

## **SOCIAL STIGMA, PRAXIS AND INTERSECTIONALITY PERSPECTIVES AMONG LESBIANS, GAYS, AND BISEXUALS AND THEIR PARENTS**

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### **ABSTRACT**

Parent's acceptance is a vital component of lesbian, gay, and bisexual gender development despite the existence of social stigma in their local community. This study focuses on the acceptance of the parents of their lesbian, gay, and bisexual (LGB) learner children at Barangay Lapaz, in the municipality of Cabatuan, Isabela, Philippines. It uncovers the experiences of three lesbians, three gays, and three bisexuals and their parents with a total of 18 participants. This study used a phenomenology design to determine the lived experiences of the participants in terms of acceptance in their context. The researcher utilized a checklist and an in-depth interview to gather the narratives. The learner's narratives are cross-sectioned and validated with the parents' narratives. It reveals three major themes, a complex interplay of educational priorities, familial ties, and religious beliefs shaping the acceptance process. The parents of Lesbian, Gay, and Bisexual (LGB) students use a variety of ways to assist their children in the face of social stigma and prejudice. The result showed that parents frequently placed a high value on education, believing that academic success may protect their children from societal prejudices. The presence of other LGBTQIA family members frequently facilitates acceptance, showing that familial familiarity lessens prejudice and fosters a welcoming atmosphere. However, religious and cultural attitudes can make acceptance difficult, resulting in conditional support impacted by the junction of faith and sexual orientation.

*Keywords: Social Stigma, Praxis, LGBTQIA, Parenting Styles*

### **INTRODUCTION**

Every human being is born free, equal in dignity, and endowed with all rights, without exception, according to the Universal Declaration of Human Rights. However, there are violent crimes and forms of discrimination against people worldwide based on their gender identity or sexual orientation.

Social stigma remains a pressing issue for the LGBTQIA+ community worldwide, manifesting in discrimination, prejudice, and violence based on individuals' sexual orientation, gender identity, or gender expression. Reports from the United Nations and Human Rights Watch document widespread discrimination in employment, housing, healthcare, and education globally the situation varies considerably across regions and even within countries.

In Asia, the landscape is mixed. Some nations display relative inclusivity, while others uphold conservative social norms and legal restrictions. Deeply religious societies often contribute to negative perceptions of LGBTQIA+ identities, impacting social acceptance and legal frameworks. While some Asian countries have introduced anti-discrimination laws or same-sex marriage recognition, comprehensive legal protections remain limited.

The Philippines presents a complex picture. Boasting the largest pride march in Southeast Asia and high social acceptance ratings, contrastingly the nation lacks an anti-discrimination law. Statistical reports, as of June 23, 2023, by the Social Weather Stations, underscore a notable increase in the LGBTQIA+ population in the Philippines. The report

emphasizes that 79% of most Filipino adults agree that gays and lesbians are just as trustworthy as any other Filipino. The report points out that 73% believe that lesbians and gays have contributed a lot to the development of society.

Despite the positive statistical reports, it is contradicted by the narratives of the LGBTQIA+ community. For instance, the report by Rappler dated February 13, 2023, entitled "In Fight for Equal Rights, Queer Filipinos Build Communities on Social Media" highlights that those who are queer won't always find support from their immediate communities and tend to create a social media society that accepts them. This quantification of the statistics and narratives leads the ideal researcher to deeply understand the LGBTQIA+ Community within their local community and especially in their family.

The Family as the basic unit of society provides the primary needs of each member. It is further enhanced its roles based on the family code of the Philippines. The Philippines Family Code doesn't explicitly state a single primary task for families, rather it outlines several key responsibilities that contribute to a family's overall well-being. These include Spouses who are jointly responsible for providing financial support for the family found in Article 70. Another is cohabitation and Respect, living together, showing mutual love, respect, and fidelity in Article 68. Also, article 211 emphasized the role of the family in shaping members' moral and social development. These provisions suggest that the Family Code prioritizes the creation of a supportive and nurturing environment where family members can fulfill their obligations towards each other.

