

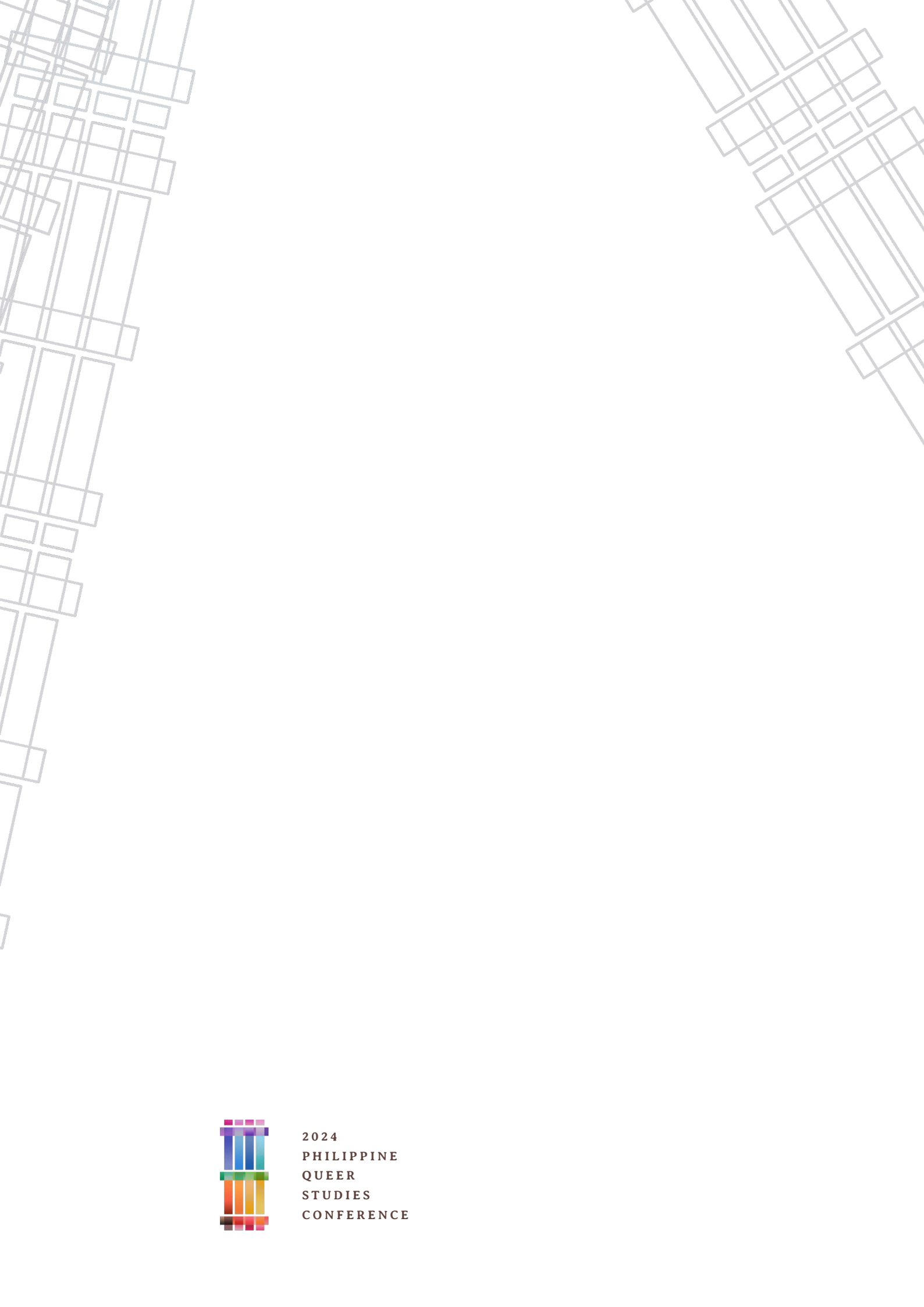


2024 PHILIPPINE QUEER STUDIES CONFERENCE

Program Book

*Bridging queer
knowledges and desires*

25–27 October 2024
University of the Philippines Diliman
Quezon City, Philippines
📧 pqsc@up.edu.ph



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The Philippine Queer Studies Conference (PQSC) is a national lesbian, gay, bisexual, transgender, queer, and intersex (LGBTQI) research conference that aims to bring together scholars, policy makers, and advocates involved in the advancement of LGBTQI rights in the Philippines. First convened in 2020, this conference highlights exemplary work of, by, and for LGBTQI Filipinos and about LGBTQI-related concerns in the Philippines from various fields—arts, humanities, and natural and social sciences. PQSC also provides an avenue for their participants to learn from LGBTQI experts through various session offerings.

The 2nd Philippine Queer Studies Conference is presented by the UP Center for Women's and Gender Studies, co-presented by Babaylanes Inc., UP School of Statistics, and in partnership with UP Rainbow Research Hub, UP Department of Sociology, and PAP LGBT Special Interest Group.

The 2nd Philippine Queer Studies Conference (PQSC 2024) carries the theme “Bridging queer knowledges and desires”. The objective is not only to highlight queer work and scholarship in the country, but also to facilitate stronger connections between LGBTQI scholars, policy makers, and advocates.

As a metaphor of connections, bridges, when imagined as intersecting, conjure relationships that are multiple, fluid, and meaningful. While the metaphor facilitates movements, it refuses to identify essential origins and definitive destinations. Rather, it gestures towards adaptability to the diverse exigencies of living. Queer thinking and praxis have always shared such characteristics. Queer thoughts, amid its reputation for theoretical rambling, have always and should always respond to the flow of historical and material conditions. With the recognition that no queer



theory emerges outside lived experiences, the 2024 Philippine Queer Studies Conference foregrounds connections between knowledges and desires. Here, desires speak not only of the utopian visions of distributing queer rights, welfare, and justice but also the actual work of organizing that such visions require. With the intention to strengthen conversations between theories and practices, we call on researchers, activists, advocates, artists, performers, literary writers, filmmakers, scholars, community workers, and all other practitioners to join us in these conversations. And because queer also means recognizing different ways of enunciating knowledges and narrating experiences, we encourage the submission of creatively curated sessions that disturb the rigidity of academic discussion by employing the fluid movements of queer art, the passion of activism, and the urgency of community work.

With that, participants of the conference can present their knowledge and skills rooted in research, creative work, and community work and conduct workshops on topics related to LGBTQI Filipinos and their experiences. We encourage the sharing of lessons learned through various forms of knowledge: academic, literary, multimedia, performance (e.g., drag), policy or project implementation and management, among many others.

CONFERENCE PROGRAM

Day 1 - October 25, 2024 (Friday)

Registration	8:00 am - 9:00 am	Stat Lobby
Opening Remarks, Special Message, and Introduction of Keynote Speaker	9:00 am - 10:00 am	Stat Auditorium
Keynote Session	10:00 am - 11:30 am	Stat Auditorium
Lunch	11:30 am - 1:00 pm	Lecture Halls 1 & 2
Plenary Session 1	1:00 pm - 2:45 pm	Stat Auditorium
Presentation of Future Plans	2:45 pm - 3:00 pm	Stat Auditorium
Poster Presentations and Afternoon Coffee	3:00 pm - 5:00 pm	Stat Lobby
Pride March and Pride Night	5:00 pm - onwards	Quezon Hall

Day 2 - October 26, 2024 (Saturday)

Registration	8:00 am - 9:00 am	Stat Lobby
Day 2 Welcoming and Introduction of Plenary Session 2	9:00 am - 9:30 am	Stat Auditorium
Plenary Session 2	9:30 am - 11:30 am	Stat Auditorium
Lunch	11:30 am - 1:00 pm	Lecture Halls 1 & 2



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Parallel Sessions 1	1:00 pm - 2:30 pm	SS 304, 305, 306, 307, 308, 309
Parallel Sessions 2	2:30 pm - 4:00 pm	SS 304, 305, 306, 307, 308, 309
Parallel Sessions 3	4:00 pm - 5:30 pm	SS 304, 305, 306, 307, 308, 309
Conference Dinner, Socials, and Performances	6:00 pm onwards	UP Fine Arts Parola: Multipurpose Hall

Day 3 - October 27, 2024 (Sunday)

Registration	8:00 am - 9:00 am	Stat Lobby
Workshops	9:00 am - 12:00 am	SS 304, 305, 306, 307, 308, 309
Synthesis and Closing Remarks	12:00 am - 12:30 nn	Stat Auditorium
Lunch	12:30 nn - 1:30 pm	Lecture Halls 1 & 2
Meeting	2:00 pm onwards	Lecture Halls 1 & 2



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DR. BRENDA ALEGRE
The University of Hong Kong

KEYNOTE ADDRESS

Bridging queer knowledges and desires

The 2nd Philippine Queer Studies Conference seeks to sustain conversations between queer theory and practice. The keynote address hopefully guides the conference towards this vital conversation. As the *bridge* metaphor suggests, the conference proceeds from the assertion that there are vital links between theoretical insights and actual practices of queer advocacies. Such relationships are mutual and dynamic rather than hierarchical and static. That is, one must acknowledge that actual lived experiences are the bases of queer theorizing, and that, amidst the negotiation of various interests advocacy requires, theoretical insights are necessary to constantly remind and guide activism towards the utopian dream or dreams of queer emancipation. As Jose Esteban Muñoz constantly reminds us, queer utopia is always *on the horizon*. This keynote address, then, should illustrate the relationship between theory and practice. Particularly, it should provide particular historical moments in queer struggle as illustrative cases not only of the intersections between theories and advocacies but, more importantly, the productive possibilities of such intersections. Theoretically, the task of the address is to mobilize our idealized notions on queer liberation to compel reflection on both our successes and continuing struggles. This reflexive moment is a necessary compass to motivate diverse political actions for queer emancipation. And, in terms of praxis, the address hopefully provides transferrable insights that practitioners can treat as *toolkits* as they continue to negotiate various social conditions that confront their specific advocacies.



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Brenda earned her BS, MA and PhD all in Psychology at the University of Santo Tomas and her theses were about the transgender experiences and narratives. Brenda teaches in the Gender Studies program of The University of Hong Kong and is a Visiting Professor at Sciences Po in Paris, France. She has always been among the most visible queer activists in Hong Kong, the Philippines and globally and has appeared on TV and radio. Her research work and publication is mostly on exploring trans identities using interdisciplinary approaches. She was on the Executive board of ILGA Asia and ILGA World and the Society of Transsexual Women of the Philippines. She delivered a statement in 2018 at the United Nations on Transgender Advocacy week and participated in the CEDAW 86th in 2023 she won the Hong Kong LGBTQ plus Public Champion and finalist of Women of Influence in Hong Kong 2022-23.



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PLENARY SESSION 1

We're here and queer: Where are we in the Philippines?

PROF. MIRA ALEXIS OFRENEO, PhD

RJ NEYRA

PROF. ELOI HERNANDEZ, PhD

JEFF CAGANDAHAN

Moderated by: Prof. Jose Antonio R. Clemente, PhD

Here, to ask the question where is both spatial and temporal. It requires placing something within time and space. State of the art is another way of describing it. This plenary panel invites conversations about and around the current state of queer theorizing and activism in the Philippines. But such an invitation should not be taken as a linear or unidimensional consideration of time and space. As queer scholars remind us, space and time are queer in that their livedness is different across contexts. The current and the here are always a matter of relation to social, political, and material conditions of queer experiences. Thus, when responding to the question, where is queerness in the Philippines, panelists are invited to situate their discussion within the specific social conditions that shape their insights. It is a call to reflect and situate one's appreciation, assessment, and/or critique of the current state of queer theory and activism in our archipelago within the social conditions through and in which one is making those assertions. Particularly, the plenary encourages speakers to share moments in their theorizing and/or advocacies that illustrate how various social, cultural, political, and material conditions shape the current state of queerness in the country.



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PROF. MIRA ALEXIS OFRENEO, PhD

Dr. Mira Alexis P. Ofreneo is Associate Professor and former Chairperson of the Psychology Department of Ateneo de Manila University. She is currently the Director of the University Gender Hub, the center for gender-responsiveness, inclusivity, and safety, in Ateneo de Manila University.

Dr. Ofreneo has a PhD in Social Psychology and an MA in Counseling Psychology. She is a teacher, researcher, psychologist, advocate, and feminist. She works on agentic and transformative research, practice, and interventions to build communities free from gender-based violence and inclusive of LGBTQIA+ people.



RJ NEYRA

As a dedicated advocate for LGBTQIA+ rights, Mx. Rj Neyra has been actively involved in meaningful activities since the start of the pandemic. This includes providing consultancy services for NGOs and POs, coordinating online learning sessions, conducting research on indigenous resource management, fostering partnerships with organizations, and participating as a panelist in international research conferences. Currently, they are primarily focused on completing their Master's thesis, which delves into the experiences of Indigenous gays and lesbians in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), all while deeply involved with LGBTQIA+ organizing in Northern and Central Mindanao.



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PROF. ELOI HERNANDEZ, PhD

Eloisa May P. Hernandez is Professor at the Department of Art Studies, College of Arts and Letters, University of the Philippines in Diliman where she teaches art history, photography, popular art and culture, gender issues in the arts, and Philippine cinema. She finished her B.A. Art Studies, M.A. in Art History, and Ph.D. in Philippine Studies. She is the author of *Digital Cinema in the Philippines, 1999-2009* (2014) and *Homebound: Women Visual Artists in 19th Century Philippines* (2004), as well as essays in several international and national publications, refereed journals, and anthologies. As a photographer, she had a solo online exhibit on VMeme Contemporary Art Gallery entitled *Uneasy Peace* and another solo exhibition at the UP Vargas Museum entitled *Take Over*. She curated the first ever lesbian-art exhibit in the Philippines entitled *Lesbianarama at Surrounded by Water* in 2000. She has also curated and participated in several exhibitions for women artists and queer artists, the most recent is the UP Pride Queer Art Exhibit at the UP Fine Arts Gallery in October 2023.



JEFF CAGANDAHAN

Jeff Cagandahan, President and co-founder of Intersex Philippines, pioneers advocacy and protection of Filipino intersex individuals. As the first intersex Filipino legally allowed to change his name and sex marker in 2008, Jeff holds a significant role in advancing the rights of the intersex community. Beyond his leadership in Intersex Philippines, he serves as the co-chair of Intersex Asia contributing significantly to its growth and success. Jeff's dedicated involvement from the Board to his current position as Co-chair of Intersex Asia underscores his profound impact on the intersex movement in both national and regional contexts.



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PLENARY SESSION 2

The larger world: Conversations with the similarly situated queer others

PROF. TRAVIS SK KONG, PhD
FIRDHAN ARIA WIJAYA, MA
DR. BELLA VONGVISITSIN, CHE
JAWYING HONEY Lyster

Moderated by: Asst. Prof. Marie Aubrey J. Villaceran, PhD

To use the description similarly situated others is not to posit absolute equivalence of suffering and struggle across different contexts. In fact, the irony between the words similar and others is a productive way of thinking about and deepening solidarity among what decolonial feminists describe as constitutive of the larger world, that is, those peoples who have been excluded by the dominant imperial world system. We are similar because we have been pushed to the fringes of the empire. But we are also different because the social, national, political, cultural, and material conditions of our advocacies in the global south remain variegated. Here, global south is more than a geographical signpost. It is a historical marker for those who suffered and are still suffering under the auspices of imperialism and colonialism. This plenary invites queer scholars and practitioners from the global south to share their own experiences of theorizing and advocacies. In particular, we encourage panelists to share moments that demonstrate how they inhabit, negotiate, and/or resolve transnational, national, and local exigencies that shape the landscape of their struggles. In the hope of contributing to the critique of the colonizing tendencies in white queer theorizing, the plenary assembles a panel of scholars and practitioners to generate theoretical insights that constitute common themes in and potentially transferable across queer struggles in different southern contexts.



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PROF. TRAVIS SK KONG, PhD

Professor Travis S.K. KONG is Professor and Programme Director of Media, Culture and Creative Cities in the Department of Sociology at the University of Hong Kong. He is internationally recognized as a leading sociologist of Chinese sexuality and acknowledged authority on homosexuality in China and queer Asian studies. He has published several books, including the landmark monographs *Chinese Male Homosexualities: Memba, Tongzhi and Golden Boy* (Routledge, 2011), *Oral Histories of Older Gay Men in Hong Kong: Unspoken but Unforgotten* (HKU Press, 2019) and *Sexuality and the Rise of China: The Post-1990s Gay Generation in Hong Kong, Taiwan, and Mainland China* (Duke University Press, 2023). His numerous articles have been published in journals such as *The British Journal of Sociology*, *The British Journal of Criminology*, *Gender, Work and Organization*, *Qualitative Research*, *The Sociological Review*, *Urban Studies* and *The Lancet*. He is co-editor-in-chief of *Sexualities: Studies in Culture and Society*. Kong is committed to knowledge exchange and social impact; notably, his scholarly work on older gay men led to the establishment of the NGO Grey and Pride (2014-), inspired the multi-award-winning film *Suk Suk* (2019) and put the concerns and rights of older LGBTQ+ onto the public agenda, for which he won the Prism Award (2014) and LGBTQ+ Advocacy Award (2020) acknowledging his contributions to the LGBTQ+ community.



