosure theories that were based on systematic research designed to develop an evidence-based understanding of the way people regulate revealing and concealing (Petronio & Durham, 2015). This theory was been formulated by Sandra Petronio (Petronio, 2016) where it views "disclosure" as the process of revealing private information yet always in relation to concealing private information. In support of CPM, it has been found out that the riskier the information being disclosed, the more likely it would be controlled and private. Correspondingly, the amount and flow of information about their homosexuality would be dependent also on their desired and predetermined reaction of other people. On the other hand, Johari Window is another model of self-disclosure which illustrates the interaction between what is known/unknown to oneself and to others (Newstrom & Rubenfeld, 1983). Furthermore, it is a model explaining the human interactions. It is composed of four panes or quadrants ("Johari window: Using self-discovery and communication to build

trust,” 2017; Masaviru, 2016; Newstrom & Rubenfeld, 1983): Open Pane, Hidden Pane, Blind Pane and Unknown Pane. The process of enlarging of its quadrants is called as self-disclosure. As observed, it is a give-and-take process and a form of interaction where an individual share something about themselves, it will be reciprocated by disclosing their hidden quadrant. Thus, it was hypothesized that the extent of disclosed information about their homosexuality would be one of the contributing factors in their disclosure dilemmas.

Determining whether to disclose one’s homosexuality in particular setting, gays have always been weighing their potential benefit and cost based on both positive and negative reaction of other individuals. It may vary depending on the setting where the relationships were more immediate or more distant. Consideration of several factors can affect the disclosure of one’s sexual orientation. Several studies focused on these three major aspects of an individual’s life: Family and friends, Society/Environment, and Self.

Family’s relationship, perception, and belief toward homosexuality have played a vital role in an individual’s coming out process (Alpaslan, Johnston, & Goliath, 2009; Cramer & Roach, 1988; Enck, Preston, & Thornton, 1984). Results have indicated that most parents, at first, reacted negatively to the sexual disclosure such as feelings of shock, disappointment, embarrassment, fear, guilt, sadness, hurt and loss. Nonetheless, over time, acceptance was given to the gays and lesbians known as feelings of relief. Most of the parents were able to accept the fact and cope with the situation by looking it in a different perspective. In connection, most of the statements also included the reduction of the feeling of burden upon the disclosure of their child. On the other hand, using a different lens, sibling reaction can also make or break a gays’ and lesbians’ identity after the disclosure. Hilton and Szymasnski (2011) have attested that siblings became closer, sensitive, emphatic and supportive to one another after the disclosure but

not with all cases. The “coming out” became an avenue for easier establishment of communication and connection not just within parent and child but also with his or her siblings. Thus, the disclosure of sexual orientation to their family may be distinctive, important developmental stage in their “coming out” as a gay individual.

In connection, disclosing one’s homosexuality towards their family is not easy as it always seemed. That is the reason why most of the gays would reveal their sexuality first to their heterosexual friends. Baiocco, Laghi, Di Pomponio, and Nigito (2012) have attested that closeness and gender mattered when it comes to revealing their homosexuality. Female friends are frequently some of the first people to be told. One reason is the feeling of closeness and likeness toward this gender. Remarkably, even though their sexuality is still being stigmatized, most of gays are successful in building quality relationship and supportive social networks ironically giving them more reason to live openly with their friends rather than with their family. Hence, friends can be considered as essential as family relationship towards their phase of disclosure.

The moment homosexual individuals step outside the house, public attention will slowly yet steadily judge and stigmatize their outside appearance. In the field of education, homosexual teachers are more expected to disclose their sexuality to colleagues than to principals while, gay or lesbian parents had to disclose their sexual orientations in the same setting (Bliss & Harris, 1998). Responses like this were due to the fear of losing one’s job, exposure to others and fear of discrimination towards their children. When it comes to the field of medicine, gay and lesbian therapists have found it hard to come out to their patients (Fish, 1997). They need to consider the patient’s needs and setting where it will be disclosure and executed. It can also be noted that police officers were in the same boat with these two professions. Even though research had

revealed that gay officers can be managed openly and valued as organizational assets, there has been a concept of reinforcing traditional notions of masculinity which may sometimes lead to potentially discrediting and limiting their integration in the field (Rumens & Broomfield, 2012). Upholding specific dignity and traditional practices in different fields in the society appeared to be somewhat a hinder on gays interaction with the society. Nevertheless, we can't blame such order for the society is still dominated by heterosexual individuals.

In the throes of reviewing various factors, most of the studies always pointed out on the self-perception of gays in the concept of “coming-out”. Kus (1985) has postulated that acceptance of own gayness as a positive feature of oneself can be the essence of the “coming out” (cited in Taylor, 1999). Meaning, a homosexual individual is able to confidently reveal self without being ashamed or forced to conform to the society. Therefore, self-disclosure is one of the stages an individual needs to pass through in their whole process of coming out. This stage is significant since it serves as a transition when a heterosexual individual begins to categorize himself or herself as homosexual.

In the Philippine psychology context, being gay or *bakla* had been originated way before the Spanish regime (Garcia, 2013). History itself has proven that the “third sex” existed even before these terms were used as a description for homosexuals. Despite this fact, their sexual orientation still remains a taboo, but tolerable, in the Philippine culture. These observations were supported and at the same time contradicted by news articles (Bagas, 2013; Espina-Varona, 2015; France-Presse, 2014; Mosbergen, 2015). Their articles have emphasized that there was a sense of tolerance towards homosexuals in the country. However, tolerance is not synonymous with acceptance, for discriminations were still prevalent. There have been numerous studies that focused on the difficulties experienced by the LGBT community. In the study of Manalastas

(2013 & 2016), experiences of threat and violence, having a peer attempt suicide and depression were significantly proven to be associated with suicide ideation and attempt. Statistically, his nationally representative data pointed out that there was an existing significant number of lesbian and gay at risk for suicide behaviors compared to heterosexual peers. These results can be considered as the first evidence that in the Philippines, lesbian and gay communities were experiencing crucial inequalities that may harm their overall well-being. Hence, self-disclosing their sexual orientation will never be an easy task given the fact that they were residing in a Christian country dominated by tolerance rather than acceptance.

Mainstreaming LGBT issues is still in the developmental and on-going stage according to Psychological Associations of the Philippines (PAP) (Manalastas, & Torre, 2016). This answers the large gap and scarce of local related literature about the “coming out” process specifically about disclosure dilemmas. In connection, the interest of this study was to gain better understanding in the nature of disclosure of sexual orientation of gays by examining the linked between the disclosure dilemmas in the different aspects of their life. Their experiences both before and after they were able to live openly in their chosen gender will be the main focus of the study. Disclosing one’s sexuality is not as easy as saying “Uy, bakla ako” for their environment was dominated by heterosexual individuals with different perspectives and beliefs. Thus, deeper understanding and in-depth analysis are what this study intended to present.

The current study is essentially important for identifying and investigating the different factors that might be the hindrance or contributor in gays’ sexuality disclosure. In addition, in-depth exploration of the areas that comprise probable reason, coping mechanisms, relationships and acceptance of one’s homosexuality was examined. This study also included a comparison on the disclosure dilemmas on gays in terms of self, family, friends and environment or society

through the use Filipino psychology context. Most importantly, it aimed to explore the changes accounting for the gay's perception on their disclosure phase of one's homosexuality.

This study postulates an impact both in the field of education, and guidance and counseling. It will specify modifications needed in different educational programs that were only designed to heterosexual individuals. Through this, concepts regarding the disclosure dilemmas that are unique for Filipinos will be explored and empirically presented. With regard to guidance and counseling, results can be considered as a starting point in making guidelines in counseling them in their disclosure phase. Helping them in understanding this phase would make a huge difference in the development of their identity as a gay individual. With the aid of this study, they will become more aware on the different aspects of disclosing their homosexuality and difficulties they might encounter along the process which will help them in overcoming it. The analysis of results in this study will support the need for new and improved counseling guidelines that will cater to all genders.

Literature Review

These reviews of related literature are about the phase of disclosure among gays and probable causes of the existence of their disclosure dilemmas. Researchers also included about the history of gays and its implication to the Philippines. Issues and difficulties still experienced by this minority group were also discussed to serve as supporting evidence in their current state. It is done to present an alarming concern and a need for revised inputs in counseling in the process of their coming out specifically in their phase of disclosure.

Definition of Disclosure

Disclosing oneself to others has its enormous importance for mutual ignorance seems to be the root of all problems between individuals (Jourard, 1971). Individuals often conceived

different interpretation based on their observation but not with facts. This was not new news for gays whether they already lived openly or considered as the closeted one. Sidney Jourard, forerunner of contemporary research on disclosure, defined it as permitting one's true self to be known to others (Farber, 2006). It was perceived as a circular and interactive phenomenon which continuously happens between self and another. In other words, a gay could only disclose his homosexuality by honoring the maxim "know thyself", for in revealing oneself to another one essentially learns about oneself. In disclosing, a certain phase may ascend where a gay became completely in control of his thoughts, feelings and behaviors. Therefore, it was not enough for him to have a courage to be but, rather, courage to be known. This was where disclosure dilemmas arise and may cause both positive and negative effects on the individual's identity development.

For younger homosexuals specifically lesbians, gays and bisexuals, disclosing their LGB identity to other individuals represents a major psychological decision (Heatherington & Lavner, 2008). Considering the different aspects of individuals they planned to be open about their sexuality can affect their perspective on how the society will view them. In connection, researchers tried to uncover this concept of disclosure through formulating theories. Communication privacy management formulated by Sandra Petronio is one of the self-disclosure theories that defined disclosure as a form of expressing private information while still limiting the depth of it. It has five core principles: people believe that they have the right to control their private information; through the privacy rules, people can also control their private information; once they were permitted with other's private information, they considered themselves as co-owners, negotiations between co-owners were set; and if negotiations were not effective, boundary turbulence will be its end point (Masaviru, 2016). Chennamaneni and Taneja (2015)

also discussed that boundary ownership, boundary permeability and motive have a direct positive relationship on self-disclosure amount. Meaning, the amount of information disclosed by an individual was directly related to individuals' perceived value of the desired outcome. While, Johari Window Pane by Joseph Luft and Harry Ingham is a model of self-disclosure that enhances the individual's perception toward others through disclosure. Fundamentally, a person is represented through four quadrants: Open Pane, Hidden Pane, Blind Pane and Unknown Pane ("Johari window: Using self-discovery and communication to build trust," 2017; Masaviru, 2016; Newstrom & Rubenfeld, 1983). The open pane is considered as the public area where an individual can openly disclose. It includes behavior, knowledge, skills, and attitudes. Next is the hidden pane which contains information that one prefers not to tell anybody. It might contain problems, issues, fears and failures which are often difficult for individuals to face. Then, the blind pane includes information about yourself that you are aware of but others are not. Embarrassing behaviors or weird habits might be a part of this pane. Lastly is the unknown pane that serves as a mystery to yourself and to others. Each quadrant signifies personal information, feelings, motivation and secrets hidden by the individual that is either known or unknown to oneself or others. Hence, disclosure has its own benefits and costs depending on the process. With regards to gays, the depth of information being unveiled about their homosexuality will depend on the decisions they have to make.

Disclosure as a Phase of Coming out Process

Acknowledging, accepting and disclosing sexual orientation are the three aspects needed in order for someone to finally "come-out" the closet (Tamashiro, 2015). This is the common definition of "coming out" of the homosexual individuals. In other words, it means that living openly as a homosexual. It is also a term that commonly used to refer to the individual's first

same-sex sexual experience, self-acceptance of one's own homosexuality and disclosure of their sexual orientation toward others. Thus, "coming out" could also be defined as a process which starts with acknowledging one's sexuality up to disclosure to the society.

In early twentieth-century, the term "coming out" was believed to be originated as a term to describe the acculturation into the gay subculture, a sense that lesbians also adopted (Tamashiro, 2015). Only in the 1950s was the year it was introduced to the academic community by Dr. Evelyn Hooker (cited in Millar, 2011). In her study, she recruited 30 exclusively homosexuals and 30 heterosexual men with the aid of Matachine Society. She observed that very often individuals who acknowledged himself as a homosexual will publicly disclose himself/herself in a bar only in the presence of other homosexuals. It can be noted that they perceived bars as a safe place for them to disclose one's identity. Therefore, the concept of "coming out" did not really mean disclosing themselves to the society but only for those who they perceived as one of them. She also stressed that self-acceptance, public acknowledgment, and role of a gay bar were the key factors for an individual to disclose his/her homosexuality. However, the most remarkable findings in her research was proving that homosexuality has no association with psychological maladjustment. This resulted to the removal of homosexuality as a form of psychopathology in Diagnostic and Statistical Manual III of the American Psychiatric Association. Due to this, 1950's was the year that signified the concept of coming out into a new world of hope and communal solidarity (Tamashiro, 2015).

In the 1970s, coming out became an epitome of loneliness, isolation, and self-hatred after the rebellion in Stonewall Inn. It was the establishment in New York City where homosexual customers fought with police. The concept of "passing", living as heterosexual, was considered as an alternative option for gays in a homophobic society. This led to the first Gay Pride

campaign march known as the “Christopher Street Liberation Day” on June 28, 1970 (Williams, 2009). Thousands of young men and women homosexuals participated while proclaiming the new strength and pride of the gay people. Due to these political movements of gays, being in the closet contributed to the sense of shame and stigmatization homosexuals experienced. Hence, they were motivated to come out so that these organizations will be able to cater their needs and improve their current conditions.

“Coming-out” as a homosexual individual tends to be a turning point in a gay’s process of the identity development once they disclose their homosexuality. Taylor (1999) in his study discussed that “coming out” served as a transition in one’s life and has shown that their identity formation was a multifaceted process. Five theoretical models presented in his paper viewed identity reconstruction as a linear unidirectional process. Nevertheless, it still emphasized the inconsistencies of the sequential approach in the variation in individuals’ experiences. This “coming out” process can only occur once self-disclosure took place. Significantly, it has a central role in development and maintenance of a relationship. Collins and Miller (1994) have defined it as an act of revealing personal information about oneself to another. Their findings suggested that disclosing one’s information seemed to have liking effects that can be integrated and viewed as operating together within a dynamic interpersonal system. In other words, when an individual disclosed certain details about himself or herself, there’s a tendency in increasing the level of likeness to one another. Conversely, often disclosures also involved surprising facts like criminal activity, marital infidelity or sexual orientation which categorized as stigmatized information. This is where disclosure dilemmas of gay people arise.

Development of Gay Identity

There was a common misconception that being a gay would only be applicable for adults. Anyone in the younger generations identified themselves as part of the “third sex” would only be considered as epiphenomenal feelings and a phase towards heterosexuality. As argued by D’Augelli and Hershberger (1993), their findings consistently falsified this statement. They found out that first awareness of sexual orientation usually occurred at the age of 10, but able to disclose to other by the age of 16. There was a considerable range in the age because 13% reported awareness of their homosexuality feelings at age 5 or less, up to 91% awareness at age of 15. Thus, self-labeling generally occur at early adolescence and in junior high school years. While, at the age of 16, both genders were able to disclose this information to another person for the first time. Approximately a year later, 75% of their sample told their parents and other family members about their homosexuality. This concludes that the younger the individual became aware of his/her sexual orientation, the longer it will take for the process of “coming out”. But then again, the ages of gays disclosing their sexual identity still seemed to be younger than what the society expected. Recent studies attested that younger individuals tend to come out at earlier stages due to changes in current cultural factors (Grov, Bimbi, Nanín, & Parsons, 2006). Another reason might be because the stigma or taboo carried as a gay is not the same as before. Hence, it was easier for them to come out using this kind of perspective at a younger age.

Development of one’s sexual identity is not solely dependent on age for certain milestone events could also serve as a trigger. McDonald (1982) in his findings revealed that not all were able to progress in a predictable sequence from an awareness of same-sex feelings through behavior to eventual self-labeling, self-disclosure and final stabilization of positive gay identity. There was a number of individual differences noted specifically samples labeled themselves as a

“homosexual” without any same-sexual experience (18%), others labeled themselves after being a long-term relationship with another man (22%), and adopted it after involvement in such relationship (23%). It can be implied that every individual has their own phase of coming out with regards to their own circumstances. Due to these differences, using Cass Identity Homosexual Identity Development, gay’s development was culturally tested and applied. According to Ferdoush (2016), the first four stages of Cass’s model could be applied to understand the development of sexual identity of kotis, males who believed that they were females trapped in a male body, in Bangladesh which is known as a Muslim community. However, the last two stages were not applicable due to the stigmatization by their community in their kind. This finding was quite problematic since these were stages where an individual able develop his or her identity as a homosexual. These findings and changes in the model of identity development were used by researchers in order to contextualize it into their country. The important thing about this development was the end result which was disclosing one’s sexual orientation to the community. Thus, gays developed their sexual identity at the same phase but the cause would be different and unique depending on the society they lived in.

Disclosure is one of the stages needed by gays to pass in order to live in the society in the way they wanted. It was a choice they need to do every day which is a choice that was difficult, yet often neglected, part of the coming out process (Monteflores & Schultz, 1978). Truth to be told, this was an issue which raised a question “Does one choose to be a gay?”. One can answer this question with regard to either having a feeling with the same sex or erotic preference. In certain cases, one might choose to disclose oneself to others or just hide in the mask of being a heterosexual. Whatever choice they made, it depends on whether to disclose their homosexuality or not, to what extent, and their engagement in the coming out process. Therefore, process of

disclosure occurs uniquely to everyone for they need to deal with a different set of issues. Issues may arise in the three different aspects of the person's life: *self, family, friends and society/environment*

Self

Before disclosing one's sexuality to other people, an individual should first acknowledge that he or she is a homosexual. Coming out to self is considered a transition from closeted subjectivity to a stage of homosexual self-awareness, often described as retrospectively in LGB (lesbian, gay and bisexual) memoirs and autobiographies as a subjective experience of inner recognition (LaSalla, 2010). In other words, self-reflection is the key factor in acknowledging one's sexuality. It is also the first stage of genuineness, courageousness, and self-awareness. This beginning period included questioning oneself, moving toward acceptance and decision to disclose to other people (Dawgert, 2013). It is like looking straight in the mirror while accepting the person it reflects and the person within. A gay may use the phrase "this is the real me" or "I am who I wanted to be", to describe this stage of knowing oneself. As stated by Cohen and Savin-Williams (2012), the recognition of same-sex attractions, erotic feelings, fantasies or behaviors that signify one's homosexuality could be both relieving and terrifying. Relieving in the sense that an individual was able to accept own sexual orientation but terrifying due to personal biases about this minority group.

These ideas have been supported by the findings of Griffith and Hebl (2002) where self-acceptance was the centrality in gays' and lesbians' identity. Their results also included the extent of being "out-of-the-closet", employer policies and perceived employer gay-supportiveness. These factors could contribute to the decision-making of gays in disclosing their sexuality in work based on the gathered data of the study. Thus, self-disclosure is not completely

the “coming-out” but just a phase in this process. As eloquently stated by Dank (1971), homosexual identity development was dependent on the meanings attached by the individual in the concepts of homosexual and homosexuality. These meanings also were based on the direct relationship available in his immediate environment. The meanings in the immediate environment have related the meaning that is available in the wider context.

In connection, researchers proved that when a man grew up as a homosexual yet has never seen any other homosexual with whom to identify, he typically developed a negative gay identity (Beane, 1981). This negative gay identity was a result of non-acceptance of one’s homosexual feelings. This might be due to the learned values, tradition, and beliefs in a heterosexual community. However, this decision would be in the hands of the individual, whether to come out as a gay or live as a masked heterosexual. Whatever decision the individual made, both negative and positive outcomes can surface depending on how he handles his homosexuality. As supported by Vincke & Bolton (1994), one cannot be address the absence of self-acceptance without overcoming the depressive mood. These findings indicated that self-acceptance was needed in order to reach the end point of coming out process which is disclosure. Other recent results also suggested that the longer an individual able to come out to oneself, the lower rating of internal struggle for acceptance (Brubaker, n.d.) and higher self-esteem (Henry, 2013). Yet, depressive behaviors would also mean that negative behaviors were part of the process of coming out to oneself. Being in denial or rejecting one’s homosexuality could only cause dissonance and conflict in one’s well-being (Kietzer, 2015). Later on, it could be one of the major contributors to disclosure dilemmas of gays.

Family

The family is one of the basic units in individual's life where they can gather support and acceptance. Hence, with regard to the coming out process of gays, the family was one the most crucial and significant figure they need to take into consideration. Recent findings found out that there were three propositions in the family context in the disclosing tendencies of gays (Elizur & Ziv, 2001). First, supportive families are more likely to be open-minded and accepting about the concept of gays. Second, support from family could have an effect on their psychological adjustment. Thirdly, family acceptance could have an effect on the identity formation and family knowledge. Meaning, positive role of the family negates the society's traditional values and serves as the main source of support system for them to live openly as gays. It was speculated that same concepts were applicable to lesbians since family acceptance was correlated to self-esteem, social support and general health and served as a protection against depression, substance abuse, and suicidal ideation and attempts for the LGBT young adults (Ryan, Russell, Huebner, Diaz, & Sanchez, 2010). Their findings also noted the lasting influence of this acceptance to the emotional and physical states of homosexuals.

In the context of the family, two groups of individuals were considered: parents and siblings. As for parents, awareness in the homosexuality of their sons and daughter showed less internalized homophobia (D'Augelli, Grossman, & Starks, 2005). It includes the longer the awareness, the greater family support were reported. There were also changes in parent's responses once their sons and daughters' homosexuality were disclosed. Meaning, lesser verbal victimization was observed about gays and lesbian. It can be concluded that youth, nowadays, may experience less fear of parental victimization and more family support once they have the courage to step up and disclose their identity to their parents. Savin-Williams (1989) reported

that satisfying relationships between the homosexual child and parents could contribute to the process of coming out. Moreover, Cramer and Roach (1988) have contended that values and characteristics of the parents associated with homophobia were essential predictors in the changes of the parent-son relationship after the disclosure. Findings have showed a significant and better improvement in the relationships than they were prior to the disclosure. This may indicate that a certain trust and connection were either repaired or built again when acceptance and understanding prevails. In addition, when disclosure was made to both parents, mothers were the first ones to know compared to fathers (Rossi, 2010). Gays and lesbians often told their mothers in a direct method (e.g. verbal disclosure), whereas fathers were informed through indirect methods (e.g. writing letters, recordings, etc.). It served as an indication in the incomparable role of mothers to their children.

When it comes to their siblings, initial reactions like shock, happiness, and acceptance appeared as they disclosed their sexual orientation (Hilton & Szymanski, 2011). Afterward, it was followed by reminiscing the characteristics observed about them by their siblings that proved the disclosure. A sense of protectiveness and concern were also observed knowing that their sibling was different from them. At the same time, anger and disappointment were their reactions after a negative response from their parent. Therefore, compared to parents, siblings were more likely to accept and be open-minded in the condition of their homosexual brother or sister. Another considered reason is that “coming out” process for lesbian and gay co-parents was a flexible and familial (Lynch & Murray, 2000). It means that their decision for disclosure was primarily subjected and addressed on the needs of their children. That was why, weak family relations, both with siblings and parents, could detract the coming out of the gays and lesbians (Waldner & Magruder, 1999). It might be through identity repression or detachment from the

family as long as they cannot perceive the right amount of support. Thus, this will lead to different disclosure dilemma in the process of their disclosure as a gay.

Friends

One of the essential factors needed in the development of sexual identity is their connection with other people known as friendship. Since homosexuality is not widely accepted, gays tend to be more open with their friends rather their own family. Existing literatures accentuated that there have been unique benefits having gays, lesbian and bisexual (GLB) friends but none or little empirical studies proved this claim. This led to Ueno, Gayman, Wright, and Quantz (2009) to test the common assumption among GLB youth with their relationship toward GLB friends and straight friends. Their study verified that GLB friends were more supportive than straight friends when it comes to sexual orientation. Nevertheless, they did not differ in intimacy, interaction and difficulties. Their findings also suggested that some factors counterbalanced the mental health advantages with regards to having a high quality friendship. Factor such as length of friendship was considered to be one of the crucial aspects in the amount, depth and intent of disclosure (Dickinson-Markman, 1986). Therefore, it is possible to consider the effect of having a healthy relationship with friends in the process of disclosing one's homosexuality.

Society

In a society field of heterosexual individual, being part of the "third sex" has always been a choice for them, to either disclose their identity or be one of them. Zoe, Chris, and Kym's case can be considered as a typical sample of these disclosure dilemmas where their homosexuality was generally stigmatized and denounced as unacceptable (Emslie, n.d.). Each of them was given a choice to understand and identify their sexual orientation while struggling the conformity

of being heterosexual. Their decision to oppose what was expected of them included carefully selecting individuals they would want to disclose such information. It can be inferred that disclosing one's sexuality, specifically for gays, was not an easy choice. It takes a huge leap of faith and courage to believe that society will accept them the way they are. The same conclusion has stigmatized when a number of participants demonstrate an enormity of strength, resilience, and competence in negotiating the process of disclosing their homosexuality despite the appearance of different stressors (Butler, 2000). Yet still, the majority of heterosexual cannot be easily swayed with these reasons.

Community, work, and school are the three aspects that homosexuals and heterosexual interact with one another. As argued by Corrigan and Matthews (2003), disclosing oneself to the community can be therapeutic in nature for it enhanced one's closeness in a relationship that became distant because of the hidden homosexuality. Because of this, it could also be a form of resolving interpersonal problems. Others chose to publicly disclose their homosexuality because of the belief that the more homophobic in public, the lesser the stigmatization towards them is. On the other hand, some used a preventive disclosure for the possibility of being discovered as gay or lesbian by other people. In a community, disclosure served as a spontaneous function. The same finding was discovered by Herek (1997) where heterosexuals that already interact with gays or lesbian expressed significantly favorable attitudes toward them compared to those who never interact with homosexuals. When it comes to industry, it seemed that the environment is more gay supportive (Griffith & Hebl, 2002). This kind of welcoming to their homosexuality was correlated with higher job satisfaction and lower job anxiety depending on their disclosure and job attitudes. It could be an indication of benefits of disclosing sexual orientation in the workplace than hiding as heterosexual. On the other hand, the positive learning environment was

able to emerge in the school environment for lesbian and gay students as they disclosed their sexuality (Newman, Bogo, & Daley, 2008). It included benefits of self-disclosure, responsibilities of the instructors and role of the agency context. Through this, they could provide educational experiences for LGBT students. However, the presented cases weren't always the end result of coming out process. Gays and lesbians tend to conceal their sexual orientation for it might not be relevant in the situation, out of deference to love ones, lack the necessary resources to disclose oneself, or concerned with his or her position and it might be used against them (Corrigan & Matthews, 2003). This was where disclosure dilemma of individual took place. These contradictions in the society often led the gays to think twice about coming out their closet. This was why individuals were more likely to disclose in autonomy-supportive contexts, regardless of gender, age or sexual orientation. This was important in understanding the dynamics of coming out (Corrigan & Matthews, 2003). Perceiving the society as a controlling could result in a barrier in the disclosure of gays and a contributing factor for concealment of one's homosexuality.

Filipino Culture of Tolerance

Another factor was taken into consideration known as tolerance since it was administered in the Filipino setting. Compared to other countries, it was not an overt behavior for Filipinos to openly criticize every gay that comes their way. In connection, Foe (2014) had already investigated the concept of bakla or silahis in order to typify the tolerance experiences of a gay boy in 1960s and to get a glimpse of the past. His study resulted in the themes like Filipino tolerance among gays even though we have always been considered as a Christian country. This idea rooted in the belief that his sexual orientation was not inborn. This unwelcome attention

might be due to the culture of Christianity. However, the researcher itself also emphasized that only the surface of the issue has been explored.

Sometimes, it seemed that homosexuals are really part of the Filipino society since most of the artists, adored by the majority, in the country are part of the “Third Sex”. These famous people like Vice Ganda, Aiza Seguerra, Jake Cyrus (formerly known as Charice Pempengco), and many more individuals that Filipinos tend to watch and definitely enjoy these celebrities’ craft. On the surface, Filipinos seemed to accept them with open arms and without any judgment. However, the Philippines is also known as the only Christian nation in Asia. Given that fact, a certain question may arise like “Are Filipinos not that religious anymore?”. And the answer is “No, are were still religious and most of the populations remain to be still Christian”. This discrepancy is the result of desirable aim for acceptance while not admitting an original defect in the thing to be accepted (Garcia, 1969). This concept is known as tolerance rather acceptance.

Gay Friendliness became the trademark of the Philippines based on how they interact with them. According to Tubeza (2013), out of 39 countries covered by global survey, the Philippines ranked number 10 among the 17 countries where the majority accepted homosexuality. However, this tag only masked their real situation in the Philippines. Physical acts of prejudice and discriminations were still prevalent that infringes the basic economic and human rights (Espina-Varona, 2015). According to Former Commission on Human Rights Chair Etta Rosales in 2013, there were reported 141 cases of abuse against members of the LGBT. Prior to that, hate crimes and 28 killings were tallied in the first half of 2011. According to Michel Tan, the proponent of the research about current issues of LGBT, in every 700 Filipino LGBT found that one out of ten had been a victim of violence and abuse, mostly committed by

their parents (reported by France-Presse, 2012). These statistics only gave a glimpse on the current situation of the LGBT in the country. But, as reflection, these numbers were only reported cases and there is still a chance that it may increase over time if intervention is not readily available. Hence, reporters and journalists have a point when they emphasized that tolerance was not and will never be synonymous with acceptance (Bagas, 2013; Mosbergen, 2015). This aspect of Filipino seemed as a positive characteristic in the surface but posits a lot of negative outcomes. One of those negative outcomes as hypothesized by this study, is a possible disclosure dilemma.

Synthesis

In this section, the presented studies discussed the definition of disclosure and its effect on the identity development of gays. It also includes the most researched aspects of the life of gays. In order to contextualize the study, a certain aspect known as tolerance has been added in the possible contributing factors of disclosure dilemmas they might encounter in the process of revealing their homosexuality toward self and others.

In the process of reviewing the related works of literature, different limitations of the study were noted. Most of the studies emphasized the use of qualitative research specifically longitudinal studies for an in-depth reflection and discussion of the changes as one develops homosexuality. This was suggested to have a deeper understanding on the root of one's homosexuality and its implication on their present attitudes and behaviors. Specific categorization such as educational attainment, social status, relationship status, and culture was also recommended to be examined. Cultural differences and evaluation of the current policies given to the gays were one of the challenges of the studies. Until recently, there have been few researches confronting the current situation of this minority group. Through this, a pattern might

surface that might help counselors, psychologists, social workers, public and private sectors, and lawmakers in order to improve the lives of gays.

Studies on coming out process of gays showed that perceptions towards self, family, friends and society with regard their homosexuality played a vital role on their disclosure phase. These aspects have been proven to either “make” or “break” their identity development as a homosexual individual. However, much uncertainty still exists about its relation to the different disclosure dilemmas experienced by gays in their process of coming out. This indicates a need to understand and examination the various perceptions of gay’s in their disclosure phase that exist in the context of Filipino culture.

Most of the presented studies only explored the development and hypothesized the possible disclosure dilemmas based on their gathered results. Stories and experiences of gays in terms of the changes occurred before and after they disclosed their homosexuality still remains an uncharted field in most of literatures. In relation, there is an increasing concern on the status of gays in the Philippines due to lack of understanding in their homosexuality. That is why there has been a little discussion and a certain gap in ascertaining the disclosure dilemmas of the target participants of the study. And this is what this current study aimed to answer. It was also pointed out that a need for counseling interventions was prevalent and essentially important specifically for young LGBT. As the end result, this current study aims to present the process based on the experiences of gays in the disclosure of their homosexuality.

Conceptual Framework

The framework (Figure 1) presents the concepts that were used in the study based on the review of literature. The disclosure dilemmas of gays were explored and assessed. The socio-demographic characteristics of gay data were considered as possible causes of the development

of disclosure dilemmas. It includes concept of self, family and friend's belief, perception and beliefs about homosexuality, and society including the working or school environment and culture of Filipino tolerance. The responses produced will determine the phases of disclosure experienced by this minority group. Overall, this study does not just aim to enumerate but also to expound on these dilemmas in order to understand the disclosure phase of gays.

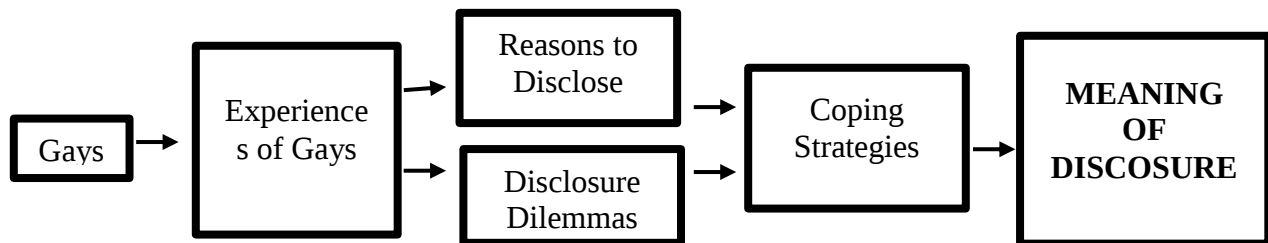


Figure 1: Initial Framework on the Phase of Disclosure of Gays and its Dilemmas

Statement of the Purpose

This study aimed to explore the lived experiences of Filipino male gays on their phase of disclosure including their disclosure dilemmas. This study focused on the essence and meaning of their disclosure as they went through their coming out process. Specifically, this study sought to answer the following statements:

1. Explore the experiences of Filipino male gays on their disclosure phase in the process of coming out;
2. Describe the disclosure dilemmas experienced by Filipino male gays in terms of Self, Family, Friends and Society/Environment;
3. Examine the reasons on Filipino male gay's decision to disclose one's sexuality in the area of Self, Family, Friends and Society/Environment;
4. Identify the coping styles and strategies of Filipino male gays in their disclosure dilemmas; and

5. Determine how Filipino male gays understand and make meaning in their disclosure phase as part of their coming out process.

Significance of the Study

Being gay in a society where it is still considered as taboo will always be the toughest yet the bravest choice of an individual. That's why disclosing this information for them was only intended for open-minded heterosexuals. This is because they were completely aware and knowledgeable about the day-to-day sufferings and challenges homosexuals need to overcome as they walk along with them. This is also the main intention of the researchers to conduct this study. Thus, the results of this study will be perceived by the significant groups below:

Family, Friends, and Lovers of Gays

Unconditional love and support is what every gay needs when in they're in the phase of disclosure. Revealing their sexual identity always comes first for the people they love and care. That is why it has always been a very difficult choice yet the most valiant decision they make. But, if they felt that someone within their environment can accept them without any form of thought of changing them, saying "Nay, Tay, Bakla po ako", or "May pusong babae talaga ako" or in any form will be a huge leap towards grasping their real self which will only be possible if the people around them were knowledgeable enough and developed a sense of acceptance. This study commits itself to achieving this goal. Thus, it will be a source of information for them which not all gays can be themselves unless they create a supporting and affectionate environment.

Heterosexual Community

This study will serve as an eye-opener for all the heterosexual individuals that misinterpreted gays when disclosing their sexual orientation. Their misconceptions, concerns,

and issues about the “coming-out” process with regard this minority group will be put at ease. Understanding the different cases and awareness of the processes of disclosure of gays was its primordial purpose to share to the majority group in the society. Thus, society’s emphatic understanding and acceptance about gay’s disclosure dilemmas, not tolerance, is what the researchers wanted to inculcate to all the readers of this study.

Gay Community

The results will provide the gay community an awareness regarding how some of them were able to “disclose their homosexuality. The shared stories and responses might serve as tips, as well as motivation when they were disclosing themselves to other people. Since there were organizations in their community, it can also serve as their baseline in the current situations of gays and develop programs that will ease the difficulties they experience.

Field of Education

As for the field of education, they will serve as a major source of information dissemination about the “third sex” specifically gays. This is one of its main goals and other researchers in the Philippines tackling the same path of the query. Educating the society is the first basic step if the country aims for equality, acceptance and good governance. Through these results, specific needs will be addressed appropriately in the school. It will also function as a specifier that there’s a need for modification in educational programs since it is designed to suit the needs of heterosexual students. It is also hoped that when providing lectures about gender and sexuality, homosexuality will be introduced and explained as a concept not just at the college level. Therefore, its main target isn’t the field of education per se, but also their arms of knowledge such as teachers, professors, administrations and others to propagate this information.

Field of Psychology

Filipino psychology seems that it still has to take a very long way in order to fully grasp the issues and trends of gays and lesbians. However, it will always be a good start to empirically and systematically explore this minority group for researchers could also acquire concepts that are uniquely for Filipinos. With the use of this study, it is hoped that scholars and psychologists can address the needs and the development of gays. They were challenged to make theories that tackle gender and sexual development that isn't limited only to males and females. This study is one where the researcher hopes to contribute to the existing body of knowledge; hence, providing another different perspective on which gays would benefit from.

Field of Guidance and Counseling

The benefit from this study in the field of guidance and counseling is providing appropriate counseling services for gays. It genuinely aimed to design a program that provides equal services and accommodation to all kinds of gender. One possible dilemma for them is the chosen career path. Due to the discriminations and perceived perceptions of incompetence, they might limit themselves and chose to not "come out" their closets which will result in growing old jobless and being able to provide for themselves. Through the help of this research, homosexuals will be aware of their educational and professional options. These options will be their opportunities to live openly with confidence whether they are gay or lesbians.