Adolescence and young adulthood are critical stages for LGBTQIA+ people as they discover their identities and manage societal situations. During this period, parental influence is quite strong. Supportive environments and parenting, which include open communication, acceptance, and validation of LGBTQIA+ identities, promote healthy mental health and self-esteem. Unsupportive parenting, defined as rejection or antagonism toward LGBTQIA+ identities, may be associated with higher risks such as anxiety, sadness, and even homelessness.

Positive parenting practices may increase resilience in LGBTQIA+ youth. This resilience can provide individuals with coping tools to help them handle problems such as minority stress and social rejection.

Understanding the family of the LGBTQIA+ and the experiences of acceptance, discrimination, and praxis of parenting styles is deemed to be critical, as global research indicates that a supportive familial environment significantly contributes to the positive development and mental health of LGBTQIA+ individuals.

Knowing the situation of the LGBTQIA+ in their family and their local community may help the LGBTQ in the future. This may lead to a deeper understanding of the experiences of acceptance cross-sectioning perspectives of both LGBTQIA leaners and their parents. This may lead to informative interventions and support programs designed to foster positive outcomes for LGBTQIA+ youth and their families.

This study positions itself within the global context of sustainable development, aligning with SDGs such as Goal 5 Gender Equality, Goal 10 Reduced Inequalities, and Goal 16 Peace, Justice, and Strong Institutions. Furthermore, it resonates with the national vision encapsulated in Ambisyon Natin 2040, aspiring to create a Matatag, Maginhawa, at Panatag na Buhay para sa Lahat. The study also tries to support the implementation of Executive Order 51s.2023. Executive Order No. 51, s. 2023, titled "Reinforcing the Diversity and Inclusion Program, Reconstituting the Inter-Agency Committee on Diversity and Inclusion, and Creating the Special Committee on Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, and Asexual (LGBTQIA+) Affairs," is a landmark legislation in the Philippines. Signed on December 23, 2023, by President Ferdinand R. Marcos Jr., the EO aims to promote a more inclusive and

equitable society for all Filipinos, regardless of their age, disability, national or ethnic origin, language, religious and political affiliation or belief, physical features, or sexual orientation and gender identity and expression (SOGIE). The EO contains several key provisions, including the creation of the Special Committee on LGBTQIA+ Affairs. This committee will focus specifically on addressing the needs and concerns of the LGBTQIA+ community.

Despite increasing global recognition and local laws and executive orders for LGBTQIA+ rights, the real experiences and real narratives of the LGBTQIA+ and their parents in their local community and familial context are limited. There are positive statistical reports while qualitative statements that will qualify the reports are not available to the public. This research endeavors to fill this gap by determining the experiences and narratives of LGBTQIA+ learners and their parents in the local community in terms of acceptance amidst social stigma perspectives. Through a comprehensive analysis of qualitative data, the study aims to provide insights into the challenges and triumphs experienced by LGBTQIA+ individuals within family, environment, societal political, and educational contexts. they are contributing to a more inclusive and sustainable understanding of LGBTQIA+ life dynamics in the Philippines.

As the researchers focus on this exploration, he believes that LGBTQIA+ as work for their rights, acceptance, justice, and equality in society the researcher believes that the family as a basic institution should be understood through the changes in rainbow perspectives as the demands of universality of gender and development ideas, getting the perspectives of the LGBTQIA+ learners and their parents will enrich everyone's understanding of the position of LGBTQIA+ in their families that could lead into a better perspective that could help the aspirations of LGBTQIA+ community and the implementation of Sustainable Development Goals in the Philippines.

This research intends to understand how lesbian, gay, and bisexual learners and their parents lived the experiences of acceptance. thereby contributing to the broader goals of sustainable and inclusive development in the Philippines.

## METHODOLOGY

A phenomenological design is chosen to explore and illuminate the essence of the lived experiences of parents with lesbian, gay, and bisexual learners. The number of participants is based on the suggested number by the European Journal of General Practice as stated "When designing a qualitative sampling plan, we work with estimates. Phenomenological studies require fewer than 10 interviews. Creswell (2013) suggests that a reasonable sample size may range from 3 -25 participants for a phenomenological study.