JAWYING HONEY LYSTER

Jawying Honey Lyster is a Programme Specialist at the United Nations Development Programme (UNDP) Asia Pacific Regional Centre based in Bangkok, Thailand, where they manage the portfolio on LGBTI+ rights. With a focus on equitable access to services, Honey provides global advisory services on LGBTI+ issues and supports marginalized young people. Honey is committed to supporting research on the development dimensions affecting LGBTI persons and key populations, and collaborates with governments, private sector organizations, CSOs and other stakeholders to advance DEI strategies and innovative solutions for vulnerable communities.



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FIRDHAN ARIA WIJAYA, MA

Firdhan is a researcher who has obtained two master's degrees from universities in The Hague (Development Studies) and Bandung (Environmental Sciences). His curiosity extends to the inquiry of environmental justice and queer theory. Alongside teaching at a public university in Ambon, Maluku, Indonesia, he occasionally spends my time creating manual art collages that address issues related to gender and sexuality. His artwork has been published and exhibited online in Australia, Southeast Asia Journal, Nepal, and Indonesia.



DR. BELLA VONGVISITSIN, CHE

Bella Vongvisitsin (She/her) is currently a Senior Lecturer at Lee Shau Kee School of Business and Administration, Hong Kong Metropolitan University (HKMU). She received a PhD degree (Tourism Management) from the School of Hotel and Tourism Management, The Hong Kong Polytechnic University (PolyU), fully funded by the Research Grants Council (The Hong Kong PhD Fellowship). In Thailand, Bella performed a leading role in research and development consultancy for the tourism and hospitality industry. Through international, national, and provincial projects, she worked with various prominent tourism organizations, such as the Ministry of Tourism and Sports (MoTS), Designated Areas for Sustainable Tourism Administration (DASTA), Tourism Authority of Thailand (TAT), and Pacific Asia Travel Association (PATA). Her focus areas were related to community building and participation, destination management, policy planning and development, service design, and organizational development. She is also experienced in providing consultancy services to various service sectors, such as boutique hotels, restaurant groups, and international hospitals. In Hong Kong, she has established a technology start-up venture, namely Inclusive Tourism Asia, recognized as a Top 8 Finalist of Alibaba Entrepreneurs Fund. Advocating for gender equality in Asia-Pacific regions, Bella served as the President of the ILGA Foundation. She led the organization to receive the national Ardhanarishvana Award from Thailand's Ministry of Social Development and Human Security and Ministry of Justice in 2022. She also volunteered as the advisory committee member for the International LGBTQ+ Travel Association (IGLTA) and Gay Games 11 Hong Kong 2023 (GGHK).



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PARALLEL SESSIONS 1

October 26, 2024
1:00 pm - 2:30 pm



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1A: SYMPOSIUM ON CENTERING LGBTQIA+ RESEARCH IN PHILIPPINE PSYCHOLOGY

Room: SS304

Moderator: James Montilla Doble

One of the long-standing criticisms leveled against mainstream psychology is its neglect and blindness to issues of gender and LGBTQIA+ diverse experiences, especially in research, theorizing, and practice. Many efforts have been made in the recent past to address this, particularly in the Philippines. This symposium is a contribution to these efforts. Our symposium will center the LGBTQIA+ and gender themes and issues in Philippine psychology focusing on political participation, feminist ethics, intersectionality, positive psychology, and Filipino values.



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Queerlessness in Philippine Positive Psychology Research

Adrian Jay C. Alforque

Positive psychology, the scientific exploration of human flourishing and optimal functioning, has been an immense force for making great contributions to understanding mental well-being. With its focus on individual strengths and positive traits, this subfield has steered psychological science toward adopting a more affirmative approach to mental health. However, some key gaps in knowledge remain as studies in positive psychology have predominantly focused on heteronormative populations and positivist methods that have limited the nuanced and intersectional comprehension of psychological health, especially among underrepresented populations. This paper examines the current state of positive psychology research in the Philippines, focusing on the need to address the overreliance on Western models and heteronormative assumptions. As a field that intends to zero in on strengths rather than weaknesses, positive psychology has the potential to contribute significantly to the depathologization of sex and gender-diverse (SGD) populations. The queerlessness in current positive psychology research only reflects the need for a more culturally sensitive and SGD-affirmative approach. This paper also discusses the research zeitgeist in Philippine positive psychology with a call to incorporate feminist research principles and intersectional frameworks to further recognize the complexities of well-being in the Philippine context. By addressing these gaps and embracing inclusivity, Philippine positive psychology is set to advance a wider and deeper understanding of human flourishing that could go beyond the depathologization of SGD identities and experiences.

Keywords: Positive Psychology, human flourishing, sexual and gender-diverse (SGD) population, queerlessness in research



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Ang Hiya ay Karanasan ng Kasarian

Charmaine P. Galano

Malaking puna sa mga pag-aaral ng sikolohiya sa Pilipinas at sikolohiyang Pilipino ay ang pagiging bulag sa kasarian at ang matinding pagkiling sa androsentrikong epistemolohiya (Estrada Claudio, 2014; Tiglao Torres, 1997). Upang tugunan ito, tatalakayin ko ang hiya sa loob ng dalumat ng kasarian. Ang hiya ay isa sa mga tinukoy na mga pangunahing halagahin (value) sa pagkataong Pilipino (Bulatao, 1964; Enriquez, 1992). Bilang isang halagahin, ito ay instrumento upang umayon at makibagay ang isang tao sa mga panuntunan ng lipunan (Bulatao, 1964; Clemente et al., 2017). Upang makaiwas sa kahihiyan o nakakahiyang sitwasyon, kinokontrol o pinipigilan ng isang tao ang kanyang sarili na gumawa ng mga bagay na maaaring lumabag sa mga kagawian (norms). Sa ganang ito, kailangang maunawaan na hindi pare-pareho ang karanasan ng iba't ibang kasarian kaugnay ng hiya dahil ang mga kagawian sa isang lipunan ay nakapaloob sa mga istruktura ng kapangyarihan. Ibig sabihin, ang mga taong nabibilang sa grupo na wala o kaunti ang kapangyarihan ay mas madalas na makaramdam ng hiya; at mas madalas na ituring ng iba na kahihiyan ang kanilang ginagawa dahil maliit ang kanilang espasyo para makakilos at umiral sa mga kagawian. Mayroong mas mabigat na parusa sa kanila kapag gumagawa ng paglabag sa hiya (value transgression). Upang ilarawan ito, tatalakayin ang mga pag-aaral mula sa literatura sa tema ng hiya sa seks, hiya sa pagiging bakla at lesbyana, at hiya sa imahe ng katawan. Ipapakita ko rin na ang hiya ay isang mekanismo upang proteksiyunan ang sarili mula sa stigma.

Keywords: kasarian at hiya, Filipino values, Sikolohiyang Pilipino, stigma



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Querying Queer Political Participation: Exploring Trends and Opening Spaces through Filipino Online Political Behaviors

Francis Simonh M. Bries

Citizens' political participation is critical in ensuring the continued responsiveness and integrity of democratic processes and institutions. However, following the resource and civic voluntarism models of participation, access to and participation in political spaces is not equal for all citizens. These participatory inequalities lie along demographic (e.g., benefiting younger, male, and financially well-off citizens), psychological (e.g., higher political knowledge and efficacy), and political dimensions (e.g., involvement with political parties or advocacy organizations). Local work has established that both women and LGBTQI Filipinos tend to be disenfranchised from participation, whereas online platforms can open spaces for engagement especially among underrepresented communities. Therefore, the current research builds on existing studies by exploring how the capacity for online political participation varies across sexual orientations, gender identities, and gender expressions. Multiple regression analyses were conducted on original survey data collected from 1403 adult Filipinos between October 2021 and February 2022. Online political participation was measured using a constructed scale with the four factors of informational (e.g., sharing news), proactive influential (e.g., contacting politicians), collaborative (e.g., organizing advocacy events), and digital activist (e.g., joining protests) participation. Overall, online spaces appear to enhance the participation of queer Filipinos, especially transgender, non-binary, and pansexual respondents. However, these differences do not emerge solely through such orientations and identifications but also in their interaction with relevant demographic and political-psychological beliefs (e.g., efficacy, citizenship norms). Implications and recommendations for future work are provided, particularly encouraging an intersectional perspective to political participation.

Keywords: LGBTQI psychology; online political participation; digital politics



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1B: CHAKA NG POWERS, 'DAY

Room: SS305

Moderator: Jackie Dimalanta



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Drag is Political: An Analysis of Political Snatch Game Performances from Drag Race Philippines Season One using Rhod Nuncio's Pantawang Pananaw ng Impersonasyon

Allen John Dela Cruz

In this paper, I analyzed the political Snatch Game performances of Marina Summers as former President Gloria Macapagal-Arroyo (GMA) and Viñas Deluxe as Kris Aquino using Rhoderick Nuncio's *Pantawang Pananaw sa Impersonasyon* (2002). Nuncio defined effective impersonation as the synergy of the physical and the cognitive that leads to a critical reading of the impersonated character or social issues. Nuncio further expanded his definition by providing the impersonator with four tasks: the impersonator as (1) a manunuri or researcher, (2) a payaso or entertainer, (3) a midyum or medium of creating another character out of the impersonated, and (4) a pusong or critic of power. In my analysis, I discovered that Marina and Viñas fulfilled the tasks of researching their characters; entertaining the audience through exaggeration, vulgarity, and distortion; and creating new characters out of their performances. However, only Marina succeeded with the final task of criticizing power. Her performance, according to Nuncio's metrics, was conclusively an effective impersonation — the physical and mental were married into a critical reading of GMA and various social issues related to her. In my discussion of Marina's success, I also introduced the concept of imagined reparations where queer victims of oppression imagine the attainment of justice against their oppressors through queer art. I assert that crucial to the achievement of tangible justice is an initial artistic imagination of it. This paper aims to enrich the literature on the politics of drag, impersonation, comedy, and the broader queer art.

Keywords: Drag Race Philippines; Snatch Game; drag; impersonation; queer art



Filipino Drag and Queer Resistance: Analyzing "NKKLK: A FUNDRAISING SHOW FOR PURA LUKA VEGA" through Warner's Counterpublic

Paul Serafica

The paper aims to explore drag as a queer practice of resistance to assert the campaign #DragIsNotACrime in the organization of "NKKLK: A Fundraising Show for Pura Luka Vega". Through Michael Warner's Counterpublics, the fundraiser is argued as a platform for advocacy and alternative discourses on queer community via digital ethnography on the periods before, during, and after the event, and in-depth interviews with the organizers. The arrest of Pura Luka Vega due to their viral performance during the advent of Pride in the Philippines had led the initiative to raise funds for their legal fees, culminating in the organization of "NKKLK: A Fundraising Show for Pura Luka Vega" by queer artists. Initial results have shown the potential of alternative publics in creating dialogues against societal norms and repression to which the fundraiser reveals drag as a queer practice of political participation by magnifying art censorship enabled by the state. Through analyzing counterpublics in the fundraiser, the exclusion and underrepresentation of drag artists in the dominant public sphere underscores the establishment of spaces where their voices can find expression and alternative discourses can flourish to contribute to social and political change.

Keywords: Drag; Pura Luka Vega; Counterpublics; Queer Resistance



DRAGging Disinformation out of the Spotlight: When Journalists and Drag Queens Work Together

Jen Aquino

In response to the rise of disinformation on social media, Probe started a fact-checking campaign in partnership with content creators –an initiative that was unheard of in the media space, to engage the younger audience. After training the content creators on the fact-checking and storytelling process, the campaign also leaned on Probe's archives, leveraging historical videos to fight disinformation. One of the content creators Probe is working with is Your Tita Baby. Through a skit and a character sketch, the drag queen and Probe debunks myths about the so-called 'golden era.' Your Tita Baby herself is a Gen-Xer who has experienced and saw for herself the rule of the Marcoses. This approach aims to bridge communication gaps and engage a wider audience in discussions about history and politics while working with marginalized sector, the LGBTQIA and offering a fresh and unconventional voice in fact - checking. This video is currently gaining traction in Tiktok and Facebook. Probe is also one of the verified fact-check signatories of the International Fact-checking Network.

Keywords: disinformation; content creator; drag; younger audience; short form



1C: FOR GOD/S SO LOVE THE QUEERS

Room: SS306

Moderator: Ella Maturan



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‘Come As You Are’: Mediating desire and religiosity at an ecumenical LGBTQIA+ church in urban Philippines

Victoria Amos

There is arguably no form of desire considered more antithetical to religiosity than that which falls under the ‘queer’ umbrella, i.e. expressions and identities beyond cisgender and/or heterosexual. Yet, LGBTQIA+ people who bridge these spheres undoubtedly exist and thrive across various social and cultural contexts. This paper follows members of an ecumenical LGBTQIA+ Christian church based in Metro Manila whose spiritual missions and practices not only acknowledge but celebrate queer desire, foregrounding the tenet that God loves them irrespective of their identities as LGBTQIA+ people of faith rather than in spite of them. I offer an ethnographic exploration of how participants render desire and religiosity mutually inclusive concepts by applying an openly queer perspective in their understandings and embodiments of traditional theology and scriptures, embellishing upon religious canon while maintaining a core that is unmistakably Christian. Open conversation about sex and sexuality amongst congregants was also facilitated and normalised, disrupting the oft-conceived nature of the church as elevated and separate from the messy physicality of being human; slippages between spiritual and physical, ‘sacred’ and ‘profane’, that are condemned or pointedly ignored by conventional theologies. The Philippines presents a particularly fruitful setting where these negotiations can be examined as LGBTQIA+ people occupy a precarious space where their sexualities can be branded deviant or even un-Filipino by governing bodies and the public at large due to the colonially instituted roots of conservative Christianity, while queer identities simultaneously hold historical and contemporary significance evident in Filipino popular and pre-colonial culture.

Keywords: Desire; religiosity; Philippine studies; LGBTQIA+ studies



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Exploring digital placemaking of queer religiosity: The case of the LBTS Christian Church in the Philippines

Petronilo Figueroa III, Mariam Jayne M. Agonos, and Jonalou SJ. Labor

Queer religiosity, which involves the engagement of religion and spirituality, is the practice of religion by LGBTQ+ individuals that can be facilitated both online and in-person. The gendered practices, relations, and the construction of gender involved in queer religiosity are intricately connected to social spaces and cultures. In a predominantly heteronormative society, queer individuals continue to “contest and negotiate” these spaces (Solis, 2021, p. 80), thereby shaping and producing queered online spaces. In the Philippines, the LBTS Christian Church is one the few LGBT-affirming religious institutions that provides a space for the formation and the negotiation of their sexual and religious identities. Through a multi-method approach including digital ethnography, on-ground ethnography, and interviews, we looked into the church as a space for placemaking one’s queerness. In this study, we conceptualize this re-negotiation of physical spaces into the online milieu as digital placemaking, wherein individuals utilize digital media to create a “sense of place for oneself and/or for others” (Halegoua & Polson, 2021, p. 573). Moreover, we emphasize that this digital placemaking occurs in a polymedia environment, or the entangled configuration of communication and media technologies (Madianou, 2012). With the absence of safe spaces to physically practice queer religiosity, the LBTS Christian Church turns to online spaces to reclaim their place through different social media platforms. The study contributes to gender discourses by looking at the geographies, agencies, and identities of LGBTQ+ individuals in light of the Christian experiences, as facilitated and manifested in digital spaces.

Keywords: polymedia; digital placemaking; queer spaces; queer religiosity; gender identity



Queer at Church: A Life in Contradictions of the Filipino Baklang Katoliko

Latrell Felix

Living in contradiction can be painful, messy, and chaotic and most people would rather leave the conflict than endure it. Many queers have abandoned their faith due to religion's antagonism towards them, however, it is noticeable that there are queers still pursuing to live their lives in contradictions. This phenomenological research explored the lives of gay men who continue to hold on to their Catholic faith despite the accounts of the Church's homonegativity. Baklâng Katoliko was particularly termed in this study to localize the concept of "Catholic gay" and to acknowledge the complexity of the baklâ in the Philippine context. This research has presented the interplay of Catholicism with heteronormativity that substantially affected the lives of baklâng Katoliko through its imposition. In exploring the lives of baklâng Katoliko, in-depth interviews using purposive sampling and participant observation in a Diocesan Shrine in Metro Manila have been employed. In using queer theory, the findings argue that baklâng Katoliko enables themselves to embrace their identities in contradictions through gendered performance practiced in traditional Catholic activities. As such, addressing the contradictions between their religious and queer identities comes with their active participation in the hetero-norm system alongside exercising individual agency with the capacity to reinterpret and reconstruct the teachings of the Church. The narratives and lived experiences of baklâng Katoliko in the Philippines illustrate the subtle resistance to religious conventions that, in turn, elicits hope in carving the future into queering Churches.