Private and Public Institutions

This study would give knowledge to the possible dilemmas of homosexuals specifically when it comes to disclosing oneself to coworkers, bosses or even with their client. Their Human Resource Department might able to develop intervention programs or activities suited for them.

The analysis of the data will support the need for policies protecting the right of homosexuals not just in the society but also in their world of work.

Researchers

As for future researchers, this study will provide additional information in the existence of disclosure dilemmas of gays as it explores the depths and process of their “coming-out”. It may also serve as a material for future researches and intervention that they may use in improving the lives of the same nature of respondents in this study.

Definition of Terms

In this study, the researchers used some terms to clarify on certain concepts exclusive to the study. The following terms are defined operationally as used in the study.

Coming-out refers to the process of disclosing the gay sexual orientation to oneself, family, friends, lovers, and society.

Disclosure refers to the process of revealing information about oneself by permitting one true self to others (Jourard, 1971). In this study, it is defined as the process of acknowledging and expressing of gays in their own homosexuality.

Disclosure Dilemma refers to the problems experienced by the gays when they are disclosing their homosexuality towards oneself, family, friends, lovers and society revolving around the following:

Sexual orientation refers to the attraction, feelings, and desire of a gay toward their same sex.

Sexual identity refers how a homosexual male sexually perceived themselves in the society.

Gay refers in this study were self-proclaimed and self-identified gay individuals with an age of ranging 18 years old and above. They are categorized into four categories depending on the extent of their disclosure to self, friends, family and society. All of them should be categorized at least one of these four criteria.

Self-disclosure refers as the recognition of gays in their sexual orientation towards self. It includes acceptance and a choice of living openly as a gay.

CHAPTER II

Procedures

This chapter contains the qualitative design and methodology, research site, selection criteria and participants, research instruments, data collection, role of the researcher, methods of validation and ethical consideration. This part was focused on the procedure, exploration and determining the disclosure dilemmas of gays and the probable causes of it.

Qualitative Design and Methodology

To be able to explore the lived experiences of gays in the process of their disclosure, a phenomenological approach was utilized. The aim of this approach is to describe the unique and specific experiences in this phase of their coming out process. Specifically, transcendental phenomenology was used in this study. The pioneer of this approach was Edmund Husserl (cited in Padilla-Diaz, 2015). It involves the study of essences of the human experiences in the light of intuition and self-reflection on the phenomenon being studied. This technique attempts to eliminate the pre-judgment or presupposition of the researcher. Therefore, it is focused on the meaning, essence and individual's perception on the experience.

Phenomenological approach was used to determine the potential disclosure dilemmas in the process of disclosure of gays. A comparison was done on the experiences of gays in their disclosure in terms of their perceptions on oneself, friends, family and society/environment. This comparison was needed to differentiate and distinguish the disclosure dilemmas of each group in order to understand the difficulties they experienced along the process. Moreover, the data results based on the stories shared by the participants were resented thematically to have an in-depth analysis on their disclosure.

Research Site

The research was conducted in Metro Manila. Since it is the urban center of the Philippines, tolerance for the gays and lesbians was recognizable. As observed, Manila, specifically around Malate in the intersection of J. Nakpil St. and M. Rosa St., was the traditional nexus of gay life before. In recent years, it became the site of countless gay bars but declined due to economic changes. Nexus and Unit 27 were said to be the popular clubs that time. In connection, Metro Manila residents supportive of the lesbian, gay, bisexual, transgender and queer (LGBTQ+) community attended a walk for freedom and diversity last June 24, 2017 that calls for respect of human rights and legalization of same-sex marriages. It was known as the 21st Metro Manila Pride March and first pride march in Asia. Around 1,400 people marched through Taft Avenue, Padre Faura Street, Roxas Boulevard and back to the Luneta Park via Padre Burgos Avenue. This showed that the setting of the study generated an easy access to their community and a more open conversation about their disclosure both to self and others. Another reason is that, coincidentally, the researcher is a student studying in Metro Manila and is acquainted with some of the participants situated in the said settings which would make the gathering of research data convenient for both the participants and the researcher.

Selection Criteria and Participants

Purposive sampling was utilized in gathering the participants of this study. It is a type of non-probability sampling also known as a judgmental or expert sample (Lavraska, 2008). The following are the sampling criteria:

- 1) Gays that disclosed to at least one of the following social groups: self, friends, family, and society.

- 2) Must be openly living in their chosen gender and already identified self as part of the LGBT community.
- 3) Must be a self-identified gay.
- 4) Must not be related by blood with the researcher to avoid any form of biases and/or conflict of interest.
- 5) Must be 18 years old and above.

Based on the criteria, the researcher of this study was able to gather a total of 12 self-identified gays to participate in one semi-structured face-to-face interview about their homosexual disclosure to self, family friends and society/environment. All the gays in this study were described as physically portraying a heterosexual image. They still wore male clothes and act as one in front of the society. It can be noted, that most of them wore androgynous style of clothes. But, all of them already identified themselves openly living gays. Most of them were already professionals in different fields. The only time the researcher were able to overtly identify the homosexuality of the participants was when they started talking. They used different gay lingo and terms, have high-pitched voice and feminine hand gestures. They also tend to emphasize that they may be male in their outside appearance but they have a heart of woman residing within them. The other demographic profiles of the participants were described below.

The table below showed that the participants' ages range from 19 years old to 30 years old. While out of 12 self-identified gays, six (50%) of them were students, five (41.66%) were already working in different fields and only one (8.33%) was considered as a working students. Most of the interviewed participants still live with their parents (N=7, 58.33%). Majority of

them, considering their current relationship status, were single (N= 8, 66.67%) and only 4 (33.34%) participants were in a relationship with the same sex.

Table 1

Profile of the Participants Based on Status

Participant's Nickname	Age (yrs. old)	Social Status		Living Status					Relationship Status	
		Student	Working	Alone	With Parents	With Friends	With Lover	Dormer	Single	In a Relationship
Wawi	20	/			/				/	
Dumbledore	19	/			/					/
Jaira Andrea	21		/		/				/	
Jom	30		/	/						/
Ken	21		/		/				/	
Kenn	30	/				/		/		/
Margot	25		/			/			/	
Nig	20	/	/	/					/	
Nik	22	/			/				/	
Rain	20		/		/		/			/
Ram	23	/			/				/	
Sy	19	/						/	/	

On the other hand, participants' duration of disclosure were also noted. The years they took before they were able to finally come out of their closet presented diverse and varied ranges of years. Some of them were fortunate enough to live openly at a very young age on their chosen gender. It was apparent in the table below that the four aspects of individuals had a significant role in their disclosure phase.

Table 2 provides an overview on the years the gay participants of this study were able to conceal their homosexuality. Interestingly, the years of disclosing one's homosexuality to self has almost same years with the disclosure to friends compared to their family. This was an

indicator that even though family was one of the essential components of identity development, friends became much closer to the concept of self for gays. Compared to the other three factors, family seemed to be most recent disclosure made by the participants in this study.

Table 2

Profile of the Participants Based on Duration of Disclosure

Participant's Nickname	Duration of Disclosure (Years)			
	Self	Family	Friends	Society
Wawi	4	N/A	4	3
Dumbledore	2	2	1	1
Jaira Andrea	15	3	15	15
Jom	17	N/A	17	17
Ken	14	14	14	14
Kenn	20	17	20	17
Margot	7	7	7	18
Nig	4	N/A	3	3
Nik	8	5	8	N/A
Rain	12	3	12	4
Ram	23	23	23	17
Sy	5	*1 month	2	2

The Table 3 highlights the order of disclosure done by the participants. The purpose of this table was to indicate the series of individuals in their process of coming out specifically the disclosure phase. It aimed to evaluate the level of importance given by the participants of this study on the people around him to be known as a homosexual.

In the table below, disclosing one's homosexuality to oneself seemed to be the first step in their process of coming out. While, family is considered almost as the last individuals to know their homosexuality based on the data presented. Ironically, family was the individuals they live with as they grow old and became much less aware of their gayness. This could be an indication

that there were factors that hindered them to be true to the people who were one of the cores of their identity development.

Table 3

Profile of the Participants Based on the Order of Disclosure

Participant's Nickname	Order of Disclosure								
	Self	Friends	Family				Others		
			Mother	Father	Siblings	Society	Relatives	Bestfriend/ Crush	Ex-girlfriends
Wawi	1 st	2 nd				3 rd			
Dumbledore	1 st	2 nd			3 rd	4 th			
Jaira Andrea	1 st	2 nd	5 th	6 th	4 th	3 rd			
Jom	1 st	3 rd			2 nd				
Ken	1 st	5 th	2 nd	3 rd	4 th	6 th			
Kenn	1 st	2 nd	5 th	6 th	3 rd	4 th			
Margot	1 st	5 th	2 nd	3 rd	4 th	6 th	7 th		
Nig	1 st	2 nd				3 rd			
Nik	3 rd	2 nd	4 th	4 th				1 st	
Rain	2 nd	1 st	3 rd	6 th	5 th	4 th			
Ram	1 st	4 th	2 nd		3 rd	5 th			6 th
Sy	1 st	2 nd	4 th	6 th	5 th	3 rd			

Since this study is about disclosure of being gay, the narratives of the participants may include recollection of traumatic experiences (e.g. sexual abuse as a child). In the event that sad emotions (or crying) were triggered during the interview, the interviewer paused for a while and allowed the interviewee to recollect himself. If the interviewee was able to recollect himself, the interview was continued. If the interviewee was unable to recollect himself, he may opt to stop

from continuing the interview and continue it some other time. If the sad emotions were triggered again, the interviewer may refer the interviewee to a counselor/psychologist for free treatment.

Research Instrument

The data collection instruments that used were the Profile Sheet, Research Questionnaire Form and the researcher's journal. The Profile Sheet functioned as the preliminary survey form. This form served as the basis of their categorization of the participants. It was comprised of participant's general information, contact details, identification of being disclosed gay and duration of being "out-of-the-closet". This form also included the social status, relationship status and living status of the individuals. While, the Research Questionnaire Form was a set of semi-structured interview questions that assisted the researcher in the process of gathering information. It included five to eight questions, depending on the response of the participant, determining and exploring the disclosure dilemmas of gays. The interview lasted for 30 minutes to 1 hour. On the other hand, the researcher's journal purpose was to take note of the non-verbal actions during the interview. These in-depth interview questions of the study were validated by three experts in the field. Nevertheless, the researchers should already have a prior knowledge if the participant lived openly as a homosexual or not. This is a precaution on their manner of interaction with the participants to avoid biases.

These interview questions were evaluated and validated by licensed counselors in order to ensure not just the safety of the participants but also for the researcher of this study. Such validation also ensured that the interview questions are free from any gender, class, ethnic and cultural biases. This instrument was used in a face-to-face interview with the respondents. The

time and setting was determined by the interviewee's availability and comfort. The time of the interview was not limited but it was estimated to be finished in 30 minutes to 1 hour.

Data Collection

Upon the approval of the panel on the topic, the researcher started listing of names that will serve as the participants of the study by categorizing them based on the criterion. Participants were classified into four based on the extent of their disclosure to other people: Self, Friends, Family and Society. Each category consisted of two to three participants with a total of eight to twelve individuals. While looking for the participants through a snowball sampling, the semi-structured interview questions was validated and evaluated by registered guidance counselors at the same time. This ensured the reliability and validity of the instrument. After the validation and revision of the interview questions, participants that were listed and contacted by the researcher were given an informed consent which served as an initial explanation of the purpose of the study. Only upon their approval, the interview proceeded based on the agreement. It was held on neutral places where the participant can comfortably answer the interview questions. The interviews were undertaken in a coffee shop that was not too full of people. A recorder was also used to guarantee that the data were gathered. Permission of the participant to use such device was asked before the interview starts. Then, the researcher collected the data and explored its essence and meaning on the stories shared by the participants. Through this, there was a tentative establishment between categories. Afterward, the researcher returned to the field to collect further data. If the data gathered from the interview were not enough to answer the query of the study, follow-up interviews was done. If one of the participants decided to discontinue the interview, they were allowed to do so. Data collection was continually and progressively focused on gathering information until it reached the targeted number of

participants. The data gathered will be stored for 5 years in a password protected computer to ensure the identity of the participants to remain confidential. As an end result, this study will thematically present the lived experience of gays in their disclosure phase and its accompanying dilemmas.

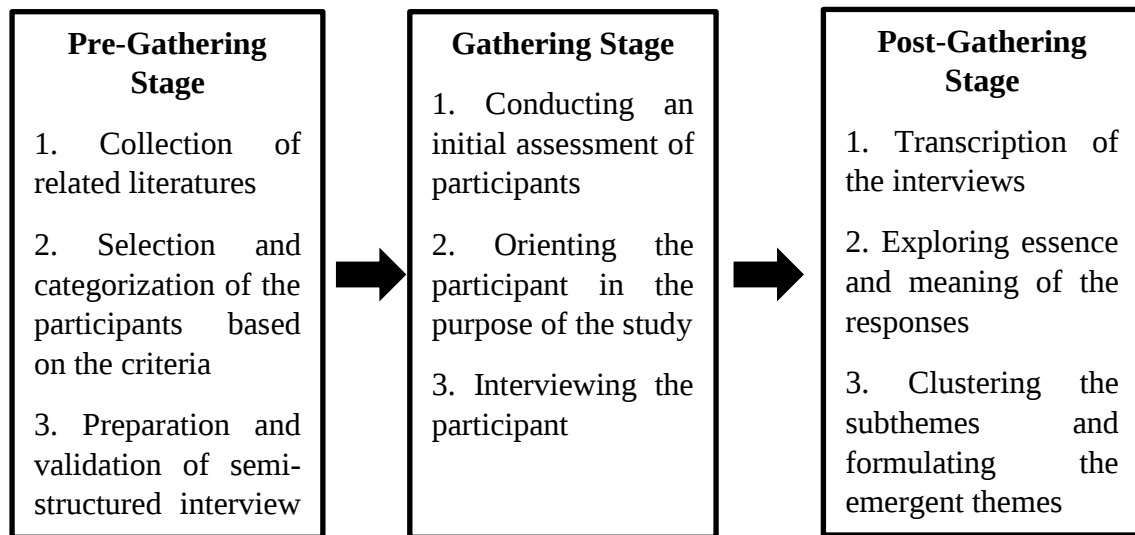


Figure 2: Research Process

Throughout the gathering and interpretation of the data, the researcher of this study abided by the ethical standards in treating its participants in accordance with the general research ethics of Philippine Normal University. Following the ethical standards of the university certified the protection of both the researcher and participants. Confidentiality of the information and keeping the anonymity of the participants was one of the priorities for, as expected, personal stories might be shared along the process. This study also complied to ethical considerations specifically justice, beneficence and respect to ensure the welfare of the participants.

In addition, data were gathered through inclusive interviews and profiling. Research interview questions was also thoroughly checked and evaluated by experts to ensure its adherence to the topic. It followed a systematic and comprehensive approach in construing the

data with the use of thematic analysis. Application such as Nvivo was used in analyzing the results to generate themes regarding the disclosure phase of gays in their coming out process. Overall, this study aims to promote and disseminate information on the disclosure dilemmas of gays on their process of coming out.

Role of Researcher

The instruments utilized in the data gathering were developed by the researcher and validated by the experts. The participants in the study were also chosen purposively based on the scope and criteria which focused in the phase of disclosure of gays. It is significant to mention that the researcher is not connected or related by blood with any of the participants. Meaning, the entire process of gathering of data was done independently without any conflict of interest in the part of the researcher and the participants.

During the gathering of data, the researcher was able to establish rapport and collaboration with the participants by explaining the purpose and underlying principle of the study. It was also noted that the researcher should have an in-depth understanding of the research topic in order to articulate effective questions, formulate probing questions and develop a deeper level of conversation with the homosexual individuals. Being sensitive to the interview session was also one of the needed characteristic since the topic was considered as too personal.

Methods of Validation

In the data analysis of this study, transcription of the interview was the first step in exploring the data. The data acquired were encoded and examined in NVivo software and interpreted using thematic analysis. It followed the steps elaborated by Creswell (2013) in analyzing the essences of the phenomenon being studied. The researcher described first her own

perception and experiences on the subject of the study in order to identify her personal preconceptions and judgments done to protect the process of analysis. Horizontalization of data was the next step in which a list of significant quotes gathered from the participants was given an equal value as the expression of the group. Significant statements of the participants were categorized and adhered on the statement of the problem of this study in a tabular form. This marks the beginning of the textual description of the data. This group of data was turned into units of meaning. “Ad verbatim” quotations were also included in this part. Afterwards, structural description was done in order to proceed on the identification of the essence of the phenomenon. It also discussed the common elements in the disclosure process of gays and the currently experienced dilemmas along the process.

Ethical Considerations

This study followed the procedures and guidelines of the Philippine Normal University Research Ethics Committee (REC) in order to certify the protection of both the researcher and the participants. The issued checklist was divided into two sections labeled as Section 1 (Research Involving Documents and Archival Data) and Section 2 (Research Involving Human Participants). With regard to section 1, it did not examine nor review existing public policies, involved recount of events as part of history, dealt solely with secondary use of data or exclusively based its data on publicly available information, documents, records, or works, and focuses only on literary review or artistic criticism. On the other hand, according to section 2, it required the collection of data from human participants and deals with sensitive topic specifically the disclosure dilemmas in the coming out process of gays. It also took account of vulnerable population specifically the gay community but only those who were willing to participate accompanying with an informed consent. It did not included biological materials that can be

traced to identify a specific participant. In return, it did not pose potential, perceived or actual risk towards them. Thus, REC did a further review the study in accordance to the PNU Code of Research Ethics.

To ensure the avoidance of ethical issues in this study, for it involves sensitive topics on gay's disclosure, it complied in the following ethical principles to address the issues and for the benefit of the respondents.

Respect – The participants were treated autonomously; they received a full disclosure of the study and were given also an informed consent about the research. This ensured the physical and psychological safety and protection of the participants. Disclosure of personal and emotional information were anticipated and expected by the study. Therefore, confidentiality was strictly followed. All the data acquired were used in this study. Participation in this study was voluntary and based only the agreement between them and researchers. Also, participants were given privacy and anonymity throughout the study. This was done by giving them alias, which was also given the participants themselves, in the presentation of the results. This utmost confidentiality was the priority and responsibility of the researcher.

Beneficence – Consequently, the participants were not be subjected to harm in any way. They were given a chance to withdraw upon knowing the real purpose. If the participant refused to answer a specific question, they were not forced but they were still given a chance to continue the interview as long as they permitted it. On the other hand, the results gained in this study will be shared and discussed with the participants. They were entitled to ask for the full explanation and discussion of the results of this study. The participants of this study received tokens of appreciation for their time and effort in answering the questions of the researcher. It served as a

non-monetarily compensation in their active participation in the data gathering process. The researcher assured that this will not compromise the study's objectivity and purpose. Lastly, but most importantly, the researcher ensured that this study contributed not just to the Filipino society but also to the LGBT community.

Justice – This study presented a criterion for selection of the participants, data collection tools, and methodology which are free from biases. The researcher ensured that the selecting process was consistent and fair to all participants. Research interview questions were validated and analysis of the results was under the supervision of experts.

CHAPTER III

Findings and Discussion

This chapter contains the discussions of the results gathered data from the 12 self-identified disclosed gays on their lived experience of disclosing one's homosexuality. The findings of the study are presented thematically and supported by the researcher's field notes. The data were then interpreted based on the analysis and interpretations of the researcher.

Research Purpose No 1: Explore the experiences of Filipino male gays on their disclosure phase in the process of coming out.

In the exploration of interview stories of Filipino male gays, it was categorized into positive and negative experiences of disclosure. Under the positive experiences, three broad themes emerged from the analysis namely (1) acceptance of oneself; (2) acceptance of other people; and (3) acceptance mediated by social media. On the other hand, negative experiences were classified into four major themes specifically (1) shifting of personality, (2) discrimination, (3) abusive environment, and (4) society's prejudice belief about gays. Each major theme was described in relation to the shared experiences and perspectives of the participants.

POSITIVE EXPERIENCES

Positivity of experiences as gays go through their homosexuality served as one of the contributing factors on the development of their gender identity. This notion was seen in the shared stories and experiences of gays during the interview. In which, it became one of their stepping stones to decide when and how they were going to disclose their homosexuality.

Table 4

Positive Experiences of Gays in their Disclosure Phase

Themes	Participants	Descriptions	Sample Responses
1. Acceptance of Oneself	Wawi, Nik, Dumbledore, Kenn, Ken, Ram, Jom, Jaira Andrea & Sy	This refers to the gays' awareness in their attraction toward same sex and acknowledgment of their own homosexuality.	<i>"Yung feeling that you appreciate and adore someone na hindi lang girl. Kasi parang ganon din yung dati yung treatment ko doon sa girl tas same yung nafeel ko don sa bestfriend ko na guy. Amazing parang it's possible." [The feeling that you appreciate someone aside from girl. It's like the same treatment I had with my guy bestfriend. Amazing, knowing that it's possible.]"</i>
2. Acceptance of Other People	Ram, Ken, Margot, Jaira Andrea, Sy, Nig, Kenn, Wawi, Rain & Nik	This reflects on the acceptance received by the gays from their family, friends and community.	<i>"Ang daming tao mga relatives parang branches so like yun nalaman nila na ganun at they happy for me parang wala naman naging ano parang naging issue so it's sound like ano parang embrace ganun diba." [A lot of people including my relatives and branches of the family know about my sexuality, and there's no issue at all. They embrace me for who I am.]</i>
3. Acceptance Mediated by Social Media	Margot, Nik & Sy	This pertains to the positive recognition on gays through their disclosure in social media.	<i>"Like alam mo as a stranger nag live ako tas shinare sa ibat-ibang group sa facebook page tas biglang magcocoment "you're so pretty", "you're so beautiful", "keep it up" mga ganun like simple encouragement na maging mas masaya kasi may mga ganung tao na nabubuhay di ba there existing." [I posted my live video on Facebook and share it to different facebook pages and suddenly someone commented saying "You're so pretty" "You're so beautiful" "Keep it up" Those are simple word of encouragement that makes me happy because, there are few people like them exist.]</i>

Acceptance of Oneself

Accepting one's homosexuality means that an individual was ready to live openly as a gay in a heterosexual dominated community. This aspect was considered as one of the positive experiences by gays in this study for it actually helped them in their disclosure phase. There were two notions that emerged in this subtheme: (1) awareness in the attraction toward same sex and (2) acknowledgement of gay behaviors.

The participants in this study were conscious of with their homosexual tendencies at a very young age. The attraction toward same sex gave them an early sign that they were gay which lead them to understand and accept themselves gradually in their latter life. According to their shared stories, some of them felt the sense of fondness toward same sex individuals which latter develop into something deeper. Thus, lead them to categorize themselves as a gay. To prove this, the following statements that were gathered through interview were transcribed below:

Nung grade 2, grade 3, grade 4, may mga naging crush din ako na babae pero ano may nagiging crush din ako na lalaki pero syempre di ko sinasabi, walang nakakaalam (laughing) [I do have girl crushes when I was in grade 2, 3 and 4. But, I also have boy crushes and no ones about it.]

Wawi, 20

I think mga i by grade 4, grade 5 naalala ko may mga sulat ako sa notebook ko na parang pinagpairpair ko yung guys. [When I was grade 4 or 5, I remembered writing and pairing guys in my notebook]

Nik, 22

After being aware of their attraction toward same sex, they were also able to fathom their behaviors that seemed to be atypical as a young male. As two of the interviewees said:

Ang alam ko lang parang bakit parang iba, parang iba. Bakit laging ganoong ang sinasabi nung mga nasa paligid. Yung anak mo parang. Minsan pa nga parang ang sabi ay parang makendeng ang anak mo. [I heard them saying to my parents that I'm different and I'm a soft guy.]

Kenn, 30

Parang may pagkarationalize ko nung bata na bakit oo nga bat mahilig ako magsayaw? Mas gusto ko pa maglaro ng paper doll. [I asked myself why I like dancing? I love playing paper dolls.]

Ken, 21

These can also be observed on their choices of toys and games as a kid. Remarkably, these acts were also witnessed by their family members. As they got older, their desire to be feminine in nature just intensified and became clearer as they slowly acknowledge themselves as part of the LGBT community. Through these experiences, they were able to get a glimpse that their homosexuality was already overt even before. In their account of events, the following statements were shared:

Nung elem kase parang ano, nahilig ako sa mga ano talagang nagtatahi ako ng damit para sa Barbie. Tapos alam mo yung tipikal na bakla na dumadayo sa barangay para makipagshowdown. [When I was in Elementary I loved making dress for Barbie dolls. And I am like a typical gay who's coming to different barangay to get showdown.]

Jaira Andrea, 21

I was starting to explore my homosexuality kaya nga ako nagkaron ng barbie doll nung grade 6 minakeupan ko yung buong klase na babae naming nung graduation. [I was starting to explore my homosexuality so I had barbie doll. When I was Grade 6, I do the make-ups of my classmates for our graduation.]

Sy, 19

Di ko na nilaro yung robot ko. Ang nilaro ko yung sirena parang naaalala ko. Eh kasi umiiyak ata ako nun. Ayoko na, ito yung lalaruin ko parang ganoon. [As I remember, I was crying that time because I don't want to play my toy robot instead I want to play mermaid if I'm not mistaken]

Kenn, 30

Together, these two notions were essentially important in the experience of accepting oneself. As aforementioned, the self-identified gays in this study considered that attraction towards same sex was an indicator of their homosexuality. Consequently, lead them to become aware of their other feminine behaviors. These findings could be supported by the analysis of Dank (1971) in the development of homosexual identity. He discussed that the concept of homosexuality was dependent on the meanings attached by the individual. This explained the

awareness of gays in their homosexuality at a very young age that led them to also acknowledge such difference from the norm. This also accords with the earlier analysis of D'augelli and Hersberger (1993), which showed that awareness of one's homosexuality, could be observed in their early stage of growth. It can also be noted that being able to disclose early does not assured progress in coming out to other people. But rather, they were able to overtly present their gay behaviors. Thus, gay's homosexual identity were proven to develop in a non-predictable manner (McDonald, 1982). In this way, they were able to pass through their disclosure phase at their pace with regards to their own experiences and established meanings.

Acceptance of Other People

Being a homosexual is a choice that is not solely dependent on one's experience. Other people such as family, friends and society could also give positive experiences towards the development of individual's identity. Such diversity of people may lead to change in perspective and understanding on their disclosure. A common view about this aspect was shared by the participants of this study where acceptance of other people included the following views: (1) Family's Acceptance; (2) Friend's Acceptance; and (3) Community's Acceptance.

Family plays a vital role in one's development of homosexuality. The family is one of significant factors that may either hinder or flourish one's gayness. Thus, experiences shared by them to their gay son or siblings might effect on how they view their disclosure. For others, acceptance of the family should already be part of the structure but for gays its importance had a deeper meaning for them. This belief was manifested in the interviews of the 12 self-identified gays. The following statements were the some of the exact reactions of the participants:

Kay mama, hmmm, never ako nag verbally out. She, just knows. Sabi nya I remembered her saying, anak sa lahat ng tao na unang makakaintindi at ang nanay ang unang makakaunawa sayo. [I didn't say it verbally to my Mother. She just knows.

I remember her saying, “Son, among anyone else, it’s me who will always understand you.”]

Ram, 23

Thankful ako sa tatay ko kasi di niya ko binugbog kahit lasinggero siya yung fact na tanggap na tanggap ako ng tatay ko. [I was thankful to my father because he never beat me up and he me accepted for who I am even though he’s a drunkard.

Ken, 21

This kind of acceptance appears to be conditional. It may seem negative for heterosexuals but it became a driving force for gays to be better version of their homosexuality. The only thing their parents wanted was to prove to them that they were capable of handling the struggles and challenges they will encounter as gay. These notions were shared by the following participants:

Si papa yung mga sinasabi niya ok lang sa akin mag ganiyan ka for as long as you have honors. Si mama naman walang problema for as long as gumawa ka ng mabuti sa kapwa that’s fine. [Even though I’m gay my father told me that it’s fine for him as long as I have honors in school. My mother told me that it’s fine as well as long as I’m doing good to the others.]

Margot, 25

Okay sige tatanggapin kita dahil anak kita pero, ano tandaan mo, yung sa bible, pero ano parang inaccept pero hindi ka tinotolerate, tas lagi niyang sinasabi na wag nalang ako gumawa ng kalokohan, ganun. [I will accept you because you are my son. But keep in mind what bible says, they don’t tolerate your sexuality and don’t do foolish things. That’s what he said.]

Jaira Andrea, 21

The feeling of warmth and appreciation towards them by their family became one of their positive experiences before and after they disclosed their homosexuality. Interestingly, father’s acceptance had a more significant impact on gay participants. On the other hand, the concept of friendship p also became an avenue for them to have positive viewpoints with regards their homosexuality. Most of them experienced a supportive and understanding group of friends. Some of them were even showed off with their friends’ loved ones. This can be proven by the following statements:

Alam mo ba I have friends na straights guys na they really introduce me to their girlfriends. Pero yung isa nag-open up kasi nalasing na parang may mga nakikilala

sya na girls. Ang then, natouch ako nun. Kung hindi mo kayang tanggapin si kuya kenn, hindi kita magiging bitch. [I have guy friends that introduced me to their girlfriends. But one of my guy friend open up about girls and I was touched because he said “If you can’t accept kuya Kenn you will never be my girl.]

Kenn, 30

Comfortability of gays with their friends was a factor on the positivity of the stories shared by them. The single most striking observation was the closeness of gays with their male friends compared to female friends. To prove this, the following statements below showed their experiences:

Yung mga classmates kong lalake, tapos hindi mo naitanong, may close guys akong classmate, yung nagkakaholding hands mga ganun, yung lambing lambingan, yung mga harot harutan lang. [I have guy classmates, and we were holding hands, sweet to each other, and doing mischievous things.]

Jaira Andrea, 21

It’s not you know it’s more you are more identify in such way na hindi kasi yun parang awkward kami yung mga lalaki. Natutulog kami magkatabi ng walang you know walang fear of awkwardness na baka maattract kami sa isat-isa kasi we are comfortable who we are. [It’s not awkward for us that we’re sleeping together even though we are men, and there’s no fear of awkwardness that we might be attracted to each other.]

Nig, 20

It can also be noted that interacting with their friends, a need for identifying their homosexuality was not prerequisite. Notably, Margot commented:

Hindi ko na kailangan sabihin sa kanila it shows na talaga parang hindi mo na kailangan tawag dito mag-confess.[I didn’t confess to them because it shows in my actions so there’s no need to confess]

Margot, 25

By looking in the larger context, family and friends were not the only individuals gays could interact with. The society or environment they live in could also give experiences to them that might change how they view their homosexuality. When it comes to the participants of this study, most of their experiences happened in the school setting. Confusion whether to disclose

one's gayness was common on the stated stories. However, with the help of educators, acceptance became easier for them and other people. Some of their experiences were transcribed below:

I don't know who is Sy ganon so parang yon nung dito nako sa PNU nasimulan ko ng makilala kung sino ba talaga si Sy na kinulong nung high school Sy. [I don't know myself but when I entered PNU I started to know who I am. Myself that I hid during high school days.]

Sy, 19

Si Sir Joel, ano tinanong nya ko kung ano daw ba ako in front of the class pa. So ang sabi ko bisexual ako. Ayun nalaman na ng mga kaklase ko ganun. Natakot ako ganun pero nung sinabi ko yon, parang ang saya naman di nila ako jinudge[Sir Joel asked me about my sexuality and I said "I'm bisexual" in front of my classmates. I was scared but I'm happy because they didn't judge me.]

Wawi, 20

Another prominent finding was the approval of other co-worker in their chosen career. Being gay has been a taboo in the past decades in different careers. Hence, it was uncanny for the participants to have felt this kind belongingness in their chosen career path. Certain inclusivity was observed based on their experiences which were transliterated below:

Wala pa sa 1/4 as in lahat kami puro bading. So ang inclusive eh, kapag alam mong same kayo ng wave length. You feel na belong ka sa environment na to. [Most of us are gays. I felt that I'm belong to this environment and inclusive because we're on the same wave length.

Rain, 20

Ngayon yung mga tao sa paligid ko sa tulad sa working environment, it's open to all colors, all genders and rainbow. [The people around me, for example in my workplace they are open to all colors, genders and rainbow.]

Wawi, 20

As for the community they live in, some of the older people seemed to be aware on the shift of paradigm in gender. Instead of criticizing the gays in their community, which was expected by most of the participants, discipline and respect was given to younger generations. Talking about this issue interviewees mentioned that:

Halimbawa, mga bata na pinagtatawanan yung mga bakla kasi may mga bata samin na nag cocrossdress, yung mga matatanda sinasaway naman nila. [For example some kids laughing at us because some of us are cross dresser. While the adults warn the kids action.]

Nik, 22

Sobra kasing liberated ng neighbourhood. Na hindi nila iisipin na kung ano ka as a person pero mas iisipin nila kung ano yung mabuting nagagawa at nadudulot mo sa kanila. [Our neighbourhood is liberated and they don't judge for who you are in fact they are thinking what good things you can do that can influence them.]

Rain, 20

In summary, experiencing acceptance of other people had an impact in the development of their homosexuality which seemed to have affected their views on their disclosure. A need to belong was prominent, at some point, but not masking themselves as heterosexuals. Thus, social acceptance of homosexuality had changed the gays self-acceptance overtime (Elder, Morrow, & Brooks, 2015). It can be pointed out that increased acceptance of community, whether from their family, friends or society, changed the way gays expressed their sexuality. They became closer, comfortable and overt in their disclosure as a gay both to themselves and in the society. More likely, it was leaning towards being gay in a heterosexual dominated society. Through these positive experiences, a positive homosexual identity was developed within the participants of this study.

Acceptance Mediated by Social Media

In 21st century, social media became another form of communication not just for younger generations but also for older people. As for gays, it became a medium for them to slowly disclose their homosexuality indirectly to their family and friends through their posts in social media. Findings also suggested that social media also became an avenue for gays to learn more

about their gender by interacting and being part of LGBT groups online. As one interviewee put it:

Parang may na meet ako online kase naging member ako ng different lgbt groups. Inintroduce nya ako sa terms na chub and chaser. [I met someone online because I was part of different LGBT groups. And he introduced me as chub or chasers.]

Nik, 22

Nonetheless, the most important experience was using social media to disclose one's homosexuality toward other people. Compared to face-to-face disclosure, gays appeared to be more comfortable for they will have an ample of time to be ready in people's possible reactions.

As stated by Sy:

Chinat ko si mama like sunod sunod ako na nag chat ganon na “ma, bakla ako hindi ko na rin kayang itago lalo na sayo”. Ganon, so parang pagkagising ko narealize ko yon hindi ako nag online for like too long pero di ko naman pinatapos yung araw na hindi ako nag online, tas pag ka online ko sabi ni mama sabi niya matagal ko ng alam. [I bombarded my Mother messages saying that ‘I’m a gay and I can’t hide it, especially to you. Then I woke up and realized what I did. I didn’t go online for a while but I didn’t let the day ends without opening it, so when I go online my Mother chatted me “I knew it for a very long time now”.]

Sy, 19

Therefore, social media delivered positive experiences to gays as a virtual environment where they can freely interact with their chosen gender. Craig and McInroy (2014) indicated that homosexuals was able diminish the negative messages of other people towards their homosexuality through media. Through the comfort and similarity felt from their online friends, they became more aware on their sense of identity. This also seemed as an external reinforcement in their disclosure phase. Coming out digitally was also one of the changes occurred in this study. In which, it was strongly assumed that Internet was a good place to start their tentative process of coming out, disclosure to be specific, because of the low level of risk

involved (Craig & McInroy, 2014). These simulated explorations deemed to be one of the key players to disclose their homosexuality.

In this study, positive experiences of gays equated to experiences of acceptance from themselves and other people they get to interact with, personally or virtually. Such positivity affected their homosexual identity development in different ways of viewing their experience before and after disclosure. In other words, one cannot accept the self unless acknowledging one's difference toward other people. In addition, perceiving other people acceptance, even though conditional, would also helped them recognized their uniqueness from heterosexual individuals.

NEGATIVE EXPERIENCES

Experiencing negative perception on their coming out process specifically before their disclosure phase could have an effect on the development of their gender identity. This could hinder their choice to come out the closet and live openly as a gay. These experiences were shared by the participants of the study and categorized into the different themes as shown in the table 5 below.