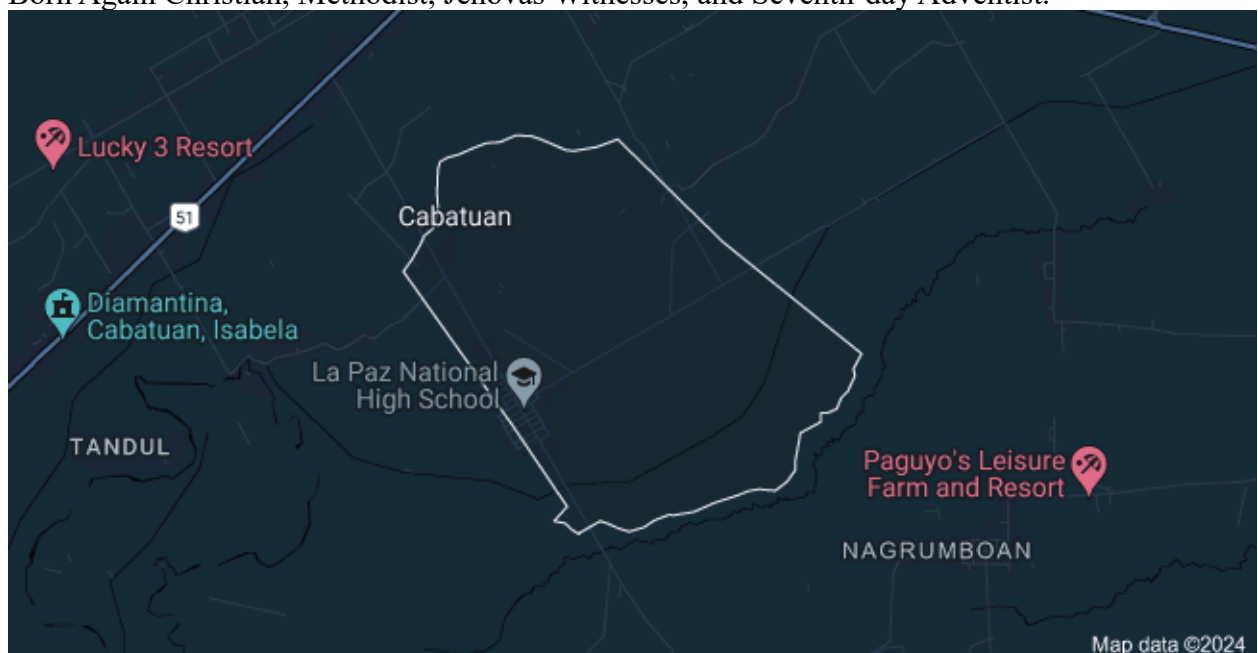
The population will consist of 9 parents and 9 students. They will be grouped into three, the parent of Gay, Lesbian, and Bisexual since these are the available types of genders in the locale. As well as a group of LGBTQIA learners.

The profile of the participants indicates their Alias/pseudo names their gender category, the phenomenon, their religion, and engagement with the relationship.

Alias of parent	Alias of Learner	LGBTQIA category	Phenomenon	Religion	Relationship Engagement
Sunrise	Ren	Gay	Only Child with separated parents	Catholic	With men
Aristotelia	Siera	Gay	With two (2) Gays in family	Catholic	Had a 5 relationship

Romelia	Mel Cute	Gay	Academic Achiever with Teenage pregnancy issue in family	Catholic	With entered relationship	1
Belen	Carla	Lesbian	With issues of trauma and physical abuse	Born Again	With women	5
Tessie	Gin	Lesbian	All siblings are women and two Lesbian in the family with partners	Catholic	With women	4
May Ann	Shopping	Lesbian	Issues with dress codes	Catholic	With women	2
Bert	Rica	Bisexual	An only daughter with OFW parents	Iglesia ni Cristo	With women	2
Bakka	V	Bisexual	Both of the Children are LGBTQ member	Methodist	With women	3
Soldong	Tato	Bisexual	With case in barangay and OFW parents	Catholic	With 2 men	