Keywords: Catholicism; contradictions; gender performance; identity conflict; Filipino Baklang Katoliko



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Carrying Colored Crosses: Exploring Gratitude, Religiosity, and Perceived Acceptance in the Lived Experiences of Lesbian, Gay, and Bisexual Cebuano Catholics

Gea Marie Iana F. Abellana and Arella Mae A. Bernales

Being Cebuano, Roman Catholic, and LGB subjects the individual to carrying a colored cross with its weight that presumably differs for the lesbian, gay, and bisexual. The current study analyzes such a lexical metaphor by exploring the lived experiences of lesbian, gay, and bisexual Cebuano Catholics, and unearthing salient differences in terms of their religiosity, perceived acceptance, and gratitude. With five members per sexual orientation, a roster of 15 baptized Cebuano Catholic LGBs aged 18 to 37 hailing from various parishes in Cebu was obtained via purposive sampling. Primarily qualitative results from the conducted semi-structured interviews then underwent Reflexive Thematic Analysis. Supplementary quantitative data from a devised 18-item Indigenized Gratitude Scale (IGS) was also assessed for significant differences in the levels of gratitude using ANOVA Single-Factor Analysis. Results from these measures were then categorized, firstly with religiosity sub-themes on LGBs' identification as Catholics, their estimate of centrality and level of perceived religiosity, and their personal experience of religious strain and comfort. Second were perceived acceptance subthemes exploring identity disclosure and acceptance. Third came gratitude sub-themes specifically covering reasons and levels of gratitude. Further synthesis of inter-variable results colored the discussion by generating five main themes: (1) Being LGB, Catholic, and Cebuano, (2) The Ideal Catholic, (3) Faith over Religiosity: Into Religious Experiences, (4) The "New" Coming Out, and (5) Achieving Self-Acceptance through Gratitude: A New LGB Milestone. While limitations and recommendations were identified, this study concludes with an even more nuanced characterization of the Cebuano Catholic lesbian, gay, and bisexual.

Keywords: LGB; religiosity; perceived acceptance; gratitude; reflexive thematic analysis



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1D: SYMPOSIUM ON CONSTRUCTIONS OF LGBTQIA+ AND WOMEN'S RIGHTS

Room: SS307

Moderator: Juleini Vivien Nicdao



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“We’re All Human, Right?”: Social Representations of LGBT + in Senate Hearings on the SOGIE Equality Bill in the Philippines

Tristan B. Gamalinda

The 2019 Senate hearings on the proposed anti-LGBT+ discrimination legislation in the Philippines re-ignited the 20-year-long debate on LGBT+ protection in a country both known as a “gay-friendly nation” (Kohut in Pew Research Center, 2013; Manalastas et al., 2017) and “the last bastion of conservative Catholicism in Asia” (Bloomer et al. in Policy Press, 2020). Prior studies have looked at various positions on the bill and how it was constructed to lobby for or oppose its passage. The present study contributes to the existing literature by looking at how LGBT+ people are socially represented in these legislative debates—highlighting how public talk in political spaces has social and material consequences on LGBT+ people. The current study used archived livestream recordings of the 2019 Philippine Senate hearings and social representations theory (SRT) to explore how LGBT+ people are socially represented by groups who are positioned as pro- and anti-SOGIE Equality Bill. The results of this study show how the pro-Bill speakers focused on representing “LGBT+ as human,” particularly as “normal humans,” “God’s creation,” “marginalized humans,” “exemplary marginalized humans,” and “productive members of society.” Meanwhile, anti-Bill speakers represented “LGBT+ as wrong,” specifically as “just feelings, not fact,” “disordered condition,” “wrong lifestyle choice,” “harmful foreign ideology,” “social problem,” and “respectable without their LGBT+ identities.” By anchoring on social representations, the study highlights how public talk in a political setting can (de)humanize LGBT+ people, legitimizing both inclusionary and exclusionary social practices, and guides how to shift future talks toward supporting the Bill and delegitimizing exclusionary practices.

Keywords: LGBTQIA+; SOGIESC; Social Representations; Human Rights; Homophobia



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To Divorce Is Human, To Marry Is Divine: Discursive Constructions of Marriage and Divorce in a Philippine Legislative Debate

Gilana Roxas, Juleini Vivienne Nicdao, and Tristan B. Gamalinda

In this research, we examined the meanings of marriage and divorce in the first senate hearing on the divorce bill in the Philippines, the only country in the world besides the Vatican where divorce has yet to be legalized. Particularly, Foucauldian discourse analysis was used to understand how the meanings of marriage and divorce further the agenda of anti- and pro-divorce advocates and shape the ways-of-being of married couples. We used the senate hearing on the divorce bill held last September 17, 2019 as our text for analysis. We found that anti-divorce and pro-divorce advocates constructed marriage and divorce in different ways. Anti-divorce advocates employed Catholic, heteronormative, moral/scientific, and legal discourses to support their position. They constructed (1) marriage as a sacred union/divorce as a violation of the divine order, (2) marriage as the foundation of the family and the state/divorce as evidence of societal decline, and (3) marriage as an inviolable social institution/divorce as a violation of the constitution. Meanwhile, pro-divorce advocates employed a gendered needs discourse and psychological, legal, and choice discourses to justify the need for a divorce law. They constructed (1) marriage as a context for violence against women and children/divorce as freedom from abuse and a solution to halt permanent psychological damage, (2) marriage as a social contract/divorce as the dissolution of a social contract, and (3) marriage as a fallible human relationship/divorce as a decision to leave. The discourses employed by the anti-divorce advocates perpetuate the dominant Catholic moral order, which upholds divine, natural, and human law. On the other hand, discourses of the pro-divorce advocates take the multiple social realities of marriage as a starting point, thus recognizing the need for individual agency in ending a marriage. We end by discussing our findings in relation to institutional power relations, policy-making, and social change.

Keywords: divorce, marriage, discursive analysis, senate hearing



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A queer phenomenological approach towards Filipino women's digital and embodied encounters during abortion

Juleini Vivien Nicdao

The total criminalization and pervasive stigmatization of abortion in the Philippines constrain women's reproductive agency. Furthermore, the intensification of regulatory biopolitical mechanisms during the COVID-19 pandemic also delimits women's reproductive actions and decisions. Using a queer phenomenological approach drawn from Sara Ahmed's theorization, this study analyzes 14 abortion testimonies as shared by 14 women in digital spaces during the pandemic. In the findings, I map Filipino women's embodied encounters during abortion alongside a complex interplay between digital and physical spaces. Here, I highlight the following processes: 1) accessing the digital abortion marketplace, 2) queering everyday spaces into makeshift abortion places, 3) embodying affinities in the digital abortion community, and 4) claiming collective resistance through abortion testimonies. This study discusses empirical and theoretical insights towards women's embodied precarities and forms of resistance during abortion and in relation to structural violence. I then propose future directions for abortion research in the Philippines, where I also aim to make practical contributions towards advancing reproductive justice.

Keywords: abortion, queer phenomenology, embodiment, reproductive rights, digital spaces



1E: CULTURAL READING IS FUNDAMENTAL

Room: SS308

Moderator: Caroline Schöph



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The Complex Experience of Queerness and Religious Experience in the Philippine Context in Don Jaucian’s “Finding Faith in Church Songs” and Andrew Estacio’s “Dibuhong Martir”

Meel Valencia

The issuance of documents, encyclicals, and statements during Francis’s papacy has raised conversations into the treatment of the Church towards the LGBTQIA+. While the issuance of such a document became a source of hope in fostering dialogue regarding gender, issues regarding their treatment remain abundant. In the Philippine context, the LGBTQIA+ continue to face various treatment, from mere toleration to outright discrimination and exclusion, and the Church in the Philippines, through its institutions, has a heterosexist, traditional concept of gender. This presentation is anchored on Eric Julian Manalastas and Beatriz A. Torre’s (2016) insights into the developments in LGBTQIA+ psychology in the Philippines. This presentation focuses on two works that feature the intersections of the experiences of being queer and being exposed to religion—the essay “Finding Faith in Church Songs” by Don Jaucian and the short story “Dibuhong Martir” (“Portrait Martyr”) by Andrew Estacio. This paper seeks to invite conversations into making sense of the complicated relationship between the experience of being LGBTQIA+ and the practice of faith through examining the experiences of Filipinos. In understanding the complicated relationship among gender, culture, and religion in the Philippine context, it becomes important to examine the narratives of how the LGBTQIA+ in the Philippines navigate their identities and expressions of gender and faith.

Keywords: Filipino culture; queerness; faith; religiosity



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The Issue of Abortion in Samantha Lee's *Billie and Emma* (2018)

Mark Pere Madrona

Using the 2018 movie “Billie and Emma” as a focal point, the paper examined how the Philippine media presents sex-related issues, particularly abortion, to its audiences. This essay argued that “Billie and Emma” reflects the generally-awkward, if not downright negative, attitude of the Philippine society toward these topics. And although the film can be considered a subversion of this conservative norm by virtue of its nuanced take on abortion, such efforts are few and far in between, and oftentimes have severely limited reach. Directed and written by Samantha Lee as an entry to the QCinema International Film Festival, “Billie and Emma” was top-billed by Zar Donato as Billie and Gabby Padilla as Emma. Although the film is rightfully described as a coming-of-age queer-themed movie, abortion is an integral part of its plot. The movie centers on Emma, a popular student leader in a rural Catholic school who became pregnant because of her boyfriend Miguel. Her pregnancy came at an inconvenient time because she is a graduating student. Making things more complicated for Emma is her nascent romantic attraction for Billie, an openly-queer transfer student from Manila. To analyze the discourse on abortion in the movie, this paper utilized dialogues between the characters in the scenes where the subject was discussed. The timestamps for these scenes were also provided to guide the readers. Movies like “Billie and Emma” are important for the Philippines especially since the possibility of having nuanced discussions on abortion here is continuously being derailed in the country’s social institutions. The silver screen can fill this void by serving as a platform for the portrayal of sensitive topics like abortion, and the aforementioned film is a good example of this. This, in turn, can go a long way in destigmatizing public discourse about abortions – effectively shifting the so-called “Overton window” in a more liberal direction.

Keywords: “Billie and Emma,” Samantha Lee, media and culture, abortions and Philippine media, LGBT representations in Philippine cinema



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Stepwise Subversions: The Circuit of Culture and the Normalizing Potential of Boy's Love

Gabriel Sebastian

Media representations play an important role in simultaneously reflecting and shaping public opinion. In response to the rising popularity of Boys' Love (BL), this essay sought to study that role to determine the forms of gay representation likely to normalize homosexuality and thereby produce its acceptance. This essay utilizes the Circuit of Culture (Du Gay, et al. 1997, 2013) to analyze how the representations of BL have influenced and been influenced by society. This relationship is explored through a diachronic approach, tracing the migrations and transfigurations of BL across Asia from the 1970s to the present. I argue that BL in East and Southeast Asia has served as a discursive process that criticizes and transforms the norm through a gradual, stepwise subversion of identities. In effect, I argue that the potential of BL to normalize homosexuality relies upon its ability to explore and depict diverse and norm-challenging representations.

Keywords: Boy's Love; Circuit of Culture; Asia; Normalization



1F: TAKE KEBER OF EACH OTHER

Room: SS309

Moderator: Gwyneth Menesis



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Modeling Mental Help-Seeking Behavior of the Filipino Youth with Suicidal Ideation: Exploring SOGIE And Support Systems

Katherine Gonzalvo

It is crucial to seek support from other people when the thought of ending one's life appears, yet it is not the easiest thing to do. Mental help-seeking behavior, defined in this study as reaching out to anyone about suicidal tendencies, was analyzed using the youth's SOGIE, their support systems, and other factors such as demographic profiles and psychosocial factors using data from the 2021 Young Adult Fertility and Sexuality Study. Binary logistic regression and other prediction models on whether someone will seek help were created, with its high sensitivity reinforcing the validity of the explanatory variables to predict those who actually sought help after suicide ideation. Findings reveal that sexual orientation and gender identity can explain Filipino youth's help-seeking behavior. In general, trans women are a lot more likely to seek help than other categories, and that gay people are immensely less likely to seek help than heterosexual individuals. Notably, youth raised by a father only tend to seek help more while those raised by mothers only seek help less than those raised by complete parental support. Sharing problems to friends and in social media helps in encouraging youth to reach out. Furthermore, it apparently takes more than one suicide attempt before an individual seek help with their suicidal tendencies. These findings should be considered in constructing large-scale targeted programs, services, and policies for Filipino youth's mental health, and even in immediate individualized actions, to ensure the mental well-being of anyone in need.

Keywords: mental health; stigma; suicide prevention; Filipino youth; SOGIE



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An Open Door: Lived Experiences of Men living with HIV Undergoing Antiretroviral Treatment in the Philippines' National Capital Region

Paolo Gonzales

Over 1,000 individuals were reported to the HIV/AIDS & ART Registry of the Philippines to be newly diagnosed with human immunodeficiency virus (HIV) in February 2022. Despite raising awareness in testing, medication, and treatment, HIV continues to rise due to the revolving stigma associated with the virus. Antiretroviral therapy (ART) is an effective treatment for HIV. The treatment involves taking a combination of HIV medicine daily that has remodeled HIV from a death sentence to a manageable long-term health condition by reducing the replication of HIV in the blood and reducing the viral load to an undetectable level. However, patients diagnosed with HIV have difficulty adhering to the medications due to expenses, accessibility, and side effects. This study sought to explore the lived experiences of eight men living with HIV aged between 21 and 34 years old who are undergoing antiretroviral treatment. Interpretative phenomenological analysis (IPA) was utilized to analyze interview data. Three superordinate themes were identified as “Facing the Unknown,” “Stepping Back in the Closet,” and “A Dose of Hope.” The first theme explores how these men journey with their diagnosis to face the unknown dimensions of living with HIV and how their diagnosis has impacted different wellness dimensions. The second theme highlights the challenges experienced with overall health and quality of life, circumstantially driving them to step back in the closet. The third theme revolves around traversing through a new sense of direction and purpose with their diagnosis, how support systems have influenced better adherence to antiretroviral drugs, and restructuring adherence to the medication as a dose of hope. The results are then discussed, considering related literature to initiate a mental health program for men living with HIV undergoing antiretroviral treatment.

Keywords: Human Immunodeficiency Virus; Antiretroviral Treatment; Mental Health, Psychosocial Support



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Contending with Precarity: Digital Pathways to Sexual and Reproductive Healthcare among Transgender Filipinos during the COVID-19 Pandemic

Luis Emmanuel A. Abesamis

Stringent lockdowns during the COVID-19 pandemic and the cisnormative framing of sexual and reproductive health (SRH) in the Philippines cultivated precarious access to SRH systems among transgender (trans) communities during the public health crisis. With the shift toward digital health initiatives, this study aimed to explore the experiences of the local trans community in using digital health initiatives (DHIs) to access SRH care and gender-affirming services, information, and providers during the COVID-19 pandemic. Online interviews with 13 self-identified trans Filipinos living in the Philippines during the pandemic were conducted and analyzed using interpretative phenomenological analysis. First, the narratives of trans Filipinos illustrate how DHIs can address discontinuities of care that emerged during the COVID-19 pandemic. However, because of long-standing geographic, economic, and social barriers to trans-responsive healthcare in the Philippines, local trans communities navigate alternative pathways to care established within digital spaces (e.g., social media) by trans individuals and groups. These online communities of care not only connect trans Filipinos to culturally competent and affordable care but also foster a sense of belongingness and support. Taken together, this study underscores the need to go beyond technical access to care to ensure that trans-inclusive and trans-responsive sources and providers of care are made available throughout the healthcare system. As the narratives of trans Filipinos illustrate, the narratives, experiences, and practices within their online communities of care may be the key to actualizing such a healthcare system not only in the Philippines but all over the world.

Keywords: transgender health; health systems; community-based initiatives; COVID-19 pandemic; Philippines



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PARALLEL SESSIONS 2

October 26, 2024
2:30 pm - 4:00 pm



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2A: GENDER-INCLUSIVE AND QUEER-AFFIRMING PEDAGOGIES IN PHILIPPINE ART, LANGUAGE, AND LITERATURE CLASSROOMS

Room: SS304

Moderator: Charm Galano



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Teaching Spanish as a Foreign Language in the Philippines: A Queer-Decolonial Pedagogy

Jeff Roxas

In a masculine-feminine language like Spanish whose lexical and morphological features heavily rely on the gender binary, how do Filipino teachers and learners whose mother tongues are relatively more gender neutral negotiate these linguistic constraints in classrooms of Spanish as a foreign language? This talk explores this question by sharing and reflecting on my experiences as a queer Spanish university professor in the Philippines in ensuring that diverse gender and sexual identities are represented and celebrated in classroom discourses and instructional materials. The talk provides context in teaching Spanish in the Philippines in relation to its colonial history with Spain, and subsequently outlines the diachronic evolution of Spanish language in light of gender-inclusive language. Drawing on these historicizations, I will introduce queer-decolonial pedagogy in Spanish language teaching. The proposed paradigm shift foregrounds teaching methodologies and epistemologies that provide guidelines for educators, students, scholars, and policymakers to design and to implement queer-inspired content materials in their classrooms.