Shifting of Personality

Hiding in the mask of heterosexuality was one of the prominent negative experiences of gays. Their actions and behaviors were self-limited due to the fear of being categorized as part of LGBT before they were able to come out as a gay. This led them to change the way they interact with other individuals. As shared by Nik:

Ngayon hindi na ako ganon ka ano sa kanila. Halimbawa, hindi ako sasayaw at kakanta ako pero di na katulad ng dati, yung dati "to love you more" o "my heart will

Table 5

Negative Experiences of Gays in their Disclosure Phase

Themes	Participants	Descriptions	Sample Responses
1. Shifting of Personality	Nik, Wawi & Jaira Andrea	This describes to the way gays change their behavior and actions to hide their homosexuality	<i>“Parang ano kase siya e automatic pag nasa sa bahay, parang bigla akong nagswitch na hindi ko rin alam kung paano..... yung bahay pagpasok sa bahay, or papasok na ng school, pag nasa ano na ibang bahay, medyo iba na yung kilos.”</i> [When I got home I automatically switch from soft guy to a masculine guy same goes when I left the house and go to school also to a different house.]
2. Discrimination	Ken, Kenn, Jom, Wawi & Rain	This concerns the concept of <i>othering</i> or internalized homophobia within the gay community and discrimination of heterosexuals	<i>“Ano ba to baklang kanal, baklang parlor, ganon, yun ang otherings. Kahit sa school namin merong homophobia.”</i> [Even in our school there’s a homophobia.. They are saying “baklang kanal”]
3. Abusive Environment	Margot, Wawi, Jaira Andrea, Sy, Nig, Rain, Kenn & Jom	This pertains to the verbal, physical and sexual abuse experienced by gays before and after their disclosure as a homosexual.	<i>“Pag nakikita nila talaga akong medyo lumaki na ako, ganun, medyo pabakla bakla, pinapagalitan nila ako. Talagang pinapalo, yung malakas.”</i> [While growing up and when they noticed that I am acting up like gay or soft guy, they were scolding me and beating me so hard.]
4. Society’s Prejudice Belief	Rain, Kenn & Dumbledore	This reflects on the negative view of society in homosexuality.	<i>“Pero sa ibang mga katrabaho niya (father of the participant) diba sa construction mga lalaki nagugulat sila may ano ka palang ano may bakla ka pa lang anak ganon. Siguro ganon may expectation na siguro na pag traditional lalaki ka, lalaki ka dapat.[My father colleagues were shocked when they found out that my father have a gay son given the</i>

fact that he's working in a construction site and all of the guy there are masculine. Maybe because of the expectation and we're used to the tradition that if you're a man you should act up like a real man.]

go on" ngayon hindi na. [I'm not the same me towards them. There are limitations For example I'm going to dance or sing but not like crazy that I was before.]

Nik, 22

Another reason given by the participants was the fear of being questioned with one's identity.

For this reason, they alter their extroverted personality into a passive one. In other words, they experienced a need to switch their personality depending on the individuals they need to interact.

This was shown by the statement below:

Tahimik lang ako samin. Di ako nagbibigay ng opinyon. Kase siguro bunso na nga ako tapos ayon din natatakot ako na makipagsocialize kase nga feeling ko laging makukwestyon yung sexuality ko. [I am quiet. I'm not giving opinion maybe because I'm the youngest. I'm afraid to socialize because I have this feeling that my sexuality might be questioned.]

Wawi, 20

In accordance to the responses of the participants, altering one's personality could be done by interchanging their attitudes and behaviors in different social context. Gays seemed to be moving from silence to voice and back again to silence but with varying degrees of intensity when it comes to presenting themselves as gays (DeLeon & Brunner, 2012). Meaning, shifting their personality was a needed in order to hide their gayness. This common experience was a practice of concealing their homosexuality. Most of the gays participated in the study passed through this which later on became one of their disclosure dilemmas.

Discrimination

Being discriminated by heterosexuals was not news for gay individuals. They considered it as a part of their journey in their disclosure phase. However, it was still considered as a negative experience, for it impedes their identity development. Interestingly, two types of discrimination surfaced in the analysis of the data: (1) Discrimination of Heterosexuals and (2) “Othering” or Internalized homophobia.

From the vantage point of some heterosexuals, being gays is still atypical part of an individual due to lack of understanding and knowledge with the said gender. For this reason, it was difficult for them to digest the behaviors of gays which were out of the norm. Gays were typically viewed as flirty and audacious by the society due to misconceptions of their gender. The participants in this study experienced such presumption toward their homosexuality. As stated by the participants:

Halimbawa nung high school may kaibigan ako ng mga beklat bawal magsalita ng kung ano ano, hindi ako umuuwi ng gabi kasi nga iniisip nila na naghaharot lang ako. [For example, I have gay friends in High School that cannot say any foul words. I don't usually go home late at night because they are thinking that I'm just flirting out there.]

Ken, 21

I had this experience. Hinug ko sya yung friend ko. I miss you ganyan. Nakita nung directress, pinagalitan ako. Bakit kayo nagyayakap tanong nya. Ang bastos ng isip nya. Kasi po friend ko po sya, friend ko po sya. Pero bakit kayo nag yayakap? Bakla ka ba? Parang wow, educator ka eh. Ngayon ko lang narealize ahh. [I had this experience, I hugged my friend and said “I miss you” because we haven't seen each other for a long time and he reacted negatively and asked me “Why are you hugging him?” I replied “Because he is my friend” He asked again “Is it necessary to hugged him?” “Are you gay?”]

Kenn, 30

When it comes to career, gays were often discriminated without knowing their skills and capabilities as an individual. They were viewed as if their homosexuality was a disability rather

than part of their personality. Most of the participants indicated such experiences in the following statements:

Sinasabi nila kapag bakla yung anak mo magteteacher na e di lang naman dahil bakla ka dun kasi di ba mababa rin yung tingin sa mga teacher. [They were saying that if your son is a gay, he will end up being a teacher. But it doesn't mean I'm gay I will be a teacher. That's the reason why they look down teachers.]

Ken, 21

Inamin ko sa sarili ko in terms on the community dito na siguro pumapasok yung fully aware na what happens in our community. [I admit it to myself in terms on the community, that I'm fully aware what's happening in our community.]

Jom, 30

Such cases were still prevalent both in educational and professional settings. These experiences were examples of heteronormativity in the society. It was an assumption that heterosexuality was superior to homosexuality and bisexuality. This notion meant that males and females have their own natural role in the society which makes them alienated in some way. In relation, it can be noted that homophobia has been replaced by heterosexism as the major component in the mainstream media's discourse about homosexuality and homosexuals (Fejes & Petrich, 1993). Meaning, it incorporates difference within the heterosexual community about identity, personal relations, sexuality, and culture of the society. Thus, aspects of homosexuality that was not compatible or that too directly challenge the heterosexual beliefs are excluded.

Unexpectedly, such alienation did not just occur between heterosexuals and homosexuals but also within the "third sex". The concept of "othering" recurred throughout the course of interviews with the gay participants. It was seen as an internalized homophobia where they classified one another based on their portrayal of gayness in the society. One of their criterions was depiction of a gay in the way he dressed, talk and interacts with the norm. They have different terminology such as *baklang kanal* (gays who don't have sense of etiquette), *baklang*

parlor (gays who wore too much make-up) and *baklang pokpok* (gays who bought male sexual partners). The following statements were proofs of the said issue:

Ayoko kase ate nung ano nung bading na nagmamake-up ganun. [I don't like putting make up on]

Wawi, 20

Nakakita na ako ng ibat ibang style na bakla ay don ako nung elementary ako dun ko nakita na may maharot na bakla, may tama lang. Nakita na mas gusto ko maging simpleng bakla lang yung di nagsusuot ng damit (pertaining to female clothes). [I saw different types of gay. When I was in Elementary, I saw frisky gays but there were normal gays. Then I realized I want to be a simple gay, not a cross dresser.]

Ken, 21

Tapos yung parang nagmamabida lang na parang gumagawa na lang ng kwento. Minsan nga magkwekwento sila na parang may booking silang ganyan. [There's a gay just making up story to be noticed, sometimes they even making up story about their sex plans.]

Kenn, 30

Othering also includes hatred for those gays who still concealing their homosexuality by using the mask of bisexuality. In Filipino context, they metaphorically described it as “paminta”. This was specified by the followings transcriptions:

Kasi parang wala naman talagang percentage na nagkakagusto ka sa babae talage eh, it just so happen na nagbihis ka ng lalake and then you have to call yourself as bisexual? (Sarcastic tone) (Pertaining to paminta). [There's no chance that you fall in love with girls. It just so happen that you are wearing clothes for men and then you have to call yourself bisexual?"]

Jom, 30

Kasi ayun nga homophobic dun sa mismong community na may mga bading na galit na galit sa paminta. [I'm homophobic in our community because there were some people who are very angry with gays.]

Rain, 20

The concept of othering existed within the gay community because of the perceived standards they have for one another. They also considered it as a way for other heterosexuals to respect and trust them. Hence, this categorization existed as one explores his homosexuality with the use of perspectives of other people. These realizations were made by the following participants:

Othering like ayaw ng bading na to sa kapwa nya bading dahil hindi pasok sa standard nya ng pagiging bading. [Some gays don't like the other gays because they didn't meet the standard of being gay base on their perspective.]

Rain, 20

Yun na nga sabi nga, bakla ka na nga. Bakla na nga ako, babaklain mo pa ako. Parehas lang tayong bakla, wag na tayo magbaklaan. [There was a saying, "I'm gay, you're gay so don't fool me. We are both gays so let's not fool each other"]

Kenn, 30

Discrimination within and outside the gay community were evident based on the stories shared by the participants. It seemed that gays have a notion of gender cues in their group. The concept of othering consisted of applying a principle that allows classification individuals into two: them and us (Staszak, 2008). This suggested that the out-group was only coherent as a group as a result of its opposition to the in-group and its lack of identity. With regards to homosexuals, the out-group were the comprised of gays that were too feminine or *pamintas*. While the in-group, gays who still overtly portray male features, set themselves apart and gave them an identity. Hence, othering and identity were two inseparable side of the coin as argued by Staszak (2008). Meaning, the other only exist relative to the concept of self and vice versa. Overall, it can be inferred that these negative experiences towards them could affect on their perception whether to whom they disclose their homosexuality.

Abusive Environment

Except from the overt discrimination, gay individuals experienced certain issues of hostility and abuse which resurfaced in their interviews. Some of the participants were not aware of this kind of treatment not until they became more aware of their homosexuality. Three subthemes emerged in the analysis of their responses namely (1) physical abuse, (2) verbal abuse and (3) sexual abuse. These experiences have different faces in the participants' understanding

throughout their coming out process. Unfortunately, it affected their views and decision to disclose one's homosexuality.

Hanger, slippers and belt were the three traditional things Filipino children were afraid of the moment their parents would resort to doing to their children if they were discovered to be gay. It simply meant that they were going to be punished unless they repent. Uniquely, for gays, they experienced it not because of being unruly as a kid but because of their gay behaviors. It was regarded as if homosexuality was a bad behavior needed to be corrected at a very young age. Jaira Andrea experienced such scenarios and commented about it:

Pag nakikita nila talaga akong medyo medyo pabakla bakla, pinapagalitan nila ako. Talagang pinapalo, yung malakas. Yung very tradition na talaga, mga hanger. [When they are seeing me acting up gay. They beat me using "hanger". They are hitting me very hard.]

Parang ano ba, naglalaro kami ng 10 20 tas nakita ako ng dad ko na, pinipilit nila na ako yung tumatalon talon, ganun, tas tinawag ako tas piningot tas pag-uwi ng bahay pinalo ako pwet. [I was playing 10-20 then my Dad saw me. My friends force me to jump over the garter. My Dad called me and pinch me and when we got home he hit me in the ass]

Jaira Andrea, 21

It was deemed normal for most of the family, but these practices could develop negative perceptions toward the concept of homosexuality in these individuals. Later on, this became one of their disclosure dilemmas. In addition, restricting one's gayness was not solely through physical interactions. Words, both from the environment and family, could also make and break someone's courage to come out of the closet.

Growing up, the culture of *asaran* in the Filipinos was part of being a kid. However, in the case of gays, it somehow had a negative impact in their identity development. According to the gay participants, these kinds of jokes seemed harmless at first for them as shared by the following:

Parang naging ano merong tukso tukso normal na yun nung bata “bakla bakla”. [They are teasing me when I was a child and that’s normal.]

Margot, 25

Kase syempre nung elementary, syempre mga bata pa yang mga yan uso jan yung mga ano asaran. Kase chubby ako nung elementary, baboy tas nasasabi din nila na "ahh bading, bading". [In Elementary it’s normal to tease each other because we are kids. I was chubby way back in Elementary, they are teasing me “Pig” and “Gay”]

Wawi, 20

May nakasalubong akong matandang babae, kinantahan ba naman ako ng may bakla... may bakla.... may bakla sa ilalim ng tulay. [I met an old woman while walking. And she sang “There’s a gay, there’s a gay underneath the bridge]

Sy, 19

But then again, as they became more inclusive with their gay tendencies, simple jokes turned into bullied statements about their personality as an individual. Most of the participants had a first-hand experience of this kind of abuse. Significant statements were transliterated below:

Hinaharang ako sa hallway just to be called “HOY, BADING” tas bigla silang aalis. [They blocked me in the hallway just to be call “HEY, YOU’RE GAY” then left.]

Nig, 20

Grade 4, grade 5 ganon parang nahurt ako na bakit sasabihin mong bakla ako e hindi ko nga sinasabi sayo na bakla ako so parang naoffend ako. [I remembered when I was grade 4 or Grade 5 someone told me that I’m a guy and I was hurt and offended because the fact that I’m not telling to anyone that I’m a gay.]

Sy, 19

Verbal abuse on the homosexuality of an individual was not only limited outside of the community for it also happens inside the family. There were a number of probable factors which later on will be discussed in the following statements of the problem that led these circumstances. In the Filipino family, gays experienced to be scolded and mocked in front of other people due to their gay behaviors. They were viewed as if a different person emerged inside of them. A person their family never expected, did not want to have and not even looking forward to be part of their family based on the statements below:

Natatandaan ko yung mama ko pinapagalitan ako kase nga parang "bading ka" ganyan. Tapos pinapagalitan ako na ganyan. [I remembered my mother scolded me because I'm gay]

Wawi, 20

Elong second year, nahuli nya akong nag eyeliner. Kaya pag-uwi ganyan pinagalitan nya talaga ako. [In Second year she caught me wearing eyeliner, and when I got home she scolded me.]

Kenn, 30

Straight siya, straight, heterosexual male siya (describing his older brother). Ahh yun, unang beses naming mag-away dun sa homosexual male ako, ayun nga, one time she, one time he was drunk. And we had a fight so sabi nya wala akong kapatid na bading, umaayos ayos ka, gagawin kitang lalaki. [My brother is a heterosexual male. The first time we fought is because I'm homosexual male. He was drunk and we had a fight and he said that he doesn't have a gay brother.]

Rain, 20

In the Filipino context, defaming one's homosexuality through words was known as *pagmumura*. In the case of the participants, the curses, insults and dirty language used offend their homosexuality was one way of being verbally abused. Recent experience was shared by Jaira Andrea in our conversation:

Sinasabi niya masasama talaga, very sexual kase, chumupa ka na, ganun, ng mga lalake dyan, bakla ka naman, ganun. [He was saying bad words to a point that he's claiming that I have sexual intercourse with other man.]

Jaira Andrea, 21

Same notion was also experienced by Jom but only after he finally disclosed his homosexuality to his family. There was a sudden shift in their relationship with him specifically inside their house. The specific statements were shown below:

They were not happy. Lagi silang galit. Nakakatanggap ako na ng mga mura ganyan. Tapos, lagi akong binabalibagan ng pinto. Puro mga verbal lang, tapos minsan minumura ka din. [They we're not happy. They are always mad. They are cursing at me. And they always slammed the door. Mostly verbal, sometimes they are cursing me]

Jom, 30

Words have always been believed to sharper than swords metaphorically speaking. But

for gays, this quotation was their reality even before and after they disclose their sexuality to themselves and other people. Regrettably, they could hear it also from the people they trusted which could affect in their acceptance of being gay. Thus, it could be one of the reasons to have a negative identity development.

Considerably, both verbal and physical hostility towards gays were experiences the norm was aware of. But, when it comes to sexual abuse, it seems that the participants of this study chose silence. One notion that arose was the sense of innocence. Most of the participants knew something was not right on the way they were touch by the other same sex individual. However, they were not aware of how to respond on it. These were first-hand experiences by the following participants:

Tapos I have this seatmate na guys na lagi nyang hinahawakan yung thighs ko. Parang hindi ko alam kung maawkward ako nun or what, pero di ko alam kung masama yun or what. [I have this guy seatmate who always touched my thighs. I don't know what will be my reaction but I don't know if it's good or not.]

Kenn, 30

So, I was grade 6, I was sexually abused by my cousin, the oldest. So pinatira namin siya sa bahay. So yun, pinapasok niya yung kwarto ko tas may ginagawa siyang something something. But don't get me wrong ah, syempre nung mga panahon na yun of course wala ka naman alam sa ganung mundo eh, diba. Na parang nagulat na lang ako hinuhubaran ako ng pinsan ko and he did something to me na hindi ako natutuwa kase nga parang feeling ko "ano ba yung ginagawa niya?". [So, I was grade 6, I was sexually abused by my cousin, the eldest. He's living with us. He entered my room and abused me. Don't get me wrong, when you were a child you don't know all the things around you. And I was shocked because he undressed me and he did something that doesn't make me feel comfortable and wondering what he's doing?]

Jom, 30

Nonetheless, when they became more conscious on their concept of homosexuality, they knew how to respond on this kind of situations. Interestingly, instead of refusal of this acts, they leaned more on the acceptance of pleasure of being sexually attracted to same sex. Later on, this

led them to realize that they were gay. These experiences were negative in every aspect but had become one of their evident emotions to prove the homosexuality they have within. These realizations were the following statements:

Like, nung hinahawakan ka nya. Pero nung nag Grade 3 ako, there is sa mga iniisip ko na parang ay gusto ko yung ginagawa na kasi ano natutuwa ka sa kanya. [He's touching me. But in Grade 3 I'm thinking at the back of my head that I like what he's doing because I like him.]

Kenn, 30

(Pertaining to being sexually abused) So, I had no choice nung panahon ngayun, pero I keep my mouth shut. I don't have any time, ay I mean I don't have any chances to open up to my parents, siguro I guess yun yung naging malaking factor kung ba't ako naging ganto. Hanggang sa ano parang nakasanayan ko na siyang gawin na everytime hinahanap hanap ko na. [So I don't have a choice during that time but I keep my mouth shut. I don't have any chance to open up to my parents. I guess that's the big factor why I am a gay. As the time goes by I get used to it and constantly craving for it]

Jom, 30

The environment itself was already unkind for heterosexuals but for homosexuals it was on another level. A survey found out that gender diverse and sexual minority youth hear their peers and teachers make negative remarks about sexual orientation and gender expression. It can be noted that 82% of them were verbally harassed and 38% were physically abused. This survey conducted by Kosciw, Greytak, Bartkiewicz, Boesen, and Palmer (2012) also showed that 64% of students feel unsafe at school because of sexual orientation prejudice, and 44% feel unsafe at school because of gender expression. When gender diverse and sexual minority youth experienced harassment or assault, over 60% of them did not report the incident to school staff. For they often believed that little action would be taken or that the situation would be made worse by reporting (cited in "Key terms and concepts in understanding gender diversity and sexual orientation among students," 2015). Sadly, same abuse experiences were also noted by different journalist in the country. There were reported cases of abuse, killings and hate crimes towards the LGBT community because of their homosexuality which mostly committed

by their own family (reported by France-Presse, 2012; Bagas, 2013; Mosbergen, 2015). These percentage was a reflection that abuse to homosexuals exists in this country. Abuse, whether verbally, physically, or sexually, were experiences none of them should ever encounter just because they were gays. Ideally, it should not be the case. But, realistically speaking, it happens a lot in the Philippines even though it was predominated with Christianity.

Society's Prejudice Beliefs about Gays

Society is the largest context that can affect the identity of individual. Socially, we tend to disclose ourselves with other people by simple interaction. However, it was a different case for gays. Being gay is not an observable trait that anyone could notice easily unless it was permitted by the individual. Another reason is the prejudice beliefs of the society about gays which repress their expression of oneself. In connection, the misconceived notions that surfaced in this study were (1) macho culture and (2) culture of Christianity.

Macho culture varies its definition depending in the country where it was used. In the Philippines, it was associated with being a heavy drinker, being strong or doing manly works such as carpentry. Thus, such thinking, developed an unwritten standard in the norms of how should a heterosexual male should act and behave. This was experienced by the participants of the study that affected on how they view their disclosure phase. This can be proven by the following statements:

Tapos ayun, he made me uhh wash my face, he made me undressed and changed clothes according to his principle, according to what my house made me feel like. [He made me wash my face. He made me undress and changed clothes according to his principle. According to what my house made me feel like.]

Rain, 20

Pero sa ibang mga katabaho niya diba sa construction mga lalaki nagugulat sila may ano ka palang ano may bakla ka pa lang anak ganon ganon siguro ganon may expectation na siguro na pag traditional lalaki ka lalaki ka dapat. [My father

colleagues were shocked when they found out that he has a gay son given the fact that he's working in a construction site and all of the guy there are masculine. Maybe because of the expectation and we're used to the tradition that if you're a man you should act up like a real man.]

Ken, 21

In addition, the macho culture was also associated with the concept of *hiya* in the Philippines. Specifically, the fathers of the participants appeared to be afraid to make their son as laughing stock of the community while masking their own *hiya*. It seemed that having a gay son made them think that they failed to be a good father. Looking back in the history, the macho culture with regards to homosexuality could only be inflicted by Spanish brand Mediterranean Machismo which can be seen in our history (Garcia, 2004). As described, from being likened to a natural occurring species of bamboo called *bayog*, the native effeminate man in Tagalog-speaking regions of Luzon, later on changed to *bakla*, a word also meant as coward or confused. Unlike to its destined state, *kabaklaan* was seen as a temporary condition away which he needed to grasped in any way possible. This was an indication that such standard on how male should act existed in the Filipino culture after the Spanish colonization. The transcribed statements below discussed this aspect:

Parang sya yung nahihiya sa akin as a parent. Pagtatawanan ka dyan sa labas kaya ayusin mo ang sarili mo. Kasi ano (pause) akala ko (pause) ngayon ngang matanda ako naisip ko ang sinabi ba ng tatay ko is hindi lang ikaw yung mapapahiya, kami rin. [It seems like that he's humiliated for me as a parent. He's saying "They will laugh at you so fix yourself". My told me that it not just that will be humiliated but also us, your family]

Kenn, 30

Ayaw ko kasi lumalabas ng nakatopless ganon tas parang pinapapabili ako ng something from the sari-sari store e nagbibihis pa ako tas parang minamadali niya ako na sabi niya lumabas nalang ako ng nakahubad ganun kasi lalaki naman daw po ako okay lang yon. [They asked me to buy something in the store. They are rushing me and told me just go outside wearing topless. I don't want to go outside not wearing tops.]

Dumbledore, 19

Except from the *macho* culture, Philippines is also considered as a Christian country where homosexuality was tolerated but not accepted. Hence, biased perception and discrimination were already expected by gays. Some of their experiences were noted below:

Tapos ayun din pala nagkaroon din ako ng issue sa minister, sa ministry na baka daw meron akong ah, nakalandian na kapwa ko sacristan sa Parish. Pero para sa akin naman I was just being a kuya, They made me decide to force resignation or kusa ako magli-leave. Leave lang. I will leave because of my principles and I know that I could serve God even, without being inside the church ayun naging argument ko sa kanila. If you want to serve God I know that church is not the only place to do so. [There was an issue in the ministry that I am flirting with my co-Sacristan in the Parish. But for me I'm just being a big brother. Because of of thid they made me decide to leave or resign. I chose to leave because I believe that if you want to serve God, church is not the only place to do so.]

Rain, 20

Pumupunta kami sa church ayon yung fear ko na pag-usapan yung about sa sexuality so parang ayon iniiisip ko na baka mamaya sabihin sa kin na magconvert pa rin so parang umamin ako natanggap ko na there's no going back to being straight. [We went to church and I have this fear that they might talk about my sexuality. So I was thinking that they might push me back to become a man. But I confess to them that I don't want to.]

Nik, 22

Even though they were being differentiated by the religion, gays were still able to look in the brighter side of the negative experience. Their belief about God is not overshadowed by the people who scrutinized their homosexuality. In connection, Subhi and Geelan (2012) found out that Christianity and homosexuality did not show any sign of conflicts. Reasons that accounted for this result were they had already abandoned Christianity when they came out, not practicing the religion but still identifying themselves as one and not in contact in any particular faith community. These findings can also be observed in this study even though the participants came from a moderate to very religious background as compared to the stated study. It can be inferred that it was just a matter of perceiving the concept of religion in respect to homosexuality. Despite

that realization, it was still considered as a negative experience in their disclosure phase for it hinders them to express their gayness socially.

Being persecuted in every thing gays do due to being different and out of the norm was their everyday struggle. These negative experiences hindered their homosexual identity development. Beane (1981) had the same conclusion where he viewed non-acceptance as the trigger in the development of negative identity of gays which resulted to different disclosure dilemmas. As inferred, changing one's personality, being discriminated and stigmatized, and abused by other people were the by product of non-acceptance of both the society and one's homosexuality. There were the internalized negative circumstances that often experienced by a Filipino homosexual male. However, whether he chose to be a closeted gay or not, both positive and negative experiences stated in these findings could still be experienced as shared by the participants. And it will depend on him on how he would handle it.

Research Purpose No 2: Describe the disclosure dilemmas experienced by Filipino male gays in terms of self, family, friends and society/environment.

Disclosure phase occurs differently with gays as they undergo their process of coming out. It may depend on their chosen pace, realizations with their experiences or environment they live in. But, their disclosure dilemmas remained the same throughout the development of their homosexuality. It was divided into four domains of individuals identity namely (1) self, (2) family, (3) friends, and (4) society or environment.

SELF

With respect to self, four major themes emerged in the analysis of the disclosure dilemmas experienced by gays. These were (1) fighting one's homosexuality; (2) limiting

homosexual tendencies; (3) perceived fears; and (4) identity confusion. The succeeding paragraphs discussed each theme as it corresponded to the participants shared stories.

Fighting One's Homosexuality

In a heterosexual dominated community, certain beliefs and traditions were already part of the culture. That was why an unwritten standard was observable for those individuals who seemed to be different among them like the LGBT community. As for gays, these heterosexist beliefs became one of their dilemmas as they used it to fight their own homosexuality. Since, at first, they were still confused whether to accept ones homosexuality. Hence, proving to themselves that they were still capable of being a heterosexual male due to prejudism to homosexuality became their first struggle as they run along the phase of the disclosure. Insult and irritation towards self was felt by the gays due to preconceived ideas in their identity. As what the participants quoted:

Parang nainsulto, kasi parang pinapangunahan yung sarili kong emotion sarili kong desisyon sa buhay. [It insults me because they seem to be leading me in own emotion and my decision in life.]

Ram, 23

Hindi ako galit sa sarili ko. Naiinis lang ako, ayoko lang ng fact na ganon. Basta bading ako so parang ayoko ng fact na ano bading ako. Bakit hindi ako ginawang straight nung naiinis lang ako sa fact na bakit ako ginawang bading. Ayoko lang ganun. Bakit hindi ako straight ganun. [I'm not mad at myself. I just hate the fact that I'm a gay and he didn't make me a real man.]

Wawi, 20

In connection, these feelings arose because of the initiative to still fight their gayness to prove the mistake of the society. Being torn between the awareness of their homosexual attractions and fighting the labels of the environment made their disclosure to self very difficult. This dilemma was shared by the following participants:

Table 6

Disclosure Dilemmas of Gays within the Self

Themes	Participants	Descriptions	Sample Responses
1. Fighting One's Homosexuality	Ram, Wawi, Rain, Nik & Nig	This refers to the dilemma of changing their own perspective with regards their homosexuality	<i>"They really ahh, made it to a point na bading ako. Pero alam ko sa sarili ko na I can still fight my gayness."</i> [They made it to a point that I'm bgay yet I still believe I can fight my gayness]
2. Limiting Homosexual Tendencies	Dumbledore, Sy, Rain, Ram, Wawi, Jaira Andrea, Ken & Nig	This suggests that gays limit themselves to be attracted to their same-sex and homosexual behaviors.	<i>"Tas inamin ko na may, ano talaga , uhmmm , triny ko naman, totoo naman na triny ko baguhin, yung thinking ko, nilalabanan ko kaso sabi ko, hindi, eto talaga para saken, na mahihirapan, parang triny ko talaga, ganun."</i> [I tried too change my thinking that I'm not a gay. Like I really tried so hard and fighting it. But I yield and said to myself that " this is me, I just need to face the truth and challenges.]
3. Perceived Fears	Nik, Dumbledore, Wawi, Rain, Sy, Jom & Jaira Andrea	This includes the fear of ruining one's image, fear of being judged and fear of betrayal after they come out as a gay.	<i>"I was really keeping things just for myself ayoko po masyadong nagshashare ganyan kasi I'm afraid how they might perceive me not just my sexual orientation but in many other aspects as well."</i> [I was really keeping things just for myself. I don't want to share. I'm afraid how they might perceived me not just my sexual orientation but in many other aspects as well.]
4. Identity Confusion	Dumbledore, Wawi, Nig, Rain & Jom	This refers to the confusion of their sexuality being either a homosexual male or bisexual.	<i>"Naconfused ako kung ano ba talaga gusto kong ano... sexual preferences, if I'm gay, bisexual o whatsoever."</i> [I'm confused on what would be my sexual preferences, If I'm gay, bisexual or whatsoever]

Parang pinapatunayan ko na hindi ako bading ganon. [It insults me because they seem to be leading me in own emotion and my decision in life.]

Wawi, 20

Parang ano nung nagkafeeling ako to this guy. Parang ang thinking ko noon, it's wrong. It's wrong to feel this way kasi I will prove them right. [I like this guy and I'm thinking that it's wrong. It's wrong to feel this way because it like I'm proving them right.]

Nik, 22

Thus, self-identifying themselves as part of the heterosexual community was a choice they need to make every single day before their disclosure. It can be inferred that it was not just due to contradicting the misconceptions of the society but also the need to portray their heterosexuality side to other people.

I have a choice to tell them and I also have a choice to portray a different person.

Ram, 23

I'm not gay or Bi kasi sabi ko. It's meeting in the middle hindi sila tama and I'm getting satisfied my need for self-identification parang ganun. [I'm not gay or Bisexual I said. It's like meeting in the middle. It's like they were not right and I'm getting satisfied my need for self-identification.]

Nik, 22

It depends on how you identify yourself kasi syempre ano pwede naman ganito ka lang na may mga bading nga na straight yung kilos. [You can be a gay but acting up like a man. It depends on how you identify yourself.]

Nig, 20

The labels of the society greatly affected their way of thinking specifically their views on their own sexual orientation. Because of the heterosexist beliefs, they developed an urge to disapprove the labels given to them even though it became a disclosure dilemma. This category could be in relation to avoidance of emotional expression emerged in the discussion of Elder and et al.(2015). With respect to their analysis, they described that appearing straight-acting or heteromasculine was greatly given importance. This could suggest that there was still categorization on how gays were seen by heterosexual individuals. That is why fighting the

prejudism of the society for their display of homosexual behaviors or identities became their rationalization to self to conceal their gayness.

Limiting Homosexual Tendencies

Another disclosure dilemma that surfaced was restricting the participants homosexual tendencies. It meant that there was a need of portrayal of their manly side and hid their femininity. It was categorized into two aspects such as (1) limiting one's attraction to same sex, and (2) limiting one's homosexual behaviors.

Limiting one's attraction to same sex has something to do with the way they view themselves as part of the LGBT community. Most of them believed that concealing one's gayness could somehow convert them back to their natural sex. They would rather keep it as a secret than rather venting it out to other people. Feelings of attraction to same sex were perceived as a problem in their identity as an individual. Such comments came from:

Yung before po kasi parang I believe na it's better if just keep things to myself. (Pertaining to attraction to same-sex)[Before I believe that it's better to just keep things to myself]

Dumbledore, 19

I need to express myself lowkey na ganto ako I don't like girls I like guys but not directly saying na I'm gay kasi yun nga I have a problem with myself ganon. [I need to express myself lowkey. I don't like girls and I like guys but not directly saying that I'm gay because I have a problem with myself.]

Sy, 19

They also view their sexual attraction to same sex as just an exploration. In which, sooner or later, they would be able to overcome. However, as they got closer to their disclosure phase, such feelings just intensified. They became torn between the need to become a man by being attracted to females and being true to their gender. Choosing to expose their biological sex

seemed to be unnatural and difficult for gays. Hence, this became one of their disclosure dilemmas in this phase. The following claims could be proven by the statements below:

I accepted that belief na. I was exploring. Pero iba pa rin talaga sa self mo na ba't parang na-aattract ako talaga sa both sexes. I was really tie between choosing which is which. [I accepted that I was exploring. But it's different to myself. It seems like I'm attracted both sexes. I was really tie between choosing which is which.]

Rain, 20

Kasi alam mong ganto ka pero pinipilit mo yung sarili mo na maging iba (pertaining to being in relationship with females). [Because I know to myself that I'm gay. But I'm forcing myself to be a man.]

Ram, 23

Feeling ko kase parang lalaki ako eh (tapping on the chest) Kailangan babae yung crush ko. Kaya parang pinipilit ko na magkacrush sa mga babae. Kahit may mga crush nga akong lalake noon pero ako nga lang yung nakakaalam sa mga crush kong lalaki. Feeling ko kaya ako nagkacrush kase kailangan babae yung crush ko. [I feel like a man (tapping on the chest). I should like girls. So I'm forcing myself to like girls. I like guys way back then but I'm the only one knows about it. I feel like my only reason to like girls because that's how it supposed to be.]

Wawi, 20

Other than limiting one's attraction, homosexual behaviors and acts restrictions were also became one of their difficulties. The way they talk, walk and express their attitudes were being restrained in order to conceal their chosen gender. Every time they observed that their feminine side surfaced, feelings of being labeled already arose even though they were not ready to disclose their homosexuality. These were analyzed in the significant statements below:

Dapat di mahalata yung paglalakad ko na bakla kasi nga di pa ako umaamin. Aayusin ko yung paglalakad ko ayun yun. [It should be discreet when I'm walking because I wasn't able to confess yet.]

Ken, 21

Kase ewan ko feeling ko by nature ano talaga ko maingay. Extrovert na tao ganun. Di ko lang nagawa talaga dati kase nga nalilimitahan nga ng ano sexuality ko. [I'm extrovert type of person. It just I wasn't able to express it because of my sexuality.]

Wawi, 20

Pag nagsasalita ako sa harap ng classmate ko so parang kapag yung hindi ka magsalita is not right and not straight enough parang may mali. [I'm speaking in

front of my classmates and if I'm not talking straight it seems like there's something wrong.]

Nig, 20

Disproving the preconceived ideas of the individuals around them or being true to themselves was the two choices tied in their homosexuality. Limiting one's homosexuality was due to concealment of their gayness. It can be noted that disclosure was not without personal risk and and fear (DeLeon & Brunner, 2012). For this reason, gays cannot be blamed for the fear intensified scrutiny and confusion towards themselves. These fears created the need to walk with increased caution through limiting their homosexual tendencies Due to this restriction, their views and perspectives about the importance of getting out of their closets were hindered for a while.

Perceived Fears

Fear is a primitive human response to physical and emotional danger. It was considered as the sole reason for individuals to protect themselves from legitimate threats. In gays' perspectives, they feared situations where the stakes of being accepted were much lower. This triggered an extreme, but oftentimes pointless, fight-flight-or-freeze response. Four forms of fear were observed with regards the participant's responses such as (1) fear of ruining one's image; (2) fear of judgement; and (3) fear of betrayal.

Image of an individual was very essential with interaction with other people. It was used to gain trust and understanding. For gays in this study, their built image was very important to them because this was how people recognized them. They were afraid that after people became aware of their homosexuality, a sudden change will occur. An example was a change in attitude, from being to extrovert to introvert. They also feared the day when their accomplishments would be put into waste just because of being gay. These unspoken issues with their sexual orientation

seemed to be a cultural nuance of silence among Filipinos (Nadal, 2013). Meaning, they do not create conflict by talking about one's sexual orientation and the experiences that concur. These were the dilemmas of the following participants below:

Syempre diba dati diba sinasabi na parang papansin yung mga bading diba, so parang factor din yon kaya parang ayokong ano iaccept sa sarili ko na bading ako dati. [They were saying that gay are lack of attention and that's one factor why I don't want to accept that I am gay.]

Wawi, 20

After all that I have done, After all my accomplishment true or after I, I.... kung pano ko na establish yung name ko eventually it will be put to waste kasi nalaman nila na bading ako. [After all that I have done. After all my accomplishment. My establish name will eventually put to waste because they found out that I'm gay.]

Rain, 20

I keep on thinking kasi possibilities like what if I say this ano kaya magiging reaction nila kung like the same pa rin ba yung pagtingin nila sakin. [I kept on thinking its possibilities. What if I say something what would be their reaction? Will they still look me the same way?]

Sy, 19

Fear of ruining one's image can also be associated with fear of being judge. Gays have this sense of desire to be accepted by all specifically by those people they treasure. DeLeon and Brunner (2012) conferred that centuries of unwarranted fear and violence toward gays fashioned the environment in which gay individuals live their lives. They believed that humans have an innate desire to be accepted, which includes gays, and translated into assimilation and forced silence due to their homosexuality. Hence, since that was impossible due to stigmas, this seemed to be a losing game that keeps them from uninhibitedly experiencing and expressing their chosen gender. Because of this, they were able manifest self-defeating behaviors to elude the possibility of being negatively judged. They tend to overthink and avoid disclosing their homosexuality at every possible way. Significant statements pertaining to this aspect were transliterated below:

Pero ano nararamdaman ko na na laging makukwestyon yung ano sexuality ko kapag may mameet akong bagong tao. [But I always feel that my sexuality will be questioned every time I'm going to meet new people.]