The study is conducted in the Barangay La Paz Cabatuan Isabela. The barangay is the biggest in the town of Cabatuan with an existing population of 4,900 based on the Philippine Statistics Authority. Through the barangay data, it has an existing 197 LGBTQIA+ population from diverse ages. The locale is also composed of different ethnic groups such as Ilocano, Igorot, Ibanag, Ifugao, Kalinga, and Tagalog. The place of study has a diverse religious perspective with churches available like Catholic, Iglesia ni Cristo, Iglesia ng Dyos na Buhay, Born Again Christian, Methodist, Jehovas Witnesses, and Seventh-day Adventist.



Snowball sampling is employed in this research endeavor in which participants meet predefined criteria. The most prominent criterion is the participant's experience with the phenomenon under study. The researchers look for participants who have shared an experience but vary in characteristics and their individual experiences. (Moser, Korstjens, 2018).

The criterion to select the participant is that the children are recognized as LGBTQIA+ members through a signed data sheet with the age group 14-21. The parents must be aware that the learner is a member of the LGBTQ.

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In this research, the researcher intends to gather data through In-depth interviews (IDIs). Thematic analysis is employed to analyze the data specifically to identify, analyze, and interpret patterns and themes within the qualitative data, facilitating the discovery of key insights

## RESULTS

This part of the study explored how social stigma has affected the lived experiences of lesbians, gays, and bisexuals in terms of acceptance. The main question being answered is how do the parents accept lesbian, gay, and bisexual learners through the experiences of social stigma?

Gaining the ideas through the different narratives of the lesbian, gay, and bisexual learners and their parents, acceptance of LGBTQIA children by their parents amidst social stigma was explored through the narratives of both parents and their children. It reveals three major themes, a complex interplay of educational priorities, familial ties, and religious beliefs shaping the acceptance process.

### Theme 1: Prioritizing education for acceptance

The theme of educational priorities is a significant idea that emerged from the initial codes of personal growth and education, education support, authenticity, and comfort the participants stated.

Bert shared, *“Meron kaming kamaganak na bakla sa family ng mother side, mahirap naman kung saktan ko yung damdamin niya, tanggap ko na yung may ibang pakiramdam na kasarian, ang mahalaga nagaaral ng Mabuti.”*

*(“We have a family member that is Bakla(gay) on my family's mother's side, it is hard if I hurt their feelings, I accepted that people have different feelings, **what matters most is the education.**”)*

Similarly, Rommelia emphasized education over identity, stating,

*“Tinanggap ko kung ano siya, ang mahalaga nakapag aral, Mas importante ti edukasyon kaysa ti pagka bakla na, naragsak nak ta nalaing jay eskwela, alam mo naman yung mga kapatid niya, nakabuntis ng maaga, naniniwala nalang ako na matatapos ni mel ang kanyang pag-aaral.”*

*(“I accepted, that his identity is no longer an issue to use, what matters most is his education, **I am giving more emphasis on education rather than on his personality.** I am happy that he is in that state because you know my son and daughter are in school, my first son is a case of early marriage. I am hoping for Mel to finish his studies.”)*

Understanding the lived experiences of acceptance by the parents and the lesbian, gay, and bisexual learners reveals that prioritizing education has a great emphasis on acceptance. Filipino families in the local communities emphasize education as they believe it is their way to enhance their quality of life and a means to get out of poverty.

Education emerges as a critical factor in acceptance. Both Bert and Rommelia emphasized the importance of their children's education over their sexual orientation. This pragmatic approach suggests that academic and career success can buffer against social stigma, providing a tangible measure of their children's worth and potential. This finding aligns with the broader literature, which underscores the role of achievement in facilitating acceptance and reducing prejudice.



Multiple studies indicate that school environments are places for prejudice and bullying. This finding that emphasizing education is a parenting strategy for accepting LGBTQIA in the local community will add to the current body of literature.