Keywords: gender-inclusive language, teaching Spanish as a foreign language, language and gender



Gender-Affirming Terms and Practices: Exploring Gender Policy-Making in a Philippine University

Julie Jolo, Irish De Ocampo, and Aileen Salonga

In this paper, we analyze a set of guidelines that are meant to affirm the desired names, pronouns, and titles of transgender and gender non-conforming (TGNC) students UP Diliman. Celebrated by different stakeholders in the university as a triumph for LGBTQIA+ rights and visibility, the guidelines are perceived as a step toward the right direction in fostering inclusivity, diversity, and equality. While we do not counter this belief, we underscore the importance of historicizing and problematizing these guidelines, the steps that the university has since taken after the release of the guidelines in 2021, and the response of students to the guidelines and to the university's efforts in making the university a safe space for all regardless of gender and sexual orientation. Using ethnographic methods and a feminist decolonial lens, the study will be based on the experiences of students taking English 13, a GE course offered by the DECL entitled "Writing as Thinking." We hope to demonstrate the centrality of language in the construction of the students as particular kinds of gendered beings in the university's deployment of certain terms and practices in the guidelines and along with new processes of identity-making and -claiming, on the one hand, and, on the other, in the students' own uptake and deployment of these terms and practices. Overall, we believe that close attention to language and its deployment in gender policy-making is crucial especially in a multilingual country, where local languages and local understandings of gender and sexuality might provide alternative frameworks for the crafting of guidelines in support of the LGBTQIA+ members of the community, especially TGNC students.

Keywords: gender-fair language policies, TGNC students, GE classroom



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To be Out, Curious, and Questioning: Conversing about Gender and the Arts through Resource Materials and Creative Activities in Higher Education

Eya Beldia

This research-in-progress looks into strategies and approaches in discussing art and gender in the university, guided by notions of engaged pedagogy (Hooks, 1994) and wayfaring (Ingold via Datuin, 2020-2021). This study is based on explorations in the Gender and Development module of the National Service Training Program: Literacy Training Service, and lessons on art and gender in the General Education course, Arts 1: Critical Perspective in the Arts. Post-lockdown at the University of the Philippines, the classroom could be regarded as a safe space for students to come together and to freely express their identities on campus. This talk centers on the use of creative activities and resource materials on art and gender in honing an inclusive classroom environment. Multiple mediums in classroom resources such as a podcast, an exhibition, and a comparison between a recording of a poem and a music video refreshes the ways we teach and learn about gender identities. By gathering these case studies, this presentation will surface issues between feminist and LGBTQIA+ representation interwoven with the conditions of class. In engaged pedagogy, Hooks grounds liberatory and progressive education as a quest for self-actualization from both teacher and students, while demanding to foreground knowledge-building with life experiences. Wayfaring, from Ingold via Datuin, revolves around the process of growing through encounters with other individuals. In practice, then, learning ought to begin with the acknowledgement of individuals as having various expressions of identity, and minimizing the dissonance between classroom discussions and everyday experiences. If the yearning to learn from different realities is central in class, then we could question stereotypes, step out from gendered expectations, and, perhaps, even become curious to be beyond binaries.

Keywords: Art and gender, gender identities, creative resources, engaged pedagogy, wayfaring



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Mga Kalabisan ng Inang Bayan: Pagkilatis at pagtalakay sa (Hetero-)Nasyonalismo ni Rizal mula sa Epistemolohiyang Queer

Jose Monfred C. Sy

Bagaman hindi kadalasang binabasa sa mga klase ang panitikang trans-imperyal ng Pilipinas mula sa lenteng queer, maaari itong maging mabunga sa lalo pang pag-unawa sa iba't ibang anyo ng nasyonalismo. Bilang panimulang tulak sa mga guro ng kursong Rizal, tatalakayin ko ang ilang pagbasa ng mga teoristang queer sa Noli Me Tangere (1887) at El Filibusterismo (1891) na makatutulong sa pagkilatis sa mga dimensiyong pangkasarian sa ng nasyonalismo ni Jose Rizal. Sa pag-aaral na ito, ginagamit ko ang “queer” sa mas malawak na pagpapakahulugang teoretikal nito na hindi tumutukoy sa esensiyal na kategorya ng homoseksuwal na pagkakakilanlan. Sa halip, tinutukoy nito ang pagkakalas-kalas at paghihibla-hibla ng normatibong kaunawaan sa biyolohikal na seks, kasarian, at seksuwalidad. Iminumungkahi ko na maaaring maipakilala sa klasrum ang mga dalumat ng “homososyalidad,” “heteronormatibidad,” at “heteronasyonalismo” sa pamamagitan ng pagsusuri sa ilang tauhan sa Noli at Fili na inilarawan ni Rizal bilang mga “kalabisan” (upang humiram kay Caroline Hau) sa tila heteronormatibong diskurso ng nasyon. Sa pagkuwestiyon sa pribilehiyong mestizaje, nagagayak ang mga mag-aaral ng kursong Rizal na suriin ang nasyonalismo labas sa nakasanayang hubog nito.

Keywords: El Filibusterismo, heteronasyonalismo, heteronormatibidad, homososyalidad, Jose Rizal, Noli Me Tangere



2B: SYMPOSIUM ON NAVIGATING MARGINALIZATION: TRANSGENDER EXPERIENCES AND DIVERSE GENDERED LIVES

Room: SS305

Moderator: Mibo Borres

The transgender literature focuses on the marginalizing experiences of transgender people and how they affect their well-being. To provide a rich and thick account of transgender experiences, this symposium presents three researches that explore how transgender people navigate through marginalizing experiences. The different researches are presented to showcase how transgender people claim and reclaim their authentic selves.



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The Dialogical Self and Transgender Identity: How Filipino Transgender Men Navigate Tensions between I-Positions

Mibo U. Borres

Transgender people live in constant navigation of the gender binary to honor their gender identity and protect themselves against marginalization. Using Hermans' Dialogical Self Theory (DST), we explore the agentic process of negotiation within the self and how transgender men negotiate the field of tension between the internal I-position of being a man and society's imposed external I-position of being forced to be a woman. Using a multi-case study approach, in-depth interviews with five Filipino self-identifying transgender men were conducted. The negotiations between I-positions were analyzed following Aveling and colleagues' Analysis of Multivoicedness. Key patterns of negotiating tension among transgender men were resisting the gender binary characterized by an identity crisis; performing femininity as protection against rejection, discrimination, and danger; and claiming (and reclaiming) the authentic self with transgender and queer communities. Implications of DST, a dialogical approach to agency, and the need to create gender-affirming dialogical spaces are discussed.

Keywords: transgender, dialogical self, agency



Restroom Unrest: How Filipino Transgender Men Navigate the Internal Conflicts posed by Gendered Restrooms

*Abigail Rivadelo, Eileen Felache Tupaz, Mira Alexis P. Ofreneo,
and Mibo U. Borres*

Using gendered restrooms is challenging for transgender men in cis-normative societies as it triggers an internal conflict that requires them to undergo a complex decision-making process. By applying Nir's Negotiation Self Method anchored on Hermans' Dialogical Self Theory, psychological needs beyond the physiological need for relief are highlighted. Using a multi-case design, this study reveals how three Filipino transgender men negotiate between their needs for relief, safety, authenticity, self-expression, gender congruence, and social acceptance. The results underscore the cognitive and affective labor involved in using gendered restrooms and its negative impacts on the quality of life of transgender men.

Keywords: transgender men, gendered restrooms, internal conflicts, negotiational self method (NSM), dialogical self theory (DST)



Assembling Transitioning: Understanding the Embodied Identities of Filipino Transgender Men

Gilana Kim T. Roxas and Mibo U. Borres

Filipino transgender men follow different paths in their transitioning journey of becoming. Using the theoretical device of the assemblage, we understand the process of transitioning as a non-linear, dynamic process of co-becoming with other human beings, material objects, spaces, discourses, and practices. This research uncovers the different trajectories of co-becoming among Filipino transgender men and the materials, and how each element enacts their agency within assemblages of transitioning.

Keywords: transgender, transitioning, assemblage, co-becoming



2C: SYMPOSIUM ON SEARCHING FOR L THROUGH CREATIVE PRACTICE

Room: SS306

Moderator: Jhoanna Lynn Cruz

Quebecoise writer Nicole Brossard describes the ideal lesbian as the ‘aerial’ woman, the one who ‘orient(s) her desire and focus(es) her vision’ (Parker 305). She is the motive and the subject. For Brossard, she is a double: the object of desire and the channel for the passion, expressed through writing (310). There can be no lesbian writing without this beloved. We are writing to get her attention, to make her love us. She is also the one ‘who knows how to read’ (Brossard 216), and this knowing ‘induces recognition, complicity, and possibly desire’ (216). It is the woman’s (lesbian) gaze that sees and desires the other woman. In this panel, queer women writers Jhoanna Lynn Cruz and Rayji de Guia engage in an epistolary exchange about their writing practice in order to articulate the ways by which they communicate with their respective “aerial” woman reader to evince their respective propositions about what it means to be a queer woman writing in the Philippines. Cruz takes off from her concept of “pagka-lesbiana,” which she proffered in the first PQSC in 2020 as an offshoot of her PhD dissertation and applies it to the work of de Guia. De Guia expounds on the ways by which her writing in various genres and her work as a visual artist serve to translate her queerness onto the page. In the process, will they find in each other, as co-creators, a space in which Brossard’s aerial woman can exist as both a muse and a reader? Or will the aerial woman, whom Elizabeth Meese calls “L,” be always elusive and indeterminate?



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Pagka-lesbiana, Revisited

Jhoanna Lynn Cruz

In this paper, Cruz revisits her theory about Philippine lesbian writing, which she calls "pagka-lesbiana," which she extrapolated from her own practice of writing non-fiction and which she had presented in the first PQSC in 2020. She applies it to the creative work of queer writer and artist Rayji de Guia through an epistolary exchange that highlights the interactive and evolving nature of Philippine queer creativity. In the process, she aims to discover fresh insight, as well as possibilities for collaboration.

Keywords: Lesbian; Lesbian Writing; Pagka-lesbiana; Queer; Creative Practice Research



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What Could Have Been and other Longings

Rayji de Guia

In this paper, de Guia tries to expand her ideas about her own practice of writing fiction and poetry in relation to the spaces she inhabits to relate it to her sense of her identity as a queer woman. She examines how her paeans to the places she has loved and loved in may be love letters to her ideal woman. Through an epistolary exchange about her writing and visual art practice, she aims to articulate queer longings she may have elided in her work.

Keywords: Lesbian; Queer; Place; Visual Art; Creative Practice Research



Intayon, Leonatikos!

Ezjae Zemana

Layunin ng presentasyon na basahin ang mga piling tula at sanaysay ni Leona Florentino (1848-1884) gamit ang lente ng female gaze. Tinitingnan at pinapalagay na ang mga akda ni Florentino ay binhi at ugat ng tradisyong pampanitikan ng lesbiyanang panulat sa Pilipinas. Kaugnay ng kakulangan ng Filipinong salita para sa “lesbiayana” o “sapphic,” hinahain ang bansag na “leonatiko” bilang katumbas na salin sa konsepto ng sapphic, o ang masidhing ugnayan sa pagitan ng dalawang babae (na maaaring sumaklaw mula sa di-sekswal, romantiko, hanggang homoerotikong relasyon). Leonatiko ang sari-saring representasyon ng women loving women na nakaugat sa Filipinong karanasan at pagkukuwento. Binabansagang leonatiko bilang pagkilala rin sa mahalagang ambag ni Florentino. Ang paglatag ng leonatiko ay paggiit ng tinig at pag-angkin ng nararapat na espasyo ng kababaihan at lesbiyana sa panitikan at lipunan. Ipapakita rin kung paanong nag-uugat sa tradisyong sinimulan ni Leona ang sariling panulat at sining.



Homoerotic Tendencies in Shane Carreon's Selected Poems: Text, Context, Subtext

Lovely Ross Ai Machica

Poetry can be a powerful tool for portraying gender, as it allows for a range of voices, experiences, and perspectives to be expressed and explored. Through poetry, gender can be portrayed in a variety of ways, including through language, and forms. Poets can use poetry to challenge traditional gender roles and stereotypes, to celebrate and validate non-normative gender identities, and to explore the complexities of gender expression and identity. In modern times, homoerotic poetry has played a significant role in the LGBTQIA+ movement, providing a platform for queer and marginalized voices to express their experiences and perspectives. This study analyzes the representation of lesbian courtship, love, and desire in selected poems of Shane Carreon. Through a formalist, sexuality, and queer theoretical lens, the study examines how Carreon's poems depict the complexities of lesbian relationships, including the dynamics of intimacy through its text, context, and subtext. The analysis also explores how Carreon's poems challenge heteronormative and patriarchal constructs of courtship, love, and desire and offer alternative ways of understanding and experiencing same-sex relationships. Ultimately, this study argues that select poems of Shane Carreon offer a significant contribution to the representation of lesbian experiences in contemporary poetry and opens new avenues for critical discussions on gender, sexuality, and identity. Overall, this study contributes to the growing body of scholarship on queer and formalist literary criticism and sheds light on the ways in which poetry can provide a powerful platform for exploring and challenging traditional norms and conventions around gender and sexuality.

Keywords: homoerotic tendency; formalistic elements; text; context; subtext



2D: MAY BESHIE SA BATAS?

Room: SS307

Moderator: Aubrey Mejia



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So, G?: An Experimental Study on Knowledge Acquisition about the SOGIE Equality Bill

Andra Aquino, Ralph Gideon Cruz, and Dezscyrie Pearl Lorenzo

To mitigate the difficulties that individuals experience based on gender and sexual orientation, an act prohibiting discrimination based on one's SOGIE (House Bill 4982 and Senate Bill 689) was filed before the House of Representatives and Senate. However, the bill has not yet been passed in the Senate due to conflicting interpretations and misconceptions, leading to minimal participation from the majority. These misconceptions stem from inaccurate materials and ineffective information dissemination. This study determines how multimedia materials, anchored to the 12 principles of Mayer's Multimedia Learning theory, facilitate the audience's knowledge acquisition of the SOGIE Equality Bill's provisions. Three materials are created with each material featuring a violated cluster and one material that adheres to all the principles. These materials were presented to college students in Metro Manila. The analysis indicates a significant difference between the pre-test and post-test scores, with Material D, which included all the principles, achieving the highest scores among all materials. This suggests that the multimedia intervention effectively improved participants' knowledge of the SOGIE Equality Bill's provisions. Additionally, the results revealed that Material D led to the greatest increase in knowledge acquisition. In contrast, Material B, which omitted the segmenting, pre-training, and modality principles, resulted in the highest knowledge comprehension. These findings suggest that application of the Multimedia Learning principles enhances knowledge acquisition, while selective omission of certain principles may optimize knowledge comprehension. The study underscores the importance of well-designed multimedia materials in effectively disseminating information about the SOGIE Equality Bill.

Keywords: SOGIE Equality Bill; Multimedia Material; Multimedia Learning Theory; Knowledge Acquisition, Knowledge Comprehension



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The Queer In Law: Representations of the LGBTQ Sector in Philippine Laws and Jurisprudence

Marvin Doods S. de Castro

For the longest time, Philippine laws have only contemplated two genders: male and female. Queer identities then are invisible, in the sense that the law does not categorically recognize their existence and make arrangements for it, or that if any, these are merely done in passing and without major considerations advanced. This paper provides a historical overview of these various instances where questions on queer identity were made, in what may be metaphorically called as “small windows where the bigger issues of LGBTQ’s may be viewed”. Two main classes of text are scrutinized: the Records of the Constitutional Commission, and; the legislative minutes of the Safe Spaces Act. From here, a mapping of the eventual recognition of the queer identity is made, highlighting the difficulties in the formulation of the same and the remaining gaps that need to be addressed by subsequent legislation. A reading of Philippine jurisprudence is conducted as well to show the treatment of LGBTQ identity, and how over time there has been gradual legal space accommodated to them. The paper concludes that with the limited address in law of the LGBTQ sector, there is a need to formulate good concerns for the Congress to act on in terms of protecting the rights of the LGBTQ’s.

Keywords: Identity, LGBTQ, Wisdom of the Law, Legal Recognition



Past and Future: The Lessons from the Philippines Legal History of LGBTQ+, Humanist, and Secular Cases for the Development of an Advocacy Primer or Manual

Amiel Gian Mario L. Zapanta

There are two (2) simple questions that this research aims to answer: What is the relationship between queer rights and the non-establishment clause that even religious people or believers can stand together? And how can it be utilized to help its advocates? This paper explores the interaction between secularism, humanism, and social justice— while giving insight, and acting as a practical guide, for future queer rights advocates, researchers, and the legal profession in the Philippines. It explores the lessons on what we can learn from Philippine legal history by evaluating interrelated jurisprudences, statutes, and policies to at least mitigate, if not, prevent any constitutional challenge to enacted statutes that aims to protect or safeguard queer rights, gender equality, and justice. As a framework of discussion, it employs and argues for humanism as the basis of morality to prevent arbitrariness in law and as a safeguard for the constitutional right to due process and the achievement of social justice. It also touches on the legal philosophies for statutes which are: natural law, and legal positivism. And also, for jurisprudence: legal formalism, and legal realism— to explain and subsequently give a holistic view of the main thesis and its utility in both the present and the future of queer advocacy. To establish and substantiate its claim, this paper employed legal research methodology by relying on primary and secondary resources, such as Philippine laws, rules and regulations, jurisprudence, treaties, law reviews, peer-reviewed journals, and other pieces of evidence from other relevant academic fields. Finally, on the practical aspect of this paper— it tested the effectivity of the primer or manual it developed or as a byproduct of the academic legal research, by presenting it to seasoned queer advocates, whether they are believers or seculars (atheists, agnostics, and others) then asked for their input through survey questions on whether they understood the presentation and discussion.