Wawi, 20

Siguro yung hindrances na meron ako, kase I'm afraid of being judge. Being judge by the others, criticize by the others. Sinasabi mo sa isip mo na baka hindi ako tanggap. [I'm afraid of being judge. Being judge by others, criticize by others because of my hindrances. I'm always thinking that they might not accept me.]

Jom, 30

Gays also feared of being betrayed if ever they were able to disclose their homosexuality to other people. It seemed that there were perceived trust issues that developed. Emotional intimacy was seen as risky for it may expose them to vulnerable position from which they could be exploited (Elder et al., 2015). This might be due to their negative experiences along their phase of disclosure. It can be observed in the following comments of the participants:

Yung impact, di ako makikipagrelationship as in di talaga ako makikipagrelationship sa straight. Kung magiging kayo nga, parang feel ko na, may ano, maghahanap at maghahanap siya ng iba kase kung straight siya. [I'm not going to enter in a relationship with a straight guy. Because there's a chance that he will still look for a company of a girl since he's a straight guy.]

Jaira Andrea, 21

So yun nagiging isa sa mga potentials threat sa kanila na kahit nasasabi nila eto sakin feeling ko sila yung the same people na mag betray sakin. [It's a potential threat for me. Because I have this feeling that they are the same people who will betray me.]

Rain, 20

As a result of these fears, participants of the study found themselves evading any possible interaction that could benefit their disclosure in the long run. It became their dilemma whether to accept this fear as challenge or used this as a reason to mask their sexual identity with heterosexuality.

Identity Confusion

In the case of gay participants, their identity confusion was between being a homosexual male and bisexual. At first, they considered themselves as bisexual because of the earlier discussed dilemma such as fears and deconstructing society's labels to them. Acceptance whether it was just a phase or their true self was one of their difficulties in disclosing their

homosexuality. In other words, due to the confusion, they used the concept of bisexuality as a façade. These analyses were gathered from the following responses.

Third year tapos sya yung una kong pinagsabihan na ano na bading ako, parang ano, pero ano that time di pala bading, ang tingin ko sa sarili ko bisexual nung third year. [He's the first person I told about my sexuality. That time I don't look myself as gay but a bisexual.]

Wawi, 20

I don't really consider myself as a gay, I never consider myself as a gay not until right now, I really consider myself as a BI. Hindi ko maimagine yung sarili ko na puro lalaki lang yung iniisip ko. [I don't really consider myself as a gay, I never consider myself as a gay not until right now, I really consider myself as a BI. I never imagined myself kept thinking about guys.]

Nig, 20

Kasi nadun, nandun yung experience ko na magkaroon ng girlfriend. So, sabi ko, hala parang lalake ako. Doon ko naisip na hindi ako bading. Parang I disregarded my initial set na ma a-attract ako sa lalake kahit na, kahit na alam ko sa sarili ko na naramdaman ko at totoo yun noong elementary ako. So my high school days were my battle ground to becoming heterosexual males. [I experienced having a relationship with a girl that makes me confused, thinking that I'm a straight guy. I disregarded my initial thinking that I'm attracted to same sex eve though I know its true way back in Elementary. So my high school days were my battle ground to becoming heterosexual males.]

Rain, 20

Everybody has their own confused state. But, for gays, this confusion state served as the turning point of their homosexual identity development. As argued by Baes and Vallesteros (1996), this confusion was the first step for them after being aware of their homosexuality despite the negative perception of the community and their family based on their presented theoretical model. Due to this negativity, it also became one of their dilemmas even though it was a considered part of their disclosure. Whether they chose to be a bisexual or gay, their disclosure phase would definitely be different.

Self is considered as the only one an individual can rely on whenever the people around you chose not to. However, findings in this statement of purpose discussed that self could also be the first enemy an individual could encounter. Participants tend to limit their homosexuality and

deconstruct the meaning of their gay tendencies. These results confirmed the analysis of Cohen and Savin-Williams (2012) where recognitions of same-sex attractions, feelings and behaviors could be both terrifying and relieving. In the case of gays, they leaned more on the fear due to their misconceptions about the possibilities of disclosure. Their denial also created a sense of conflict within them which hindered their transition from being closeted gay to disclose gay. Kietzer (2015) pointed out this notion where rejection of one's gender could only cause disagreement and struggle with one's individuality.

FAMILY

Support and acceptance of one's homosexuality could be felt and be given by anyone. Nevertheless, if such aspects were given by the family, it could definitely alter the course of coming out process of gays specifically their disclosure phase. Sadly, in this study, most of the analyzed disclosure dilemmas fell under the aspect of family. Specifically, the major themes were (1) concept of *Hiya*; (2) discontinuity of family generation; (3) gender stereotypes in the family; and (4) perceiving home as a closet.

Table 7
Disclosure Dilemmas of Gays in their Family

Themes	Participants	Descriptions	Sample Responses
1. Concept of Hiya in the Context of Family	Jaira Andrea, Ken, Wawi, Nik, Sy, Ram, Nig, Dumbledore, Kenn, Ken	This describes the fear of gays for their family to be shunned by the society due to expectations of being a heterosexual male, feeling of lack of accomplishment and ruining their image.	<i>“Kaya ayun sa Church nahihiya ako. Kaya ayokong bigyan ng kahihyan yung parents ko, yung lolo ko naging Pastor dun sa church namin.” [I’m shy in Church. And I don’t want to give disgrace to my parents and my Grandfather who used to be a Pastor in our church.]</i>
2. Discontinuity of Family Generation	Jom, Nik, Ram, Ken, Kenn	This dilemma arises due to the pressure of their family and themselves to have their own family for the sake of continuing their generation.	<i>“Yung ang unang una kasi talaga diyan yung takot ko about sa family kasi talaga na baka mamaya hindi, alam ko kasing gusto nila na magkafamily ako.” [Above all, I’m scared to my family that maybe they won’t agree. Because I know that they really wanted me to have my own family.]</i>
3. Gender Stereotypes in the Family	Nik, Ken & Dumbledore	This refers to the views of their family that being gay is a joke and a deficiency.	<i>“Kasi may mga pinsan kami na bakla na tas parang ayaw nila na pinapakita kasi may mga bakla na feminine so parang ayaw nila ng ganon na parang maharot. Parang minsan napagtatawanan niya yung mga ganon. Tapos si mama parang nahuhurt ako kapag nagsasabi siya na mukha namang bakla yan. [I have cousins that were gays. And they don’t want to show it. Given the fact that most of the gays are so soft or feminine. And sometimes my mother comments on gays and it hurts me.]</i>
4. Perceiving Home as Closet	Jaira Andrea, Dumbledore & Rain	This pertains to the negative metaphor used by the gays towards their home.	<i>“I was thinking of our house as my closet since ayun nga yung idea na hindi ako pwedeng maging bading sa bahay.” [I was thinking of our house as my closet since I cannot show that I am gay in our house.]</i>

Concept of *Hiya* in the Filipino Families

Hiya is a Filipino value that literally translates as a sense of shame. In the Filipino family context, it was often interpreted as losing face for they were very sensitive in personal affront. As discussed, it was a deep shame arising from a realization of failing the standard of the Filipino society. It can be observed in the families of gays in this study. They seemed to have a fear of being shunned by the society. In other words, they viewed their homosexuality as a family humiliation. This concept was categorized into (1) expectations of being a heterosexual male; (2) feeling of lack of accomplishment; and (3) ruining the image of the family

Expectations of the family to be a heterosexual male were one of the considered dilemmas for gays. The concept of *hiya* arose when their parents became aware of their homosexuality but acceptance was not readily given. They chose to believe that their sons was just exploring since they were just kids. One significant comment by Jaira Andrea:

Sinasabi na ano, bata pa, baka nag-eexplore lang, baka lang, kase alam naman nilang mahilig ako sumayaw, so parang ginagaya ko rin yung sexbomb dancers tapos ang lagi ko kaseng kasama mga mga pinsan kong babae so baka inisip nila ay baka malambot. Ayun iniisip na rin nila na yun baka family factor din, kung ano yung nakikita ko kase medyo malambot mga guys samín. [They were saying that I'm just a kid. I might just exploring given the fact that I love dancing and it came to a point that I'm mimicking sexbomb dancers. I'm also with my girl cousins. They also think that it's family factor on what I'm seeing with the guys in our family since they are soft guys.]

Jaira Andrea, 21

In addition, *hiya* is also associated of the feelings of disappointment from their family members. Due to the expectations of their family that they should be a heterosexual male, they never felt that they were considered as a gay. As quoted by:

Ayon parang may ano may disappointment kasi inexpect nila lalaki yung bunso nila pero sa nanay ko lang nararamdaman yon [They were disappointed because they are expecting that their youngest son is a straight guy. But I only felt that with my mother.]

Ken, 21

Nafefeel ko talaga na feeling nila straight ako kahit na ganto ako. Tapos feeling ko talaga di nila ko kinoconsider na bading. Natatakot ako kase nga feeling ko madididasappoint talaga yung parents ko kase syempre parang "alam mo sayang ka." [I felt that they are thinking that I am straight even I'm like this. I have this feeling that they consider me as gay. I'm scared because I might disappoint my parents.]

Wawi, 20

They're expecting pa rin na alam mo yon na maging straight pa rin ako though they're really open. [They're still expecting that I can be straight guy even though they're really open.]

Sy, 19

As observed, *hiya* is observed in a form of concern toward their future status in the society. As what the following participants commented:

Parang na-pressure ako non kasi alam nga naman nila na beki tas pinipilit nila ko maging male and laging reason ng nanay ko "para sayo yan". [I was pressured that time because they know that I'm gay and they are forcing me to become a male. My mother always saying "It's for you"]

Ram, 23

It's complicated scenario another story parang when ask wala naman silang paki but they are more concern of the social state rather than culture admission and religiously speaking parang it's more of how other people look at you. It's more a concern na halimbawa kung bading ka, huwag mo tong ipakita. [It's a complicated scenario. When I ask they don't care but they are more concern of the social state rather than culture admission and religiously speaking it's more of how other people look at you. It's more a concern; for example if you're a gay, don't show it.]

Nig, 20

Lack of accomplishments also added the *hiya* gays felt towards their family. Being an achiever appeared to be their coping mechanism towards different stigmas. That's why it also seemed to be associated with the feelings of insecurity which affected their disclosure phase. Nik and Wawi shared their experience in this aspect:

Naiinsecure ako na baka mamaya eh kase hindi kami ganun hindi naman kami mayaman middle class lang so parang naisip ko paano kung ang mangyare sakín wala din ako marating kaya parang sabi ko ayoko sabihin sa kanila. [I'm insecure because we're not rich. So I'm thinking what if I don't succeed in life? So I don't want to tell it to them.]

Nik, 22

Sa parents ko siguro takot ako kase hindi pa ko independent. [I'm scared to my parents because I'm not independent.]

Wawi, 20

In Filipino families, the concept *hiya* is greatly connected to their image. Hence, gays had a fear of ruining the image of their family. These fears arose from possibility that their homosexuality might spread out as news that could hurt the perceptions of other people towards their parents and siblings. As stated below:

Ayun natapos inamin ko sa kanila tas sabi ko sa kanila bata pa yung kapatid kong bunso kaya ayaw ko ipaalam nila kase baka ipagkalat sa classmate eh yung school nya dun ako nag aral nung elementary. [I confessed to them but I don't want them to tell it to my youngest brother, because he might spread it to the school where I studied in Elementary.]

Nik, 22

I kind of wanted to straight them myself siguro ganon and another thing is that my mom teaches in that school. [I kind of wanted to straight them myself and another thing is that my mom teaches in that school.]

Dumbledore, 19

Lalo na nakakahiya kasi teacher yung mama ko dun sa school. Kaya kilala so parang nakakahiya. Ayoko lang na, I just have this sense na ahhh as grade 5 na ganyan na nakakahiya yun dahil nga pinagtatawanan nila. [It's embarrassing because my Mother is a teacher in my school. She is a very known person. I just have this sense of when I was grade 5 that it's embarrassing because they are laughing at me.]

Kenn, 30

Another aspect being considered is the image of their family in their church. Some of the participants' families in this study were from a generation of pastors. Because of this, their disclosure was hindered in thought of ruining the image of being a religious family. The following statements proved this notion:

Parang yung sinabi "alam mo ba sinabi ng nanay ko mali yang ginagawa mo kasi ano sa family namin walang ganyan, kasalanan yan sa diyos. [Some says " You know what your mother said that what you're doing is a sin because in our family, there's no gay.]

Nig, 20

Parang, gaya ko sa ano, mga Christian yung parents, mahirap talagang umamin, tapos mapapagalitan ka pa, tapos sasabihin walang ginawa ang diyos na bakla, lalake lang. [It's similar to people who have Christian parents. It's hard to confess and you get scolded. They will tell you that God doesn't create gay only man.]

Jaira Andrea, 21

The concept of *hiya* in Filipino male gays is a value that controls and, at the same time, impedes their disclosure of homosexual identity. They were very cautious not to subject their family in any form of embarrassment or *mapahiya* in the society. As indicated by Felix (2018), the symbolic universe of culture has been the overarching dynamics that gave legitimacy to the expectations of their family members. Meaning, this reified the institution of cultural expectation. In which, the cultural expectations preserve the structure of this symbolic universe that placed gays in a complicated position to maneuver themselves through the maze of culturally influenced family expectations in their phase of disclosure. In this study, this concept can be observed in the concept *hiya* among Filipinos. Thus, *hiya* played a vital role in their decision to come out their closets.

Discontinuity of the Families Generation

Uniquely, most of the participants of the study were either the only child or the only son in the family or their other brothers were also part of the LGBT community. It might be one of the factors on the reason for this disclosure dilemma. Gays were taken aback in coming out their closet for the fear of the discontinuity of their surname. It was divided into (1) pressure from the family, and (2) personal goal to have a family.

Being the only one continuing the family's surname takes on a lot of pressure to take in for gays. In Filipino context, it was essentially important to continue one's last name for it also symbolized the passing of traditions and culture of the family. This was the reason they were pressured to have their own family in the future. Even though, awareness on their homosexuality

was already observed, their mother begged them to marry someone and have children. This is for security purposes because of their mothers' fear that they will grow old alone. However, it became their dilemma because of the confusion to either follow their parents' wishes or their own happiness. The following statements show this concern:

So, I'm the only boy, in short I'm the only thorn among the roses. Nag-iisa lang, and then naging bading pa. [So, I'm the only boy, in short I'm the only thorn among the roses yet I became gay.]

Jom, 30

Alam ko kasing gusto nila na magkafamily ako na e kasi diba hindi naman tanggap ang same sex marriage. Yung kinakatakot ko na baka mamaya di nila tanggap since gusto nila na magkaanak ako at magkapamilya. Parang naging dilemma ko before na itutuloy ko ba o ibibigay ko yung gusto ng magulang ko or yung gusto ko. [They wanted me to have a family since there's no same sex marriage here. I'm scared that they won't accept me because they want me to have family and kids. That's my dilemma if going continue what I want or what they want.]

Nik, 22

Suggest lang siya sasabihin niya mag-asawa ka pero feeling ko nga yon pag sinasabi niya yung last kasi na sabi niya sakin na magasawa ka lang parang yung sinabi niyang lang na magkaron ka lang ng anak kasi nga mahirap tumanda ng mag isa. [They are suggesting to me to have a family and kids. Because it hard to grow old alone.]

Ken, 21

In respond to the earlier notions, some of the participants already had a thought of having their own future family. The only difference was not with a woman but with their same-sex partner. As Kenn quoted:

Gusto ko kasi magkaanak lalo na yung nag 28 ako. Ganyan gusto ko na magkababy. [I really wanted to have a kid especially when I'm 28 years old.]

Kenn, 30

It seemed that one of the concerns of their family, specifically the parents, was leaving behind their gay son without a family of their own. This might be their reason for forcing and pressuring them to find a wife and have children. This was an indication that there were no changed in their family roles for they still need to fulfill the expectations of their family such as

being fathers and other masculine duties (Felix, 2018). Thus, it led them to have a dilemma whether to choose their own happiness or contentment of their family.

Gender Stereotypes in the Family

Gender stereotypes are typically seen in the society. In the case of participants of the study, such stereotypes also existed in their family. Specifically, their views were (1) being gay as a joke and (2) being gay was a deficiency.

Joking about someone's sexuality may seem funny for heterosexuals but it could be an insult for the LGBT community. It seemed to be that their chosen gender is being ridiculed and judged and based on preconceived behaviors and physical appearance. This was personally experienced by Nik as what he retold:

Before bago ako mag out, si papa parang minsan napagtatawanan niya yung mga ganon (pertaining to gays) tas si mama din. [Before I come out, my mother and father laugh at gays.]

Nik, 22

Being gay also meant having deficiency in one's identity. Their family viewed them as being too vulnerable because of their homosexuality. Another reason was that the notion about gays as being too kind or weak with their male partners. These notions were shared by the following participants:

Kasi may dalawa kong tito na teacher din tas bakla tas sabi niya wag daw ako tumulad kasi may isa akong tito na parang nagpapaambon sa mga lalaki siguro ayon naiisip ng nanay ko kapag bakla kaya ayaw ng nanay ko. [I have two uncle who are gays. My mother told me don't emulate one of my uncle because he was giving money to guys. That's how my mother think about gays.]

Ken, 21

Yung nga kasi parang they still see, parang hindi pa sila open for the possibility of sexuality of spectrosexuality even though sabihin ko ang babae ganito parang they would say "NO". [They are still not open for the possibility of sexuality of spectrosexuality even though I tell them that are girl are like this. They would say NO.]

Nik, 22

Their family had also a perception that being a gay meant something was broken within them. It was something that should have been fixed when they were a kid which was their homosexuality. It was not viewed as part of their identity but rather a deficiency in their personality. As stated below:

Kasi hindi ako lumaki sa kanya (pertaining to his father) sabi niya sa akin “Kahit ano ka pa alam ko broken ka lang kaya pa yang ayusin” parang he thinks of being not straight something that makes you broken hindi ka pa kumpleto as a person kaya pa siyang ayusin. [I didn’t grow up with my Father. He told me “Whoever you are I know you are just broke and we can still fix this.” He thinks of being not straight something that makes you broken, you’re not complete as a person so we can still fix this.]

Nik, 22

Si daddy naman based on sa mga comments niya sa tv ganun parang medyo homophobic yung like one time po nag hohomily yung father sa tv po na mass about ayun po homosexuality ganyan tas parang nagcomment si dad ng parang dat kasi nung bata palang parang inayos na ganyan. [Based on the comments of my Father in the television during the homily of the priest during mass about homosexuality, he said “they should fix it during childhood days.”]

Dumbledore, 19

Ironically, family is supposed to be the role model of respect towards other people. However, it seemed that this reverence elapsed when it comes to LGBT community. Being rejected and stereotyped by their own family due to their homosexuality had serious impact on the LGBT’s mental health (Ryan, 2009). Lower self-esteem and perception of not having someone by their side were the noted effects. As for gays, being ridiculed through their homosexuality would lower their self-esteem. They may think that their gender identity was just a joke to other people. On the other hand, isolation and having less support from their family could detract them to more open in the chosen sexuality due to the feelings of having deficit as part of their personality. Therefore, it became one of their difficulties in disclosing their homosexuality towards their family.

Perceiving Home as a Closet

Naturally, the home is considered as a safe place for everyone. However, this was not the case for gays. Metaphorically, their house served as their closet. Everytime they come home, there was need for concealment with their homosexuality. This view was developed because of the instances their homosexuality was mocked and stigmatized as discussed in the earlier disclosure dilemmas. Significant statements below present this realization:

Syempre, ano mas natakot ako kase, parang mas naging tago, na hindi ako naging komportable sa bahay, tapos, it really was going up na ayoko sa bahay. [I'm more scared, not comfortable in home, and despise going home]

Jaira Andrea, 21

Since po I discovered and I accepted myself as hindi po straight. Everyday, I gather courage tas yon tas tuwing may ganong incident parang nababack to zero yung na gain kong courage para mag out na sa parents. [I discovered and I accepted myself as gay. I gather courage everyday but every time incident happened I was discouraged to confess to my parents.]

Dumbledore, 19

Family would be the first witnesses as regard their homosexuality. This study discussed earlier that gay tendencies were already overt since they were a kid. Nevertheless, even though evident, their families seemed to denied it and kept on giving their gayness a negative reinforcement in a form of verbal discrimination. It can be inferred from the findings of the study that weak family relationships could trigger disclosure dilemmas. It simply meant that the amount of support and acceptance perceived were not enough to motivate them to disclose one's homosexuality. Waldner and Magruder (1999) attested this notion by explaining that it could also detract the decision of gays to be true with their sexual orientation.

FRIENDS

In comparison with other aspects of individuals' identity, the least number of challenges could be found in their disclosure with their friends. Their dilemmas revolve around the

possibilities of developing a negative perception about them. As described, they feared that there will be (1) change in perception, and (2) difference in one's belief.

Table 8

Disclosure Dilemmas of Gays with their Friends

Themes	Participants	Descriptions	Sample Responses
1. Development of Negative Perception	Nik, Wawi, Nig, Jaira Andrea, Ram & Kenn,	This includes the fear of change in perception and difference in one's belief within their circle of friends once they come out as a gay.	<i>Pag-imemeet ko yung mga highschool friends ko, nahihirapan ako sabihin sa kanila na hindi ako straight kase parang nung highschool ang pakilala ko straight ako. Tas nung high school parang malalaman nila nagkakagusto ako sa mga babae ganyan tas ayon parang naano akong ayun magdisclose sa kanila na bading ako.” [When I’m meeting up with my high school friends, I’m having a hard time to disclose my sexuality because of the fact that they know me as a straight guy and they know that I used to like girls . Those aspects really give me a hard time.]</i>

Development of Negative Perception towards them

Before disclosing their homosexuality towards their friends, they experienced the fear of developing a negative impression from them. They thought that it would be because of their sudden change of behaviors and attitudes which was different from their past image. Another reason was the possibility of being isolated by their friends due to the negative impression of concealing their homosexuality. Such statements were transliterated below:

Dati eh kaya ganun parang natatakot akong magdiisclose sa kanila. Yung bigla na lang akong bading (Pertaining to HS Friends) [I'm afraid you disclose to my high school friends that I'm gay.]

Wawi, 20

Parang wala I started asking myself tama ba na i-isolate ko yung sarili ko na pwede naman ako makikanta sa kanila ng sabay, puro lalaki kasi sila so uupo ako dun. [I started asking myself if it's right to isolate myself than singing along them. They are all boys so I will sit next to them.]

Nig, 20

Another factor in that could add to this dilemma was the difference in one's belief about homosexuality. For their heterosexual male friends, they experienced having difficulty in sharing their experiences as a gay for it was hard for them to grasp the idea. Religious friends could also be a factor for they experienced being lectured even before they come out their closets. When it comes to their other gay friends, the attitudes and behaviors were their signs to be open up or not. This can be observed on the following significant statements:

Hindi sila yung mga taong para pagsharean mo when it comes sa sexuality. Parang walang input masyado na magrasp na idea or knowledge about sa ganun. (Problem with disclosing heterosexual male friends). [They are not the people who you can share with about your sexuality. There's no input to rasp idea or knowledge about gay.] (Problem with disclosing heterosexual male friends)

Jaira Andrea, 21

Kasi kung masyado kang religious then lelecturean mo ko ng oh ganto homosexuality of course di ako magiging open sayo masyado and the tendency is baka layuan kita kasi may tendency nga na mag clash lang tayo. [If you are too religious and you will teach me about homosexuality there's a tendency that I will avoid you and I will not be open about my sexuality because there's a chance that we will fight.]

Ram, 23

Ano lang di ako makihilig makipag friends sa ganoon. Siguro kasi may mga experiences ako sa office na ayoko kasi yung binabakla yung usapan o kwentuhan. [I'm not good making friends because I have experiences in the office. I don't want not serious coversation]

Kenn, 30

Disclosure dilemmas in this aspect developed based on their preconceived change of image towards them and attitudes of their considered friends. Thus, this led them to rethink which of their friends deserved to know their real sexuality without the thought of judging them. In connection, for gays, friends could be as essential as their family because they were the first person they chose to disclose their homosexuality. In the study of Collins and Miller (1994), disclosure could have liking effects towards one another that might increase the level of bond. However, it would also include suprising information like their homosexuality which could be the root of stigmas between their circle of friend especially if they were governed with different beliefs and perspectives. As a result, this became of their difficulties in opening up with their friends along the phase of disclosure.

SOCIETY

Society's perception toward gays plays a vital role in the disclosure dilemmas of gays. Since the norm was dominated with heterosexuals, stigmas and prejudism were prevalent. The data analysis presented three major themes in this part of individuals' identity. These were (1) biased perceptions of the community; (2) negative perception in the context of education; and (3) perceptions based on the Filipino Culture of Tolerance.

Biased Perceptions of the Community

Community in this study refers to the place gays currently living or working. In connection, whether they like it or not, people around them kept on noticing their homosexuality. This led to apparent forms of stigmas and prejudism specifically (1) homophobic beliefs; (2) underestimation on the value of gays; (3) gays as the sole cause of HIV; and (4) sexual orientation discrimination.

Table 9

Disclosure Dilemmas of Gays in the Society

Themes	Participants	Descriptions	Sample Responses
1. Biased Perceptions of the Community	Margot, Wawi, Kenn, Ken, Nik, Rain & Jom	This includes the homophobic beliefs, underestimation on the value of gays, perceiving gays as the sole cause of HIV and experiencing sexual orientation discrimination.	<i>“Parang nakikita nila yung mga bading salot yan ganyan. Na ang habol lang nyan, kase diba ano t*t*. Hindi kase talaga diba pag bading mahilig sa ano sex, puro lang sex ganon. Ganon kase yung nakikita ng society sa bading. Ayun dahil dun sa perception na yun ng society sa bading ayun kaya natatakot kaming magdisclose.” [We are afraid to disclose our sexuality in community because we are called plague in society. They are thinking that we just only want sex because we are gays.]</i>
2. Negative Perceptions in the Context of Education	Dumbledore, Rain, Wawi, Nig, Ken & Kenn	This pertains to the prejudgment of educators on their young gay students, social disapproval of homosexuality in the traditional view of education and identity comparison experienced by gays inside their school.	<i>“Grade 3 ang turning point ng delics talaga na malalaman ng teachers, sumbong kita sa papa mo. Kasi bading ka. Ganyan. Yung usual na panakot, that was Grade 5.” [Grade 3 is my turning point and I’m afraid that my teacher might found out. But when I was Grade 5, they threatening me that they will tell to my father that I’m a gay.]</i>
3. Perceptions Based on the Filipino Culture of Tolerance	Ram, Margot, Kenn, Nik, Dumbledore, Wawi, Nig & Jaira Andrea	The causes of this dilemma are the difficulty of gays in identifying themselves as part of the community and conservative religion beliefs of Filipinos.	<i>“Pero diba po pag dito sa Pilipinas parang subjective po yung pagtanggap po nung homosexuality, kasi di ba po like yung ibang churches... like they support homosexuality but not homosexual marriage. [Here in the Philippines acceptance of homosexuality is subjective. For example the other churches support homosexuality but not homosexual marriage.]</i>

Homophobic beliefs of the society became of their branding in the eyes of most heterosexuals. It included the concepts of gay as *salot*, served as ATM machine or source of income for desperate heterosexual males, and have a hunger for sexual intercourse. These dogmas prevented to verbally disclose their homosexuality in the society which was transcribed below:

Nandun na yung homophobic normal yun umm so pag may nakita kang bakla “umalis ka dito” (sarcastic) ganun. [It’s normal about homophobic. So when you see gay they will say “get lost” (sarcastic)]

Margot, 25

Ano yung ibang lalaki feeling yung parang porket kinausap ko lang akala na nila may gusto na sila sayo. Kaya ang hirap kapag bading ka tapos out ka. Ganoon ang tingin parang minsan tropa tropa pa yan. Mag-aasaran sila na kapit sa patalim. [There are some guys who would think that I like them if I talk to them. It’s hard to be gay. They will look at it that way.]

Ano tapos may mga lalaking uuto utuin ka. Yung akala talaga nila bading, kailangan pagbigyan mo sila. Ayun pala the most difficult na ipaintindi sa kanila na hindi atm card ang mga bading ayun. [There some guys that will fool you .They think that since you’re gay, you will give everything they want. It’s difficult for me to tell them that gays are not ATM Machines.]

Kenn, 30

Gays are also undervalued not because of their capabilities as an individual but because of their homosexuality. Being called *bakla* is considered as a form offense towards them. As stated by Ken, it was considered as *salitang balbal* which should not be insisted for they were already aware of it. It is hard for them to come out their closet if other people kept on labeling them. The transcribed comments below explained these arguments:

Yung discrimination sa college kasi diba kahit bakla ka masakit pa ring sabihing bakla ka. Yung bakla kasi balbal parang ang baba ng tingin sayo pag sinabing bakla tsaka parang alam mo na kasi uulit ulitin pa. [It hurts me when they discriminate me in College. They will pinpoint that you’re a gay even though I know to myself that I’m gay. They look down gays]

Ken, 21

Pag sinabing “bakla” bakla bakla kami parang hindi magandang pakinggan. Nakakainis lang. [When they call us gays, it irritates me.]

Margot, 25

Hindi nila nakikita yung ano yung bading talaga na hardworking, na matatalino, na andaming nacontribute. Hindi nila nakikita yung side na yun eh. [They don't see the side of gays that are hardworking, smart, a lot of contribution in the community.]

Wawi, 20

For unknown reason, gays were still associated to human immunodeficiency virus (HIV) even though the information about this was publicly available. Such negative perceptions hindered both their and society's acceptance of homosexuality. This was observed by Nik and Wawi which served as one of their reasons not to come out in the society.

Hindi pala lahat tama na hindi lang puro negative kasi diba may perception up until now na may stigma kapag bakla may HIV. [It's not right that you always think bad when they say negative. There's a stigma that if you're gay you have HIV.]

Nik, 22

Hindi pa rin talaga kame totally accepted. May judgement pa din kase ayun pag cause ng HIV ganyan samin pa din.ano pa ba yung mga ano stereotype about sa mga gays. [We still get judgement from the community. They were thinking that we are the carrier of HIV. We're not totally accepted by the community.]

Wawi, 20

Gays were also overtly discriminated in terms of their chosen career or work. They feared the probability of experiencing sexual orientation discrimination in their chosen career. In connection, some of the participants experienced being treated less favourable because of their homosexuality. It was also related to rejection, feelings of hurt and judgement.

Ayun nga, parang sobrang takot pa rin kami mag out kasi siguro parehas teacher din sya iwas lang sa teacher and I was still in the dream of becoming a teacher. [We are scared to come out maybe because we are both teachers. I was still in the dream of becoming a teacher.]

Rain, 20

Pinakaproblema ko yung pagtatrabaho nung gumraduate kasi nga diba sila din yung nagsasabi kahit mga teacher din natin nagsasabi na pag bakla ka wag mo ipakita na masyadong bakla ka. [I'm worried about working after graduation, because they told me that if you're a gay, don't be too obvious.]

Ken, 21

Being a gay is not easy, you're being discriminated, your being rejected... naranasan ko na din yun sa work, na hindi ako tinanggap kase bawal bading. [Being a gay is not easy, you're being discriminated, your being rejected. I experienced that when applying for work. I'm rejected because I'm gay.]

Jom, 30

On the account of prejudgement, their values and abilities as an individual were overshadowed by the negative perceptions of the society. Nadal (2013) analysis revealed that homosexuals need to conceal their gender was due to the lack of full acceptance and racial stressors in the LGB community. It could be related to the negative beliefs about them such as homophobia, devaluing their worth and, the undying issue on gays as the main reason for HIV disease. As observed by Tilcsik (2011), gays also encountered significant barriers in the hiring process due, at the initial point of contact, to sexual orientation discrimination. Employers tend to disqualify openly gay applicants than equally qualifies heterosexual applicants. In a sense, whatever they do to cleanse the image of their own homosexuality, the community will keep on mocking them with these homophobic beliefs. This was what they believed in which steered a confusion whether to live openly as a gay or not.

Negative Perception in the Context of Education

Education was one of the medium to educate individuals about LGBT community. However, in this study certain issues arose in the analysis of the data. Specifically, there was an observed (1) prejudgement of educators, (2) social disapproval, (3) and identity comparison.

Using homosexuality to alarm the child's parent and use it to regulate his behavior can be considered as a prejudgement of an educator. Because of this, sense of fear was felt by the participants of the study. It apprehended their disclosure phase inside their school community. As experienced by Rain:

Grade 3 ang turning point ng delics talaga na malalaman ng teachers, sumbong kita sa papa mo. Kasi bading ka. Ganyan. Yung usual na panakot. [Grade 3 is my turning point and I'm afraid that my teacher might found out.They threatening me that they will tell to my father that I'm a gay.]

Rain, 20

In addition, labeling and associating them to gay personalities by their own teachers affected their views and behaviors. They became more aware of the comments on their homosexuality which equates how conservative their school when it comes to gays. As stated below:

Parang biglang there's this circumstance na yung parang teacher ko kinwento mommy na parang si Dumbledore ganyan si ano yan siya yung vice ganda nung section na to. So parang nung time na yon e di ba po siya yung iconic gay person kasi. [There's a circumstance that my teacher told my mother that I'm the Vice Ganda of the class. (Iconic Gay Personality)]

Dumbledore, 19

Another dilemma surfaced in the study was social disapproval of their sexual orientation. In which, gays were condemned by gossiping their homosexuality. It can be inferred that they were shunned by their peers because they are perceived as gay. Another unique notion was how books presented sexuality. Definition of gender roles on their books seemed to be traditional which led the participants to have an identity crisis. This disclosure dilemma might be due to immaturity of their peers and lack of medium to disseminate information about homosexuality. The following statements were the proof of this analysis:

Tapos nung highschool ano kase immature kase nung highschool. Feeling ko ano kapag umamin ka nun puro chismis. Kase nung high school feeling ko ijujudge ako pag nalaman nila kaya wala akong pinagsasabihan. [I'm immature when I was in High School. I have his feeling that they will judge me if I come out and they will just talk about my sexuality. So I don't tell it to anyone]

Wawi, 20

Hindi open yung topic about sexuality before, and elementary and high school so you would feel may mali sa naramdaman mo. Kasi diba halimbawa even in education right now nakalagay sa values book, dapat yung family may nanay, tatay, may ate, may kuya, bunso. Pag yun kasi yung nakasanayang mong mga bagay-bagay parang pag nag-deviate ka doon parang bigla kang magkakacrisis ka na dapat. [During

elementary and high school, the topic about sexuality before is not open so you would feel that there's something wrong. For example the education right now, what indicates in the Values Book, family should have Mother, Father, Brother and Sister. That makes me feel more confuse about my sexuality especially when you are used to that kind of set up.]

Nig, 20

Identity comparison pertains to the feeling of comparing one's physical appearance, action, attitude and behavior towards the opposite sex. In the case of gays, at a very young age, they felt the need to wear different uniform and questioned such wants. They were also given up some of their extracurricular activities like "singing" for their homosexuality might be discovered through it. They also realized the inequality of perceptions towards heterosexual males and females which hindered them to be more open because of the awkwardness.

Sa elementary parang don palang binubuo yung concept may lalaki tas babae tas bakit iba ako bakit mas gusto ko maging ganito pero di naman ganon yung suot ko ganon. [In elementary they are building the concept about Male should be for Female. I'm asking myself why I am like this. Why I like guys but I don't imagine myself wearing dress for girls.]

Ken, 21

Ngayon, umalis ako ng glee club nung high school kasi yung iba sabi ko bakit pambabae ang voice ko. Ayoko naman pambabae yung voice ko. Sana naman kahit bading ako, panlalaki yung voice ko. Umalis din ako ng choir sa church kasi nga mas magaling pa ako sa soprano. [I left the glee club way back high school. Because I have a female voice. I don't want my voice to be like this even I'm gay. I'm hoping that I have a male voice. I left the choir because I'm way better than our soprano singer.]

Kenn, 30

Parang ang unfair, pag babae sa babae bestfriends. Pag lalake sa lalake boyfriend. Also pwede din naman na bestfriend na magkahawak ang kamay na dalawang lalake pero its awkward. It's awkward seeing two heterosexual male. [It's unfair. When to girls to girls, they called it bestfriend but when to male to male, they called it boyfriend. We can still hold hand even we're both male it just awkward. It's awkward seeing both two heterosexual male.]

Rain, 20

School is considered as the second home of every individual. It is considered as a place where education was its medium of communication. But like any other place, for gays, they were still being overtly discriminated and judged due to their homosexuality. This may not because education lacks knowledge about the LGBT community but the group of people who should be disseminating information did. In the analysis of D'augelli (1992), harassment was observed as a predictable outcome for college students who openly identify themselves as lesbian or gay. Evidently, abuse, mistreatment and abuse provided ample of evidence in the existence of negative perception towards them in the educational setting. The high frequencies of verbal abuse and derogatory comments through comparison of their sexuality to heterosexual males, usage of their gayness to alarm their parents or negative annotations of their peers showed how often student encounters other's hostility. Hence, only few of them expose themselves as gays. This was where disclosure dilemmas surfaced.