To validate the truthfulness of the theme, it is supported by the following theories. Social Learning Theory (Bandura, 1977) posits that exposure to diverse experiences, like those found in inclusive educational resources or LGBTQIA+ student groups, fosters acceptance. Parents encountering positive portrayals of LGBTQIA+ identities see them as normal, reducing fear and promoting understanding. Cognitive Dissonance Theory (Festinger, 1957) highlights how education can challenge traditional gender stereotypes parents might hold. Learning about the spectrum of genders and the realities of LGBTQIA+ lives can create a discomfort that motivates them to re-evaluate their beliefs, potentially leading to greater acceptance. Schema Theory (Bartlett, 1932) adds another layer, suggesting that education can help parents develop more inclusive frameworks for understanding gender. By learning about the fluidity of gender identities beyond the male/female binary, parents can better support their children's authentic selves. Finally, Contact Theory (Allport, 1954) emphasizes the importance of positive interactions. Educational settings that promote interaction with LGBTQIA+ students or families can foster understanding and empathy in parents, leading to greater acceptance of their LGBTQIA+ child. In essence, education empowers parents with knowledge and understanding, dismantling biases and creating a foundation for accepting and supporting their LGBTQIA+ children.

### Theme 2: Family Influence on LGBTQIA Acceptance

Family influence played a crucial role, this theme emerged as the following codes and subthemes emerged. family member and understanding relationship. as seen in Bakka's narrative:

*“Ay Ayatek dagita anak ko, Dahil sila ay parehong tomboy, yung masmatandang anak ko tomboy din kasi, tinanggap na naming mag asawa dahil meron din naman kaming kamaganak na mga bakla at tomboy sa mother side. Nakatulong samin para tanggapin naming ang anak naming.”*

*(“I love my children, I accepted them, since both of my daughters are LGBTQIA members, her elder sister is Lesbian, **my husband and I accepted and as well we have LGBTQIA members on my Grandmother's side. It helps us become open to this situation.**”)*

May Ann echoed this sentiment, noting that having LGBTQIA relatives eased acceptance:

*“Napansin ko na nuong siya ay grade 1, dahil ayaw mag suot ng pang babae, tinanggap ko na lang, habang lumalaki, sinasabihan ko na kung saan siya masaya, suportahan ka namin, dahil may mga kamag anak din anaman kami na mga bakla at tomboy kaya tanggap ko siya.”*

*(“When I discovered during grade 1 because she didn't like to wear women's dresses, I accepted it already when she grew old I told her that wherever you are happy I will support you, **We have on our clan LGBTQIA members so I accepted her.**”)*

On the part of the learners Family influence is a key to understanding their position and acceptance despite social stigmas in the society. As Gin and V stated:

*“Nasisiyahan ako sa mga magulang ko dahil tanggap nila ako at yung kapatid ko dahil tomboy kami, hinahayaan nila kami na makasama yung girlfriend naming sa bahay, mas nagging bukas sila sa amin kasi wala kaming kapatid na lalake, kami ang gumagawa ng Gawain na pang lalaki at katulong sa bukid.”*

*("I appreciate my parents **because they accepted me and my other sister for being a lesbian**. They even allowed us to stay in our home with my current partner, **they became open because we don't have a male sibling**, they engage me with household chores that are for males and work in the rice field.")*

V: *"Hindi maganda ang relasyon ko sa papa ko, pero ang ate ko tanggap ako dahil kagaya ko siya, siya ay Tomboy, ang nanay ko ay nagagalit, madalas na nanalangin ng malakas para magbago ako at mabago ang pag iisip. Palaging may Pamagbaga, pati mga pastor ay hinihingian niya ng payo dahil ako ay may katungkulan sa simbahan"*

*("I don't have a good relationship with my father, **Rather my sister accepts me because I am like her, she's a Lesbian**. My Mother Got angry and often she kept having a loud praying that she wanted me to be transformed and renew my thoughts, she kept on giving advice and even asking pastors for religious advice because I am a church worker.")*