Keywords: LGBTQ+ rights, secular, humanism, legal philosophy, social justice



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2E: FANEY KA, MHIE?

Room: SS308

Moderator: Clarice Canonizado



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Good Luck at Dapat Pakak!: Receptions of Triumphs and Tribulations in Drag Race Philippines

Noel Sajid Murad

It is important to interrogate how the global Drag Race franchise serves as a platform for queer liberation in the Global South, while simultaneously being a commodified pro-western ideation of queerness. Using Drag Race Philippines as the case of interrogation, our study ascertains the Filipino Drag Race fans' sense-making of the franchise given its movement towards increased inclusivity of queer and marginalized identities who perform drag as an art form. We employed Kim Schroder's (2000) Multidimensional Model of Reception, a theoretical expansion of Stuart Hall's (1980) renowned Encoding/Decoding Model. Schroder posited that audiences go beyond ideology in categorizing their readings of representations in texts. Active audiences aren't boxed into just accepting, negotiating, or opposing hegemonic structures inside texts. An awareness of their subjective experiences with the text compels them to decode it and act appropriately. Thematic analysis of the fans' insights shows that fans are intrinsically motivated to watch the show, which includes enjoyment of the genre and personal identification with the drag queens. Furthermore, the show's content is a negotiated space where the audiences' understanding of the US franchise vis-a-vis the local iteration converges in admiration for drag artistry and the franchise's attempt to mainstream LGBTQIA+ causes, while simultaneously diverging due to the manufacture of forced narratives and an insistence of localizing the franchise format. As viewers interact with the show, they position themselves within a broader social context that enables them to embrace the show's message of self-expression and confidence while resisting modes of stereotypical representations and discrimination.

Keywords: media representation; audience reception; Drag Race Philippines; RuPaul's Drag Race; drag



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"Shantay, You Stay... Loyal!": Exploring the Fandom Dynamics of Drag Race Viewing Parties in the Philippines Through a Consumption Values Approach

Adrian Uro

Live viewing parties have become a core element of fan engagement within the Filipino drag community and fans of RuPaul's Drag Race. This study explores how consumption values (Sheth et al., 1991) influence fan motivations to attend viewing parties and how the Fanship Scale (Reysen & Branscombe, 2010) impacts the relationship between attendance intentions and purchasing behavior for streaming subscriptions and merchandise. Using Partial Least Squares-Structural Equation Modeling (PLS-SEM), the study examines the relationships among consumption values, attendance intentions, and purchasing intentions. The results show that while Functional Value-Price positively influences attendance intentions, Functional Value-Quality does not have a significant impact. However, Emotional Value, Social Value, Conditional Value, and Epistemic Value significantly influence attendance intentions, emphasizing the importance of emotional connections, social interactions, conditional benefits, and knowledge acquisition in driving fan decisions to attend. Importantly, intentions to attend viewing parties predict intentions to purchase OTT subscriptions and merchandise, indicating a link between engagement and consumer behaviors. The level of fandom does not moderate this relationship, highlighting the strong influence of attendance intentions on consumer behaviors regardless of fandom intensity. These findings provide insights into the interplay among consumption values, attendance intentions, and purchasing intentions among Filipino Drag Race fans. This study highlights how live viewing parties foster community connections and visibility of queer culture within the Filipino drag community. By showcasing the diverse nature of fan engagement, this research offers a deeper understanding of how these events support vibrant expressions of queer identities and desires.

Keywords: RuPaul's Drag Race; drag culture in the Philippines; live viewing parties; consumption values; fan behavior



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Kodpotongkooy: Preliminaryong Explorasyon ng Nagsasakapangyarihang Diskurso sa Loob ng Boys' Love (BL) Fandom sa Pilipinas

Lance Dayrit

Tinatangka sa interdisiplinaryong pag-aaral na ito na galugarin ang gumigitaw na diskursong nagsasakapangyarihan na iniluwal ng penomena ng pagsikat ng banyagang Boys' Love (BL) series dito sa Pilipinas. Isasakatuparan ang preliminaryong explorasyon gamit ang bisa ng panukalang dalumat na kodpotongkooy, na halaw mula sa mundo ng pakahulugan ng kilusang Tuddok ng mga Obo Manobo. Kaakibat din na sinisipat ng pananaliksik ang mga nabubuong kilusan/komunidad sa anyo ng birtuwal na BL fandom na nagsisimulang iguhit ang kanilang sariling kaakuhan. Isasagawa ang panimulang pagsisiyasat pangunahin sa pamamagitan ng paghimay sa talastasan at pagtatalabang nagaganap sa mga sumusunod: (1) Pagtangkilik ng mga Pinoy sa dayuhang Boys' Love (BL) series; (2) Produksiyon ng Pinoy BL series ng mga Pilipinong content creators na mula sa pamayanang Lesbian, Gay, Bisexual, Transgender, Intersex; Asexual (LGBTQIA+); (3) Pagbubuo ng birtuwal na komunidad ng BL fandom; at (4) Talastasan sa loob ng Pinoy BL fandom at akademya. Inaasahan sa dulo ng pananaliksik na maaring magamit ang kodpotongkooy bilang konseptuwal na balangkas at lente sa pagsusuri ng iba pang diskursong nagsasakapangyarihan at modernong kilusan na nagtatakda ng depinisyon at konpigurasyon ng kanilang sariling kakanyahan.

Keywords: kodpotongkooy; Boys' Love (BL); fandom; kulturang popular; nagsasakapangyarihang diskurso



2F: RAMPA NA TAYES, BES.

Room: SS309

Moderator: Andoy Evangelista



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Philippine Architectural Queer Heritage: Mapping the Lavender Landmarks and Phenomena of the Malate Queer Culture from the 1980s to the 2000s

Ysa Peñas

Philippine queer cultural history has always been reflected via forms of media, such as cinema and literature, and most commonly attributing to queer activity as deviancy, in the same way queer spaces have always been defined in the confines of only one pursuit--of jouissance. This leaves the community aspect of queer activity less discussed, and it has been largely unmapped or identified, to the academic frustration of a few local sociologists. In this paper, as part of a wider research topic regarding queer heritage, the author highlights the visibility of architectural queer heritage--identifying lavender landmarks, queer-coded venues, and queer events--and mapping these using the method of Geographic Information Systems (GIS). The researcher distinguishes classifiable Queer Spaces, as Queer-Coded Venues and Queer Events. The methods used were mainly secondary resource gathering from archival, periodical sources; netnography--cross referencing information from various sources including journal reports, news outlets, and press releases; and GIS, as a visual tool in mapping the identified Queer-Coded Venues and Queer Events. It was then concluded that 1) there are lavender landmarks within Malate, and these included Remedios Circle and Rajah Sulayman Park; and 2) the theory of Malate's queer scene decline towards the beginning of the 21st century, as postulated by Dr. Ronald Baytan, was proven by the mapped and identified closures of queer-coded establishments that were more common within a certain time frame.

Keywords: gay spaces, queer spaces, queer heritage, architectural queer heritage, GIS, queer architecture, LGBTQIA



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Queer Spaces in the Countryside: Libog and The Bayot

Francis Luis Torres

Discussions on queerness often center on urban, white, gay male experiences, neglecting rural and Asian perspectives. My study addresses gaps in queer rural and Asian studies by challenging Western and urban biases, highlighting the overlooked experiences of LGBTQ+ individuals in rural Asian contexts. Given this gap, this study aims to articulate ideas relating to queer rural spaces with the bayot as a case study. Using critical discourse analysis, this academic project uses the idea of libog (lust, confusion) to demonstrate aspects of queer rural spaces in two sets of videos. By deploying the first definition, the concept of rural queer spaces is portrayed as a site of self-expression and lust in the YouTube Boys Love Series *Strange Heart* (2020). This show has characters that reify their deepest thoughts and fears in natural settings. As a result, rural spaces tend to become havens of queer self-love and expression. Realizing libog's second definition, rural queer spaces become sites of confusion, as reflected in the Cebuano film *Miss Bulalacao* (2015). With *Miss Bulalacao* as the primary antagonist, this gay man's pregnancy caused puzzlement to the Catholic Church, hospital, and the community. Consequently, this confusion rethinks established notions of queerness, gender, and sexuality. Ultimately, these examples demonstrate how rural queer spaces also become sites of queerness, critiquing urban spaces as sites of queer refuge and self-expression. Thus, rural queer spaces realize the act of queering by conforming yet contradicting to traditional and progressive values. Simply put, rural queer spaces are "libog."

Keywords: queer spaces; queer rural Asian studies; Cebuano gay culture



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Pink Identity: Hot Spot Mapping of a Gender Appropriated Public Space Using the Participatory Planning Technique

Norman Brito

Urban spaces are argued to be “gender-less” but are able to be appropriated by individuals of diverse gender identities. In the Philippines, gender-based spatial appropriation is acknowledged and tolerated but not often discussed, particularly in public discourse. This makes information on how people of various orientations identify and co-opt public space complex and multi-layered. It is important to understand the psychology of spaces to fully understand dynamics that exist in society. This study explores a study in which gender appropriated spaces are defined using the participatory planning technique through a virtual platform. The method involved self-identified homosexual men to identify a publicly accessible space that provides affordances to their activities and social needs. The presentation focuses on Quezon City Memorial Circle in which a hot spot map was created based on the collated drawings produced by the participants. It was found that most participants identify general public areas, particularly the open parking lot, as the most active space for appropriated behaviours, which they used mainly for visual commodification. This reinforces the inherent value for self-preservation of non-heterosexuals that is still apparent in the demographic’s social dynamics, particularly in a public setting.

Keywords: gendered spaces, pink map, participatory planning



PARALLEL SESSIONS 3

October 26, 2024
4:00 pm - 5:30 pm



2024
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3A: WERK THEM SAFE SPACES!

Room: SS304

Moderator: Polline Domingo



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Safe Spaces Save Lives: Creating Gender Equity and Inclusion (GEI) Guidelines for Higher Education Through Mixed-Method Analysis of Selected Trans Cinematic Portrayals And Lived Experiences of Trans and Gender Non-Conforming (TGNC) Students

Aloe Ynion

Philippine cinema and academia are pedagogical and capable of shifting the Filipino masses' preferences, beliefs, attitudes, and behaviors regarding trans and gender-nonconforming (TGNC) individuals, which highly influence the internal turmoils and unjust lived realities that they face in society. Sexual orientation, gender identity, gender expression, and sex characteristics (SOGIESC)-based discrimination and violence in academic institutions are among the social realities that TGNC students face in the country. Through a descriptive-interventionist, short-term, sequential transformative paradigm that combines youth-led participatory action research (YPAR) and mixed methods for media studies, the representation of trans Pinays in 21st-century Philippine cinema is analyzed and the guidelines for gender-equitable learning in Philippine higher education are proposed. The youth research partners are 18 to 22 years old and are either senior high school or college TGNC students from Davao City. Their policy suggestions and lived experiences were gathered to create the guidelines draft. Key stakeholders such as lawyers and LGBTQIA+ organizations undergo online consultation and provide feedback for revision. The Commission on Higher Education GAD Focal Committee also agreed to review the revised guidelines upon finalization. These standardized nationwide gender equity and inclusion (GEI) guidelines will improve the quality of education of TGNC students and prevent systematic hurdles that hinder their learning. The provisions of the guidelines include gender-neutral bathrooms, inclusive school forms, freedom of hair length, etc. The study also provides suggestions for improving TGNC representation in Philippine cinema such as hiring more TGNC actors, directors, and writers, and undergoing SOGIESC seminars.

Keywords: transformative paradigm; trans and gender non-conforming (TGNC); media representations; gender-affirmative education



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SOGIE-fied Education and Development: Experiences and Impacts of SOGIESC Mainstreaming in the University of the Philippines Diliman

Giano Ray C. Potes

Sexual orientation, gender identity and expression, and sex characteristics (or SOGIESC) Mainstreaming is a relatively new initiative which aims to forward gender and sexual diversity and inclusion as essential aspects in development theory and practice. Despite challenges and institutional shortcomings, experiences in the University of the Philippines Diliman (especially its SOGIESC & Training Program) can illustrate how SOGIESC mainstreaming can be applied to existing mandates of Gender and Development (or GAD) which has established opportunities and mandates that protect women's rights but on paper, has a tendency to be binary and heteronormative. Through a discussion of experiences of SOGIESC mainstreaming in UP Diliman guided by key assessments of development praxis (particularly Andrea Cornwall, Susie Jolly and Stella Nyanzi's writings on sexuality and development), this paper will look at how GAD can be useful in the insertion of SOGIESC initiatives to transform programs and policies to further key aspects of diversity and inclusivity.

Keywords: SOGIESC Equality, gender and development, SOGIESC mainstreaming, sexuality and development



The Queer Geosemiotics of Safe Spaces in the Philippines

Ian Embradura, Rodge Panuelos, and Levi Jun Miscala

The “Safe Spaces Act” of the Philippines defines safe spaces as public settings and environments, both physical and digital, free of any form of gender-based sexual harassment. Also known as Bawal Bastos Law, RA 11313 details acts constitutive of and penalized as sexual harassment and provides protective measures for complainants. In popular discourse, the term “safe space” is widely attached to the LGBTQ+ Filipino community, generally denoting a place where queer individuals can be themselves without fear of judgment or discrimination. The project proposes a queering of these popular deployments of the notion of safe space by engaging with dominant discourses that often foreground implications for freedom of speech and social justice for minoritized identity groups. The study particularly looks into the work of Pinas Safe Spaces, an LGBTQ+ youth organization founded in Iligan City, to see how efforts on community building and collective healing reify the (re) construction of a local, queer safe space. By examining how meanings of gender, sexuality, and (queer) identities are (re)produced, contested, and embodied among the community, and how these meanings become subject to multiple reconfigurations, we hope to understand and unpack the queer geosemiotics of safe spaces, its malleabilities and fragilities, and its entanglements with the broader realities of the queer community.

Keywords: Safe Spaces Act, queer geosemiotics, safe space, Pinas Safe Space



3B: THE 'MOTHERLAND' IS QUEER

Room: SS305

Moderator: Andoy Evangelista



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Problematization and Redefinition of Pag-iisang Dibdib towards Inclusivity and a Platform against Patriarchy

Reinier Gabriel Dela Llarte

The traditional concept of pag-iisang dibdib (one heart) is patriarchal, excluding queer relationships and perpetuating heteronormative gender roles. This paper critiques its oppressive nature and proposes a redefinition to neutralize patriarchal bindings. While traditional pag-iisang dibdib limits love to heterosexual monogamous marriages, the progressive view broadens it to any relationship, regardless of gender or commitment level. Traditional norms maintain male dominance and romanticize love, contrasting with progressive perspectives emphasizing introspection and growth. This paper argues for a pag-iisang dibdib rooted in Filipino culture, validating diverse experiences of love and challenging societal pressures.

Keywords: Pag-iisang Dibdib; Marriage; Filipino Philosophy; Feminist Philosophy; Patriarchy



Searching for Filipino Gender Diverse Identities within and outside Binary-Centric and Colonial Worlds: A Queer-Indigenous Approach to Filipino Gender Diversity

Matthew Torregosa

The present paper integrates the queer trans paradigm (Nordmarken, 2019) and Sikolohiyang Pilipino (Filipino indigenous psychology) to propose a queer-indigenous framework for understanding Filipino gender diversity in the intersecting contexts of the gender binary and coloniality. We begin by providing an overview of the possibility and normalcy of Filipino gender diverse or nonbinary identities. In the second section, we discuss the colonial gaze through which gender diversity is, often, filtered through – and how the colonial narrative that trails gender diversity creates intersecting (epistemic) violence. We argue that bringing together the queer trans paradigm and Sikolohiyang Pilipino does not only decolonize queer theory, it also queers Sikolohiyang Pilipino – interrogating a previously identified blind spot of the field in confronting gender issues. Finally, we expound on the important implications of the proposed framework, highlighting the importance of telling the stories of gender diverse Filipinos.

Keywords: Filipino gender diversity; Sikolohiyang Pilipino; queer trans paradigm



Paglulugar as Queer Filipino Christians' Strategy on Navigating Faith and Gender

Robbin Dagle, Latrell Felix, Jozon Lorenzana, and Jayeel Cornelio

The paper explores the concept of paglulugar as a dynamic strategy by queer Filipino Christian folk to navigate issues about their faith and gender. Paglulugar is observed in four ways: first, in leaving and rejecting limiting “spaces of unfreedom” (Cornelio and Dagle 2022); second, by self-regulating their thoughts, actions, and aspirations within the dominant heteronorms, and patriarchal religious and cultural structures; third, through finding affirming spaces within their faith traditions; and fourth, by carving, expanding, and reclaiming spaces through reinterpreting church teachings, activism, and resistance. Paglulugar as a strategy illustrates our interlocutors’ creative fidelity and tension in relation to their respective religions. It also offers insights as to why many queer Filipinos’ identify, remain, and endure in their faith. Insights for this paper were drawn from qualitative empirical data gathered from the authors’ research projects in 2019, with 66 Greater Manila Area-based young adults self-identifying as queer from various Christian denominations, and in 2023, with 10 Baklang Katoliko actively involved in different Catholic parishes.