Perceptions Based on the Filipino Culture of Tolerance

Filipino society is governed by tolerance rather than acceptance in the case of LGBT individuals. The difference between tolerance and acceptance is that a fair and objective yet permissive attitude toward homosexuality were manifested rather than an assent to the real experiences and process of gays identity development without attempting to alter it. Based on the analysis, the reasons behind of this culture were (1) difficulty in identifying themselves as part of the community, and (2) conservative religion beliefs.

Gays gave an impression that they have difficulty with identifying themselves as a part of the community. Traditional and conservative beliefs made them alienated because of their homosexuality. Their behaviors, attitudes and feminine gestures were endured by their

community while internalized judgement occurs amongst them. This was personally experienced by the participants and their comments were:

Sa probinsya kasi masyadong traditional yung mga tao. Traditional in such a way na hindi sila sanay na makakita ng ibang tao na katulad namin na ang meron pa ring nirerecognize is lalaki at babae and meron pa ring matatanda na naniniwala na ang babae para sa lalaki at ang lalaki para sa babae. [People in province are traditional. Traditional in such a way that they don't used to seeing gays. They believe that men are for women and women are for men.]

Ram, 23

Nung batang lalaki naglalaro ng Chinese garter ay mali wag yan ipalit niyo ng baril barilan. Tapos teenager na naglalaro ng volleyball na lalaki wag yan lalaki dapat naglalaro ng basketball so like yung parang ganun lang yung mga dilemma. [There was a boy playing chinese garter, they said he should be playing gun. And a teenager guy playing volleyball, they say he should be playing basketball so that was the dilemma.]

Margot, 25

Sa probinsya kasi noon, hindi naman uso yung bisexual. Parang kailangan bakla ang kaunahan mo ay parang lalaki. [In province there's no such thing as bisexual.]

Kenn, 30

Being a religious country is not new to every Filipino. It is their pride of being a Christian dominated nation. However, there are advantages and disadvantages in this notion. And for gays, it was more of the disadvantage side. On the account of religious beliefs, some priests and churches consider homosexuality as a sin as they interpreted the bible. As argued by the participants, bible was a written material that could be interpreted in so many ways. These religious leaders might let the LGBT community interact with the society but only in the extent of their own way. This is where the subjectivity of the religion takes place. As shared by the participants:

May mga priest and some churches na parang hindi man nila sinasabi na parang dinadown yung LGBT eh parang ano naman in some way nasasabi nila it's still a sin. [There are some priest and churches that don't look down LGBT, but in some point they will still claim that it's still a sin.]

Nik, 22

Kase nalilimitahan lang siguro sa religion na din. Ayun din sila maccept dahil sa mga factors like religion. Di talaga sya totally accepted yung pagiging bading. [There's a limitation maybe because of the religion. There are some gays that are not accepted because of the religion.]

Wawi, 20

With regard to religious people, they were being reprimanded through use of teachings from the bible which led the gay participants to rethink how they view religion and their concept of spirituality. On the other hand, such experiences made them feel sadness towards their homosexuality which served as one of their disclosure dilemmas in the society. As stated by:

Also sa Filipino kase medyo biblical talaga tayo. [Filipino are religious and biblical.]

Jaira Andrea, 21

May mga taong religious na para bang nakakita ng ibang bakla parang sinasabi nilang ano parang "kaawaan ka ng Diyos ng may kapal", "oo wag kanyang mag-ganyan kasi ang diyos hindi sinabi iyan" so parang dinadaan ka nila sa name ng god para sabihin na parang ang dating na kampon ka ni santanas di ba yung in a sense yun ang nakakalungkot sa mga taong religious hindi naman lahat some of them. [There are some religious people that will tell you that "May God Bless You" "Don't become a gay because God didn't tell us to do so. So they are using God's name that made you think that you are a follower of Satan. It makes me sad especially to the people who are religious, not all of them but some of them.]

Nig, 20

Nakakatakot kasi di ba nga sinasabi nila na if your read bible itong sinasabi, ganyan ganyan. Ayun ang nakakalungkot na may mga ganoong beliefs. Eh akala ko ba ano lahat ay children of God. [It scares me, because they say "if you read the bible this what its say". It saddens me because there are people who have that kind of belief. I thought that all of us are God's children.]

Kenn, 30

There was a notion that something could be tolerated without accepting it, but it cannot be accepted unless it was already tolerated. In Filipino context, the concept of homosexuality is still on the first statement and working their way to the latter part. Gays considered this as a disclosure dilemma for they want the information of their homosexuality, once they opened up, not just be tolerated but accepted. Remarkably, same findings were indicated by Foe (2014) where Filipinos believed that being a gay was not inborn. The reason stated was that a boy who

became a gay was not innate and shouldn't be blamed for. However, it contradicts the current attitudes and negative interaction of Filipinos towards gays based on the shared experiences of the participants in this study. Thus, this was where the concept of tolerance arises.

The environment per se does not have anything to do with the challenges and difficulties experienced by gays in their disclosure phase. However, the norm in it that gave the society's standards, inculcate traditions and beliefs, and viewed homosexuality as different were the factors affecting their decision to live openly as a gay. As argued by Corrigan and Mathews (2003), gays tend to hide their homosexuality because it was not needed in the situation, unrespectful for loved ones, lack of means to disclose, or might be used against him. These notions could be also observed in the analysis of the perceptions of the community, gender context of education, and culture of tolerance of participants.

Research Purpose No 3: Examine the reasons on Filipino male gay's decision to disclose one's sexuality in specific area of self, family, friends and society/environment.

Despite the fact that their chosen gender would give them difficulties and challenges along the process, gays managed to find reasons to disclose their homosexuality. These reasons gave them more strenght and courage to overcome their disclosure dilemmas. It pushed them to weigh the pros and cons of their sexuality to be true to themselves. It was divided into four aspects of individuals' identity specifically (1) self, (2) family, (3) friends, and (4) society or environment.

SELF

Before anything else, the self is the first one to know if changes occurred in one's perceptions, behaviors and views for it would be the one in control of individuals' different aspects. Hence, disclosing their sexual orientation also meant accepting their homosexuality and its accompanying consequences. Their reasons to disclose one's chosen gender to self were due to (1) attraction to same sex, (2) unsolved feelings, and (3) a need to belong.

Table 10

Reasons for Disclosure of Gays to Self

Themes	Participants	Descriptions	Sample Responses
1. Attraction to Same-sex	Ram, Rain, Kenn, Nik, Jom, Dumbledore, Wawi, Jaira Andrea & Nig	This refers to the awareness of being attracted to same-sex individuals even at the very young age.	<i>"Well, I... I was young, I was only 17 when I finally found that, you know... I'm in love with the same sex."</i>
2. Feelings of Negativity	Ram, Rain, Kenn, Nik, Jom, Wawi, Dumbledore, Jaira Andrea, Nig, Margot, Sy & Ken	This denotes the feelings of burden due to limiting one's homosexuality, feelings of being different from the norm, and feelings of loss of the self.	<i>"Parang I came to this point na parang na weight na kina-carry ko is getting heavier so I had to like tell them or at least some of them so what I did is I some I message personally some I talked personally." [I came to a point that the burden I'm carrying is getting heavier that at least I tell it to some of them so what I did, I personally message them and talked to them personally.]</i>
3. A Need To Belong	Nik, Rain, Kenn, Jaira Andrea, Sy, Dumbledore	This describes the feelings of gay to disclose their homosexuality to find real love and experience a serious same-sex	<i>"Siguro yung gusto kong siguro yung naiisip ko na kailangan ko magcome out kung gusto ko magkaroon ng relationship. Para sakín mas madadalian ako na magkaron ng boyfriend kung tanggap</i>

relationship.

kung out nako kung tanggap ko na rin yung sarili ko, parang yun din kaya ako nag come out kasi para maging legal at para mas maging komportable kasi hirap nung nagtatago.”[I’m thinking to come out if I want to have a relationship. For me it will be easier for me to have a boyfriend if I disclose it to become legal and to be comfortable because its hard to hide something.]

Attraction to Same-sex

Attraction to same sex is seen as one of the early signs of their homosexuality. Also, it was the reason behind their disclosure. At the very young age, most of the participants already felt this kind of emotion which made them realize their homosexual tendencies. Through this realization, they decide to gradually present non-verbal behaviors of their sexuality towards other people. Some of them even tried to disguise and reduce this emotional state by forcing themselves to like the opposite sex. But then again, their true selves just continue to develop as they grow old. The longer they tried to mask the attraction, the more it intensified as they mature into an adult. These were based on the following statements of the participants of the study:

It started when I was in Elementary. I had a feeling of being attracted to both sexes. At first I recognized that since at home there was this culture na, you are a boy you must love a girl so I have that mindset, I continued having that mindset since elementary but then the nature (laughing), kept on making me feel that I shall go the other way, so I have that tendency since elementary to fight my desire to love, to love persona of same sex. So I could say na “ahh” I had the initial thought of being gay when I was in Elementary. [It started when I was in Elementary. I had a feeling of being attracted to both sexes. At first I recognized that since at home there was this culture if you are a boy you must love a girl so I have that mindset, I continued having that mindset since elementary but then the nature (laughing), kept on making me feel that I shall go the other way, so I have that tendency since elementary to fight my desire to love,

to love persona of same sex. So I could say “ahh” I had the initial thought of being gay when I was in Elementary.]

Rain, 20

Feeling ko po I have close friends na guys yung bestfriends ko tas sometimes I feel like ano like physically attracted to that kasi they look good yung ganong feeling. [I have close guy friends which are my bestfriends. I feel like physically attracted to them because they look good.]

Dumbledore, 19

Actually, narealize ko siya 15 years ago pero since bata, parang there's an attraction na with guys, as in nung kinder. And then, tapos parang gusto ko ng sex noon. [I realized it 15 years ago. Since I was a child I am attracted to men. It came to a point that I like having sex.]

Jaira Andrea, 21

Accepting their attraction towards same sex is equated to awareness to one's homosexuality. Self-awareness afforded gays the freedom to live their lives without being afraid of discrimination (DeLeon & Brunner, 2012). Feelings of empowerment in and of itself and not worrying others perception towards them was felt. Awareness of their attraction to same sex allowed them to navigate their worlds on their own terms and venture beyond the internal self to seek acceptance in the surrounding world. Thus, this felt attraction motivated them to disclose their homosexuality.

Feelings of Negativity

Having these negative feelings towards oneself is most challenging dilemma a person could experience. For no one could help them but themselves in overcoming this difficulty. The initiative should start within them. It was categorized into (1) feelings of being different; (2) feelings of burden; and (3) feelings of loss.

Other than being attracted to same sex, feelings of being different also appeared in the data analysis. As observed, gay participants leaned more on the feminine acts, games and interests ever since they were a kid. Examples of it were their choice of dolls, playing *ten-twenty* or chinese garter, dressing up themselves, and liking pageants. They would also chose to interact

with girls due to the comfortability of being one of them. The feeling wanting to be a girl impelled them to non-verbally disclose their gayness. This was proven by the reminisced stories of gays in the study:

When I was like 7 years old I already knew it parang diba nagsisimula yun sa mga laruan na mga pinipili mo so it's started like instead getting guns I often chose Barbie. [When I was like 7 years old, I already knew it. When it comes choosing toy for myself. Instead of getting guns, I often choose Barbie.]

Margot, 25

Nung bata ako ano eh, alam ko na na may something na na different ako kase ano yung mga friends ko mostly girls. Alam ko na ano may iba talaga, tapos ano parang feeling ko babae ako. Ewan ko may ganon akong feeling na concern sa mga lalaki. Tapos yun nga naglalaro ako ng chinese garter, nakikisali ako sa kanila. [When I was a child, I know that there's something different because most of my friends are girls. I know that there's something different and I feel like I'm a girl. I have concern towards men. And I'm playing chinese garter with girls]

Wawi, 20

Number 1, mas naging fan ako ng mga pageants. Siguro mga later age nalang yon, number 2 mahilig kasi ako magdrawing ng mga gowns ng mga dress na pang babae, number 3 mas nagkaron ako ng mas maraming male crush compared to female, number 4 nagdadamit damitan ako ng gown gamit yung kumot naming so yon. [Number 1, I'm a fan of pageants when I was 10. Number 2 I love sketching gowns. Number 3 I have more male crushes compared to female. Number 4 I'm wearing blanket pretending it's a gown.]

Ram, 23

In comparison, some participants apprehended their homosexuality at the latter part of their life. Therefore, all the feelings they buried were contained inside of them rather than being forgotten. Since this burden could not be shouldered anymore, they finally came to a point to disclose their homosexuality to people they trust as quoted in table 10. While, the worst feeling that they encountered that pushed them to disclose their homosexuality was the feeling of loss. After following their family's happiness and the society's normative belief, they may have almost lost their sense of self. This felt phased made them realize that the only way for them to overcome this feeling was to accept their own sexual orientation. As quoted by Jaira Andrea and Nik:

Narealize ko kase na hindi ako masaya. Parang nakakulong lang ako sa bahay nun na parang, hindi ako yung totoong tao, na nakakausap nila, nasasabi ko gusto ko pero hindi ko nasasabi ng buo[I realized I'm not happy. I stayed in the house I felt like I'm not the same person that they can talk to. I can say I want it but not totally saying it.]

Jaira Andrea, 21

Yung more on sa pag disclose siguro nakaapekto siya sa pagtanggap ko sa sarili ko na its okay na makakakilala ka rin naman ng matatanggap ka na hindi naman lahat ng tao ang tingin e katawa tawa yung gays. [It's better to be accepted by people who think that gays are not disgrace in the community. I think it affects my disclosure and accepting me as a gay.]

Nik, 22

The feelings of negativity can be equated to life without emotions. As argued by DeLeon and Brunner (2012), when an individual lives a life contrary to one's own convictions which conflicted ones inner most desires and feelings, they could be living without, or stifled, emotions. With regards to gays, a life without emotion affects every aspect of a participant's being. Example of this was the shared experiences of their participants which presented the feelings of emptiness, loss, and impassiveness. In other words, most gays lived lives they perceived others wanted for them rather being true to their homosexuality. Lowering their own life expectations, duplicity and compartmentalizing their lives to conform to society's demands were exhibited. Uniquely, these feelings may be negative in nature but became the cause of their homosexual disclosure to themselves. This negativity forced them to see their worth as an individual and made them realize that they need to get out of these situations. Thus, their sense of self struggled at first in their process of understanding their gender. Nonetheless, without this difficulty, they would still mask themselves with heterosexuality and be contented hiding for the rest of their life.

Need to Belong

Naturally, individuals tend to be part of the larger context which was described as need to belong. It was usually affiliated with the feeling of being socially accepted by the environment.

This subject was quite a challenge for gays due to the prejudisms and stigmas associated with LGBT community. This need was categorized into (1) looking for real love and (2) experiencing same-sex relationship.

Gays tend to look for romantic relationship than sexual relationship as they mature and be more open about their homosexuality. They believed that the only way for them to find someone who could truly accept them as a gay by being true to themselves. Thus, this became their reason to choose to openly live as a gay. As Kenn stated:

Kasi kailangan ko ng love na totoo. Kasi nga kapag ano nga lang yung ano nga lang puro sex lang tapos nakipag make out ka, tapos nun wala na eh. Masakit. Iiwan ka. Edi magpapagay ka para makahanap ka din ng totoo na makakaintindi sayo. [I need a real love. Because when it's only sex or making out it doesn't make sense at all. And it hurts. So be gay so that you can find people who can understand you.]

Kenn, 30

Being in a relationship with same sex is the trademark of being a gay according to the participants. Finding someone who could accept them wholeheartedly gave them courage to risk all the years they spent hidden as a heterosexual male. Willingness and letting their homosexuality be seen by other people was a way of proving their seriousness in the relationship. With the help of their partner, their disclosure to other people became easier by not being verbally out but in terms of being in relationship with the same sex. As shared by the participants:

Sinubukan ko na nadisclose ko na kasi nung one thing din talaga na nagpatriggerr sakin para idisclose ko sa family ko is si Sed (his current boyfriend).

Sy, 19

Parang yun talaga yung 1st time na sure ako love mo yung tao, sure ako na parang willing talaga ako magrisk ng lahat lahat, na once na ready siya willing ako risk naipakilala sa parents.

Jaira Andrea, 21

I think kasi diba parang yung trademark of being a gay although hindi naman in

general kasi tas yung having intimate relation with another guy. It started it became more bearabale it became easier kasi parang both of us we share the same dilemma. Yung tao na yon parang mas naexpress mo sa kanya yung things na dati sa sarili mo lang ineexpress. Tas yun I don't have to hide from him in terms of that of sexual orientation.

Dumbledore, 19

Longing for a real love and having a relationship was one of the reasons to disclose their homosexuality to themselves. Gays tend to placed increase importance on finding a partner who had gone through the developmental milestone in their homosexuality such as the disclosure phase (Elder et al., 2015). It was perceived as a nessecity in maintaining healthy romantic relationship. In some cases, having a relationship may provide the impetus and social support necessary for disclosing their homosexuality. Bracamonte-dizon and Palma (2014) attested that these attitudes and longing for an engagement in a homosexual relationship were for pleasure and self-fulfillment. These two notions motivated the gays in this study to finally come out the closet in order to feel the pleasure of being accepted for who they are and be fulfilled with the feeling of belongingness even just to one person.

Self-disclosure is one of the stages gays in this study were able to pass through. It marked their transition from being a confused heterosexual male to a proud gay. As Dawgert (2013) emphasized, it often started by questioning their normative beliefs which emerged as unresolved feelings of the participants in their concealment of homosexuality. Wherein, later on turned to the need to belong in response for yearning an acceptance. This feeling of longingness motivated them to disclose their homosexuality. Because of the stated reasons, it forced them not to conform anymore to the society and let their true identity flourished. These findings matched the three aspects such as acknowledging, accepting and disclosure of gayness discussed by Tamashiro (2015) which were essentially important in this transition. Without these causes, they would be hiding in the mask of heterosexuality rather than facing their own dilemmas.

FAMILY

Compared to other three aspects that affected the identity development of gays, family is considered the most vital factor that could either make or break someone's homosexuality. Ironically, in this study, family was almost the last group of individuals that they could openly display their gay behaviors. Fortunately, they were able to comprehend reasons that led them to disclose their homosexuality to their family. Specifically, these were (1) commonality with LGBT family members, (2) closeness with parents, and (3) support from other relatives.

Table 11

Reasons for Disclosure of Gays to their Family

Themes	Participants	Descriptions	Sample Responses
1. Commonality With LGBT Family Members	Ken	This refers to having other homosexual individuals in their family that motivated them to come out as gay.	<i>"Yung tatay ko naman is sacristan pero dahil nga siguro lumaki na din siya sa environment na meron siyang pinsan na bakla kaya siguro okay lang sa kanya."</i> [My father is a Sacristan and he grew up in the environment with his gay cousins so accepting me is not hard for him.]
2. Closeness with Parents	Jaira Andrea, Sy, Jom, Margot & Ken	This describes the effect of closeness of gays with their parents that help them disclose their homosexuality.	<i>"Hindi niya ako pinalo dahil sa pagiging bakla he's actually siya pa nga nagpupush sa akin na ano parang ano whatever gonna do make sure that alam mong you're gonna do your best."</i> [He never beat me up. Actually he's the one pushing me to be who I want to be but I need to make sure that I will do my best with everything I do.]
3. Support From Other Relatives	Jaira Andrea & Jom	This pertains to the support showed by their extended family	<i>"Tapos mga pinsan ko alam na eh, sabi ng pinsan ko sabihin mo na g*g*!, para ano, malaya ka nang gawin yung mga gusto mo,"</i> [My

as they go through their disclosure phase.	<i>cousins knows about it. They said “tell it to your parents bastard, so that you can do whatever you want.”]</i>
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Commonality with LGBT Family Members

Having other family member as a part of LGBT community was a probable reason that made them feel accepted even though not being verbally out as a gay in their family. Ken experienced this scenario which made his disclosure easier. His account of event was transliterated below:

Yung tatay ko naman kasi ang tatay ko kasi is sacristan pero dahil nga siguro lumaki na din siya sa environment na meron siyang pinsan na bakla. Ang malala nga meron akong tita na transgender kaya siguro okay lang sa kanya. [My father is a Sacristan and he grew up in the environment with his gay cousins so accepting me is not hard for him]

Ken, 21

This account of analysis was in relation to Schumm (2010) findings that social and parental influences of gay and lesbian parents may influence the expression of homosexual identities and behavior of an individual. He pointed out the intergenerational transfer of sexual orientation can occur at statistically significant and substantial rate. Hence, commonality with other LGBT family members could support their disclosure phase.

Closeness with Parents

Parent's reaction toward the sexuality of their son had an impact on their disclosure phase. Closeness with their parents was a factor in this decision that could change their family interactions. Seemingly, there was a difference between their closeness with their mother and father. Both individuals also have a different form of acceptance and influence in the development on the identity of gays.

Mother's love was considered as the most unconditional type of love a person could ever give to someone. Meaning, whatever their son does, they would have all the reason to accept them. In the case of gays, their mother became the medium of their disclosure to their family. For them, their mother was someone they could easily manage and talked to with their femininity. This was concept of comfortability with their mother was shown in the statements below:

Kase alam naming si nanay kahit mabunganga, but really comfortable kami magshare ng story, magshare ng problems. Kase alam naming si nanay makikinig lang, or magalit man, hindi ka papagalitan. [We are really comfortable sharing story or problems with my Mother. Because we know that she will listen, even she get mad, she will not scold us.]

Jom, 30

Si mommy, medyo ano pa rin siya traditionalize, very bible ways, pero sa kanya ako unang umamin, kase mas kaya ko siyang controlin pag mag-uusap kami, tapos siya kase mas makakakontrol kay daddy pag mag-uusap sila. [My mother is still traditional, very bible ways. But first I confess to her because I can control her when we are talking and she can control my father.]

Jaira Andrea, 21

Remarkably, this study showed that father's closeness to their gay son had much more impact on their homosexuality. It was not expected that their father would serve as their motivation to disclose their homosexuality not just in their family but also in the society. Their father's acceptance may not be verbally but can be seen everytime they were introduced to other people. As quoted by:

Hindi niya ako pinalo dahil sa pagiging bakla he's actually siya pa nga nagpupush sa akin na ano parang ano whatever gonna do make sure that alam mong you're gonna do your best. [He never beat me up. Actually he's the one pushing me to be who I want to be but I need to make sure that I will do my best with everything I do.]

Margot, 25

Nung bata oh may junior ka ulit sabi sa tatay ko tas sinasabi ng tatay ko hindi maria yan. Pag nagiinuman sila sinasabi ng tatay ko pag diba pinapakilala kami tas ang sinasabi niya oh eto may isa pa akong dalaga kasi alam mismo ng tatay ko. [They are

saying to my Father that he got another Son, but he's saying I'm a girl. Especially when they are drinking alcohol because my Father knows about my sexuality]

Ken, 21

As a parent, it seemed that some of them would rather give advice than hinder the chosen sexuality of their son. One noteworthy advice about how to handle their homosexuality from Margot's father was transcribed below:

Sabi ni papa ano ba yan bakit ka sumisigaw so sabi niya pa pag ikaw nasaktan wag mo ipagsigawan sa ibang tao kasi nga it will gagamitin nila against you its better kapag nasaktan ka kimkimin mo yun pwede mong sabihin sa ibang tao pero wag mo ipamukha sa ibang tao. (pertaining to her homosexuality) [My father asked me why I'm shouting. If you get hurt don't let the other people know about it because they will use it against you. It is better to remain in silence. You can say it but don't show it to them that you are really hurt.]

Margot, 25

This substantial relationship between the family members contributed to the shift of gays from closeted to disclose one which can be supported by the findings of Savin-Williams (1989). He reported that the satisfying parent-child relationship could affect the coming out process of gays specifically the disclosure phase. It can also be noted that gays tend to disclose first their homosexuality with mother rather than their father. This finding substantiates the ideas of Rossi (2010), who suggested that mothers, compared to fathers, tended to inquire more about their son's sexuality. A possible explanation for this might be the comfortability towards their bearer.

Support from Other Relatives

Except from their parents, their relatives could be a factor to be more open in their homosexuality. Compared to their nuclear family, their extended family seemed to be more permissive in their manifestations of gay behaviors. This led them to have a taste of freedom in their homosexuality. As stated by the Jaira Andrea:

(Talking about the father side) so ano, kase sa side na yung parang, na kapag nakapag-open ako, sinusupport ako, nandun ako, lahat talaga ng influence. [With my father side, they support me all the way. I can open up to them. They influence me.]

Jaira Andrea, 21

Families, including the extended members, was found out that they were capable of supporting their child's LGBT identity even without being comfortable or thinking homosexuality was wrong (Ryan, 2009). As a matter of fact, through time, families became less rejecting and more supportive of their LGBT children as experienced by the participants of this study. This could be one of the reasons for the permissiveness of other relatives to their gay family members.

The family is the basic unit in individual's life yet their reactions, interactions and views towards homosexuality had a large impact in the disclosure phase of gays. It is interesting to note that this notion was consistent throughout different studies (Alpaslan, Johnston, & Goliath, 2009; Cramer & Roach, 1988; Enck, Preston, & Thornton, 1984). Evidently, parent and other relatives' supportiveness, and felt inclusivity in one's family were the reasons of gays to disclose their homosexuality.

FRIENDS

Among the four aspects in the identity development of gays, with friends being the group of individuals who became the confidant of gays in their phase of disclosure. They are their source of extrinsic motivation to manifest their homosexual tendencies freely and without judgement. Two major themes arose in the analysis of the study namely (1) positive characteristics of friends and (2) commonality in their experiences with their friends.

Table 12

Reasons for Disclosure of Gays to their Friends

Themes	Participants	Descriptions	Sample Responses
1. Positive Characteristics of Friends	Ram, Wawi, Nik, Rain, Nig, Dumbledore, Margot, Kenn, Jairus Andrea & Ken	This includes the perceived unconditional acceptance, open-mindedness, respect and manly attitudes towards them by their friends both before and after they disclose their homosexuality	<i>“Siguro since sila yung parang naging factor para umamin ako parang siguro since nakita ko na tanggap nila ako na masaya silang kasama ako kaya ko rin kaya na rin ako naconvinced na umamin sa parents ko kasi parang nasabi naman nila na kung di man ako matanggap ng parents ko nandiyan naman sila.”</i> [My friends are one factor for my disclosure. I can see that they accept me for who I am so it's easy for them to convinced me to disclose my sexuality to my parents. They said that they will be on my side even my parents don't accept me for who I am.]
2. Commonality of Experiences with their Friends	Jaira Andrea, Nig, Ram, Margot, Jom, Ken, Nik & Sy	This refers to the commonality they have with their female, male and gay friends which motivated them to slowly disclose their gayness.	<i>“Kapag magkakasama kami parang yung straight kong kaibigan (pertaining to male friends) pati yung bestfriend ko babae siya yung kasama ko maghahanap ng damitMinsan pagnagkapalit kami, ako kasama ko yung bestfriend ko babae yung tinitingnan namin tas minsan sinasabi niya “oh maganda yan pero ang pogi nun” tas sasabihin niya sa akin parang ganun kinokonsinte namin yung isat-isa.</i> [When I'm with my guy friend we're looking for clothes together and sometimes when I'm with my girl bestfriend and looking for clothes she said “oh this is beautiful, but that guy is handsome”. It's like we're tolerating each other.]

Positive Characteristics of Friends

Friends' positivity about their sexuality was one of the reasons for them not to hide anymore in the mask of heterosexuality. Sense of relief and freedom were also manifested as they exposed their homosexuality due to these positive characteristics. It included (1) unconditional acceptance; (2) manly attitude; (3) open-mindedness; and (4) perceived respect.

Unconditional acceptance was felt even before they showed their homosexuality towards their friends. They were considered as the go to person of the gays in the study. They were considered as the motivator of gays to open up and be true to their chosen gender. And if all fails, they promised their gay friends that they would stick around him no matter what. Sometimes, these kinds of treatment to them were given in the less expected time of their life. Same findings were suggested where acceptance of this chosen people would comfort them to accept their homosexuality (Baes & Vallesteros, 1996). These notions helped the gays to overcome their disclosure dilemmas amongst their friends as follows:

Kasi magkakaibigan kami alam ko na tatanggapin nila ko kung ano ako at ganon din ako sakanila. [We are friend and I know they can accept me.]

Ram, 23

Sobrang accepting, sobrang inaaccept nila ako. Nung first year pa lang yung nag unexpected talaga, akala ko talaga hindi nila ako iaaccept nung mga kaklase ko. [They totally accepted me, it's unexpected but they did.]

Wawi, 20

Ayun, so I noticed my friend, accommodating hindi sila yung sa bahay na parang authoritative ang bigat pagpasok mo sa bahay ang bigat sa pakiramdam, sila hindi. They were my go to, there were my go to people talaga. [I noticed my friend, they are accommodating. You don't feel any burden unlike others. They were my go to, they were my go to people.]

Rain, 20

It is a stereotype belief that homosexual males tend to be closer to a more feminine heterosexual female. But, the result of the study contradicted this notion. Gays preferred to be

friends with girls who have manly attitudes. These attitudes equate to responsible, bravery and simplicity of being a female. The friendship between the gay and heterosexual female was characterized by some qualities that could be observed in other forms of friendship (Grigoriou, 2004). However, it was observed to be more intense, supportive and trustworthy than other forms of friendship they may have had. These descriptions were stated on the succeeding significant statements

Pinipili kong maging mga kaibigan yun nga is more on manly and then walang masyadong issue sa buhay, yung iba kasi halimbawa mga babae masyadong mai-issue masyadong matatalak. [I choose friends who are manly because I don't want a lot of issue like girls who are saying lot of things about you.]

Ram, 23

Here kasi mas gumanda yung nagkaroon ako ng matatapang na kaibigan na muslim sila nagtatanggol sa akin start na natututo pagtanggol yung sarili ko. [It's much better when I have a Muslim friends, they defended me and that's the start I learn to defend myself.]

Margot, 25

Ang jolly kasi nya (pertaining to his female bestfriend). Yun yung, nung first time namin magkita as classmate ang gaan sa loob, sa pakiramdam, napaka friendly tapos walang arte sa katawan. [He's jolly. That was the first time we saw each other as classmate. He's friendly.]

Rain, 20

Open-mindedness referred to being exposed of the possibilities that their friend, gay participant of the study, as a part of LGBT community without verbally telling them. Hence, they were able to witness the transition of the participant from being a concealed gay into a disclosed gay. Their openness could also be observed after the disclosure happened through their gender conversations. As their friend, a sense of support with regards their sexual attractions were also considered as part of being openminded. In connection, Grigoriou (2004) reported that openness was the central characteristics among their friends. It appeared that gays shared most aspects of

their personal and intimate lives as well as their feelings and thoughts to their friends. These can be seen on the shared stories of the following participants:

Open naman sila na merong taong ganon na hindi naman kasalanan ang pagiging gay kasi kumbaga siguro nakita na naman nila na may chance na mag open ako. [They are open about it. Being a gay is not a sin. Because they notice a chance that I can open up]

Nik, 22

Siguro kasi kami both set of friends nung high school sobrang open sila sa possibilities. [We have both set of friends in High School, and they're open in all possibilities.]

Nig, 20

One way is that they're so open about their sexuality like everytime we talk it's not just the normal conversation like meron talagang mga ganong, we talk about issues na sa buhay sa politics ganyan and sometimes we touch on gender issues so parang ayon parang while we're talking I realize its not really a bad thing to not tell them or tell anyone tas yun parang medyo naging influence po yung philosophies ko in life yun po. [One way is that they're so open about their sexuality. Every time we talk it's not just the normal conversation. We talk about our issues in life, politics and sometime we touch on gender issues. While we're talking, I realized its not really a bad thing to not tell them or tell anyone. And philosophies in life influenced theirs.]

Dumbledore, 19

Another factor that motivated gays to disclose their homosexuality is the perceived respect from their friends. Sensitivity on their gender, without being verbally out, was one of the highly valued characteristics for it will be easier for them to expose their gay behaviors. Respect was also given to them by letting them to have their own pace of disclosure, without any pressure, to other people. Considering them as a gay rather than female, was a type of reverence they did not ask but truly appreciated. Same findings were also noted where gay men talked about feeling respected in this form of friendship (Grigoriou, 2004). These can be observed on the accounts of experiences of the participant below:

Alam mong may respect, yung marunong makiramdam yun gusto kong kaibigan tapos hindi masyadong sensitive. [They respect me, they can easily sense and not too sensitive.]

Ken, 21

Na okay sige, respect naming yung decision mo, ganun pero sana, ano, di ka naming, di naming yung ipupush na umamin ka na, walang pressure, anytime na ready ka, gawin mo. (Advise of his friends). [They respect my decision, hey don't push me to come out. They advised me to come out when I'm ready. I don't feel any pressure.]

Jaira Andrea, 21

Pag magkakasama kami kinoconsider na nila ako na bading..... bading na yung turing nila saakin. [They consider me as a gay when I'm with my friends. They treated me as gay]

Wawi, 20

These positive characteristics were one of the contributing factors that motivated them to disclose their homosexuality to their friends. It can be noted that openness, trust, support, mutuality, respect, understanding and comfortability with each other were the main criterion of their reason to disclose one's gayness.

Commonality of Experiences

Gays tend to find commonality with their friends when it comes to experiences. Through this, it became easier for them to know how and when to disclose their homosexuality. This was also their way of balancing the shared information in their sexuality towards different gender friends. This included their commonality with their (1) female friends, (2) male friends, and (3) gay friends.

Being close to female friends gave gays the comfortability to be more feminine. They find it easier to be with females for they have same likes and habits. Finding a partner is also one of the shared experiences in their friendship. Thus, their disclosure became informal since they share same experiences and views on certain perspectives. The following accounts of events were as follows:

I found it easy to be friends with girls, puro mga babae yung una ko nagiging kaibigan. [I found it easy to be friends with girls. Girls are my first friend.]

Nig, 20

Pare-parehas kami ng hilig e, pagsayaw, mga trip, Barbie Barbie, wala naman na masyado, pero yung ano, yung ano, yung girls na friends, di naman ako nahihirapan pero meron din naman kami sa mga guys na friends. [We have the same interest. I can easily get along with my girl friends but we still have guy friends.]

Parang nagkaroon sila ng same kami ng mga experiences. So sa experiences ng gays at girls, mas kinoconsider niyo yung mas close kayo sa kanila, kase experiences nila. [We have the same experiences, I consider them more close because they experienced what I experienced.]

Jaira Andrea, 21

As they grow old, there was a modification in their group of friends. They tend to look for mature individuals which is common characteristic of their male friends. They became closer to them because of the straight forward attitude and respect for their homosexuality. As Ram and Margot stated:

Nung bata ako sa mga babae, pero nung lumaki nako mas naging close nako sa lalaki not because of personal intention but mas masayang kasama yung mga straight na lalaki kumpara sa mga babae. Kasi mga straight na lalaki sasabihin nila kung ano yung mali sayo sasabihin nila straight unlike yung babae na ang daming pasikot sikot. Tsaka mas happy go lucky mga lalaki. [When I was a child I'm close to girls but when I grew up, I'm more close to straight guys not because of personal intention but I found them happy to be with. They will tell you what's wrong with you, unlike girls who sugar coat it.]

Ram, 23

Yung mga guys is matured na mag-isip they treat me as a girl as well kaya parang ano ang sweet lang yun parang hindi na nagkakaroon ng bully pag may sasabihin. [Guys are more matured. They treat me as a girl. I never experienced bully when they about to say something.]

Margot, 25

Aside from heterosexual individuals, gays also expand their horizon and tried to be friends with the other LGBT community individuals. The influences of their gay friends during their younger age can be observed in their behaviors. Their gay friends became the trigger for their non-verbal disclosure to other people as shared by the participants:

Nalaman ko lang na ganto ko by my own, and then naimpluwensyahan na lang talagang nag boom na lang yung pagkabading ko kase napasama na ako sa mga gay friends. [I just found out to on my own that I'm gay. And my gay friends influenced me to become more gay.]

Jom, 30

Yung parang split split, ganun, ayon talaga, so sobrang influence mas lalong ano naimpluwensyahan ng mga friends na gay din, kase parehas kami ng interest ganun. [I'm doing split. My gay friends influenced me to become more gay since we have the same interest.]

Jaira Andrea, 21

Also, their friends in the same minority group became their source of motivation and inspiration to disclose their homosexuality not just to themselves but also to the society. They pointed that the only way for them to be free and express themselves was by overcoming their fears and embrace one's own sexual orientation. Their LGBT friends were the living proof of this notion.

The participants quoted that:

Well, aside for some of my friends they were cross dresser gays meron din naman ano queer transgender. So I'm really inspired of their orientation, or their identity, or how they treat themselves in a way that they can really express their feelings. Yun yung parang nagbigay sakin or nag trigger sakin na kung sila nga eh di ba na parang napakita nila sa sarili nila na kung ano talaga sila. [Aside for some of my friends they were cross dresser gays, I also have transgender friends. So I'm really inspired of their orientation, or their identity, or how they treat themselves in a way that they can really express their feelings. That triggered me to show who am I]

Jom, 30

Mas nagiging bakla ako dahil sa kanila kasi walang ano walang limitations. [I become more gay when I'm with them because there's no limitations.]