A same condition is experienced by Siera as he stated:

*"Tanggap nila, nang madiskobre nila ang kilos, pananamit, pakikipag usap at maging mga kaibigan ko ay babae, Pinanayuhan at pinaalalahan sap ag pasok sa relasyon, naiitindihan nila ako dahil bakla ang kuya ko. Maswerte ako dahil sinusuportahan ako at pinasususot yung mga ginagamit niya sa pageants."*

*("Accepted, when they discover my style in actions, in communication and all my friends are women, they give me advice especially entering a relationship, they easily accepted me because my elder brother is also gay. **I am lucky because my gay brother also supports me** and I can wear the clothes used in pageants.")*

Relative's influence from extended relatives and forebears influences the parents' awareness of LGBTQIA issues. The openness of great-grandfathers and grandmothers has influenced current generations' acceptance of their offspring as parents.

For the learner, acceptance has a familial impact, particularly in families with two or more LGBTQIA members. Another issue is the absence of male siblings, which influences acceptability by lesbian organizations. The family that has homogeneous gender children has become more open to gender transition for their children.

Family influence played a crucial role in acceptance, as seen in Bakka and May Ann's narratives. LaSala (2010) found that familiarity with LGBTQIA relatives can reduce prejudice and promote acceptance. Having LGBTQIA family members facilitated a more open and accepting attitude among these parents, suggesting that exposure to diverse identities within the family can foster acceptance.

The theme explained is supported by the following theories. Family is an important component in forming a child's knowledge of gender and acceptance of LGBTQIA identities. According to Bandura's Social Learning Theory (1977), children learn by following their parents, therefore those who welcome multiple genders provide a safe environment for inquiry, normalizing LGBTQIA identities. Attachment Theory (Bowlby, 1982) emphasizes the value of stable bonds in early infancy. Children with welcoming caregivers are more comfortable expressing their own gender identity, which promotes self-acceptance. Family Systems Theory (von Bertalanffy, 1968) emphasizes family dynamics; parents with inflexible gender beliefs may unintentionally push compliance, preventing inquiry. Conversely, open talks and celebrations of diversity foster a more tolerant atmosphere for LGBTQIA students. Finally, Socialization Theory (Berger & Luckmann, 1966) proposes that families transmit societal norms. Parents who enforce traditional gender norms may restrict their children's knowledge,

whereas those who encourage free expression validate experiences and promote acceptance of LGBTQIA identities. In essence, families have a significant influence on how youngsters perceive gender and LGBTQIA identity. Families can help LGBTQIA students thrive by providing a supportive atmosphere.

### Theme 3: Acceptance and challenges on religious and cultural tensions

Religious and cultural tensions were evident in the narratives of the participant LGBTQIA learners and their parents. This theme emerge as codes and subthemes were uncovered. It is evident in Belen's Statement:

*“Di ko pa lubusang tanggap, masaya yung mga usapan, nag baliw gamin ta ni tatang na, nu maka-inom, kuamabil ket masaktan ti rikna da. Kuna jay anak ko, “Mas magandang tomboy para may magtanggol sa inyo at ayaw ko na magkaroon ng asawa, baka katulad lang ni tatay”. Ipinapanalangin ko na magbago, Mamati ak gamin nga dakil nga basol kin apo.”*

*(“I didn’t accept, because the hearsays are negative. I Knew she changed because of her father, when he was drunk, he kept hurting my kids physically and emotionally, My daughter said “I should be a lesbian to defend you, I don’t like to have a husband, he might be like my father”, I keep praying for changes to come, I believe that it is a great sin against God.*

Carla's narrative, a lesbian student highlighted in the narratives:

*“Wala silang ginagawa para intindihin ako, hindi nila talaga matanggap dahil kami ay Born Again, Yung religion ang hadlang kahit may katungkulan ako sa simbahan, minsan ok lang naman sakanila na may iniuwi akong babae, pero pag nakaalis na madaming sinasabi, ok naman ako sa tatay ko kung di naka inom, pero minsan nakararanas ako ng panbanakit niya sa pagdidisiplina.”*