Keywords: religion; queer Christianity; baklang Katoliko; navigation strategy



3C: MAY KEBER FOR THE QUEER SELF

Room: SS306

Moderator: Epoy Alforque



2024
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The Trevor Project 2024 Philippines National Survey on the Mental Health of LGBTQ+ Young People

Junix Jerald I. Delos Santos

The LGBTQ+ community in the Philippines grapples with significant mental health challenges, with higher rates of mental health problems primarily attributed to the minority stress they endure. This nationwide study represents a pioneering effort to understand the unique individual and socioeconomic factors impacting the mental health outcomes of LGBTQ+ youth across the country. A quantitative cross-sectional design was used to collect data through an online survey platform between June 9, 2023, and June 30, 2023. In this national survey, a sample of 5,515 LGBTQ+ young people ages 15 to 24 were asked various questions about navigating the unique experiences and challenges of being LGBTQ+ within this distinctively complex developmental stage of youth. Our findings affirm disturbing patterns seen elsewhere, particularly depression, anxiety, and suicidality. However, compared to other country studies initiated by the Trevor Project, a distinctive feature of our research is the inclusion of protective factors that might buffer the impact of their mental health challenges and stressors. We found that protective factors included things like living in a community that is accepting of LGBTQ+ people, having friends and family that are supportive of your LGBTQ+ identity, and other individual or social factors like resilience, self-esteem, or social support from friends and family help reduce the risk of suicide and poor mental health for LGBTQ+ young people in the Philippines. Implications and future directions are provided to advocate for the well-being of LGBTQ+ Filipinos continually.

Keywords: Filipino LGBTQ+, minority stress, suicidality, protective factors, well-being



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Spirituality: Its Mediating Role in the Relationship Between Meaning in Life and Death Anxiety of Lesbian and Gay Middle-Aged Adults

Gian Carlo Ledesma, Marc Eric Reyes, and Clarissa Delariarte

Previous studies were advanced to expose the unique situations of diverse groups of people, including the lesbian, gay, bisexual, and transgender (LGBT+) community. While past studies focused more on the youth and older adults, there is an identified knowledge gap concerning the psychological dispositions of middle-aged LGBT+ people in emerging times, particularly during extraordinary times like the pandemic. The need to focus on existential health and spirituality proved critical as people confronted feelings about loss of purpose and diminished quality of life. Thus, we investigated the mediating role of spirituality between the relationship of meaning in life and death anxiety among lesbian and gay middle-aged adults amidst the pandemic using an explanatory, cross-sectional design. Four hundred seven middle-aged Filipinos (190 lesbians; 217 gays) aged 40 to 60 completed the Meaning in Life Questionnaire, Templer Death Anxiety Scale, and the Daily Spiritual Experiences Scale. Results showed that meaning in life had a direct and significant relationship with death anxiety, with spirituality mediating their relationship among our participants. Spirituality plays an essential role in helping middle-aged LG adults find meaning in life and deal with death anxiety amidst challenging times. Future research can delve into exploring the psychospiritual health and wellness of lesbians and gays.

Keywords: meaning in life, spirituality, death anxiety, lesbians, gays, middle-aged adults



Impact of Sexual Orientation Microaggression: Experiences of Cisgender LGB Filipinos Across Different Generations

Marc Eric Reyes, Mikaela Baltazar, Marc Cedrix Castro, Azzizzah Raina Clemen, Clement Samuel Cruz, Charlene Padilla, Ma. Chriselda Paquing, and Romelito Manuel Clorina

Existing research suggests that lesbian, gay, and bisexual (LGB) individuals often face discriminatory and hostile acts known as microaggressions, which are more prevalent than those experienced by individuals with heterosexual orientations. However, literature examining this phenomenon within the Philippine context is lacking. This explanatory sequential mixed-method research involved 427 LGB cisgender Filipinos aged 18 to 54. The study comprised two phases: Phase I employed a descriptive cross-sectional design to quantify the impact of sexual orientation microaggressions using the Homonegative Microaggressions Scale. Phase II employed a phenomenological method to explore further the impact of sexual orientation microaggressions through participants' lived experiences. Findings from the quantitative phase revealed that all LGB Filipinos in the study, regardless of generation (X, Y, Z), experienced similar levels of homonegative microaggressions. No significant differences were found among participants' experiences of sexual orientation microaggressions when grouped by generation. Qualitative interviews conducted in the second phase validated the presence and impact of homonegative microaggressions, leading to the emergence of five themes: (1) Heteronormativity & Social Expectations, (2) Marginalization & Exclusion, (3) Verbal & Psychological Harassment, (4) Emotional & Psychological Impact, and (5) Challenging Gender Norms & Expectations. These findings were derived from interviews with 11 randomly selected participants from the Phase I sample. The implications and future directions of research are discussed.

Keywords: cisgender LGB, sexual orientation microaggression



2024
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Self-Compassion: A Moderator Between Adverse Childhood Experiences and Negative Identity Development Among Lesbian and Gay Filipino Youth

Ma. Haydee C. Guillermo, Marc Eric Reyes, and Clarissa Delariarte

Sexual minority groups are at risk of childhood adversity, which may significantly influence identity development. As such, Filipino LGBTQ+ individuals who have been exposed to adverse childhood experiences (ACE) may develop negative identities. However, studies have shown that adverse incidences in childhood may be buffered by self-compassion. Thus, the present study investigated whether self-compassion would be a moderator in the relationship between adverse childhood experiences and negative identity development among self-identified lesbian and gay youths in the Philippines using an explanatory, cross-sectional design. A total of 309 Filipinos (lesbian = 126; gay = 183) aged 18 to 24 completed the Adverse Childhood Experiences - International Questionnaire, Lesbian Gay and Bisexual Identity Scale, and Self-Compassion Scale (SCS). A hierarchical regression was conducted with ACE and SCS in the first model and the inclusion of their interaction in the second model. Results showed that in Model 1 (additive effect of ACE and SCS), 73.2% of the variation in the degree of negative identity can be explained by ACE and SCS; Including the interaction term in Model 2 increased the adequacy of the model with R^2 equal to 73.8%. This provides support for the presence of moderation ($\Delta R^2 = .0057$). Separate linear regression models for negative identity with ACE, SCS, and their interaction as predictors were also constructed for the gay and lesbian groups. Similar results were found wherein the effect of ACE on negative identity increases as SCS gets lower (and vice versa) for both groups since their interaction terms are negative.

Keywords: self-compassion, adverse childhood experience, identity development, lesbian gay, Filipino youth



3D: ALL THE WORLD IS A QUEER STAGE

Room: SS307

Moderator: Adrienne Cacatian



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‘Pagka-Vega’, Ma: A Study on the Gender Performativity of Iligan City’s Drag Community

Lourd Gregory Crisol

All throughout history, drag is something that has pervaded among humankind. Furthermore, aided by the global success of shows such as Rupaul’s Drag Race, the artform of drag has been elevated to an actual profession, wherein drag performers are provided a space to express their identity, creativity, and earn at the same time. Because of this success, drag scenes have slowly emerged in various localities in the country. Interestingly though, scholarly endeavors pursued regarding mainstream drag in the Philippines, primarily has been on those who are living in the metro (e.g. Manila or Cebu), provincial spaces and the realities they face are not given ample attention to be placed on the limelight along with their nuanced ways of navigating the intricacies of their localities. Grounded on the theory of gender performativity, this qualitative study was therefore crafted to have a better understanding of the lived experiences of the drag performers in the regions, particularly in Iligan City. It analyzed corpus that was gathered from interviews among eight drag performers. As such, it was found that as a performance of gender, the drag artists of Iligan have a certain way of: 1) structuring themselves as units of community, 2) using language, 3) transitioning between personas, 4) finding spaces to perform, and 5) financing their drag. More so, these realities have implications on defining drag as a form of gender performance. It is concluded that ways of doing drag is greatly influenced by the context it comes in contact with.

Keywords: drag; gender expression; gender performativity; Iligan Drag artists



Community Guidance Program Based on the Lived Experiences of Elderly Gay Drag Queens

Christian Dilao and Jaclyn Marie Cauyan

This study explored the gaps in literature regarding the distinct experiences of the elderly gay drag queens who remain an underrepresented subpopulation within the LGBTQIA+ community. A hermeneutic phenomenological research design was employed to effectively capture the essence of the lived experiences of five self-identifying gay individuals, aged 50 and above, and who have been in drag performing for three years prior to the COVID-19 pandemic. Individual interviews were conducted utilizing a researcher-made semi-structured interview protocol. These interviews were audio-recorded, transcribed word for word, and analyzed to identify major themes. Informed by Miller's (1976) Relational-Cultural Theory (RCT), and Crenshaw's (1989) Intersectionality, the analysis revealed four major themes: (1) "Living within Interacting Systems" highlights the overlapping identities and the compounded challenges faced by elderly gay drag queens, including discrimination based on age, gender, and socio-economic status; (2) "Our Drag HERstory" delves into the evolution, rewards, and motivations behind engaging in drag performances; (3) "Harnessing Collective Strength" captures the importance of growth- fostering relationships and support networks in addressing lifetime discrimination and age- related challenges; and (4) "The Golden Wisdom in Later Life" underscores the strategies employed by elderly drag queens towards resilience. These findings highlight the need to evaluate existing elderly gay-specific support programs and to develop culturally responsive counseling approaches in improving service delivery in various areas such as economic security, housing, health care, and legal policy frameworks. By implementing targeted programs, counseling practitioners can help foster a more inclusive and affirming environment for gender-diverse identities.

Keywords: Elderly LGBTQIA+; Drag Queens; Counseling; Relational-Cultural Theory; Intersectionality



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Scroll Up: Exploring the Motivations of Queer Filipino Men in Digital Sex Work

John Joseph Tablizo

Sex work is one of the oldest labor opportunities that has existed. The prevalence of digital communication technologies such as the internet facilitated the shift from traditional to digital sex work. While the literature on sex work is mostly centered on women's rights and agency, it is important to note the existence of other genders such as the members of the LGBTQ+ community, engaged in digital sex work. This qualitative study highlighted the motivations, experiences, and challenges faced by five (5) queer Filipino men engaged in digital sex work. The researcher obtained qualitative inquiry by conducting online in-depth interviews with digital sex workers, supplemented by thematic analysis. The primary motivations for doing sex work were financial gains, body positivity, sexual curiosity, and personal validation, among others. This study also explored the economic dynamics within digital sex work, and how sexual orientation, gender identity, and expression became a significant aspect to sex workers engaged in this line of work.

Keywords: digital sex work, motivations, adult content creators queer Filipino men



Clutch or Gay: Experiences of Gaymers in Valorant Philippines

Angelo Esperanzate

Esports is a developing industry that has seen exponential growth in the past couple of decades in the Philippines, especially since the COVID-19 pandemic related lockdowns. Valorant, a popular first-person shooter five-man game, however, is a challenging environment for the queer gaming community, also known as “Gaymers”. Due to the rampant homophobia in-game through text chat or voice chat, queer gaming individuals receive negative gaming experiences that impact their gameplay and other aspects of online gaming as a whole. This qualitative study was conducted online through 11 individual interviews of participants who identified as cis-gendered homosexual male who are currently playing or have played the game in the past 3 months looking into ways homophobia is communicated, communication strategies are used by gaymers to negotiate power upon encountering/experiencing homophobia and how these communication strategies they use affect their experience in Valorant. With Co-cultural Communication theory, the responses were coded and analyzed and organized in themes according to the strategies employed to negotiate power upon encountering or experiencing homophobia via in-game text chat or voice chat. Results show that homophobia is communicated through sexual violence, association of homosexuality to incompetence and weakness, and gun selection. The communication strategy that gaymers use include owning being homosexual, overcompensation in-game, confronting the aggressor, reporting, and disengagement.

Keywords: Valorant, Homophobia, Esports, Gaymers, Tilting



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3E: CHIKA LANG NG CHIKA!

Room: SS308

Moderator: Joie Cortina



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The Philippine Media's Portrayal of Pura Luka Vega: Narrative Construction, Framing, and Queer (Mis)representation

Joshua Arsenio Viñas Espiritu, III

Pura Luka Vega (they/them/theirs; or simply PLV) is a Filipino drag artist who primarily draws inspiration from religious references like Jesus Christ. They performed a rock rendition of the sacred Prayer 'Ama Namin' (The Lord's Prayer), prompting a debate concerning whether it constituted an exercise of free speech or was potentially offensive to religious sentiments. In light of the national attention on this particular matter for several months, this paper inquires: How did the media influence narratives around the PLV issue, and what were the implications for public perceptions of queer identities in the Philippines? A frame analysis was conducted on selected articles from diverse media sources in the Philippines (n=51), spanning from when it gained widespread attention on July 13, 2023, to the second arrest of PLV on February 29, 2024. The analysis was supplemented by in-depth interviews (n=6) with selected news writers and journalists whose bylines appear in these articles. One methodological consideration of this paper is the inclusion of a queer voice, specifically PLV. The decision to interview them is a strategic choice to juxtapose the dominance of heteronormative and moralistic framing of the discourse surrounding it. The media outlets' coverage of PLV was shaped by the prevailing journalistic norms and values, as well as "preferred interpretations," insights available in the newsrooms, and the selection of sources. This coverage has had a significant impact on shaping the perceptions of Filipino audiences regarding drag artists as gender and sexual minorities.

Keywords: news framing; queer representation; Philippine media



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ICommunicate Vol. XXV: Kolorete

Marilag Odtohan

Kung tutuusin, marami na ang sumubok na gumawa tungkol sa kuwentong queer. Sa pelikula, aklat, o kahit sa mga magasin—naipakita ang pamumukadkad ng mga queer sa iba't ibang espasyong bihirang makamtan noon. Malinaw sa mga ito na hindi iisa ang mukha ng queer sa Pilipinas. Kaya't hindi makatarungan kung ikakahon ang mga queer sa turo ng mga alta at ng midya. Sapagkat malayo sa nakasanayang istruktura ng boys love, chismosang parlorista, libog sa lalaki—may mga naratibong namulaklak sa piling ng kumot at tuwalya, sa halakhakan ng mga barangayan, sa impersonation shows na suki sina Rufa Mae at Regine, at ang iba na patuloy na binabagtas ang kanilang pansariling pagkakakilanlan. Nasanay tayo na laging naririnig ang masalimuot na kuwento ng mga bading. Sa totoo lang, masalimuot ang pinagmulan ng karamihan at masalimuot din ang kanilang pinagluwalan. Hanggang ngayon naman ay nananatili ang pagpilit na manampalataya ang mga bading sa 'kodigo ng isang tunay na lalaki at babae' ng lipunan. Subalit sa magasin na ito, nais nating bigyang diin din ang pakikibaka ng mga queer upang mapanatiling bukas ang mga pinto para sa paparating na henerasyon. Kung paanong nailapida na nila ang ngalan sa larangan na kay tagal nang iniindakan. Ang kaniyang buto't kalamnan ay magmumula sa mga personal na naratibo ng mga queer at ang kani-kanilang natatanging pagbuo at paggamit sa mga plataporma at legasiya. Na sa likod ng mga kolorete, korona, o kasuotan—may pagbawi at paglaban.

Keywords: Kolorete; bakla; mothering spotlight; queers in-the-scene



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Medium to Medium: Transforming Artistic Representation of Coming Out Stories from 2D Digital Paintings in Stylized Art Style into Textile Art

Maryll Dame Delposo

I believe that the creation of art is an ongoing process. An artwork remains an unfinished canvas with endless possibilities. Seven months after completing six 2D Digital Paintings from my original artistic practice research, I transformed them into another medium: textile art. With the support of the National Commission for Culture and the Arts Gallery and Exhibition program, I revisited my work from a new perspective. My colleagues pointed out that the previously created artworks focused on an artist's perspective of others' experiences but lacked my own story. To incorporate a more personal connection into the process, I experimented with textiles, searching for common ground between my participants' stories and my own. I used my personal belongings, such as family photos and medals, as part of the artworks and repurposed my old clothing as canvases. This evoked a series of memories, experiences, and introspection on my part. Through this transformation, the message of my work was further developed: clothing can be a medium, not just a piece of fabric for comfort, but something that extends to our existence. It can reveal more about ourselves, including our most intimate moments and reflections on our fondest or most challenging life experiences.

Keywords: Visual communication; LGBTQIA+; Digital Art; Textile Art; Artistic Practice



WORKSHOPS

October 27, 2024
9:00 am - 12:00 nn



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4A: KOLAB - Karapatan ng mga Batang may Diverse SOGIESC para sa Makahulugan at Inklusibong Pakikilahok at Proteksyon sa Lipunan

Room: SS304

Jerly Mae Villanada and Wilma Banaga

Save the Children Philippines

The workshop aims to provide a venue for different groups such as government agencies, LGBTQI organizations, professional groups, academe, child rights organizations, and/or child/youth-led organizations to have a discussion on the issues and concerns of children with diverse SOGIESC using the socio-ecological model of the child. Participants will propose recommendations to address the identified issues whether within their organizations, communities, and to the government. The proposed recommendations from the workshop can be translated into advocacy and campaign messages to uphold, fulfill, and protect the rights of children with diverse SOGIESC. Issues identified and recommendations can also be included in the follow-up of the UN Child Rights Concluding Observations on the non-discrimination of children with diverse SOGIEC. The workshop also aims to form a collaboration between and among different organizations to take collective action for the protection and participation of children with diverse SOGIESC.