Ken, 21

Sa friends when it comes to language nakakapag charot na ko ganon char ganon tapos yung like really gay na tone na voice and like yung gestures ko dati pinipigil ko wala na ngayon tas like alam mo yung bading na bading na talaga ko sa kanila. [When it comes to language I can say Gay Lingo. My tone of voice is different and even my gesture that I hid before. I can say that I'm totally gay when I'm with them.]

Sy, 19

Being friends with different genders gave them different ways of exploring their homosexuality. Through their female friends, they could be as feminine as they want. While, their male friends made them feel that they could still have manly attitudes. And, their gay

friends motivated them to be more open on their homosexuality. There was no reported pressure in terms of acting in a specific way. Analysis of Grigoriou (2004) represented that friendship in this aspect gave chance to gays to be more genuine to their homosexuality to their friends once disclosure occurs.

Choosing to be gay where evident heterosexist beliefs exist was like announcing that their happiness could not be influenced by the norm. Having someone to support them in times of this disclosure phase developed their positive homosexual identity. In this kind of situation, friends for them were the vital factor that could either motivate them to continue this journey or demoralize their homosexuality. These findings showed that closeness and gender of their friends mattered in revealing their chosen gender. In connection, prior studies have also noted this as a considered factor for their disclosure (Baiocco, Laghi, Di Pomponio, & Nigito, 2012; Ueno, Gayman, Wright, & Quantz, 2009). However, these studies also attested that GLB friends were more supportive than heterosexuals in participants' sexual identity which was contradicted by the results of this study. The analysis showed that females tend to be more compassionate in gay's femininity, males focused on maturity and masculine side of gays, and gay friends supported their sexual and romantic endeavors. These kinds of support were categorized into the different persona of the participants but equally aid their disclosure phase.

SOCIETY

The society is the largest context an individual could interact with. Through this socialization, individuals tend to disclose a part of themselves to other people. In the case of gays, disclosing their homosexuality to the society was quite a challenge. However, it seemed that somehow in the current status of the Philippines, even though only tolerated, some of the gays could already be open with their gender. The probable reasons surfaced in the study were

categorized into (1) change in education's perception on gays, (2) normality of homosexuality, and (3) positive portrayal of gays in media.

Table 13

Reasons for Disclosure of Gays in the Society

Themes	Participants	Descriptions	Sample Responses
1. Change in Education's Perception on Gays	Ram, Nik, Ken, Jaira Andrea, Sy, Dumbledore & Kenn	This describes the supportiveness of the educators and integration of LGBT concept in their programs that made gays feel accepted in the school community.	<i>"May encouragement nung ano, sa, literally, teacher namin..... Nung high school din naman meron, pero hindi niya sinasabi na umamin pero mas iniencourage na mas maging open ka sa sarili mo"</i> [My teacher in High School encourage me not disclose but be more open to myself.]
2. Normality of Homosexuality	Jaira Andrea, Nig & Wawi,	This denotes the perceive notion that gays already exist in the society as a normal with heterosexual individuals.	<i>It's 2018, 21st century already, hindi na bago yung bakla sa pamilya."</i> [It's 2018, 21 st century, gay in family is not new.]
3. Positive Portrayal of Gays in Media	Dumbledore, Ram, Nik, Wawi Margot & Ken	This includes the positive portrayals of gays in television shows, social media, and books and magazines which made them realize that they are not that different with the norm.	<i>"Siguro nung time na may palabas na yung sa pogay ng showtime kasi parang pinoportray nila na merong ibat ibang klase ng gay and you can still be manly at the same time gay, yung gender mo so yon"</i> [There was a segment in TV show "Showtime" called "Pogay" and they portray that there are different types of gay and you can still be manly at the same time gay.]

Change in Education's Perception on Gays

Conservativeness in the field of education seemed to diminish overtime due to the number of educators that were part of the LGBT community. Even some of the heterosexual individuals in this field tried to integrate the concepts of the sexuality in their teachings in order to inculcate respects to all genders. In the analysis of the data, two subthemes materialized explicitly (1) supportiveness of the educators, and (2) school's integration of LGBT concepts in their programs.

Educator's supportiveness towards the homosexuality of the participants had an impact on their process of disclosure. Fear of being rejected and ostracized by the society was diminished because of the felt acceptance given by their professors. It can also be noted that some of the educators integrate their lesson to educate both heterosexuals and homosexuals to respect and become advocates of gender equality. The following accounts of stories were shared below:

Yung teacher kasi naming dati is bakla din siya kaya di mahirap magpakita kung ano yung totoong ako sa room. [My teacher before is a gay so it's not hard for me to show them that I'm gay.]

Ram, 23

Inaasar niya kami tas ayon so parang naging light lang na uy tanggap ako ng teacher ko yung teacher ko tanggap niya yung community. [They are teasing us and eventually they accepted us in the community.]

Nik, 22

Basta may mga professor tayo na mismong sila mismo yng tumutulong na maging model sila ng mga studyante nila na di nakakapekto yung identity mo (Pertaining to gay professors). [As long as we have professor who are model to us and make us realize that our identity doesn't affect the society.]

Ken, 21

Based on the analysis of the data, it can also be noted that the schools of the participants initiated programs to incorporate individuality and develop a sense of respect towards LGBT community. Schools also became one of the medium for gays to finally understand their sexual identity as commented by the participants:

Naturuan kami kahit doon sa school ng irespeto pa rin yung bawat isa. Yung environment, napansin ko yung attendance hindi hinihiwalay yung babae sa lalaki. [They taught us in school to respect each other, the environment. And I noticed that they separate men to women]

Ram, 23

Ganon tas pagdating na ng high school naman doon nako doon na nabuo yung concept na ay bakla pala yung ganito tas may mga classmate ako mismong mga bakla tas doon ako nagkaroon ng first na kaibigan na mga bakla. [When I was in high school that's the time I felt complete as a gay. That's the time I had first gay friends.]

Ken, 21

In addition, openness of the school also became the reason for gays to non-verbally disclose their homosexuality. The felt freedom and acceptance triggered their want to be live openly as a gay in the society. Due to this positive reaction, expression of their gay behaviors became more overt and less concealed. They realized that inside their school community, being gay is ok. The following significant statements present this notion:

*Yung *name of the current school* community malaki yung naging epekto sa akin. Parang nung first year dun ko naramdaman yung openness and acceptance na hinahanap ko na parang from time to time narerealize ko na its okay to be me to be a gay in this community. [On my first year in (name of the current school) I felt openness and acceptance that I'm looking for. And, I realized that it's okay to be a gay in this community.]*

Sy, 19

*Mas ok dito sa *name of the current school*. Lalo na alam natin na yung population mas tanggap kaya mas malaya sa pag express ng thoughts. [It's much better here (name of the current school) especially we know that majority of the people here accept our sexuality and we can easily express thoughts]*

Kenn, 30

*Parang kasi sa *name of the current school* ang daming, ang daming gay and bisexual so parang I think it na hindi naman masama yung treatment so parang it's good time and place to really come out. [Here, (name of the current school) there's a lot of gay and bisexual and they we're treated right. So I realized that this is the good time and place to really come out.]*

Dumbledore, 19

These findings were supported through the data of Alicar-cadorna and Mata (2014) where homosexual students were highly accepted by the community. Their study explored the level of acceptance which can be related in the supportiveness perceived and integration of gender concepts in the education programs. Through these concepts, disclosing their homosexuality in the different levels of the society became easier for them.

Normality of Homosexuality

In the perspectives of gays based on their disclosure phase, the reason they could openly live as a gay is currently because of the seemed normality of their homosexuality. If it will be compared few years back then, such notion was a complete taboo since it is a topic no one would even dare to discuss. But with the help of social media, gays were able to find commonality with other homosexual individuals by realizing they were not the only one. This made them conclude that being gay is normal and disclosing one's sexuality should not be something to be afraid of. Thus, it finally led them to be more open in their chosen gender in the eyes of the society. The following statements present the discussed notions:

Parang normal lang yun na, ano, may mga bakla. [It's normal to have gay in the society.]

Jaira Andrea, 21

Actually ate nagtataka talaga ako feeling ko parang konti na lang straight sa mundo. [I also doubt that there's only few men who are straight in this world.]

Wawi, 20

I shouldn't come out kasi it should be normal na alam mo yun kung bading ka edi bading ka hindi naman dapat siya malaking issue kung bading ka bading ka ano gagawin natin kung bakla ka go, kung straight ka go. [I shouldn't come out. Because if you're a gay it should be a big issue. If you're gay so be it. If you're a straight guy so be it.]

Nig, 20

This felt normality might be due to a shift in cultural-based perception of sexuality over a period of time. Felix (2018) suggested that the institutionalization of culture does not need to remain static. Therefore, it can be recreated or reinvented based on the current situations specifically for Asian gays. His findings argued that being gay in an Asian family were malleable entities. Significantly, it meant that they are capable of receiving new ideas which in turn transform itself into a new concept. In relation, this could be one of the reasons on the felt normality in gays.

Positive Portrayal of Gays in Media

Media became an avenue for faster dissemination of information and wider subject. Thus, this was the proper avenue to advocate gender equality and respect for the LGBT community. And through the effort of these advocates, positive portrayal of gays can now be observed. These positive portrayals were categorized into (1) gays on T.V. shows, (2) social media as advocacies platform, and (3) characterization of gays on books and magazines.

Gay celebrities or gay portrayed characters in movies and T.V. showed different faces of being gay. They reformed the image of homosexual males and crumbled the preconceived notions of gays where their disclosure dilemmas often took place. They shed a light to all misconceptions the heterosexual dominated community have. They also gave new perspectives and branding on homosexual males. These were the realizations of the following participants:

Yung glee yung pinakatumatak sa kin kasi parang yun yung unang napanood ko na open sila sa lahat ng issues lalo na sa lgbt. [Glee is the most remarkable for me because that the first show I watched that are open to all of the issues, especially LGBT.]

Nik, 22

Nakita ko don pinaglaban ni boy abunda and also yung kanta ni gloc 9 yung sirena na kahit pala yung kanta niya kasi sa sirena kahit pala gay is sige “ minsan mas lalaki pa ang bakla kaysa sa tunay na lalaki” yon. [Boy Abunda fought for it. The song “Sirena” of Gloc 9 it says there that sometimes gays are more men than the real men.]

Ram, 23

Kasi vice ganda, vice ganda talaga una kong naisip kase parang sa media parang normal na maging bading ganon. Feeling ko nakaapekto yon sa kin eh. [Vice Ganda is the first person came into my mind. Because he shows that it’s normal to be gay in media and that affects me.]

Wawi, 20

On the other hand, social media such as twitter, and facebook became the platform of rapid and broader dissemination of information about homosexuality. It became an avenue for gays around the world who were also struggling with their own disclosure dilemmas to support one another. Through this tweets or posts, they felt a sense of acceptance and empowerment with sexuality. Later on, this felt emotions were piled up and became their reason to finally come out their closet. It can be noted on the following statements:

Sa social media kasi you can say what your thoughts, your opinions bad or good man yan. Pero ano nung lumabas sa social media manonotice mo na andaming different colors ang lumalabas like you need to accept who you are. Yung parang most likely kasi yung lumalabas sa social media love yourself whenever your straight, bi, gay, or whatever. [In social media you can say what your thoughts, your opinions whether it’s bad or good. But if you take a look it, there different colors like you need to accept who you are. The usual trend was “Love yourself whenever your straight, bi, gay or whatever.]

Margot, 25

Ano feeling ko accepted na din eh kase laging nasa media eh. Sa social media ang dami ko kaseng nakikita sa twitter parang sobrang accepted na accepted na yung ano behavior ng pagiging bading. [I felt that we are accepted because we’re all over the social media. I saw a lot of things especially on twitter. It shows that we’re accepted our behavior as gay.]

Wawi, 20

Media was not only applicable with visual representations. Characterization of gays on books also became a way for educating the norm about homosexuality. For gays, reading these kinds of book made them self-reflect about their behaviors, attitudes and relationship with regards their homosexuality. It also changed their own perspectives and views to oneself which led them to decide to be true to themselves. This can be observed in the shared stories of the participants:

Yung boy meets boy ni David levithan nung time na kasi na binabasa ko yon yun na yung time na before ako umamin so parang yung mga novel na nababasa ko parang siya yung nagconvince din sakín na mag open kasi parang syempre kung gusto ko magkaron ng relationship ayoko itago sa magulang ko so ayon. [I read the novel of David Levithan “Boy meets boy” and that convinced me to open up because if I want to be in a relationship I shouldn’t hide to my parents.]

Nik, 22

Halimbawa sa mga libro diba may nababasa tayo di ba mga ganon naeempower yung pagiging bakla. Yung kay amapola di ba na di lang mababa yung tingin kaya maganda rin. [For example in books, we can read article that empower gays.]

Ken, 21

Homosexual youth were able to engage, gather and seek information as well as looking for relevant role models through media (Hillier & Harrison, 2007). Through this, they were able to find commonality and find new perspectives about their gender identity. The informations about their homosexuality allowed the youth to seek out labels for their feelings and aided them in their identity development (Bond, Hefner, & Drogos, 2009). From these positive portrayals viewed on the media, they develop new and improved sense of acceptance within them which became the motivation for their disclosure.

Society’s view about the “third sex” was always been considered by gays when they disclose their homosexuality, whether through actions or verbally. This wider context included

the perceptions of education, community, and media. This study proved the finding of Newman, Bogo and Daley (2008) that positive learning environment could be one of the reasons for gays to disclose their homosexuality. It included acceptance and integration of the concept of gender in the system. While, due to the changing time, homosexuality seemed to be normalized but still tolerated. This might be due to changes in current cultural factors as explained by the study of Grov, Bimbi, Nanin and Parson (2006). Another reason might be the easier access to information through media which influenced gays to have courage and strength to be true to their chosen gender.

With regards to the first three statements of the purpose, the following paradigm (Figure 3) was conceptualized. It presented the connection between the positive and negative experiences, disclosure dilemmas and their reason to finally come out of the closet. This paradigm explored the four aspects of gender identity development among Filipino male gays

Research Purpose No 4: Identify the coping styles and strategies of Filipino male gays in their disclosure dilemmas

Disclosure was a phase considered to be unique for homosexuals. It was a transition often neglected or dismissed by them for it requires a lot of courage due to its accompanying dilemmas. Hence, different coping styles and strategies were developed by gays in order to overcome the difficulties in the said phase of their coming out process. Three broad themes surfaced in the analysis of their shared stories such as (1) changing one's emotional response, (2) changing cognitive interpretation, and (3) changing one's situation.

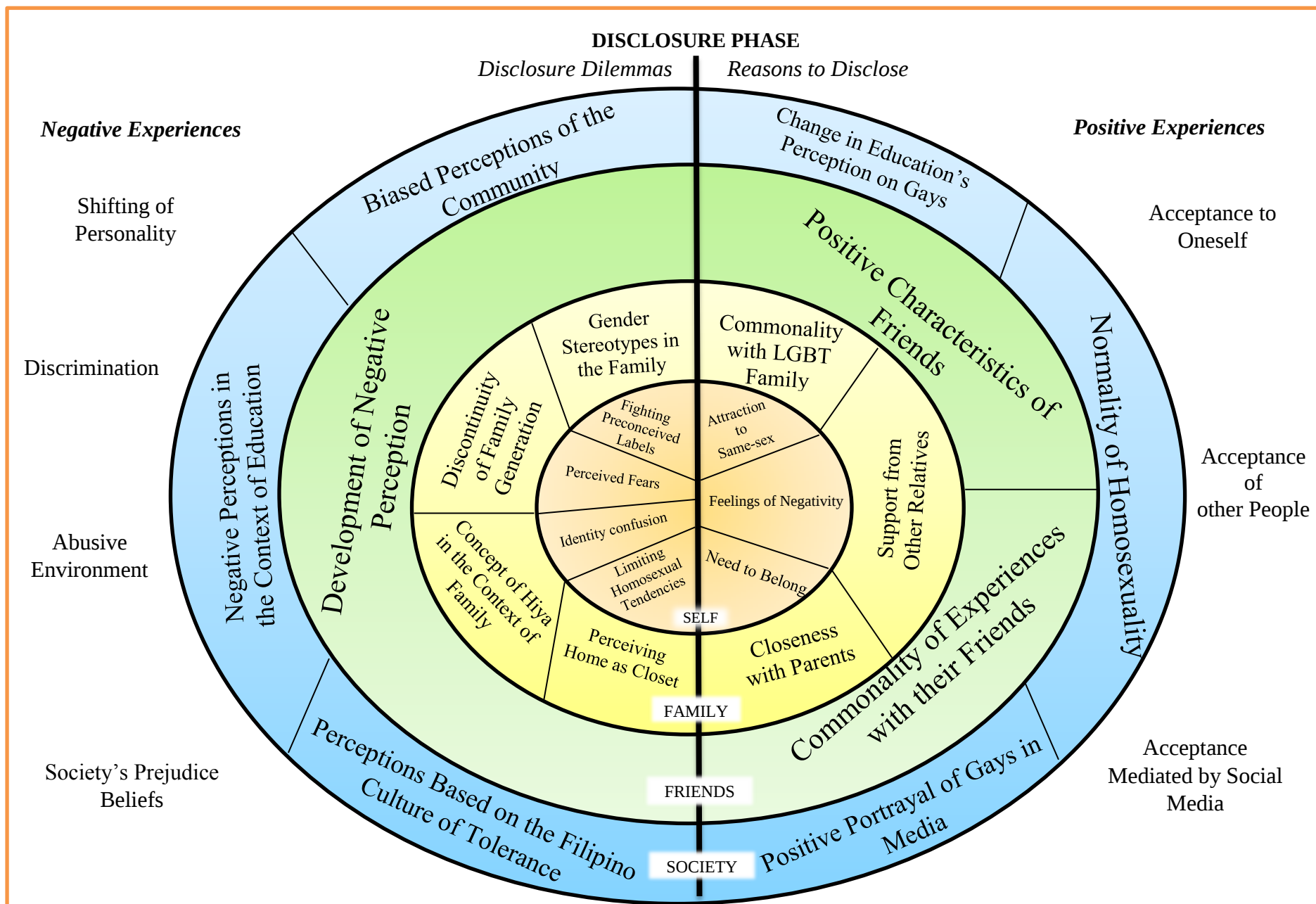


Figure 3: Paradigm on the Disclosure Dilemmas and Reasons of Disclosure of Filipino Male Gays

Table 14
Coping Styles and Strategies of Gays in thei Disclosure Phase

Themes	Participants	Descriptions	Sample Responses
1. Changing One's Emotional Response	Nik, Sy, Ram, Jom, Rain, Ken, Kenn, Nig, Jaira Andrea, Dumbledore, Margot & Wawi	This discusses how gays gain control over their emotional response towards negative experiences by choosing themselves over other, developing a self-reliant attitude, portraying self-respect and using apathetic responses.	<i>"If you are not feeling inclusivity that you think of having with your immediate environment, make that inclusivity kindle inside of you. Self-love is not being selfish. Self-love is not doing things for others. It's for you. And self-love is not being selfish." (Pertaining to opening up as a gay)</i>
2. Changing Cognitive Interpretation	Rain, Jom, Margot, Jaira Andrea, Dumbledore, Nig, Ken, Kenn, Nik & Wawi	This describes how gays reinterpret their negative situations due to their homosexuality by self-reflection and developing an achievement-oriented mindset.	<i>"Talking myself down, kahit na words I cannot hear from the other people who I think are the ones that deserving give it to my self kasi di ko na pinili yung sa kanila. Hahanapin mo ba sila na kaya mo yan na maging bading. Atleast ginagawa mo parang tao you do good to people, na alam mong ginagawa mo yung tama tumutulong ka sa kanila kahit natatakot ka na kahit na ayaw nila sayo. [Talking myself down, kahit na words I cannot hear from the other people who I think are the ones that deserving give it to my self because I didn't choose what they want. I never seek for their motivation to disclose my sexuality. As long as I did my best, I do good to people and I know that I did what's right and I helped them even I'm afraid that they won't like me.]</i>
3.Changing one's Situation	Rain, Wawi, Ram, Ken, Kenn & Jom	This refers how gays adjust the negative situations due to their homosexuality in order to alter their reactions through social avoidance, enculturation and spiritual reconnection.	<i>"Ayoko rin kumaibigan na masyadong religious parang pinipilit na homosexuality is a sin parang ganon." [I don't want to be friends with people who are so religious and implying that homosexuality is a mortal sin.]</i>

Changing One's Emotional Response

In this strategy, individuals attempt to alter their emotions based on the experienced disclosure dilemmas. The situations being encountered that elicit negative emotions were the difficulties in the participants' disclosure phase. They seemed to select features of the situation they wanted to attend to. Afterwards, they appraised a meaning in this chosen features and generated a positive emotional response. It included variety of behaviors that may affect the extent, amount or qualities of an emotional experience. This study generated four notions on how an individual gain control on his emotional response towards the challenges he encountered in his disclosure phase specifically (1) choosing oneself over other; (2) developing self-reliant attitude; (3) portraying self-respect, and (4) apathetic responses.

Choosing oneself over others meant settling on their own happiness without any restrictions and hesitations. The participants on this study already came to a point where they would still accept the criticisms but keep on doing the things that make them happy. And this was disclosing their homosexuality and being able to live openly as a gay. These articulations can be seen in the following statements:

In the end parang naging mas inisip ko nalang na mas mahalaga naman yung una masaya ako kasi ang hirap din na pipigilin ko yung sarili ko hindi ako masaya yun yung una. [In the end I think that it's not good to prevent your happiness]

Nik, 22

Parang inaccept ko nalang din wholy yung self ko as gay ngayong college lang talaga. [I accepted myself as a whole when I was in college.]

Sy, 19

So sabi ang ko, I'd been there, I've done that. So if you're celebrate with the individuality so be it. Be happy of yours, happiness is a choice. If you choose to be happy then do things that will make you happy. [I said, I'd been there, I've done that. So if you're celebrate with the individuality so be it. Be happy of yours, happiness is a choice. If you choose to be happy then do things that will make you happy.]

Ram, 23

Self-love was also noted as the main criterion in choosing themselves. For them, it was equated as a turning point in choosing oneself. It was a state of appreciation for themselves that grew from their experiences as they undergo their process of coming out. The participants on this study also began to accept their weaknesses as well as their strengths, less need to explain their gay tendencies, became more compassionate to themselves in their ways of finding their personal meaning, and turn out to be more focused on their pursuit of happiness. These realizations can be seen in the following significant statements:

Self-love is not always pretty. If you are still struggling with identifying yourself, Ayun, know that you, do not feel compare to be what other decision before you. Parang wag ka depend sa kung ano magiging interpretasyon ng iba sayo. [Self-love is not always pretty. If you are still struggling with identifying yourself, do not feel compare to be what other decision before you. Don't depend on the other perception and interpretation.]

Ram, 23

I always love myself, love yourself. Yung sarili mo that is something that you can keep eh, that you can hold on to. [I always love myself, love yourself. You self is something that you can keep, that you can hold on to.]

Jom, 30

Gays, as part of their coping mechanisms, increased their sense of self-reliant attitude in order to partially avoid the negativity of other people. Believing that they were strong, irrepressible and resourceful enough to tackle different disclosure dilemmas affected their emotions. Such attitude was formed from the meaning they have given in their disclosure phase, which in turn overlay in their innate personality. Some of the statements discussing this idea were transcribed below:

Kahit malaman nila na bading ako I have more initiative than the same people at home parang bakit ako matatakot. [Even they will find out that I'm gay, I have more initiative than the same people at home. Why should I be scared?]

Nik, 22

Do not be afraid. After all, we will be judge by the only person that you beslieve in the only virtue you believe in to, your word will be essential.

Rain, 20

Nagpresident ako push ko yan kaya ayon din yung mga ginawa kong paraan para di ako mabully. [I become a president, so that I would not be bullied.]

Ken, 21

Being part of LGBT community, respect is one of the things they often demanded yet neglected by some of the society due to prejudisms and biased perception in their sexuality. Therefore, the gay participants in this study believed that such emotion should start within them. Respect could only be gain once they were able manifest it on their own. It was observable that they changed their emotional response everytime they became a laughing stock of other people. In which, due to this alteration, their acts where also changed in response to the new developed emotion known as self-respect. The following statements showed this idea:

Iniisip ko nga ako nag hindi nag crocross dress, kasi ayoko mapagtawanan. [I don't crossdress because I don't want them to laugh at me]

Kenn, 30

Respect not demanded parang yung mga gay people hindi nirerespeto, I find it logical kaya hindi sila nirerespeto kasi they might have done something na hindi karesrespeto kaya tingnan mo ko may mga bading pag nakakakita ng bading galit na. Rerespetuhin ka ba nun, hindi mo nga nirespeto yung person. [Respect shouldn't be demanded because some gays are not respected by others. I found it logical if they were not respected they might have done something wrong. You will not be respected if you don't respect the person.]

Nig, 20

Yung pinakita kong image sa parents ko na gay ako pero hindi ako yung bastusin. [I show them my image of gay that cannot be disrespected by anyone.]

Jaira Andrea, 21

In comparison to the earlier analysis, some of the participants' negative emotions were changed into positive ones in order to cope up with different dilemmas. But, for most of them, they developed apathetic responses towards these challenges. Paradoxically, it was essentially the feeling of not feeling any emotional reactions towards their disclosure dilemmas. They knew

something vital was missing from their experience yet lack the drive to pursue it. As quoted by Dumbledore:

Feeling ko po meron namang may mga times na nagtatanong ako kung why but I did not dwell on it too long to really find out the answer. [There are time I asked myself why? But I don't dwell too much on it too long to find out the answer.]

Dumbledore, 19

In terms of their family reaction, same apathetic responses such as numbness towards this negative reaction were also shown. It was described as a held feeling, associated with unrecognizable tension, which in turn already felt nothing at all. This was gathered based on the comments of the participants below:

Dinaan ko nalang sa mindset eh kasi parang halimbawa malaman ng parents mo na wala kang pake persecute mo na wala kang pake, I've reach this far. [I have this mindset, for example my parents found out that you don't care. Persecute that you don't care. I've reach this far.]

Nig, 20

Kung ano ako talaga, yun ang ipapakita. Kung iniisip nila na gay ako, ok lang. [Show who you really are. If they are thinking I'm gay, that's fine.]

Kenn, 30

This emotion of apathy was also associated with the feelings of disinterest, impassiveness, detachment, and aloofness towards society. As shared by the participants:

Siguro yung mga batang lang na nag aasar asar. Hindi mo na hindi sila papansinin. [Maybe the kids who are teasing me. I couldn't stop myself noticing them.]

Kenn, 30

Kung may marinig ako dedma nalang. [If I heard something, I don't mind it.]

Margot, 25

Kase kung ayaw mo saken, wala akong problema dun. [If you don't like me, that's not a problem.]

Jaira Andrea, 21

Wala rin naman akong paki sa iniisip ng ibang tao. Hindi ko sila iplease. [I don't care what the other people thinking. I don't need to please them.]

Kenn, 30

Another aspect they needed to cope with was the religious belief of Filipinos. They developed such passivity with regards on Christianity beliefs about homosexuality. At home, they would

rather not talk about it due to diversity of beliefs than being into an argument. Thus, their interest in confronting such issues was deemed to be compromised in some way. Frankly, gays seemingly don't care that they don't care. It was presented by the series of responses below:

Na kahit na ano sa bible, wala na kong paki. Ngayon nga parang ano eh, parang nagsisimba ako for the sake na kase nagsisimba yung magulang ko pero ayoko talaga. [I don't care about the bible. I'm just going to church because my parents go to church but I don't really like it.]

Wawi, 20

You can't please them eh. Ako just to avoid na lang yung argue and problems. Parang patay malisya na lang ako na parang wala akong narinig. [You can't please them. To avoid argue and problems, I just pretend I don't care and don't hear anything.]

Jom, 30

Mostly likely di ko talaga pinapansin. Ayoko sila bigyan ng time. They don't deserve my time. Parang kung ganyan yung paniniwala nila, pabayaang mo sila problema nila yun. [I don't usually care about it. I don't want to give them time. They don't deserve my time. If that's how they think, that's their problem.]

Kenn, 30

Kahit anong sabihin ng ibang tao sayo wag mo silang pansinin kasi ang pagdedefine sayo kung sinuka ay ang sarili mo, they won't define you. [Whatever they say, just act you don't care. They won't define you as a person.]

Margot, 25

Not being able to control one's emotion could compromise views and beliefs on their disclosure phase. It was noted by the participants themselves as they undergo their process of coming out their closets. For them, these strategies helped them cope up with the negativity within them and other people threw them due to their homosexuality. Evidently, emotions played a vital part on how they view the phenomenon of disclosure. These findings were supported by the study of McDavitt, Iverson, Kubicek, Weiss, Wong, and Kipke (2008). The results of this study can be related to their concept of response modulation strategies wherein altering the qualities of emotion was done by venting and suppressing negative feelings with regards to the stigmatization felt by the participants. By choosing oneself, and believing of their capability to be strong and respected, gays in this study changed their negative emotions into positive ones

that helped them cope up with the changes after their disclosure. While, their apathetic responses could be an indicator of suppressing their negative feelings until to the point that they simply do not care anymore.

Changing Cognitive Interpretation

Changing one's cognitive interpretation meant that individuals reinterpret the meaning of their experiences that lead to more desirable emotions. Reinterpreting the meaning of their disclosure dilemmas allowed them to cope with the changes occurred after they disclosed their homosexuality to themselves and other people. Through this thinking, the impacts of heterosexist attitudes towards them were limited. Two core ideas surfaced in this theme namely (1) self-reflection, and (2) developing an achievement-oriented mindset.

Self-reflection for the participants involves thinking and analyzing their internal thoughts and feelings in their experiences as a gay. They carefully examined the content of their own thoughts with regard to their disclosure dilemmas. One way was talking and assuring their worth as person. They believed that the only way to cope with these challenges was to understand their capabilities. Reflection of Jom was as follows:

Ang naging way ko on how to overcome a certain issues or experiences siguro yung tiwala mo sa sarili mo, wala ka naman ibang matatakbuhan kung hindi sa sarili mo na lang. Ikaw pa rin makakaresolve ng issue mo sa sarili mo hindi ka ipinanganak na dalawa ka eh ipinanganak kang isa lang di ba yun nalang iniisip ko. [My way to overcome certain issues or experiences maybe my trust to myself. You're the only one who can solve you problems.]

Jom, 30

In connection, realization of how strong they were in the face of discriminations, insults and stigmas became their reason to cultivate positive meanings in their disclosure dilemmas. It seemed

that they used all those negativity into changing perspective in terms of their struggles, emptiness, and feelings of hurt. As shared by the gays:

Totoo palang ang lakas kong tao parang diba kasi ang dami kong struggles in life na hindi kayang i-absorb ng ibang tao na kaya kong ako lang maka-absorb. [I realized that I'm a strong person because I overcome all struggles in life.]

Margot, 25

Bravery, Better, Bolder. Ayun nga talagang parang, wala na akong takot kung sabihin mo na bading. Parang, I would not give a damn, nor give them with a care. People always judge you naman every now and then. There are criticisms. So why dwell on that? So just work with it. Ayun ang nasa mindset ko. [Bravery, Better, Bolder. I would not give a damn, nor give them with care. People always judge you every now and then. There are criticisms. So why dwell on that? Just work with it. That my mindset.]

Rain, 20

First of all I commend your bravery and I commend your strength of keeping things all to yourself but remember that it's okay to not keep things to yourself. It's okay to seek for help. It's okay to talk to people you trust about things because it will really help and another thing is that I'm proud of you despite all the things that you've gone through kasi ngayon I'm proud of myself. (His realization towards his younger self as a gay)

Dumbledore, 19

These changes included their views of homosexuality. One of their self-reflections were being a gay was not either bad or an insult. They believed that their sexual identity would never be used to define them as an individual. The goodness within them and intention of other people in defining them matter the most on how they cope up with their disclosure dilemmas. These realizations were transliterated below:

After all it's not just about whether your bisexual, gay or homosexual, heterosexual, regardless ehh. As long as you're a good person eh, that's matters most.

Jom, 30

It's more on mind set eh halimbawa tama yung nakita ko sa twitter na being called gay is not an insult kung ano yung intend mo to degrade a person using the word gay it's the same as being called gay kahit straight ka. [It's how you think. For example you saw something twitter that being called gay is not an insult. What ever your intend to degrade a person using the word gay it's the same as being called gay even you're straight.]

Nig, 20

Being gay was also acknowledging own process towards homosexuality. These recognitions happened after they were able to overcome their disclosure dilemmas. For them, their process of disclosure became a point of growth to their sexual identity. All the struggles and challenges made them apprehended and appreciate their course coming out the closet. They used this to cope up with the difficulties of their disclosure. As shared by:

Yung pagiging bakla yung dati ang hirap hirap pero ngayon tinatawanan ko nalang parang wala lang pala dati kesa ngayon. [Being gay before was so hard. But now I just laugh at it.]

Ken, 21

Ano pang magagawa mo edi appreciate mo kung ano na ang nagawa mo na. Naaappreciate ko kung ano ang ginawa ko noon. Flaws man yan or something na positive. Parehas lang yun, they both help you become a better you. [What you can do is to accept yourself. I appreciate what you did, whether is's flaws or something positive they are both same. They both help you to become a better you.]

Kenn, 30

I mean something na gay related yung ginagawa ko parang I became more free spirited in terms of other things. I stepped to my parang growth zone. It really became a point of growth for me. [I became more free spirited in terms of oter things. I stepped to my growth zone. It really became a point of growth for me. I meant something gay related stuff.]

Dumbledore, 19

Certainty about their sexual identity was the by product of acknowledging their sexual orientation. Through this, their perspectives about being a gay were enriched in terms of future endeavors both with self and other people. Such insights were shared by the following participants:

I feel so certain. Parang hindi ko na kasi naiisip, I dont really see myself being in a normal family. [I feel so certain. I don't think about it. I don't really see myself being in a normal family.]

Rain, 20

Iaadvise ko sa kanya na mas maaga niyang tanggapin yung sarili niya kahit di man siya maagang magdisclose para hindi siya anxious kasi hindi ganon karealistic yung fears niya about perception ng ibang tao kasi most of the time. Para rin mas confident siya at mas malaya siya. [I will advice him to accept himself as early as possible even not disclosing it so that he will not be anxious because his fears about

perceptions of the people are not realistic most of the time. So that he can be more confident and free.]

Nik, 22

By changing their cognitive interpretation, the participants also developed an achievement-oriented mindset that helped them to discover, challenge and modify their negative perspective in their sexual orientation. Their past and present achievement served as their trump card whenever the society would turn them down. For them, this kind of mindset pushed them to be an achiever and better version of themselves. This common meaning was articulated by the following participants:

Para kung I down man nila ako meron na ako na achieved sa buhay na pwede kong ipang counter dun sa sasabihin nilang negative. [Even they discourage me,I achieved something to brag on if I heard something negative from them.]

Nik, 22

Iniisip ko na na iniisip ng nanay at tatay ko na matanda na yan si Kenn. Hayaan mo na. And I was never a burden naman talaga sa kanila at all. Kasi napagod naman sila umakyat ng stage, magrecieve ng awards ko. Nagbreadwinner ako ng matagal. I supported my family. So, I think they can't afford to hurt me. [I was thinking that my parents think that Kenn is grown up. Let him be. And I was never a burden to them at all. Because they got tired walking up the stage because of my awards. I'm a breadwinner. I supported my family. So, I think they can't afford to hurt me.]

Kenn, 30

Yung pagiging gayness ko yun yung nakatulong para magsipag ako kasi ayun yung pinakamotivation ko kasi non ayoko tignan ng lalaking bakla kasi ayoko na mabully. [Being a gay help me to work hard . That's my motivation. I don't want them to bully me.]

Ken, 21

In addition, it also served as their escape route for the discriminations and stigmatizations they would encounter along the process. Considerably, these mindsets drive them to compensate their homosexuality, seen as a deficient by the other people, with the use of accomplishments as quoted by:

Parang ayun yung mga achievements at mga position mo nung high school yun yung nakatulong para matakasan ko rin yung discrimination. [My achievements and position in high school help me to escape the discrimination]

Ken, 21

Eh ayaw mong pinagtatawanan ka kasi noon focus lang ako sa sa school. Kasi syempre parang medyo achiever naman ako nung gradeschool sa academics. Untouchables ka dun [I don't want to get laugh at so I focus in school. I'm an achiever during grade school.] .

Kenn, 30

Kaya for me yun kasi yung driving ko before achievements ko ngayon compared sa achievements nila. Gusto ko pag nag-out ako sa kanila may tatapal kang something different halimbawa bading ka pero may Master's Degree ka. [For that's my drive before my achievements compared to their achievements. I want to brag something before I come out. For example you're gay but you have a Master's Degree.]