*(“My parents are doing nothing to understand me. **They can’t accept me because they are Born Agin protestants. My religion became a restriction though I have a ministry in the church.** Sometimes “it is fine with them that I brought my girl partner, but when my partner went home, they have a lot of comments, I am good with my father if he is not drunk but if not, I sometimes experienced physical disciplining.”)*

Rica felt only partially accepted due to religious constraints: *“I am not accepted... my father accepted me somehow, however, my mother does not accept me especially since we are members of a religious group that restrains same-sex relationships.”* V faced conditional acceptance from her mother: *“My mother got angry and oftentimes she kept having a loud prayer that she wants me to be transformed and renew my thoughts”.*

The stories also emphasize the powerful influence of religious ideas on acceptance. Belen and Carla's problems highlight the conflict between sincerely held religious beliefs and affection for their children. This internal conflict frequently leads to conditional acceptance or outright rejection, as parents struggle with the dread of divine punishment or communal ostracism. These stories eloquently demonstrate how religion can be both a source of strength and an obstacle to acceptance, depending on how its precepts are perceived and valued.

Religious limitation is not a unique story of restriction among LGBTQIA people. The statements of the parents and their LGBTQIA children demonstrate that religion impedes the parents' complete acceptance, yet the church itself does not condemn LGBTQIA but rather gives opportunities to serve in many ministries. The parents' religious beliefs became a praxis for raising their LGBTQIA children. Parents used prayer to think that change may happen, but LGBTQIA students believe that it is beyond their control.



Religious and cultural tensions often posed significant barriers to acceptance, as evidenced by Belen and Carla's experiences. Siraj (2012) and Levy and Reeves (2011) document the struggles between religious doctrines and accepting LGBTQIA identities, highlighting the broader conflict faced by religious parents in reconciling their faith with their child's sexual orientation.

Conditional and partial acceptance, noted in the experiences of Rica and V, are discussed by Brill and Pepper (2008), who found that parents may accept certain aspects of their child's identity while struggling with others due to social and religious pressures. Finally, the importance of intersectionality in understanding acceptance dynamics is emphasized by Crenshaw (1989) and Bowleg (2012), who explain how overlapping social identities influence experiences of acceptance and discrimination.

This research highlights the fact that acceptance is multifaceted, taking into account both the perspectives of LGBTQIA learners and their parents. The parents have their motives for accepting; it is based on their perspectives. LGBTQIA students face societal stigma in their society, but their relatives and parents are intentionally accepting. Education is still emphasized or prioritized. Family influence contributes to higher acceptance, and religious beliefs provide problems in learners' viewpoints, but for parents, they serve as a vehicle for demonstrating transformation.

Some other parents' acceptance is Practical concerns and protective instincts also influenced acceptance. Strategies for acceptance varied, from pragmatic acceptance prioritizing education and career success over societal norms to leveraging familiarity with LGBTQIA relatives, emphasizing practical benefits of their children's relationships, and balancing religious beliefs with love and support for their children. This research underscores the importance of fostering open, supportive environments to promote acceptance and well-being for LGBTQIA individuals within their families and communities, illustrating the resilience and adaptive strategies of both parents and children in navigating their relationships and identities.

## DISCUSSION

In the area of acceptance amidst social stigma, parents of lesbian, gay, and bisexual learners often emphasize education over their children's sexual orientation. They see academic success as a way to buffer against social stigma.

This approach reflects a pragmatic perspective where parents value their children's achievements as a measure of their worth, reducing the impact of social stigma. The emphasis on education aligns with theories like Social Learning Theory, which suggests exposure to diverse experiences fosters acceptance, and Cognitive Dissonance Theory, where learning can challenge stereotypes.

The emphasis on education as a buffer against social stigma reflects a strategic response by parents of Lesbian, Gay, and Bisexual (LGB) learners. By prioritizing academic success, parents aim to equip their children with credentials and skills that can offer protection and resilience against societal biases. This approach can partially mitigate the stigma associated with their sexual orientation, presenting their children as valuable and competent individuals based on their academic and professional achievements.