The workshop will also include voices of children and young people with diverse SOGIESC using performing arts and call to action.



4B: Promoting Diversity and Inclusion in New Media: The Rainbow Fund Experience

Room: SS305

*Samantha Javier John Gabriel Almera,
Margaux Maria Yzabelle Riola, and Joan Chlarisse Yap
PRAXIS Associates and the Ateneo Gender Hub*

The workshop titled Promoting Diversity and Inclusion in New Media: The Rainbow Fund Experience will be conducted by PRAXIS Associates PH Co., a management and business consulting company that offers organizational development services. In late 2023, PRAXIS was commissioned by the Psychological Association of the Philippines (PAP) through the Ateneo Gender Hub to co-produce a three-module set of self-paced learning materials for various audiences, which include children and youth with diverse SOGIE and their parents. The self-paced modules are categorized into: 1) Safe space within the self; 2) Creating safe spaces with others; and 3) Keeping my body safe. The project's funder, USAID, envisions that this set will be cascaded to the intended learners through the Philippine Department of Education (DepEd). A total of 20 short videos and 16 static communication materials, which included infographics, activity sheets, and social media albums, were produced by the team. Access the materials here: <https://bit.ly/praxis-rainbowfund>

PRAXIS intends to share its creative process with selected participants of the Philippine Queer Studies Conference through a two-hour workshop on the basics of mounting mini-campaigns for new media (e.g., social media). At the end of this two-hour workshop, the participants must be able to: 1) List the basic steps in communication for development campaign production; 2) Explain in their own words the importance of representation in media; 3) Create an audience avatar for their chosen target audience.



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4C: Healing in Storytelling: Hosting Safe Spaces for the LGBTQ+ Community

Room: SS306

Ian Embradura

Mindanao State University - Iligan Institute of Technology

Rodge Panuelos

University of the Philippines Los Baños

Levi Jun Miscalá

Pinas Safe Spaces Inc.

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4D: Progressive Realization of Trans* Health: A Deep-Dive in Advancing Gender-Affirming Care in the Philippines

Room: SS307

Trans Health Program
TLF SHARE Inc.

In the Philippines, transgender and gender-diverse people face hindrances in accessing services that address their specific health needs. This stems from institutional stigma and discrimination, societal marginalization and the overall lack of initiatives for transgender health. The limited health services specifically catered to transgender individuals, including HIV services and gender-affirming care services, is also among the factors that lead to aversive health-seeking behavior of the population. Moreover, the majority of healthcare providers are unequipped to provide transgender-sensitive and gender-affirming services. The session aims to increase awareness on these issues, through a three-part , deep-dive discussion on promoting transgender inclusion and empowerment.

This first part aims to cover the journey of coming out, struggles in transitioning, the impact of stigma and discrimination that transgender and gender-diverse people face and how this extends within the healthcare sector, along with its impact on the health-seeking behaviors of the marginalized community. It will be followed by an educational conversation shall include the risks of self-medication and the best practices of LGBTQIA+ organizations and medical institutions that promote safe medical transitioning. The last session will conclude by highlighting the importance of the partnership between civil society organizations and the government in pushing for transgender health, through, by discussing the salient provisions and possible impact of the Quezon City Strategic Transgender Access to Resources and Services (QC STARS) Ordinance.



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4E: Know Your Rights: A Legal Workshop on Navigating Property and Insurance Laws for the LGBTQIA+ Community

Room: SS308

UP Gender Law and Policy Program

The workshop aims to raise awareness among the LGBTQIA+ community, particularly partners in queer relationships, and provide comprehensive information on available legal remedies in Property and Insurance Law given the relative lack of legal protections available to couples who are not married. By the end of the session, participants will gain a deeper understanding of the challenges faced by LGBTQI+ individuals and families; members of the LGBTQI+ community and their families will become more informed about their legal rights and available remedies related to Property and Insurance Laws. Insights from the workshop will also contribute to the development of more effective legal and policy advocacy strategies to address identified gaps.



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4F: Creative writing workshop: Expressing queerness and breaking binaries

Room: SS309

Jas Gardosi

Birmingham Poet Laureate 2022-24

This workshop will take you through poetry and writing techniques to help you give voice to your queer identity and your unique experiences as a queer person. The workshop will include example poems performed by Jasmine Gardosi, former Birmingham Poet Laureate and Honorary Doctor of Letters. The workshop will challenge binaries of all forms, and encourage you to write beyond the binary both linguistically and thematically. Other techniques explored include extended metaphor and letter-writing. You will leave the workshop more confident in your own voice and powers of expression, and with a piece of writing of your own. Whilst this workshop is open to people of queer experiences, those who do not identify as queer but who would like to explore writing that challenges binaries of all kinds are also welcome.



POSTER PRESENTATIONS



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A Phenomenological Study on Queer Filipinas in Relationships and Their Thoughts on Starting Families

Sherene Javed

Aspiring queer parents often experience different kinds of procedures to start their own families compared to that of heterosexual families. Options such as assisted reproductive technologies (ARTs) like in vitro fertilization (IVF), adoption, and surrogacy provide ways for queer individuals to pursue parenthood, but varying factors may also further encourage or discourage them, such as the personal fulfillment they could achieve, the accessibility of the aforementioned options, and the potential discrimination their family could experience to name a few. Existing literature utilizes a broad spectrum of participants, often sampling the general population of the LGBTQIA+ community. To further narrow this down, the researchers employed descriptive phenomenological semi-structured interviews with seven Filipina women to uncover their perceptions on starting a family and the different personal, economic, and sociocultural contexts that affect these said perceptions. The responses were analyzed using Braun and Clark's (2006) thematic analysis method. The results showed that the respondents heavily considered the following factors and contexts and have had an influence on their thoughts and decisions regarding the idea of starting a family: concern with discrimination, positive attitude, preferences in starting families, practical considerations, external and mental influence on decision-making, concerns on child's well-being. Future researchers could interview sub-communities of different sexual identities within the queer community to gain insights into their perspectives on family planning, broadening the understanding of this topic. This study furthered understanding of the diverse family planning experiences and difficulties faced by LGBTQIA+ Filipinas, which aided in developing more welcoming environments and support networks.

Keywords: LGBTQIA+ family planning; queer parenting; assisted reproductive technologies



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Against All Odds: On the Challenges Critical in the Milestone Towards Relationship Satisfaction of Solemnized Same-Sex Couples in the Philippines

Edson L. Vicente

This case study aims to describe the challenges that are critical in the milestone toward relationship satisfaction of the solemnized same-sex couples in the Philippines and the strategies they utilized to minimize its detrimental effects on the relationship. Through in-depth interviews, it was found that adjustment - learning how to share the space of same-sex couples and lives with each is one of the most challenging experiences in their relationship. Likewise, disownment of family of origin, financial stress, becoming parents, and issues of jealousy and infidelity are characterized as critical problems in their relationship. Nevertheless, these challenges in the relationship of the participants were not mere crises, but also factors that propel couples towards the satisfaction of their relationships. In conclusion, although same-sex and heterosexual couples share common relationship problems, it suggests that there is much commonality in the issues affecting all contemporary couples. That which most clearly distinguishes same-sex couples from their counterparts is the social context of their lives. While heterosexuals enjoy many privileges and support for their relationship, same-sex couples, on the other hand, are the object of social rejection. Moreover, same-sex couples show less belligerence and anger in handling issues in their relationship and express more positive affect and humor in resolving these issues.

Keywords: same-sex couples; relationship challenges; social rejection; relationship satisfaction strategies



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Alternatibong Espasyo, Alternatibong Identidad: Pagbubuo at Pagganap ng mga Baklang Identidad sa Alter Twitter

Jezryl Xavier Genecera

Ang patuloy na pag-unlad ng teknolohiya at internet ay naglulunsad rin ng mga panibagong baklang espasyo para sa komunikasyon at representasyon ng mga bakla, na pinatutunayan ng pag-usbong ng tinatawag na alter Twitter community sa Pilipinas. Manipestasyon ito sa patuloy na pagtuklas ng mga bakla sa internet bilang abenida upang harapin at/o makipagtunggalian sa kanilang mga sarili, makipag-ugnayan sa kapwa bakla, at buuin ang kanilang identidad sa gitna ng isang patriyarkal at heteronormatibong lipunan. Tampok sa pag-aaral na ito ang pagbubuo ng mga bakla sa kani-kanilang mga identidad sa tulong ng alter Twitter, habang sinisipat rin ang nilalaman ng alter Twitter bilang isang baklang espasyo, ang pagtatanghal na isinasagawa ng mga bakla sa alter Twitter, at ang komunidad na nabubuo sa pakikipag-ugnayan ng mga alter Twitter user sa bawat isa at ang mga hamong kaakibat ng naturang baklang espasyo. Naisakatuparan ang mga pagtuklas na ito sa pamamagitan ng personal na pagsipat ng mananaliksik sa mundo ng alter Twitter, at sa pakikipanayam sa limang alter Twitter user na maituturing na mga exhibitionist alter user at wholesome alter user, ayon sa kategorisasyon ng mga alter user nina Piamonte, et. al. Sa pagpapalalim ng nakalap na datos, ginabayan ang mananaliksik ng konsepto ng Eight Dimensions of Cyberpsychology ni Suler at ng Teoryang Rampa ni Madula na nagsisiwalat ng mga susing kabatiran ukol sa mundo ng alter Twitter at pagganap ng mga bakla sa naturang baklang espasyo.

Keywords: Twitter; bakla; alter; rampa; baklang espasyo



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Ang Lohika ng Pakikiisa ni Papa Fransisco sa mga Katolikong Lesbians, Gay, Bisexual at Transgender (LGBT)

Argel Oclarit

Sinuri sa pag-aaral na ito kung anong uri ng pag-agapay sa mga Katolikong LGBT ang iminumungkahi at isinusulong ni Papa Francisco. Umaasa ang mananaliksik na may mapulot na aral mula sa Papa ang mga pari, lokal na pamunuan ng simbahan o sinumang pastol ng simbahan, mapa-layko man o hindi, kung paanong mas maayos na mapapakitunguhan at maa-agapayan ang mga kapatid na LGBT sapagkat sila man ay Katoliko at bahagi din ng simbahan. Upang malaman ito ay siniyasat ng mananaliksik ang mga naging pahayag ng Papa tungkol sa homoseksualidad o pagiging LGBT at ang mga naiulat na naging pakikitungo niya sa ilang mga Katolikong LGBT. Bago humantong sa pagmamasid sa kanyang mga naging pahayag at pakikipagkapwa sa kanila ay tinahak ng mananaliksik ang mga sumusunod na pamamaraan: Una ay tinalakay muna ang mga dokumento ng simbahan tungkol sa seksualidad at homoseksualidad. Pagkatapos ay binigyang-pansin sa sumunod na bahagi ng pag-aaral ang “lohika ng integrasyon” na tinukoy ng Papa sa Amoris Laetitia bilang “ang susi sa pag-agapay sa kanila bilang pastol.” Ipinaliwanag ang ibig ipakahulugan ng Papa sa lohikang ito at kung paano maaaring tahakin ng mga pastol ng simbahan ang lohika na ito sa pag-agapay sa mga itinuturing na nasa “irregular situations.” Tinalakay din ang lohika ng integrasyon na ito bilang isang “lohika ng pakikiisa o solidaridad” sa lente ng sosyolohiya at sa sipat ng sikolohiya’t teolohiya ng damay, na pinangatawanan ni Hesus noon sa mga nagdurusa at isinasantabi sa lipunan. Sa huling bahagi ng pag-aaral na ito ay sinundan ng mananaliksik kung talaga bang “napangatawanan” ng Papa sa kanyang mga pahayag at pakikitungo sa mga Katolikong LGBT ang sinasabi niyang “lohika ng integrasyon/pakikiisa.” Sa nabanggit na pamamaraan at mga nakalap na impormasyon ay napatunayang may ibang lohika na tinatahak si Papa Francisco sa mga nauna sa kanyang mga pinuno pagdating sa pag-agapay sa mga Katolikong LGBT, isang lohika na kanyang-kanya – ang “lohika ng kompromiso” o ang landas ng via media o middle way.

Keywords: Katolikong LGBT; lohika ng integrasyon; Papa Francisco



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Bakit Nga Ba Mahal Kita, Kahit Di Pinapansin ang Damdamin Ko: Narratives of Unrequited Love amongst Young Professional Gay Men

Noel D. Bedia

The phenomenon of unreciprocated romantic attraction was examined by analyzing narrative testimonies. Unrequited love is when both parties endure distress and struggle to understand each other while also depending on each other emotionally. Prospective romantic partners reflected on their experiences with a mix of favorable and strongly unfavorable feelings, while those who rejected them tended to have consistently negative perspectives. Contrary to those who refuse, individuals who aspire to be lovers believe that the attraction between them and the other person is mutual. They feel that they were given signals of interest and that the rejection must be clearly stated. Rejectors portrayed themselves as morally blameless yet nonetheless had feelings of remorse for causing harm to someone. Many rejectors characterized the constant efforts of the potential lover as invasive and bothersome. Rejectors devised narratives to alleviate feelings of guilt, whereas disappointed lovers created narratives to restore their self-esteem. Rejectors perceived potential partners as deluding themselves and lacking rationality, while potential partners perceived rejectors as lacking consistency and enigmatic.

Keywords: narratives; unrequited love; rejectors' perspectives; emotional distress



“Barbie, Sabi Ko Na!”: Case Study on the Factors of Whether or Not to Come Out of Queer Young Adult Students in Laguna Using a Self Disclosure Framework

Alain Tavita

The concept of coming out refers to the disclosure process involving the concealable stigmatized identity of being queer or part of the LGBTQ+ community. Coinciding with identity development, coming out is a dynamic and nonlinear process. This study aimed to evaluate the factors and influences of coming out or not of queer young adult (ages 18-22) students of Laguna using the disclosure processes model (Chaudoir & Fisher, 2010). It focused on the fluidity of identity in terms of their SOGIE, the coming out process, and the influences of coming out. Chaudoir and Fisher’s disclosure processes model (DPM) divided this process into three main components, including 1) the goal formation phase, 2) the actual coming out/disclosure event, and 3) the outcomes of disclosure, as well as a feedback loop. Through semi-structured interviews, the identity development and coming out narratives of nine participants were documented to review their circumstances as well as to perform a thematic analysis of their collective experience. The results showed that the participants have gained a deeper understanding of their identity as something fluid and evolving. The coming out process coincided at the base level with the DPM. The influences of coming out were also enumerated starting with internal introspections and factors, which were found to be based on need, emotions, and identity management. The other category of influences is the institutional factors such as family, school, media, religion, and government, which essentially foster both socialization and stigma that affects both identity and disclosure. All in all, the coming out process reflected the plight of queer people living in a heteronormative society that pushes them into “closets” that they somehow need to come out of.

Keywords: coming out; gender identity; disclosure processes model



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Beyond Glitz and Arts: Feminist Rhetoric Analysis of Speeches of Drag Race Philippines Finalists

Jake Villanueva

The speech philosophy, choice of words, message, and mode of delivery of an individual can be reflections of the experiences of their community. But with today's information being influenced by the framing of the media, one's narrative can either be celebrated or villainized. The study sought to analyze the influence of the invitational rhetoric in the speeches of the finalists in Drag Race Philippines. Anchored in the theoretical framework of invitational rhetoric, the study used qualitative approach, purposive sampling, and non-participant observation in gathering the data. Content analysis was used in analyzing the speeches of the finalists in Drag Race Ph. The analysis revealed that the invitational rhetoric approach of the speeches of the selected rhetors redeemed and reinforced their personal narratives vis a vis with the narratives of the show. The aspects of invitational rhetoric: offering perspectives and creating external conditions were also applied in the speeches which made it more convincing and appealing to the audience. In addition, the narratives of the rhetors also provided a part of the bigger experiences of the community.

Keywords: Drag Race Philippines; invitational rhetoric; rhetorical analysis; feminist rhetoric



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Binakla, Binabakla, Babaklain: The Socio-cultural Design of Gay Pageants in the Philippines

Althea Klarise Austria and Fervin Earl Chavez

Acceptance or tolerance? Despite data showing “acceptance” of the LGBTQIA+ community among Filipinos (Abad 2020), queer individuals still face gender-violence and discrimination while LGBTQIA+ laws are yet to be passed in congress. Nevertheless, the community employs limited agencies and apparatus to challenge this status quo and overturn the patriarchal structure that institutes such systemic oppression. These agencies are not limited to active mobilizations, but also cultural performances such as gay pageants. In this paper, we find the cultural significance and possible ramifications of gay pageants in queer Filipino culture by conducting a thematic analysis on videos and images retrieved from Facebook and YouTube as primary sources to find the recurring designs of local pageantry in the country. Our findings elaborate on four socio-cultural designs of gay pageantry in the Philippines, namely: gay pageants as a self-actualization platform, as community entertainment, as a side job or “raket”, and as political propaganda. These results signify that despite the benefits of gay pageantry to queer Filipinos as an avenue of self-actualization and livelihood, there is still an infiltration of gay LGBTQIA+ places such as gay pageantry coming from politics and heteronormative audiences.