Nig, 20

Enhancing their ability to understand and turn the negativity in their disclosure phase became their strongest suit in coming out their closets. Cognitively, it can be inferred that they chose not to forget their homosexuality for the rest for society will not and wore it so that it could never be used again to hurt them. Reflecting and having an achievement-oriented mindset were the participants' way of reinterpreting their negative situation in a heterosexual dominated community. As stated by Baes and Vallesteros (1996), this kind of thinking was done in order to be able to proudly present themselves to other people without hiding their homosexuality. Same findings were also elaborated by McDavitt, Iverson, Kubicek, Weiss, Wong, and Kipke (2008). Their concept of cognitive change strategies revolved around the reinterpretation of the meaning of stigmatizing situations which included the people's attitude, evaluated validity of ideas, and significance of the heterosexist beliefs. Evidently, the participants of this study was able to limit the felt emotional impact from heterosexist attitudes and reject the ideas that undermined their overall sense of self-worth with the same coping style.

Changing One's Situation

Situation modification strategy is a type of coping mechanism of gays where they actively adjust the situation in order to alter the reactions. In other words, the change they often asked the society should start with them. There were three subthemes emerged in the analysis of the data known as (1) social avoidance; (2) enculturation; and (3) spiritual reconnection.

In order for their homosexuality not to be insulted or questioned, social avoidance was done by the gay participants of the study. The feelings of being indifferent and pressure to be a heterosexual male were being overtly avoided through conversations and interaction with other people. Limiting themselves also to be too close with religious person because of difference in beliefs was observed. These implications can be seen the following significant:

Nililihis ko eh. Kunwari yung tita ko, "may girlfriend ka na ba?" nililihis ko ng topic. Gagawan ko ng paraan kapag sinasabi nila "may girlfriend ka na ba?" ang ginagawa ko sinasabi ko "wala eh, busy sa school eh" ganun lagi ano. Pinapasok ko lagi yon na busy sa school ganyan. Yon yon lagi kong dinadahilan. [My Aunt asked me do you have a girlfriend? I changed the topic. Or I just tell them that I'm busy at school.]

Wawi, 20

Ayoko rin kumaibigan na masyadong religious parang pinipilit na homosexuality is a sin parang ganon kaya di ako masyadong kumakaibigan sa mga masyadong religious. [I don't want to be friends with people who are so religious and implying that homosexuality is a mortal sin.]

Ram, 23

Other than avoidance, gays also believed in the process of enculturation about the knowledge of homosexuality to the younger generations. It is a coping mechanism used by them to let other people learn more about their chosen gender by either observing their ways, shared experiences or through their teachings as an educator. In this way, both heterosexuals and homosexuals could learn and understand gay behaviors, language, values and morals that are necessary for them to co-exist. Such beliefs were stated below:

Pinaparanas ko sa kanila na hindi bakla ka na ayon lang kaya mo kasi may mga nakikita rin ako ngayon na mga studyante na syempre maamoy ko yon. Tinutulungan ko kasi parang naranasan ko rin na sa umpisa mahirap umamin kasi nag-uumpisa ka palang pero pag nasimulan mo na lalo pag accepted ka ng magulang mo. [I make them feel that it's not the only thing you can do because you're a gay. I'm helping them because I experienced it and I know it's hard at first. It's hard to come out or confess. But eventually you will get along if your parents accepted you.]

Ken, 21

I think ipapaintindi ko talaga yun sa mga bata yung rights ng LGBT. Somehow sa lessons madadaan na yung respect, pakikipag interact sa LGBT, yun nga. Para atleast, mga bata pala sila, studyante pa lang sila alam na nila na itinuturo sa mga anak nila na nirerespeto kami. [I think I will make sure that kids will understand the rights of LGBT. Somehow in lesson we will tackle respect. At least kids will know how to respect us in LGBT.]

Kenn, 30

Contrary to what other people assume, gays still believe in the divine providence even though Christianity was not in favor of them. At some point, they were frightened on the judgments and critiques this religion would throw at them. But, by changing their perspectives and view on their homosexuality, they found a way to reconnect themselves with spirituality. They seemed to believe that God would still accept them despite their sexual orientation as manifested with their actions. It was observable with the following transliterated statements:

In terms of spirituality you don't only believe in one phase eh of course but you could also believe in your faith, faith in God. [In terms of spirituality you don't only believe in one phase, of course but you could also believe in your faith, faith in God.]

Jom, 30

It's okay to be gay and your god loves me as well so yon.

Ram, 23

The reformed situations and how an individual reacted on it could alter the views and their future endeavors on it. In a sense, change could only occur if the person involved itself made a move to improve his current status. This is the essence of modifying the situation showed by the participants of the study. This third coping mechanism is more of the application compared to the other two. This represented the capability of gays to avoid personal impact by

actively altering the situation which was related to situation modification strategies (McDavitt, Iverson, Kubicek, Weiss, Wong, & Kipke, 2008). Such strategy were typically done in events where stigmatization and prejudism were unavoidable. Rather than reinterpreting the situation or moderating their emotional response, changing the situation itself was done by avoiding heterosexual individuals, educating people about LGBT, and reconnecting themselves to the higher being with a different sense of understanding in His teachings.

Everyone struggles at some point of their life. That's why individuals have developed different coping mechanisms in order to get by. In the case of gays, they just don't need it to overcome challenges in life but also to openly live in their chosen gender. Gays in this study showed three types of coping mechanism such as response modulation, cognitive reframing and situation modification strategies. These strategies were used to enhance and alter the emotions, perspectives and circumstances in favor of their disclosure phase. These findings were in agreement with McDavitt, Iverson, Kubicek, Weiss, Wong, and Kipke (2008) study which showed that their process model of emotion regulation provided a useful lens in understanding how respondents coped with heterosexism and prejudism of the society.

Research Purpose No 5: Determine how Filipino male gays understand and make meaning in their disclosure phase as part of their coming out process.

In the coming out process of gays, the disclosure phase is considered as one of the turning points of their life, whether to live openly as a gay or mask it with heterosexuality. Under this, two major themes emerged from the analysis of their interviews namely (1) disclosure as a choice and (2) disclosure as an expression. Each of the themes has its corresponding subthemes and core ideas which were discussed in the succeeding paragraphs.

Table 15

Meaning of Disclosure among Filipino Male gays

Themes	Descriptions	Sample Responses
1. Disclosure as a Choice	This denotes that being a gay means choosing their own way of discovering themselves, recognizing their difference, acknowledging their own phase of disclosure and having a resolution towards all their experiences before and after they open up as a gay.	<i>“Disclosure to other people is a choice that you can take anytime kahit i-take mo yan sa dying bed mo walang problema, kung take mo yan tomorrow wala yang problema, kahit siguro kahit mamatay ka hindi mo tinake what ayaw mo eh it’s your choice.” [Disclosure to other people is a choice that you can take anytime even though you’re dying, even tomorrow that’s not a problem and even the day you died and you don’t take the chance its not a problem because its your choice.]</i>
2. Disclosure as a Self-expression	This indicates that disclosure for Filipino male gays is a form of expression through non-verbal disclosure, perceived gender expression of other people and pursuing their own happiness.	<i>“To be like this is to be happy... and I really feel happy of being like this. Hindi ko na kailangan magtago sa palda ng nanay ko. But the good thing is it really helps me expressing myself as really a full blown gay”[To be like this is to be happy... and I really feel happy of being like this. I don’t need to hide to my Mother’s skirt. (Filipino Idiom). But the good thing is it really helps me expressing myself as really a full blown gay.]</i>

Disclosure as a Choice

Opening up to someone is a choice made by everyone. It was a decision an individual continually to make every day in their interaction with themselves and other people. In the case of gays, their homosexuality is one of the factors being considered in this aspect. In this major theme, four subthemes were observed on how the participants considered disclosure as a choice explicitly (1) discovery of the self, (2) recognition of being different, (3) acknowledgement of own phase and (4) resolution in one’s experiences.

For gays, disclosure of one's homosexuality equates to discovering another part of themselves. A part of them that was considered new to other people but, for them, they were just being true to their self. The moment they reached this agreeable state of their identity, it became easier for them to embrace their homosexuality and be comfortable with their gay tendencies. A need for concealment, deceit and feelings of difference for being a part of the "third sex" was not an option anymore once they realized the importance of their disclosure to their self and other people. A certain connection to themselves was felt in the phase of the disclosure. The following statements showed these understandings:

I feel like people get to know me more or parang I feel people discovered version of me na di nila nakikita before yung ganoon pong feeling na may maipapakita kang something new to people something new and true to people. [I feel like people get to know me more. I felt people discovered version of me that they don't know before. That you can show something new to new people and true to people.]

Dumbledore, 19

For me the importance of coming out is to know yourself. And eventually it will, the rest will be downhill. If you know yourself, if you are proud of who you have become, and if you embrace your personality, your difference na sasabihin nila na iba ka dahil ikaw daw ay third sex though kahit wala naman talagang third sex, ayun parang the freedom eh. [For me the importance of coming out is to know yourself. And eventually it will, the rest will be downhill. If you know yourself, if you are proud of who you have become, and if you embrace your personality, your difference that they will say that you're different even you're in third sex even though there's no really third sex.]

Rain, 20

Mas kilala mo yung sarili mo, mas magiging connected ka sa sarili mo kasi alam mo eto yung ginagawa mo eh. [You will know yourself more. You will be more connected to yourself because you know what you're doing.]

Jaira Andrea, 21

After discovering the self, there is recognition in one's difference in the society. Whereas, being different is part of every individual. It was just homosexuality seemed to be atypical for most of heterosexuals. But, this difference made them to be capable of doing things differently

compared to the accustomed ways as reacted by Nig:

It's ok to be different being different is not unable and being different makes you be able to different thing

Nig, 20

Statements of the participants also showed that choosing disclosure means acknowledging their own time frame. Being able to disclose one's homosexuality in either early or latter stage of their life was not a test of courage but rather setting own pace. These were the insights of the participants of the study after they finally chose to be open in their chosen homosexuality. The following significant statements were as follows:

Coming-out sa ibang tao is a choice na you know. Hindi porket hindi ka makapag-out, duwag ka, hindi porket nahuli ka. [Coming out is a choice. If you don't come out, it doesn't mean you're a coward.]

Nig, 20

Parang take your time. Take it slowly, take it wise, you don't need to rush, don't listen to people who are constantly or abruptly making decisions in your behalf. Set your own pace na kung nahihirapan ka na madiscover mo yung sarili mo. Know that you're not required or oblided to be who you are with the consent of the other people. Acknowledge the timeline kung gaano ka katagal mag out kung 70 years old ka nag out so be it. [Take your time, Take it slowly, take it wise, you don't need tto rush, don't listen to people who are constantly or abruptly making decisions in your behalf. Set you own pace that if will be having trouble discovering yourself. Know that you're not required or oblided to be who you are with the consent of the other people. Acknowledge the timeline on how long before you come out even you're 70 years old, so be it.]

Rain, 20

Choosing to be openly living gay meant accepting all aspects of their homosexuality. It simply meant that an individual was able to overcome his identity crisis after hiding in the mask of heterosexuality. In other words, an individual has reached a resolution towards his sexual orientation. Being fully aware of one's emotions helped them overcome such confusion in their homosexuality. The following significant statements were shown:

I am fully aware about my feelings. I will feel close, you know? Or should I say, I don't have any identity crisis. Because I fully known myself.

Jom, 30

Pag na aaccept mo na yung sarili mo, maaccept ka rin ng iba (pertaining to disclosure phase). [If you accept yourself. Others will accept you.]

Margot, 25

Grasping also the essence of their homosexuality facilitated the feelings of validation and freedom. Validation, in a sense, becomes a means of accepting all their experiences and choices made in their coming out process specifically their disclosure phase. The need to continually explain one's gayness was not necessary anymore. This was proven by the transliterated statements below:

Disclosure sa self is important kase you know kasi it validates you're experience into you know be true to yourself. [Disclosure to yourself is important because it validates your experience to be true to yourself.]

Nik, 22

Para sa sarili kapag inamin mo kasi sa sarili mo na ganto ka mas madadalian kang aminin sa ibang tao. You don't need to explain yourself sa kanila na "uy bakla ako" kasi ganto ganyan. [When you admit it to yourself that you're a gay, it will be easy for you to admit it to other people. You don't need to explain yourself to them.]

Sy, 19

Metaphorically, when gays finally disclosed their homosexuality, they felt that they were given wings to soar at different heights. They considered disclosure to have a domino effect that started within the self until it reached the consciousness of the society. As Margot and Sy quoted:

Parang ganun yung feeling nagkaroon ka ng pakpak kaya mong lumipad. Gumaan ka. Parang ganun butterfly in the stomach. [It feels like you have wings. Lightweight. Butterfly in the stomach.]

Margot, 25

Kasi yun yung nangyari sakin e nung tinanggap ko na yung pagiging gay ko. Kapag sa ibang tao naman kapag dinisclose mo siguro like magiging domino effect kasi yon mababawasan na rin yung pagkwento mo na gay ka kasi open na ganon. [That's what happened to me when I accepted myself as a gay. When it comes to other when I disclose it, it will be a domino effect. It will lessen your job telling to other people that you're gay.]

Sy, 19

Disclosing one's sexual orientation is also equated to bravery, for it represented resolutions toward their experiences and decisions made along the process. It can be noted that the felt courage was associated with liberation of the prejudism in the society. Their understanding about disclosure defined their chosen persona. The statements below represented these ideas:

It was also a process of becoming brave. So parang coming out is equal to bravery. Kung ano yung, kung gaano ka katagal ka nasa homoproccess mo parang yun din yung katagal ka naging brave as a person. You truly accepted who you have become. You embrace your individuality. [It was also a process of becoming brave. Coming out is equal to bravery. It defines how brave you are on how long you've stayed in the process. You truly accepted who you have become. You embrace your individuality.]

Rain, 20

Coming out (refers to his disclosure phase) takes a lot of courage but keeping it to your self takes a lot of effort.

Nig, 20

Disclosure as a Self-expression

Expressing one's sexuality was never a problem for heterosexual individuals for it comes naturally based on their actions. However, for the LGBT community, it was a necessity for them to constantly make overt behaviors to prove their homosexuality. In Filipino context, one unique major theme emerged in this study. For gays, disclosure was a form of expression rather than confession. It had three core ideas such as (1) non-verbal disclosure; (2) perceived gender expression of other people; and (3) pursuit of happiness.

Non-verbal disclosure means that they would rather show their gay tendencies upfront rather verbally explaining themselves. It is through their actions such as putting make-up, wearing feminine styled-clothes, usage of high-pitched tone voice and gay *lingo*, way of walking, posts in social media and bringing their same-sex partner at home. For them, there was no need for verbal explanation as long as they were able to express their gayness in front of their family, friends and society. Not saying anything and letting other people perceived them as a gay

was their form of disclosure. This common belief was gathered from the responses below:

Hindi verbal, more on actions. Pag nakikita nila ko nag kikilay that's number 1 ibig sabihin ano ako sirena or kaya naman naglipstick so no need to disclose na "hey everyone I'm gay or something" pag nagtanong sila oy beks ka? Sasabihin ko oo. [When they see me fixing my eyebrows that's number 1, it feels like I'm a mermaid or when I put lipstick on it means there's no need for me to disclose verbally saying 'Hey everyone I'm gay or something.' Its more on action. When someone asked me "Are you gay?" I will immediately say "Yes"]

Ram, 23

Hinahayaan ko na lang na mapansin nila kung paano ako manamit, paano ako kumilos, paano makipagsalita sa kanila, without really being verbal. [I just let them notice how I wear dress, how I act, how I speak without really being verbal.]

Rain, 20

Open ako. In a sense na kasi halata naman ako eh. Nagdadala ako ng partner ko sa bahay. Kung sino yung partner ko. So alam nila. Yun lang through actions hindi words. [I'm open. I'm bring partner in our house. So they know through actions, not in words.]

Kenn, 30

For the gay participants, their gender expression was already perceived by other people. Hence, disclosing their sexual orientation was not needed. Common sense was one of the factors they considered the norm to distinguish them from heterosexual males. Unwritten agreement between them and perceived categorization of gays in the society were taken also into account as they expressed their homosexuality. They found it unnecessary to be verbally out with their family since they believed that it was noticeable when they were a kid. The only time they were going to verbally say their sexual orientation was when they were asked for clarification. The following stories were the proofs of their understanding on disclosure:

Hindi ko kailangan umamin sa ate ko, sa kuya ko yung ano ba, feel niya rin. [I don't to disclose to my sister. Same goes to my brother.]

Jaira Andrea, 21

Di ko po directly sinabi pero parang there's just this agreement na parang we came to a point na okay I know that she knows and she knows that I know that she knows parang ganun po. [I don't say it directly but we have an agreement that I know that she knows and she knows that I know that she knows.]

Dumbledore, 19

Parang hindi parang alam na nila sabi pa nila ay bakla yung anak mo magtatayo kayo ng parlor paglaki ng anak mo so they just notice it parang hindi na nila kailangan ng parang disclosure. [They knew about it. They said that you're son is a gay. You should establish a parlor when your son grows up. They just noticed it so I don't need to disclose.]

Margot, 25

In the case of gays, their disclosure phase was considered also as their stepping stone in fully grasping the feeling of happiness. For them, disclosure is the same as pursuing their happiness to live openly as a gay individual. By being completely aware of the world they dived into, they were able to express their homosexuality in the way they wanted without directly explaining themselves to other people. They observed that people accepted them as long as contentment and confidence were evident in their chosen sexual orientation. One striking comment was the happiness of being treated as a gay individual rather than a heterosexual female. Such comments were also shown below:

Natutuwa ako na natutuwa sila sakin. So sabi ko parang "ang saya maging bading" ganun. [I'm happy that they are happy for me. I said it's so fun to be gay.]

Wawi, 20

As a gay? Alam ko hindi naman biro yung pinasok kong mundo, pero dito ako masaya, you know? Ito yung mundo na pinasok ko kase alam ko dito ako liligaya. [Being a gay is not easy. But I'm happy. It's the world I chosen because I know that I will be happy here.]

Jom, 30

Hindi mo alam parang ang saya mo lang kasi naaccept mo na who you are and your family accepted you so there's nothing you can wish for. [I'm happy that I was able to accept who am I and your family accepted you so there's nothing you can wish for.]

Margot, 25

Uniquely, disclosure for Filipino male gays is both a choice and an expression; a choice to accept their homosexuality and an expression to indirectly unveiled their real self without going into the tedious process of explanation. It was choice for it was their decision to permit other people to meet their true self. The findings agreed with the study of Farber (2006), for it

was phenomenon that constantly occurs between the self and other individuals. The only way for them to disclose their homosexuality was to first discover their selves and have the purpose to be known. Hence, disclosure was considered as a choice by the participants for they believed that it was up to them to decide whether to discover their true selves and have an agreement to become one of it, recognize their own difference in a heterosexual dominated community, set their own pace of disclosing one's gayness and developed resolutions by accepting their homosexual tendencies. Whatever choice made, it was only them that can balance the pros and cons of their decisions. Consequences of these decisions were the products of how they defined and made meaning on their phase of disclosure.

In connection, gays also tend to regulate their process of revealing and concealing their homosexuality when it comes to disclosure phase. This idea of disclosure confirmed the conceptualized theory of communication privacy management theory by Sandra Petronio (Petronio, 2016). They tend to disclose their homosexuality yet with precautions and only selected informations were being shared. That was why it became a form of expression for it can be inferred as a give-and-take process. Participants in this study purposely expressed their gay behaviors as they slowly disclosed their concealed homosexuality. This phase can be associated with the model of self-disclosure known as Johari Window ("Johari window: Using self-discovery and communication to build trust," 2017). It presented how gays controlled their course of disclosure which was dependent non-verbal behaviors, perceived view of other people on their homosexuality, and pursuance of their own happiness to be known.

Choosing one's homosexuality and expressing it happened simultaneously along this phase. Both of this served as a complimentary factor to the process of coming out of Filipino

male gays not just to themselves but also to other people. It can be noted that an individual cannot choose to live freely as a gay unless he does not feel the need to express it. In connection, their self-expression on being a part of LGBTQ community was also a choice they made in order to overcome this phase of confusion and struggle in building their own identity as an individual in a heterosexual dominated community.

In order to summarize the whole disclosure phase among Filipino male gays, the following paradigm (Figure 4) was conceptualized. This framework presented the phase of disclosure as a continuous process of choosing and self-expressing one's homosexuality based on their childhood experiences, established reasons, experienced dilemmas and developed coping styles.

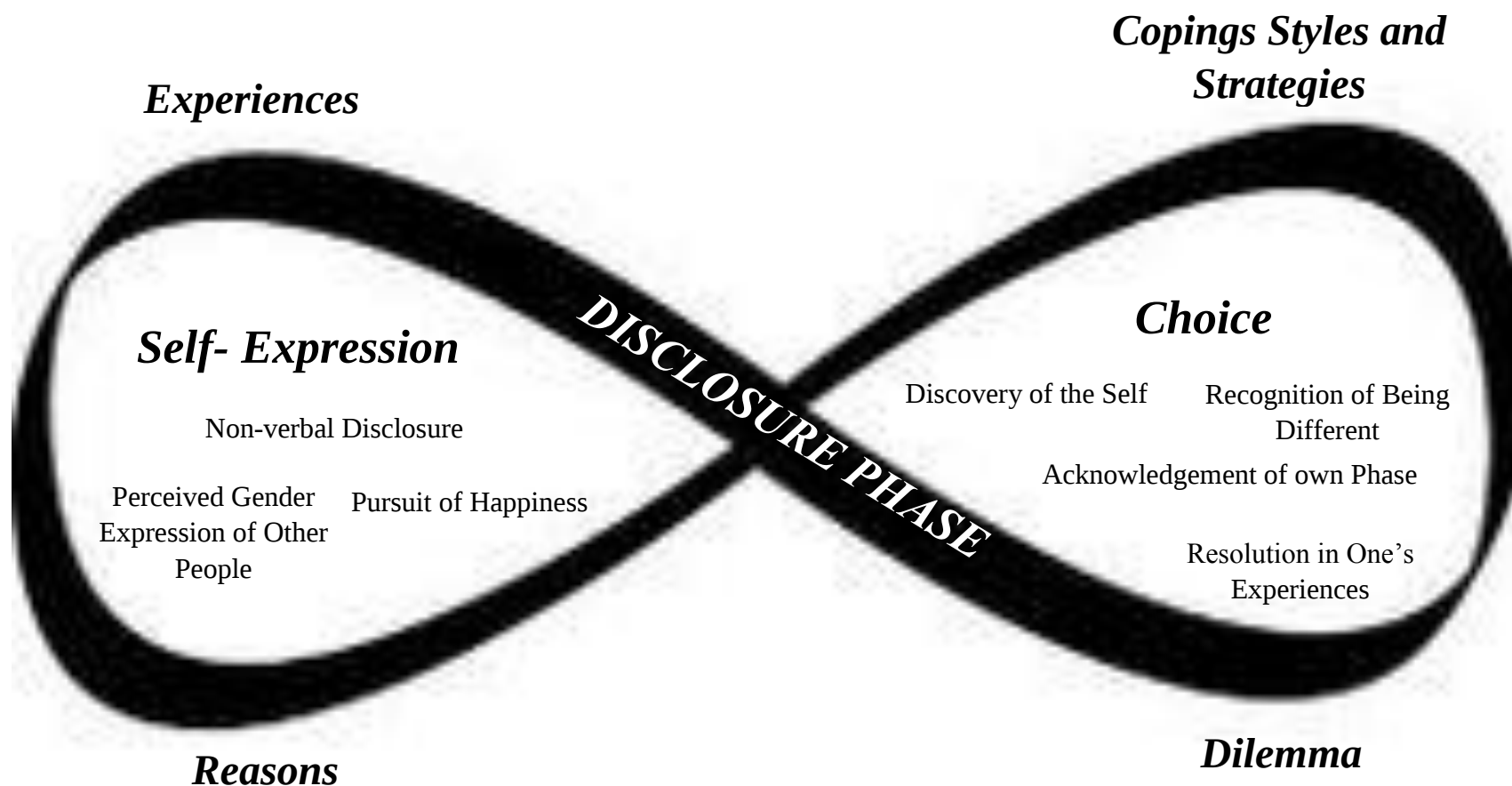


Figure 4: Paradigm on the Definition of Disclosure of Filipino Male Gays

IMPLICATIONS ON GUIDELINES ON COUNSELING GAYS ON THEIR DISCLOSURE PHASE

The following were the implication on guidelines of counseling gays recommended based on the analyzed results. It includes different ways and suggested techniques that could be used of in understading the difficulties experienced by gays before, during and after their disclosure towards themselves and other people. It was discussed based on the different phases of a counseling session.

1. Relationship building

This is a phase of establishing a climate conducive to mutual respect, trust, free and open communication and understanding from the very start of the session. This is where rapport building took place. The counselor should develop clear picture on the participant's disclosure phase in this part. It includes consideration on the family background, duration of being closeted gay and currently experienced dilemmas. Overly showing the openness and acceptance towards LGBTQ community will help in building connection with the counselee. Knowing and familiarization of their gay language could be of help for it will give them the feeling to be themselves without concealing their homosexual tendencies and confidence to open up their struggles.

2. Problem Identification and Exploration

This is the phase where the counselor and the counselee will define and explore the problem/difficulty currently experiencing by the client. Then, integrate all the information gathered into an organized and meaningful profile of the client and the problem. The counselor

should focus in the four aspect of individual such as the self, family, friends and his position in the environment or society as a gay individual.

a. Defining the problem

The client defines his or her problem as objectively as possible. The counselor should recognize in which on the four aspects of the counselee is having difficulty in disclosing his homosexuality. It should be noted that they should explore the history of the counselee specifically when he first became aware of his homosexuality. In identifying the struggles in disclosure of the counselee, he should be the one to first recognize the reason behind all of these struggles. The techniques that could be used were the internal dialogue exercise and free associations. This could be used if the gay individual find himself in the position of being abused, discriminated or stigmatized and also to explore the gay's unconsciousness with regards to his homosexuality.

b. Exploring the problem

The counselee and counselor will identify the information needed to fully understand the problem, and how, by whom and when this information can be obtained with regards to the categorized disclosure dilemmas. Psychological tests are recommended if the counselee inhibits overt disturbances due to his difficulties in opening up as a gay. Empty chair and staying with the feeling were the recommended techniques in this exploration. It is used to get in touch with a feeling or a side of their self they denied. This side of self is his concealed homosexuality. As a counselor, letting the counselee go deeper into their feelings and behaviors that they wish to avoid will help him realize their gender identity.

c. Integration of the gathered information

The needed changes and barriers were identified and possible solutions were generated in this phase. The counselee should lay his cards on how he will be able to overcome his difficulty in their disclosure phase. He should have an agreement with the counselor in the whole process of counseling session. Through restatement, summarization and paradoxical intention, both of them will have the gist of the difficulty they will tackle for the rest of the session. It will also suggest ways of changing the behavior and attitudes towards acceptance of one's homosexuality.

3. Planning for problem solving

This is the phase that includes the setting of goals, identifying and listing all possible solutions, exploring the consequences of the suggested solutions and prioritizing solutions. In this phase the work is done primarily by the counselor and the counselor only acts as a guide through the steps and pointing out what might be overlooked.

a. Setting the goals

The counselee and counselor should have an agreement upon the goals to work towards the awareness of the client's homosexuality up to his development of coping styles after the disclosure. These goals should be done based on the wanted pace of the counselee in disclosing his homosexuality.

b. Identifying and listing all possible solutions

Brainstorming for possibilities, including those that seem useless or impossible, by the counselee will be tackled in this part. The counselor participates only if important

solutions are overlooked, and only through a mild suggestion like "have you considered ____?"

c. Exploring the consequences of the suggested solutions

It involves looking for ways to implement each solution and evaluating them along with the possible outcomes. This is where gays implement their strategies in order to disclose their homosexuality towards themselves and other people. The stated consequences should come from them. As a counselor, you will let him do it based on his own pace from the identification of his homosexuality up to creating possible coping mechanism after the disclosure.

d. Prioritizing the solutions

The counselee prioritizes the solution from the most likely to the least likely to produce the desired results. The counselor will make the counselee understand the possible consequences of his decisions and will let him categorize if he will implement his suggested solutions.

4. Solution application and termination

This is the phase where there is a clear distinction between the counselee and counselor: the counselee applies the chosen solution and the counselor defines the point of termination. In this application, the counselor should have gone over with the counselee about their goals at the end of the counseling sessions. The gays should either be able to disclose their homosexuality in this part or just overcome disclosure dilemmas on one of their aspects in life. Whichever of these

two, the counselor should know that it is the counselee's decision when he wants and will be able to live openly as a gay individual.

CHAPTER IV

Summary, Conclusions and Recommendations

This chapter contains the summary of the study, summary of findings, conclusions, limitations and recommendations drawn from the analysis and findings of the study.

Summary of the Study

This present study was designed to determine and explore the experiences of Filipino male gays in their coming out process specifically their disclosure phase by utilizing a phenomenological approach. It focused on how the participants made meaning, looked for its essences and interpreted their homosexual experiences. Thus, this study presented and described the common meaning of gays in their disclosure phase. A comparison in their disclosure dilemmas and reasons to disclose their homosexuality was established in terms of the four domains of an individual known as self, family, friends, and society or environment. Each domain was interpreted using the lens of Filipino psychology context. Exploring the experiences of the gays both before and after the disclosure was undertaken in the analysis of the findings. The coping styles and strategies used by the participants to cope up with the changes were also studied and discussed. Predominantly, it aimed to examine the changes occurred in gay's perception on their disclosure phase of one's homosexuality.

Summary of Findings

In accordance with the gathered and analyzed data, the researcher came up with the following findings with regard to the presented statements of the purpose:

Research Purpose No 1: Explore the experiences of Filipino male gays on their disclosure phase in the process of coming out.

In this study, experiences of Filipino male gays in terms of their disclosure phase have both its positive and negative side. Positive experiences included acceptance oneself, acceptance of other people and acceptance mediated by social media. Gays viewed their acceptance of oneself once they became aware in their attraction with the same sex and be able to acknowledge it. Being accepted by other people was divided into family, friend and community's acceptance of their homosexuality. Family's acceptance may seem conditional but it motivated them to be a better version of themselves. On the other hand, comfortability, supportiveness, perceived approval and awareness in the shift of the paradigm of their friends and community was also noted in their shared stories of positive experiences. Social media also became an avenue for gays to disclose their homosexuality indirectly. On the other hand, negative experiences were subjected into four categorizations which are shifting of personality, discrimination, abusive environment, and society's prejudice belief about gays. Shifting of the personality included the behavioral changes when interacting with other people. Being differentiated by heterosexuals and the concept of "Othering" or Internalized homophobia were the two forms of discrimination experienced by the participants. Gays also undergo the phase of their disclosure by being imperiled to either verbal, physical, sexual or all forms of abuse. And with the use of Filipino context, macho culture and culture of Christianity surfaced as a cause of prejudiced belief of Filipinos towards their homosexuality.

Research Purpose No 2: Describe the disclosure dilemmas experienced by Filipino male gays in terms of self, family, friends and society/environment.

The present study was designed to explore the disclosure dilemmas of gays in terms of their self, family, friends and society or environment. With regard to self, the dilemmas arisen in the analysis of the data were fighting one's homosexuality, limiting homosexual tendencies,

perceived fears such as fear of ruining one's image, judgment, and betrayal, and identity confusion. When it comes to perception of the family, the concept of *hiya*, discontinuity of family generation, gender stereotypes and, metaphorically, perceiving home as closet were the difficulties they needed to overcome. On the other hand, the challenges they encountered in their disclosure to friends were change in perception and difference of their beliefs in terms of sexual orientation. Lastly, the dilemmas they encountered called for the need to address in the society were perceptions of the community, perceptions in the context of education and Filipino culture of tolerance. It consisted the homophobic beliefs, underestimation on the value of gays, gays as a sole cause of HIV, sexual orientation discrimination, prejudgment of educators, social disapproval and identity comparison, difficulty in identifying themselves with the community and conservative religious belief of the norm.

Research Purpose No 3: Examine the reasons on Filipino male gays decision to disclose one's sexuality in specific area of self, family, friends and society/environment.

This study has discussed the reason for the disclosure of homosexuality towards self, family, friends and society or environment. In terms of self, attraction to same-sex, feelings of negativity like feelings of burden, being different and loss, and a need to belong by looking for same-sex relationship were the reason for a gay to finally disclose his homosexuality to oneself. On the other hand, the reason for gays to disclose their chosen gender to their parents were commonality with LGBT family members, closeness with their parents and support perceived from other relatives. When it comes to their friends, positive characteristics and commonality with their experiences were considered in their disclosure to this group of people. While, in the society's context, change in education's perception, normality of homosexuality and positive

portrayal of gays in media became their driving force to come out in the closet. Education perceptions leaned more on the supportiveness showed by the educations and integration of LGBT concept in the programs of their schools. And positive portrayals of gays were observed in T.V shows, social media and books.

Research Purpose No 4: Identify the coping styles and strategies of Filipino male gays in their disclosure dilemmas

One of the purposes of this study was to identify the coping styles and strategies of gays which were divided into changing one's emotional response, cognitive interpretation and the situation itself. Choosing self over others, developing self-reliant attitude, portraying self-respect and apathetic responses were the subthemes analyzed as gays change their emotional response towards the stigmas and prejudices being experienced. On the other hand, reinterpreting their disclosure phase experiences, both positive and negative, included self-reflection which viewed homosexuality as process, feeling of certainty and essence of their own individuality. As they change their cognitive views, they also developed an achievement oriented mindset where they used all their accomplishments in order to protect themselves from judgmental heterosexuals. In connection, social avoidance, enculturation and spiritual reconnection were the coping styles of gays in order to change their current situation which in favor of their homosexuality. These three coping styles manifested by the participants enabled them to pass through the disclosure phase of their homosexuality.

Research Purpose No 5: Determine how Filipino male gays understand and make meaning in their disclosure phase as part of their coming out process.

The investigation on the phenomenology of disclosure of gays has shown that gays view their disclosure phase as choice and a form of expression. It was considered as choice for it was

their decision to discover their self as a homosexual, recognized their difference from other people, acknowledge their own phase and have a resolution with all their experiences. In connection, gays also comprehended that disclosure was also an expression. They expressed this phase through non-verbal actions, perceived gender expression of other people to them and by pursuing their own happiness as openly living gay in a society dominated by heterosexuals.

Limitations of the Study

The researcher of the study acknowledges that it had several limitations:

This study was a qualitative research that utilized a Phenomenological Research Design. It was descriptive and comparative in nature which only focused on exploring gay's disclosure phase and dilemmas in their process of coming out. This design was used to describe and specify the different circumstances that led them disclose one's homosexuality. It was restricted on the experiences shared by the participants before and after they come out their closet to themselves, family, friends and society or environment. It also included their reasons to disclose one's homosexuality, coping mechanisms used and meaning made on these experiences that changes their view about the phase of disclosure.

This current study was limited only to 12 self-identified gays who have already undergone their disclosure phase in either or all of the four domains of identity: self, family, friends and society or environment. Their experiences were only dependent on the shared stories and based on their responses on the semi-structured interview made by the researcher. Through purposive sampling, they were classified into four categorizations which are based on whom they already disclosed their homosexuality: Self, Family, Friends and Society. The researcher gathered two to three participants per category. Participants of the study also came from diverse status and phase of their groups. Half of the participants were already in the professional fields

while others were still studying. Some used to live in rural areas but all of them already resided in the Manila. Their ages also varied from 19 years old to 30 years old. While the length of their disclosure ranged from 1 month to 20 years. The researcher of the study did not limit the number of years they already lived openly as gay in any of the four aspects. The most important limitations lie in the fact that they identified themselves as a gay. This might be the reason of the diverse perceptions and views on their experiences as a homosexual.

The research instrument of the study is limited to profile sheet and interview questions made by the researcher validated and approved by the panel. The interview questions were formulated to elicit responses based on their understanding and views on their disclosure phase as they progressed in their coming out process. Mostly, the answers of the gay participants were based on their experiences, challenges and realizations in this phase rather than their exact impression on the phenomenon being studied. In gathering data, a total of five to eight questions were asked excluding the profile questions. These measures were answered by the participants on the day of the interview appointment. The interview lasted for 30 minutes to 1 hour. Follow up interviews will also be done if the researchers deemed it to be necessary. This study only runs for one whole academic year from July 2018 up to January 2019 from the formulation up to the analysis of the gathered data.

Conclusions

Based on the findings, the following conclusions were formulated and were limited to the participants of this study and their shared experiences:

1. Gays' homosexual experiences has its own positivity and negativity which will depend on how he will perceived it and handle it that will lead to development of their homosexual identity;

2. Disclosure dilemmas of gays varied depending on whom they were going to disclose their homosexuality. Gays may struggle in their disclosure within themselves due to the perceived notions of other people and their own misconceptions of their sexuality. While, weak family relationship and the Filipino culture of *Hiya* were seen inside the Filipino families with regards to homosexuality. On the other hand, gay's disclosure dilemmas within their friends was the result of diversity of their beliefs as an individual. Lastly, heterosexist standards, traditions and beliefs, and alienation perception which seemingly normal toward homosexuality were difficulties faced by them in a heterosexual dominated community.
3. Reasons for disclosure of gays in their homosexuality to themselves were motivated by overcoming and recognizing their negative emotions and struggles. Family's conditional acceptance, supportiveness and inclusivity were also the reasons in disclosing it to their families. It was noted that mother's unconditional love and father's non-verbal acceptance had an impact on the positive development of their sexual identity. Whereas, friends' positive characteristics and perceived level of closeness and commonality were the essentials factors that will either motivate their disclosure phase or demoralized this transition. Remarkably, media served as an avenue for advocating gender equality which was considered as the reason for the change in perception of education and observed normality of gays in the society.
4. Coping styles and strategies of gays focused on the alterations and improvement of their emotional response, cognitive stances and situation modification in favor of their disclosure phase.