Prioritizing education as a means of acceptance is a two-way perspective and praxis. Education could lead to success, many LGB people in the Philippines have prioritized their education as accepted by their parents, however not all Filipinos can afford to continue higher education, and this serves as a barrier to their acceptance. From a holistic view, this praxis of

the parents is sustainable. Further, this theme supports sustainable development goal number 4, quality education. An educated person could decide well and could sustain the needs of an LGBTQIA and lessen social stigmas associated with their gender.

Acceptance is facilitated by the presence of other LGBTQIA family members. Acceptance of their children was eased by having LGBTQIA relatives, suggesting familiarity reduces prejudice.

Family influence is crucial. Social Learning Theory posits that children learn behaviors by observing their parents. In families with LGBTQIA members, this promotes a supportive environment. Attachment Theory emphasizes the importance of secure family bonds, which help children feel accepted and loved.

The presence of other LGBTQIA family members can significantly reduce social stigma. Familiarity with LGBTQIA individuals within the family context helps demystify and normalize diverse sexual orientations and gender identities. This normalization process reduces prejudice and biases, making acceptance more likely. When family members are exposed to LGBTQIA relatives, it diminishes the "otherness" often associated with non-heteronormative identities, fostering a more inclusive and accepting environment.

Filipino families have strong ties, which facilitates the intersectionality of the perspectives, parents change their perspectives when they see their relatives being successful, or when they see their family members having trouble. Filipino parents have the attitude of family character referencing. Most often Filipino families love to share the success of their family members. This praxis within the family supports sustainable development goal number 16, peace, justice, and strong institutions.

Religious beliefs often complicate acceptance. Conditional acceptance due to their families' religious beliefs, reflects a conflict between faith and acceptance of LGBTQIA identities.

Religious and cultural tensions pose significant barriers to full acceptance. Intersectionality theory explains how overlapping social identities, such as religion and sexual orientation, influence experiences of acceptance and discrimination. Parents often balance religious beliefs with their love for their children, leading to partial or conditional acceptance.

The existence of religious ideas impacts the acceptance of LGBTQIA identities, frequently leading to conditional or limited acceptance. This struggle has a profound emotional and psychological impact on LGBTQIA people, affecting their mental health and self-esteem. Family relations are stressed, prompting the establishment of alternate support networks beyond the immediate family. On a larger scale, the confluence of religion and sexual identities contributes to societal stigma and impedes activism for LGBTQIA rights. Understanding these complexities via the perspective of intersectionality is critical for creating effective support networks and promoting a more inclusive society.

Reconciliation between religious perspective and acceptance is a blur. However, the church gives hope to the LGBTQIA but it is not the institution to foster gender fluidity. As seen in the narratives, despite that they have gender preferences they still go to church and foster their faith. They serve the local churches and embrace the adoptive community. This is a sign that the LGB community in the local churches can integrate themselves and embrace the stigmas attached which could lead to reconciliation fostered by love.

## Recommendation

Based on the findings and conclusions of this study, the following research recommendations are proposed to enhance the support for Lesbian, Gay, and Bisexual (LGB) learners and their parents

1. Develop and implement educational programs that emphasize the importance of diversity and acceptance in schools and communities. These programs should aim to educate both parents and children about the positive impact of diverse experiences and how they can foster acceptance and reduce social stigma.
2. Investigate and develop support groups or counseling services for families with LGB members. These services should focus on providing emotional and practical support, helping families navigate the complexities of acceptance and support for their LGB children.
3. Study the impact of having LGBTQIA family members on acceptance within families and develop best practices for leveraging this familiarity to foster a supportive environment.
4. Conduct research on the intersection of religious beliefs and acceptance of LGB identities, exploring ways to reconcile faith with unconditional support for LGB children.
5. Develop resources and training for religious leaders and communities to promote

inclusive practices and reduce conditional acceptance based on religious grounds.

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