5. Disclosure is both a choice and a form of self-expression for gays. It was a choice for they believed that they have the authority to decide when to discover their homosexuality, recognize their own divergence, have their own pace of disclosure, and capability to synthesize their homosexual experiences. Uniquely, for Filipinos, disclosure was an expression for they believed that being gay could be disclosed through their non-verbal actions rather coming out verbally.

Reflexivity

My post-field work reflection has a three major points of realization. First, unlike heterosexual individuals, gays need to disclose their homosexuality due to the norm of the society. This is also one of the reasons I became interested in studying such phenomenon. I have always wondered what kind of difficulties they need to suffer first before they could come out the closet. And in this study, I was able to grasp both the essence of their positive and negative experiences which helped them became aware of their homosexuality. I explored their holistic development and perceptions towards themselves, family, friends and society. I realized that they may seem different to heterosexuals but thanks to their homosexuality they were able to do things differently than most of us. I've also seen that, like us, they longed for the sense of belongingness and acceptance not just to themselves but also to the other aspects of their life. Second, Filipino gay's disclosure phase was very unique, in such a way heterosexuals don't come out with their gender. This phase was only applicable on LGBT individuals. Compared to other culture, disclosure for them can be observed through their actions and way of interacting with other people. I think this is done due to the concept of tolerance in our social context. Third, and the most important, were the learning they were able to share to me. One notable realization

from them is that after their disclosure they should wear confidently their homosexuality. Through this, no one will ever use it against them. I also realized that sometimes gays were much more considered manly than the most men I've met. They knew that no one will ever accept them as it is so they need to change for the better not just for themselves but also for all the people who looked up to them. They know how to respect other people even though this was the least given value to them. They always consider how other people will react when they act feminine or manly and adjust to it. They were more sensitive to the needs of other people. That is why, I believe that a sense of kindness from us, heterosexuals, would not hurt our beliefs but would change on how they will be able to perceive themselves and help them get through their process of disclosure.

Recommendations

As the researcher presented the findings and conclusions of the study, the following recommendations were formulated:

1. Creation of counseling programs and guidelines that will serve as support system for those gays who were experiencing different disclosure dilemmas in connection to both their positive and negative perception about this phase in their identity development. It may include workshops that targets the ways of coping up for gays in their disclosure phase to self, family, friends and society/environment.
2. Designing appropriate counseling services that will cater the four aspects of gays identity development such as the self, family, friends and society.
 - a. Self: Focus more on the ways and strategies for reinterpretation of the current situation of the gay

- b. Family: Initiate programs that will produce more bonding time between the gays and their family focusing on the concept of acceptance.
 - c. Friends: Focus on the concept of diversity and uniqueness of every individual whether they are homosexuals or heterosexuals.
 - d. Society/Environment: Produce series of seminars about the struggles of gays in the society dominated by heterosexual beliefs and traditions where its target participants were heterosexual individuals.
3. As a guidance counselor, the continuance of promotion of a gender friendly environment through integrations of gender equality concepts and programs in their guidelines of services should be one of their priorities.
 4. It is suggested that the association of the social status, educational achievement, and romantic relationships to the disclosure phase of the gays will be investigated in future studies.
 5. It is also recommended that in future researches usage of the grounded theory as a research design would reveal more promising results in their coming out process which could further interpret the before and after experiences in the disclosure phase of gays.
 6. Further research on the Filipino culture of tolerance, macho culture and religious beliefs of Filipinos with respect to homosexuality including the perception of the perception of heterosexual community could give a new perspective in this topic

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Appendix A

Informed Consent Form

I understand that I am being invited to participate in the research entitled *The Phenomenology of Disclosure Among Filipino Male Gays*. This research is about the process of disclosure of gays in their homosexuality and its accompanying dilemmas.

Generally, this study proposes to address the following objectives:

1. Determine the phases in the disclosure process of gays and its accompanying dilemmas
2. Describe the differences and similarities in the dilemmas gays in terms of disclosure to *Self, Family, Friends and Society/Environment*
3. Provide probable explanations on gay's decision to disclose one's sexuality in specific areas: *Self, Family, Friends and Society/Environment*
4. Presents a process on the disclosure of gays of their homosexuality based in the experiences shared

I agree that my participation in this study is voluntary and that I may withdraw from it anytime that I deem necessary. Should I agree to participate in this study, I will participate in interviews in a manner acceptable to my schedule and based upon the agreement between I and the researcher. I understand that there are no risks associated with this study.

I understand that I am undertaking this interview in a place that I am safe and comfortable with and that it may last from 30 minutes to 1 hour.

I understand that I will be asked questions related to the abovementioned objectives of the said research.

I understand that my name and other personal information will not be used in the research. Code number or nicknames that I approved will be used in order to ensure my anonymity in the discussion of data.

I also understand that all study data will be kept confidential. However, this information may be used in the presentation of results and publication of the paper in an academic journal.

Should any questions arise regarding this research, I may contact Angel Charlotte Amil, BSMA Psychology and Guidance Counseling student, through her e-mail address, amil.aca@pnu.edu.ph, or phone 0921-429-5663.

I understand that I will not receive monetary compensation for this study. The complete details that I needed to know in this study were well-explained to me. I have understood this consent form. All my questions have been answered and I agree to participate in this study.

Signature over Printed Name

Date

Appendix B

Letter for Expert Validation

To _____

Dear _____,

I am **Angel Charlotte A. Amil** currently enrolled at the Philippine Normal University under the course Bachelor of Science and Master of Arts in Psychology and Guidance and Counseling. I am currently working on my thesis on **THE PHENOMENOLOGY OF DISCLOSURE AMONG FILIPINO MALE GAYS**. This is a phenomenological study on the process of disclosure of gays in their sexuality which also includes their disclosure dilemmas.

In line with this, I would like to request you to serve as one of the experts to validate my in-depth interview questions. Your experience and expertise in you chosen craft has been outstanding – which I acknowledge very much.

Please refer to the attached **Interview Questions for the Disclosure Process of Gays** for the evaluation of the interview questions. Kindly evaluate the statements based on their representativeness and clarity in measuring the attributes of the constructs and concepts used in the study. Also please evaluate the overall comprehensiveness of the interview questions to representing the total content domain of the study.

I truly appreciate you time and effort in providing feedback in the development of my interview questions.

Thank you and God bless.

Respectfully yours,

Ms. Angel Charlotte A. Amil

Noted by,

Dr. Praksis A. Miranda
Thesis Adviser

Appendix C

Interview Question Guidelines

Please use this form to guide your review of items. Kindly put check (/) mark in the column (suitable, not suitable, needs revision) to represent your evaluation on each item for the interview. For the items you recommend for revision, kindly use the remarks column for your suggestions for revisions.

Please consider the following aims of the study:

1. Determine the phases in the disclosure process of gays and its accompanying dilemmas
2. Describe the differences and similarities in the dilemmas gays in terms of disclosure to *Self, Family, Friends and Society/Environment*
3. Provide probable explanations on gay's decision to disclose one's sexuality in specific areas: *Self, Family, Friends and Society/Environment*
4. Present a process on the disclosure of gays of their homosexuality based in the experiences shared

Definition of Terms:

Disclosure refers to the process of revealing information about oneself by permitting one true self to others (Jourard, 1971). In this study, it is defined as the process of acknowledging and expressing of gays in their own homosexuality.

Disclosure Dilemma refers to the problems experienced by the gays and lesbian when they are disclosing their homosexuality towards oneself, family, friends, lovers and society.

Gay refers to an individual that has a concrete genital male body whose erotic life is focused on another body of the same genital sex (Garcia, 1969). In this study, they are self-proclaimed and self-identified gay individuals with an age of ranging 18 years old and above. They are categorized into a disclosed gay (openly living as gay) and concealed gays (hiding their sexual orientation as gay)

Self-disclosure refers to an act of revealing personal information about oneself to others (Collins & Miller, 1994). In this study, it is defined as the recognition of gays in their sexual orientation towards self. It includes acceptance and a choice of living openly as a gay.

Appendix D

Interview Question Validation Form

Interview Questions	Suitable	Not Suitable	Needs Revision	Comments
General Question: 1. When did you feel that you were a gay? What circumstances led you to realize that you are a homosexual?				
Prompt Question: a. What are the traditions, cultures and religion that you often practice at home? Does your religion permit homosexuality? Does your parents/guardian strictly abide your religion? Does this affect your disclosure process?				
b. What are the jobs of your parents or guardian? Who is the main provider? Who are you close with: your mother or father? Why? Who are you close with: your sister/s or brother/s? Does this affect your disclosure process?				

c. What kind of friends do you have? Who are you close with: your girl friends or boy friends? Does this affect your decision to disclose your homosexuality?				
d. Where did you grow up? If not same place, what are the differences between these places in seeing you as a gay? How does your school setting affect your orientation as a gay?				
e. How do you think the society perceived you before and after you came out? Does media, whether on T.V., radio, books, magazines and internet website, influence your perception on yourself as a gay? In what way?				
General Question: 2. Could you please narrate the dilemmas or difficulties you encountered when you came up with this realization?				
Prompt Question: a. To whom you disclose or identify your homosexuality first? b. How did you cope up with this dilemmas or difficulties?				

General Question: 3. How did you disclose your sexuality?				
Prompt Question: a. What specific circumstances led you to decide to finally come out as a gay?				
General Question: 4. Could you please narrate what are the changes that occurred after you decide to live as a gay in terms of your relationship and experiences?				
Prompt Question: a. How did you cope with the changes?				
General Question: 5. For you, what is the importance of disclosing your homosexuality to yourself and other people?				
General Question: 6. How did you feel after disclosing your sexual orientation?				
Prompt Question: a. Why did you feel that way?				

Appendix E

Comments on the Interview Questions

[illegible]

c. What kind of friends do you have?	/			
Who are you close with: your girl friends or boy friends?	/			
Does this affect your decision to disclose your homosexuality?	/			
d. Where did you grow up? If not same place, what are the differences between these places in seeing you as a gay?			/	Should not be in the same category. Place you grow up with is not the same to your school
How does your school setting affect your orientation as a gay?				
e. How do you think the society perceived you before and after you came out?				Insert environment
Does media, whether on T.V., radio, books, magazines and internet website, influence your perception on yourself as a gay? In what way?				Include other aspect not just the influence of media
General Question: 2. Could you please narrate the dilemmas or difficulties you encountered when you came up with this realization?			/	Can you tell me the difficulties you encountered
Prompt Question: a. To whom you disclose or identify your homosexuality first?	/			
b. How did you cope up with this dilemmas or difficulties?	/			

General Question: 3. How did you disclose your sexuality?	/			
Prompt Question: a. What specific circumstances led you to decide to finally come out as a gay?	/			
General Question: 4. Could you please narrate what are the changes that occurred after you decide to live as a gay in terms of your relationship and experiences?	/			
Prompt Question: a. How did you cope with the changes?	/			
General Question: 5. For you, what is the importance of disclosing your homosexuality to yourself and other people?	/			
General Question: 6. How did you feel after disclosing your sexual orientation?	/			
Prompt Question: a. Why did you feel that way?	/			

Corrected by: Dr. Maryfe Roxas
Office of Student Affairs and Student Services
Philippine Normal University

decision to disclose your homosexuality?				
d. Where did you grow up? If not same place, what are the differences between these places in seeing you as a gay?	/			
How does your school setting affect your orientation as a gay?	/			
e. How do you think the society perceived you before and after you came out?	/			
Does media, whether on T.V., radio, books, magazines and internet website, influence your perception on yourself as a gay? In what way?	/			
General Question: 2. Could you please narrate the dilemmas or difficulties you encountered when you came up with this realization?			/	
Prompt Question: a. To whom you disclose or identify your homosexuality first?	/			
b. How did you cope up with this dilemmas or difficulties?	/			
General Question: 3. How did you disclose your sexuality?	/			
Prompt Question: a. What specific circumstances led you to decide to finally come out as a gay?	/			

General Question: 4. Could you please narrate what are the changes that occurred after you decide to live as a gay in terms of your relationship and experiences?	/			
Prompt Question: a. How did you cope with the changes?	/			
General Question: 5. For you, what is the importance of disclosing your homosexuality to yourself and other people?	/			
General Question: 6. How did you feel after disclosing your sexual orientation?	/			
Prompt Question: a. Why did you feel that way?	/			

Corrected by: Professor Vanessa Laura Arcilla
Faculty of Behavioral and Social Sciences
Philippine Normal University

Interview Questions	Suitable	Not Suitable	Needs Revision	Comments
General Question: 1. When did you feel that you were a gay? What circumstances led you to realize that you are a homosexual?			/	Better to ask “How did you realize that you are gay?”
Prompt Question: a. What are the traditions, cultures and religion that you often practice at home? Does your religion permit homosexuality? Does your parents/guardian strictly abide your religion? Does this affect your disclosure process?			/	Be specific with the first question that you are pertaining to homosexuality. Avoid yes/no questions, ask the participant to describe it instead.
b. What are the jobs of your parents or guardian? Who is the main provider? Who are you close with: your mother or father? Why? Who are you close with: your sister/s or brother/s? Does this affect your disclosure process?			/	“Who among your family members are you closest with?” “How did that affect your decision to disclose?”
c. What kind of friends do you have? Who are you close with: your girl friends or boy friends? Does this affect your decision to disclose your	/			“Describe your friends.” “What did you consider when you decided to disclose to your friends that you are gay?”

homosexuality?				
d. Where did you grow up? If not same place, what are the differences between these places in seeing you as a gay? How does your school setting affect your orientation as a gay?			/	“In what way has your orientation?”community/school influence your sexual
e. How do you think the society perceived you before and after you came out? Does media, whether on T.V., radio, books, magazines and internet website, influence your perception on yourself as a gay? In what way?	/		/	Avoid yes/no questions. Ask “how” instead.
General Question: 2. Could you please narrate the dilemmas or difficulties you encountered when you came up with this realization?			/	What “realization” are you pertaining to? “What challenges did you encounter when you disclosed that you are gay?”
Prompt Question: a. To whom you disclose or identify your homosexuality first? b. How did you cope up with this dilemmas or difficulties?			/	I think question A should be together with the previous questions about disclosing to family and friends since they are related.
General Question: 3. How did you disclose your sexuality?			/	This one, too. Please consider the order of your questions
Prompt Question: a. What specific circumstances led you to decide to finally come out as a gay?			/	Please consider the order of your questions. You already asked about how they coped with disclosure, and now you are asking about how they decided to come out.

General Question: 4. Could you please narrate what are the changes that occurred after you decide to live as a gay in terms of your relationship and experiences?	/			
Prompt Question: a. How did you cope with the changes?	/			
General Question: 5. For you, what is the importance of disclosing your homosexuality to yourself and other people?	/			
General Question: 6. How did you feel after disclosing your sexual orientation?	/			
Prompt Question: a. Why did you feel that way?			/	Asking “why” sounds judgmental. It’s better to ask “what made you feel that way?” instead.

Corrected by: Dr. Ma. Jenina Nalipay

Appendix F

Profile Sheet

Instructions: This is the preliminary survey regarding the basic information needed in this study titled *The Phenomenology of Disclosure among Filipino Male Gays*. Kindly answer it as truthfully as you can. All the information will be kept confidential

Name: _____ Age: _____ Date: _____

Cellphone No.: _____ Landline No.: _____ E-mail Address : _____

I am already disclosed gay in front of:

- ☐ Myself; Duration: _____
- ☐ Friends; Duration: _____
- ☐ Family; Duration: _____
- ☐ Society; Duration: _____

I disclosed my homosexuality to (number according to 1st disclosure, 2nd disclosure and so on)

_____ Friends

_____ Mother

_____ Father

_____ Siblings

_____ Others: _____

I am currently:

- ☐ Student; School: _____ Year: _____
- ☐ Working; Public Institution/Private Company: _____
Estimated Salary: _____

I live:

- ☐ Alone
- ☐ With Parents
- ☐ With Friends
- ☐ With Lover
- ☐ Others: _____

I am:

- ☐ Single
- ☐ In a relationship

Appendix G

Interview Questions in the Disclosure of Filipino Male Gays

Instruction: Please answer truthfully. All answers will be confidential.

1. How did you realized that you were a gay?
2. What circumstances led you to realize that you are a homosexual?
 - a. What are the traditions, cultures and religion that you often practice at home? Does your religion permit homosexuality? Does your parents/guardian strictly abides your religion? Does this affect your disclosure process?
 - b. What are the jobs of your parents or guardian? Who is the main provider? Who among your family members are you close with? How did that affect your disclosure?
 - c. Describe your friends. What did you consider when you decided to disclose to your friends that you are a gay?
 - d. In what way has your community/school influence your sexual orientation?
 - e. How do you think the society perceived you before and after you came out? How does media, whether on T.V., radio, books, magazines and internet website, influences your perception on yourself as a gay?
2. Could you please narrate the difficulties or challenges you encountered when you disclosed that you were a gay? To whom you disclose or identify your homosexuality? How did you cope up with this dilemmas or difficulties?
3. How did you disclose your sexuality? What specific circumstances led you to decide to finally come out as a gay?
4. Could you please narrate what are the changes that occurred after you decide to live as a gay in terms of your relationship and experiences? How did you cope with the changes?
5. For you, what is the importance of disclosing your homosexuality to yourself and other people?
6. How did you feel after disclosing your sexual orientation? What made you feel that way?

Appendix H

Certification of Ethics Approval

 PHILIPPINE NORMAL UNIVERSITY The National Center for Teacher Education Taft Ave. Cor. Ayala Blvd., Ermita, Manila 1000 Philippines Trunkline: +63-2-317-1768 loc 750/751 eprdc@pnu.edu.ph www.pnu.edu.ph	Index No.	PNU-MN-2016-EPR-FM-016	
	Issue No.	01	
	Rev. No.	01	
	Date:	09-24-2018	
	Page	1 of 1	
EPRDC	CLEARANCE TO PROCEED	QAC No.	CC-09242018-023

BASIC INFORMATION

REC Code:	111318-294
Research Proposal Title:	The Phenomenology of Disclosure among Filipino Male Gays
Researcher / Project Leader and Designation/Affiliation:	Angel Charlotte A. Amil

The following items [✓] have been received and reviewed in connection with the above study to be conducted by the above researcher.

- [✓] Research Proposal in prescribed format
- [✓] Informed Consent Form/s /Assent Form
- [✓] Data Collection Tools

and hereby approved:

- [✓] To proceed to the validation of the data gathering tools
- [✓] To proceed to data collection, organization and write-up

Date of Issuance: **November 13, 2018**


TERESITA T. RUNGDUIN, Ph.D.
 Head, Secretariat
 Research Ethics Committee


ZENALDA Q. REYES, Ph.D.
 Chair
 Research Ethics Committee

(All documents without the PNU QM Stamp or Control Identifier are uncontrolled)

Appendix I

Authenticity Results

	Philippine Normal University <i>The National Center for Teacher Education</i> PUBLICATION OFFICE Taft Avenue, Manila 1000, Philippines	
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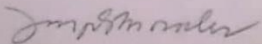
AUTHENTICITY RESULT

Date of Release:	January 3, 2019
Result Code:	2019-0480
Submission ID:	1061089229
Title of Output:	The Phenomenology of Disclosure among Filipino Male Gays
Author (s):	Angel Charlotte Amil

Authenticity Report:

Similarity Report: 1%

- Interpretation: A similarity of 1% means that 1% of the entire paper is similar to sources in Turnitin's (authenticity software) online repository. The colored bibliographical references denote the sources of similarity to previously published work which maybe from internet sources (1%), publications (0%), and student papers (0%) for the remaining similarity percentage.
- Highlighted text in the Manuscript:
 - Red marks and highlights are set of texts directly or exactly copied from online sources.
 - Other color marks and highlights are set of text exactly copied from other sources (student papers and publications).


Marie Paz E. Morales, Ph.D.
Director

PNU-MN-2016-PUB-QM-001
Revision No : 01

Effective Date: August 10, 2017

Appendix J
Certification of Language Editor

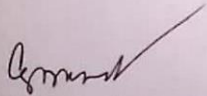
PHILIPPINE NORMAL UNIVERSITY
COLLEGE OF TEACHER DEVELOPMENT
FACULTY OF ARTS AND LANGUAGES

CERTIFICATION

7 FEB. 2019

This is to certify that I have edited in its entirety the thesis of ANGEL CHARLOTTE A. AMIL on *The Phenomenology of Disclosure among Filipino Male Gays*.

Truly yours,



PROF. MA. CONCEPCION Y. RAYMUNDO
FACULTY OF ARTS AND LANGUAGES

Appendix K

Certification of Validation of Themes

Philippine Normal University
The National Center for Teacher Education
College of Graduate Studies and Teacher Education Research
Taft Avenue, Manila

February 19, 2019

CERTIFICATION

This certifies that I have validated the thematic analysis of the thesis titled "**The Phenomenology of Disclosure among Filipino Male Gays**" by ANGEL CHARLOTTE A. AMIL, a candidate for the degree Bachelor of Science – Master of Arts in Psychology and Counseling Straight Program.


PROF. VANESSA LAURA S. ARCILLA, RGC, RPm
Faculty of Behavioral and Social Sciences
Philippine Normal University

Appendix L

Sample Descriptions in the Data Analysis

Significant Statements	Description
Ken: <i>Halimbawa nung high school ako diba tutok na tutok ako kapag may kaibigan ako ng mga beklat bawal magsalita ng kung ano ano, hindi ako umuuwi ng gabi kasi nga iniisip nila na naghaharot lang ako sinasabi nila oh baka mamaya tumatambay ka lang diyan pero dun ako nagalit sa kanila non.</i> Rain: <i>Othering like ayaw ng bading na to sa kapwa nya bading dahil hindi pasok sa standard nya ng pagiging bading.</i> Kenn: <i>Yun na nga sabi nga, bakla ka na nga. Bakla na nga ako, babaklain mo pa ako. Parehas lang tayong bakla, wag na tayo magbaklaan. Kaya ayun doon tayo sa totoo. Ang impotance nun totoo ka sa sarili mo para totoo yung babalik sayo. Para totoo din yung nasa paligid mo. Kasi paano sila magiging totoo kung di mo kilala ang sarili mo. If your fooling yourself, how can they respect you or trust you if ikaw mismo sa sarili mo di mo tanggap ayun.</i>	Interestingly, two types of discrimination surfaced in the analysis of the data: (1) Discrimination of Heterosexuals (Gays were typically viewed as flirty and audacious by the society due to misconceptions of their gender; gays were often discriminated without knowing their skills and capabilities as an individual) and (2) “Othering” or Internalized homophobia. They have different terminology such as <i>baklang kanal</i> (gays who don’t have sense of etiquette), <i>baklang parlor</i> (gays who wore too much make-up) and <i>baklang pokpok</i> (gays who bought male sexual partners).
Jaira Andrea: <i>di naman masyadong mahigpit yung parents ko, pero pag pagnakikita nila talaga akong medyo lumaki na ako, ganun, medyo pabakla bakla, pinapagalitan nila ako. talagang pinapalo. yung malakas. Yung yun tradition namin. Yung very tradition na talaga..... mga hanger.</i> Margot: <i>Umm so like 7 years old yung mga kalaro ko din may mga kalaro akong babae pero mas marami akong kalarong lalaki kasi diba lumaki ako sa campo. Ano ng sundalo so mga anak na lalaki nandoon nakipaglaro ako ng barilan diyan sa kanila hindi parang naging ano merong tukso tukso normal na yun nung bata “bakla bakla”.</i> Wawi: <i>Natatandaan ko yung mama ko pinapagalitan ako kase nga parang “bading ka” ganyan. Tapos pinapagalitan ako na ganyan.</i> Jaira Andrea: <i>(Sharing about his recent talk with his brother) pero more on verbal na kase siya e, more on verbal.</i> Researcher: <i>Nahaharass ba yung sexuality mo?</i> Jaira Andrea: <i>lagi, lagi.... sinasabi niya masasama talaga, very sexual kase, chumupa ka na, ganun, ng mga lalake dyan, bakla ka naman, ganun.</i> Researcher: <i>hanggang ngayon?</i> Jaira Andrea: <i>oo, pagnanababadtrip siya sa akin, kahit anong maliliit na bagay, kunyare magalaw lang yung gamit niya, which is hindi naman ako yung kumalkal, pero walang kase siyang masisi, tas nakasanayan niya na, sa akin lagi kase, before naman talaga ako, oo yung nagkakalkal ng gamit niya, so parang pin point niya na ako lagi nasasampal niya, ako lagi nakakasira, inaaway niya ako</i> Kenn: <i>Tapos I have this seatmate na guys na lagi nyang hinahawakan yung thighs ko. Parang (paused for a while) hindi ko alam kung maawkward ako nun or what, pero (paused) di ko alam kung masama yun or what. Hindi ko alam that time pero lagi nyang ginagawa. Kasi parang tuwang tuwa sya kasi maputi daw tapos guy sya.</i>	Three subthemes emerged in the analysis of their responses namely (1) physical abuse, (2) verbal abuse and The culture of <i>asaran</i> in the Filipinos was part of being a kid. In the Filipino family, gays experienced to be scolded and mocked in front of other people due to their gay behaviors. defaming one’s homosexuality through words was known as <i>pagmumura</i>. (3) sexual abuse. when it comes to sexual abuse, it seems that the participants of this study chose silence. One notion that arose was the sense of innocence. Most of the participants knew something was not right on the way they were touch by the other same sex individual Interestingly, instead of refusal of this acts, they leaned more on the acceptance of pleasure of being sexually attracted to same sex.

Appendix M

Sample Coding, Major and Subthemes in the Analysis of the Data

Statement of the Problem	Significant Statements	Coding	Subtheme	Main Theme
Determine the perception of Filipino male gays on the concept of disclosure	RM: Very very important na alam mo sa sarili mo kung ano ka kasi kung di mo alam sarili mo kung confused ka pano pa yung mga ibang tao, so number one kailangan mong alam mo muna na alam mo sa sarili mo na kung ano ka and kailangan din na ipaalam mo sa ibang tao kung ano ka di man siya proactive or reactive para naman may idea sila kung ano yung tunay na ikaw.	Sarili mo Ipaalam mo sa ibang tao Tunay na ikaw	Discovery of the Self	Disclosure is a Choice
	R: So for me the importance of coming out is to know yourself. And eventually it will, the rest will be downhill. If you know yourself, if you are proud of who you have become, and if you embrace your personality, your difference na sasabihin nila na iba ka dahil ikaw daw ay third sex though kahit wala naman talagang third sex, ayun parang the freedom eh.	Know yourself Embrace personality Iba ka dahil ay third sex freedom		
	N: Disclosure sa self is important kase you know kasi it validates you're experience into you know be true to yourself (pertaining to same-sex relationship)	Validates you're experiences Fully aware about my feelings	Acceptance on one's homosexuality	
	JO: I am fully aware about my feelings. I will feel close, you know? Or should I say... I don't have any identity crisis. Because I fully know myself that, you know? Like... with... same sex? Liking same sex. M: Kasi minsan kailangan mong unahin yung sarili mo like kasi hindi pa ako nagpanggap na lalaki..... pag na aaccept mo na yung sarili mo maaccept ka rin ng iba. M: Parang ganun yung feeling nagkaroon ka ng pakpak kaya mong lumipad gumaan ka parang ganun butterfly in the stomach... hindi mo alam parang ang saya mo lang kasi naaccept mo na who you are and your family accepted you so there's nothing you can wish for	Liking same sex Unahin ang sarili Pag na aaccept mo na yung sarili mo maaccept ka rin ng iba Feeling nagkaroon ng pakpak Naaccept mo na who you are and your family accepted you		
	N: Ah ewan ko ganun na yung thinking ko ngayon eh. I shouldn't come out kasi it	I shouldn't come out kasi it should	Recognition of Being	

	should be normal na alam mo yun kung bading ka edi bading ka hindi naman dapat siya malaking issue kung bading ka bading ka ano gagawin natin kung bakla ka go, kung straight ka go. Kasi diba straight people don't come out diba then why do gay people have to come out ganon.	be normal Hindi naman dapat siya malaking issue Why do gay people have to come out ganon	Different	
	R: Parang take your time. Take it slowly, take it wise, you don't need to rush, don't listen to people who are constantly or abruptly ahhh making decisions in your behalf. Wala kang pahintulot out of your own permission so, do not go with the flow, I'm not saying not to go with the flow, but set your own pace na kung nahihirapan ka na ma discover mo yung sarili mo. Know that you're not required or or obliged, to be who you are with the consent of the other people. R: Acknowledge the timeline kung gaano ka katagal mag out kung 70 years old ka nag out so be it.	Take your time Do not go with the flow Set you own pace You're not required or obliged Acknowledge the timeline	Acknowledgment of own pace of disclosure	
	RM: Hindi verbal, more on actions. Pag nakikita nila ko nag kikilay that's number 1 ibig sabihin ano ako sirena or kaya naman naglilipstick so no need to disclose na "hey everyone im gay or something" pag nagtanong sila oy beks ka? Sasabihin ko oo. K2: hindi ako nagbubukas e tas pati sa tatay ko sa family walang nagbubukas, sa mga friends, awkward pa rin kasi ako hanggang ngayon siguro kasi wala akong formal na pagsasabi na bakla ako kaya ganon.... ineexpress ko lang....ganon kaya di ako nagsasabi halimbawa crush ko siya. Ako lang pinakaexpressive sa amin yung ate ko syempre di siya expressive parang ang awkward sakanya pag ang sweet naming magkakaptid halimbawa minsan pag may dumadaan uy ang gwapo niya oh oo nga ganon lang JA: hindi ko kailangan umamin sa ate ko....sa kuya ko yung ano ba, feel niya rin R: Hinahayaan ko na lang na mapansin nila kung paano ako manamit, paano ako kumilos, paano makipagsalita sa kanila, without really ahh, being verbal. To them na I'm, I'm, I'm gay ganon. Hahayaan ko lang sila if they, if they noticed so fine, so	More on actions No need to disclose Wala akong formal na pagsasabi Ineexpress ko lang Sa kuya ko yung ano ba feel niya rin Hinahayaan ko na lang na mapansin nila	Non-verbal Disclosure	Disclosure is an Expression

	be it.	If they notice so fine, so be it		
	K2: iniisip ko paano ako aamin sa parents ko bakit pa ako aamin parang common sense na alam naman nila na ganito ako. Kasi in the first place hindi ko naramdaman yung mga halimbawa yung mga nagpopost na “Pa, bakla ako” hindi ko masabi yon parang nag out na lang ako na okay bakla ako D: di ko po directly sinabi pero parang there’s just this agreement na parang we came to a point na okay I know that she knows and she knows that I know that she knows parang ganun po M: Parang hindi parang alam na nila sabi pa nila ay bakla yung anak mo magtatayo kayo ng parlor paglaki ng anak mo so they just notice it parang hindi na nila kailangan ng parang disclosure iba yung iba kase they notice it like pag teenager na sila tapos most likely yung mga BI yung mga BI pag teenager na sila saka lang sila nagsasabi sa parents nila mama papa bakla ako may gusto ako sa lalaki ganun hindi hindi ano normal ganun walang disclosure they just notice it	Common sense na alam naman nila na ganito ako Nag out na lang ako Di directly sinabi Agreement Parang alam na nila They just notice Walang disclosure they just notice it	Perceived Gender Expression of Other People	
	R: Sobrang laki ng impact pag-alam mo na belong ka, sobrang laki ng fulfillment. Sobrang tapang eh. Tapang in a sense na nakaka liberate. Not to the extent na itotolerate ka nila. Na syempre kung may alam mong gagawin, You have to recognize. You have to acknowledge the wrong that you did, pero kung ano, ayun nga importance. N: Coming out kasi takes a lot of courage but keeping on your self takes a lot of effort so parang pag hindi ka nag-out parang may tinatago kang malaking sekreto and still true to yourself and it’s wrong also parang ano basta for real lang it’s a choice coming-out is a choice kung hindi mo kaya yung choice and soon ok lang kung kaya mo na ok.	Belong ka Laki ng fulfillment Acknowledge the wrong that you did Takes a lot of courage True to yourself Real lang	Resolutions on One’s Experiences	

	W: Natutuwa ako na natutuwa sila sakin. So sabi ko parang "ang saya maging bading" ganun. JO: I chose to be like this because to be like this is to be happy... and I really feel happy of being like this. Hindi ko na kailangan magtago sa palda ng nanay ko. But the good thing is it really helps me expressing myself as really a full blown gay.	Ang saya maging bading To be like this is to be happy Hindi ko na kailangan magtago sa palda ng nanay ko	Pursuit of Happiness	
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Personal Information

Date of Birth: April 25, 1998

Place of Birth: Taft Avenue,
Bgy. 670 Zopa, 72, Manila,
1000 Metro Manila

Age: 20 years old

Sex: Female

Civil Status: Single

Languages

English and Filipino

Skills

- Good interpersonal and communication skills
- Good leadership skills
- Dedicated, flexible, persevere and has positive attitude
- Effective listener and hard-working
- Organize, Accurate and Detail-oriented
- Computer literate (Microsoft Office Word, Excel, Powerpoint and Movie Makers)

Objectives

Seeking opportunities to enhance and improve my talents and skills through various experiences and challenges as an educator and guidance counselor

Education

2002-2004	Grace Christian Center Bacoer City, Cavite
2004-2010	Anbes Central Elementary School Bacoer City, Cavite
2010-2014	Bacoer National High School -Main Bacoer City, Cavite
2014 - 2019	Philippine Normal University - Manila Taft Ave., Manila <i>Bachelor of Science-Master of Arts in Psychology and Counseling Straight Program</i>

Work Experience

July-September 2018	Philippine Normal University -ITL <i>Teacher Intern (On-Campus)</i> Taught Grade 8 Students for 1 quarter
November- December 2018	Philippine Normal University -ITL <i>Teacher Intern (Off-Campus)</i> Taught Grade 8 Students for 1 quarter
October - November 2018	Philippine Normal University -ITL <i>Guidance Counselor Intern</i> Supervised Junior High School Students
June 2018 - January 2019	Philippine Normal University <i>Student Assistant of Dr. Marasigan</i> College of Graduate Studies and Teacher Education
January - March 2019	JED Diagnostic Center <i>Psychometric Intern</i> Psychology Department

Organizations

Psychological Association of the Philippines- Junior Affiliates

Member

2015-2019

PNU Representative

2016-2017

PNU Psychological and Counseling Society

Member

2015-2019

Assistant Treasurer

2016-2017

President

2017-2018

PNU Advocate

AVP Operations and Membership

2016-2017

PNU LIONS CLUB

Member

2015-2016

Philippine Mental Health Association

Member

2015-2016

IV-11 BSMA Psychology and Counseling

Class Treasurer

2nd term, 2015-2016

Seminars, Workshops and Volunteer Works

Leadership and Service Beyond School Communities

Sheraton Resort, Marikina City, Batangas

Participant

Reach Out: A Celebration of Mental Health

Keep you Mental Health in Check

Lycorn of the Philippines University

Participant

Graduate College Student Organization and

Program-Based Organization Strategic Planning

2017

R&R Resort, Calamba City, Laguna

Participant

Graduate Strategic Planning and Workshop 2018

Armada Hotel Manila

Participant

Student Educator's Convention

De La Salle University

Participant

Tips and Tricks in Board Exam: A Review on

Psychological Assessment, Industrial/Organizational

Psychology and Psychological Assessment

Philippine Normal University

Facilitator

Leaders Unite 2018

SM Aura, Sanzang Hall, Taguig City

Participant

Development of Guidance on Personal and Social

Competence for Kindergarten Pupils

Philippine Normal University

Participant

Graduate Student Assembly

Philippine Normal University

Facilitator

30th Annual Convention of the Junior Affiliates

MOA-SMEX Convention Center

Volunteer

2nd Graduate School Research Congress

University of Rizal System – ~~Phil~~ Campus

Session Speaker

From Dogs to Twin Oaks: BF Skinner's Philosophy

of Education

Philippine Normal University

Facilitator

Achievements

2014-2015 – Dean's List (1 st year, Term 1)	2016 National Science and Technology Week Celebration: Inter-Faculty Quiz Bee FBESS Champion
2015-2016 – Dean's List (2 nd year, Term 2-Term 3)	
2016-2017 – Dean's List (3 rd year, Term 1-Term 3)	PAGPADAYAW 2017: Quiz bowl Competition PNU Psychology and Counseling Society CGSTER Champion
2016-2017 – Top 3 BSMA Psychology Student	
2017-2018 – Top 2 BSMA Psychology Student	29 th Annual Convention of the Junior Affiliates Quiz Bee Participant
2016-2017 – Outstanding Student Award	
2018 – Gawad Pagdason (Leadership Award)	
2019 – Gawad Kinsideron (Academic Excellence Award)	

Character References

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I hereby certify that the above information's are true and correct to the best of my knowledge and beliefs


ANGEL CHARLOTTE A. AML
Applicant