Keywords: pageantry; Filipino queer culture; queer politics; society and culture



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Chikang Kabaklaan sa Disaster: Kwento ng mga Karanasan ng mga LGBTQIA+ sa Panahon ng Kalamidad sa Aroma Temporary Housing, Brgy. 105, Tondo, Maynila

Kahel J. Rebadolla

Ang papel na ito ay pagsisiyasat sa kasalukuyang konteksto at pangangasiwa ng disaster risk and reduction management sa lente ng kasarian at sekswalidad. Ito ay tututok sa ispesipikong karanasang napag-iwanan ang pangangailangan ng mga LGBTQIA+ sa kalamidad. Ang mga naratibong tampok sa papel na ito ay mula sa iba't ibang kwento ng mga karanasan ng mga LGBTQIA+ sa sakuna sa Aroma Temporary Housing, Brgy. 105, Tondo, Maynila. Sa pamamagitan ng kanilang kwento, titignan ang kapareho at kakaibang karanasan at pangangailangan ng mga LGBTQIA+ sa ibang pang kasarian; mga salik at dahilan ng kanilang pagka-iwan sa panahon ng kalamidad; at ang mga aral na maaaring maging gabay sa paglikha ng inklusibo at komprehensibong pamamaraan at pangangasiwa ng kalamidad na walang napag-iwanan.

Keywords: disaster management; Tondo, Manila; kalamidad; queer narratives



The Heart of an Agi Storyteller: Introduction to the Short Stories in Hiligaynon of Felino S. Garcia, Jr

John Iremil E. Teodoro

When *Ladlad 1: An Anthology of Philippine Gay Writing* was published in 1994 composed mostly of works in English and Filipino by writers in Metro Manila, it also inspired gay writings in the regions especially in Western Visayas. Gay writings in Hiligaynon and Kinaray-a flourished in the decades that followed the publication of *Ladlad* and one of the prolific gay writers in Hiligaynon is Felino S. Garcia, Jr. This paper is an introduction to Garcia's three collections of gay short stories in Hiligaynon namely *Sa Pagtunod sang Adlaw: Mga Sugilanon/At Sunset: Stories* (2011), *Idolo: Mga Sugilanon sang Gugma kag Pagbiya / Idol: Stories of Love and Leaving* (2012), and *Delubyo: Mga Sugilanon / Deluge: Stories* (2019). In the context of the macho and heteronormative tradition of Hiligaynon literature, Garcia's agi stories are subversive and refreshing. His works are also substantive contributions to Philippine gay writing.

Keywords: Hiligaynon literature; Felino S. Garcia; gay writings; short stories



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The Musical Text and the Bakla Identity: Reflections and Revisions on the Study of the Kantang Bakla

Johann Vladimir J. Espiritu

My presentation focuses on the book draft I am currently working on—which was earlier drafted as my PhD dissertation—that explores the patterns of identity/is given to and performed by the bakla through Filipino popular music (OPM) from the 1980s to the present through a close reading of the lyrics, the voice, and the visual components of . A kantang bakla is any song where the bakla performs or is performed as a persona, an addressee, or a subject/character. The said dissertation was successfully defended in 2017, and since then it has undergone several revisions to assume a book form—many of the additional kantang bakla coming out in the period after 2017 (some of them during the height of the COVID-19 pandemic) such as iDolls' Kapangyarihan and Michael V's Gusto Ko Nang Bumigay. More specifically, my presentation shall explore and reflect upon the changes in some of the major parts of the book draft—such as the categorization of the songs, the recurring identity patterns, and the conclusion—necessitated by the addition of nine songs to the study.

Keywords: kantang bakla; original Pilipino music (OPM); bakla identity



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We Are Family, I Got My Fathers with Me: The Changing Family in Philippine Children's Books

Vijae O. Alquisola

In the efforts to challenge the heteronormative definition of family as prescribed by dominant social institutions, even books for young readers redefine what a family is, becoming a home for queer families. This engagement focuses on two children's stories featuring a family with two fathers: Noel Galon De Leon's *Sanday Tay Alib*, *Tay Amari*, and Michael De Guzman's *Dalawa ang Daddy ni Billy*. Aside from tackling the changing image of a family, the discussion attempts to illuminate how children in both stories process their situations and how writers push their chosen genre to advance gender education and literary production in the country.

Keywords: queer families; children's literature; heteronormative definitions; gender education



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Up Close and Personal: Gayness, Selfhood, and Contemporary Philippine LGBTQIA+ Nonfiction

Ronald Baytan

What has happened to the “gay” self in the Digital Age? The paper examines contemporary gay nonfiction texts (personal essays and nonfiction narratives) written in the 21st century in light of recent developments in queer discourse and LGBTQIA+ culture in general. For this phase of the study, I shall focus on selected pieces from the anthology *Plus /+, At Iba Plus, Maramihan: New Philippine Nonfiction on Sexual Orientations and Gender Identities*, edited by Rolando B. Tolentino and Chuckberry Pascual. This paper seeks to shed light on the following questions: What is the relationship between nonfiction and gay/queer subjectivity? What is the politics of self-inscription and self-invention evident in the work of these gay writers? How do these works problematize concepts of “gayness,” “kabaklaan,” “queerness” and other related categories? What is the nature of transgression evident in these self-inscriptions? And how do they unsettle heteropatriarchal and heteronormative values and practices?

Keywords: Gay nonfiction; queer subjectivity; queer literature; self-inscription and self-invention



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‘Day Beautiful: The Re-Presentation and Transformation of the Bakla in the Selected Films of Jun Lana

Jenno Roquero

In recent years, the bakla has been a staple and thriving character in Philippine cinema. However, the question of what a bakla is or who is a bakla remains a significant concern since they are still objects and subjects of condemnation and discrimination no matter how (in)visible they are in the country and in Philippine cinema. This presentation will focus on two aspects of the cinematic portrayal of the bakla: their “re-presentation” and the “transformation” using eight (8) bakla-themed films written and directed by Jun Lana: *Roxxxanne* (2007), *Bwakaw* (2012), *Bakit Lahat Gwapo May Boyfriend?* (2016), *Die Beautiful* (2016), *Ang Dalawang Mrs. Reyes* (2018), *Kalel,15* (2019), *Big Night!* (2021), and *About Us but not About Us* (2023). Utilizing various theories of kabaklaan and New Queer Cinema, and through the close reading of the film’s narrative and stylistic components, the presentation aims to identify the ways Jun Lana represents and re-presents the bakla in his attempt to de/reconstruct the landscape of Philippine queer cinema and rethink the politics of the bakla on the local, national, and global scale. In doing so, it underscores the place of Jun Lana as a gay filmmaker and the significance of his queer films that embody and underscore the discursive and subversive power of the bakla in local and global queer cinema.

Keywords: Jun Lana; queer cinema; representation of the bakla



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Deceptively Friendly: The Presence of Discrimination Against Homosexuals in the Workplace in the Philippines

Vivien Clarisse Leynes

This paper aims to give an overview of the prevailing presence of discrimination towards homosexual workers in the Philippines. This paper explores the theoretical correlation of Michel Foucault's poststructuralist concepts on queer theory. Given that the Philippines is currently ranked the 10th among the top 17 most "gay-friendly" countries according to the survey entitled "The Global Divide on Homosexuality" conducted by the Pew Research Center back in the year 2013, yet there is still the presence of annual pride parades conducted by the Metro Manila Pride, the existence of LGBTQ centered organizations such as LADLAD, LeAP! (Lesbian Activism Project) and IDAHO (International Day Against Homophobia) and the creation of House Bill 5687, a law that prohibits SOGI (Sexual Orientation and Gender Identity)-based discrimination in the sectors of education, employment, justice, organizing, health and access (Rodriguez, 2016), being pushed through in the Philippine congress (Talabong, 2016). With the poststructuralist perspective, this paper aims to define queer theory as homosexuality being dominated and oppressed by the formed and emerged dominant ideology of heterosexuality through the means of a set of standards and regulations (Foucault translated by Namaste, 1994). This paper is solely limited to homosexuals (lesbians and gay men). Using research and news articles that includes, the treatment of homosexual workers in the Philippines by means of making them susceptible to a certain criteria of behavior, unfair distribution of benefits and the lack of laws implemented to protect their rights (USAID and UNDP, 2014). But theoretically, this paper concludes, with Foucault's concepts of the emergence of homosexuality's subjectivity proves that discrimination occurs within the fault of the heteronormative structure that stands still today.

Keywords: workplace discrimination; queer theory; heteronormativity; poststructuralism



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Echoes of Desolation

James Dealagdon

"Echoes of Desolation" is a dive into emotions presenting a tapestry of feelings and thoughts in its poetic verses. Divided into four sections the collection covers themes like resilience, growth, despair and activism with depth and insight. Each poem acts as a mirror reflecting the complexities of life's journey prompting readers to ponder the beauty found in decay, the ups and downs of love and loss and the ongoing search for meaning and justice. Through imagery and poetic language the collection captures the ups and downs of life showing the delicate balance, between light and darkness, hope and despair. As readers explore its pages they are encouraged to face the echoes of desolation that resonate within themselves finding comfort in shared experiences portrayed within. Overall "Echoes of Desolation" highlights poetry's ability to shed light on existence by delving into emotions that connect us all.

Keywords: resilience; growth and despair; poetry and activism; shared experiences



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Either, Neither, Both, At the Same Time: Queering Notions of Femininity as seen in the films *Die Beautiful*, *Mamu and a Mother Too*, and *Quick Change*

Doms Cordero

What makes a woman? What constitutes a bakla? Can one be both, n/either, at the same time, all at once? While literature on the makings of a bakla is far from sparse – notorious, even, for its multiple, hybrid, syncretic, and permeable definitions involving ideas of male homosexuality, transgenderism, cross-dressing, spirituality, colonialism, and socioeconomic class – there are less discussions on the reality of the bakla as a self-identifying woman. Here, I argue that the bakla, inextricably feminine individuals who are removed from the traditional female category, “queer” notions of femininity and womanhood through a continuous process of mimicry, negotiation, transformation, and resistance.

I center my analysis around the stories of three leading ladies, namely Trisha in “*Die Beautiful*” (dir. Lana, 2016), Mamu in “*Mamu and a Mother Too*” (dir. Singh, 2018), and Dorina in “*Quick Change*” (dir. Roy Jr., 2013). By simultaneously employing and performing methods of mimicry, manipulation, and metamorphosis, they are able to illustrate the ways transfeminized Filipina bodies negotiate and determine their own sense of womanhood amidst rigid standards on and off-screen. I treat their narratives as sites of semi-ethnographic analysis, wherein albeit fiction, are avenues for scholars and the general public to potentially observe, empathize, and critique the realities of the queer contexts they portray. This allows for a wider discussion regarding the politics of media representation, local categories of gender and sexual queerness, and the continued struggle of transfeminized bodies in a macho-feudal, Catholic nation.

Keywords: Queer femininity; bakla identity; media representation; transfeminized bodies



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Engagements and Entanglements in LGBTQ+ Hashtag Activism: The Case of Online Pride Celebrations in the Philippines

Dr. Jonalou Labor, Christian Jaycee Samonte, and Earl Jaynus Guzman

LGBTQ+ pride celebrations in social media are opportunities for collaboration and broader participation. This study interrogates the nature of cyber LGBTQ+ activism in X (formerly Twitter) as a potential platform that is deemed as a functional space for the LGBTQ+ community to inform various audiences about their causes, protests, and responses to LGBTQ+ issues, with the hope of bringing attention to end discrimination and human rights violations. This research answers the question: How do X users frame the LGBTQ+ community's Pride Celebrations? Results have shown that X users utilized #SulongVaklash to join the global call for action to end LGBTQ+ discrimination. Further, the content of the tweets nods to the meaningful local contexts of the online protest, such as the mainstreaming of LGBTQ+ gender expressions and concerns and the calls for the approval of the SOGIESC bill. Online pride protests have also allowed LGBTQ+ and cisgender individuals to post against discrimination and oppression. The study concludes that X has not just become a site for protest through the discursive political appropriation of LGBTQ+ concerns but also a cyber dwelling where LGBTQ+ members recognize the value of their involvement in the fight towards recognition, acceptance, and freedom.

Keywords: queer activism; hashtag activism; online Pride celebrations; SOGIESC bill



Establishing a Gender-Inclusive Safe Space Criteria through the Examination of Sense of Safety in Davao City's Category C Health Facilities

Albrecht Rey Asumbrado

Everything is gendered even architectural spaces. This includes health facilities, which are contentious settings where individuals seek services and exercise their rights. Yet, their planning often neglects the needs of gender minorities, exacerbating healthcare avoidance due to spatial inequalities from HIV stigma, LGBT stigma, and discrimination. This study examined the sense of safety in Davao City's Category C health facilities through privacy, gender inclusivity, hierarchies of safety, and healthscape factors. Category C health facilities are the first point of access of individuals to the health system, this includes clinical laboratories, HIV clinics, blood service facilities, drug testing, and newborn screening facilities. The methodology involved three components: a physical assessment using zoning and functional diagrams (visibility, accessibility, and proximity graphs) that evaluated privacy and spatial organization of the seven healthcare facilities; a survey that provided descriptive and inferential statistics that analyzed variable correlations derived from 346 respondents; and a gender-inclusive co-design workshop that provided qualitative themes from the seven participants. Findings show that the facilities failed to comply with various guidelines and as a result, exhibited architectural deficiencies. Significant high positive correlations were found among the variables except for ASAB-SOGIE and SS having an insignificant weak positive correlation. The criteria derived from the workshop were used to design a tertiary-level hospital with a gender and sexuality development clinic that provides a safe space for all as an architectural translation, to solve existing safety, privacy, and gender-inclusivity issues.

Keywords: HIV stigma; gender-inclusive safe spaces; health facilities



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Extra-Queericular: Lived Realities, Roles, and Needs of Filipino Queer Educators in Catholic Secondary Schools

Kathleen Estrella

In line with the Department of Education's Gender and Development mandate to integrate principles of gender equality in Philippine basic education, queer-identified educators use their classrooms as an entry point to deconstruct fixed categories of gender and sexuality and demonstrate more expansive understanding of gendered experiences inside the classrooms. To describe this queer-affirming efforts in Philippine schools, the purpose of the study is three-fold: 1) to document the experiences of queer teachers in schools; 2) to examine their roles and capacities; and 3) to examine their strategic and practical gender needs. The study revealed that educators have not only integrated queer concepts in pedagogy but have also assumed multifaceted roles within their school communities while confronting challenges in academic spaces. The study concludes that their experiences are of developmental concern and suggests ways to frame policies and action plans in Philippine basic education using gender-transformative framework.

Keywords: queer educators; catholic schools; gender equality in education; gender-transformative framework and pedagogy



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From Binabae to Fa'afafine, Beyond and Back: Potentializing the Philippine Archive in Bridging Asian and Pacific Transgender Past

Gregorio R. Caliguia III

The paper interrogates the ironic disregard among transgender scholars, Austronesian linguists, and Asianists over the striking linguistic and cultural affinities between the Philippine binabae and her parallels, such as Samoan fa'afafine, in the Pacific. I argue that the Philippine archival materials on binabae can potentially bridge transgender embodiments in Austronesian-speaking communities, not only within Southeast Asia, but more so with the rest of Asia. That is, despite their cultural incongruities, the binabae intimates a yet under-examined connection between the oft-separated Asian and Pacific trans-ness; thus, emphasizing their potentially "shared history." Divided into three part, the first two sections focus on the Philippine archive and Austronesian linguistic data; particularly interesting is the yet-unexamined archival finding, containing a seemingly accidental early 17th-century Catholic imprimatur defining binabae as "turned into woman by Jesus." Ultimately, the paper addresses how Asian transgenders and queers both parallel with and differ from – but in either way enrich – the binabae and the fa'afafine et al. of the Pacific.

Keywords: Binabae; Samoan fa'afafine; Austronesian-speaking communities; Asian and Pacific transgender past



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Gender-Sensitivity and Inclusivity Within De La Salle University – Dasmariñas: Implications to the Promotion of Safe Spaces

Graciella Camaisa

Though recent developments in the Philippines suggest progress towards gender equality in education, SOGIE-related issues continue to persist on campus, which infringe upon the rights and development of students. As such, the study aimed to describe the narratives of university students concerning their SOGIE and explore how De La Salle University - Dasmariñas approached inclusivity and gender equality within its campus. Using a convergent mixed-method design, the researcher conducted a Likert Scale-based survey of a total of 210 CLAC students, 6 semi-structured interviews of key informants from both the student and university staff sector, a focus group discussion, and document analysis. Both quantitative and qualitative data were analyzed and interpreted through triangulation, which was done to identify patterns, trends, and outliers. With that, the study revealed that university policies and procedures were insufficient, due to weak implementation, inefficient cascading, bureaucratic processes, and a lack of integration of gender-responsive guidelines. As a result, LGBTQ+ and female students encounter more discrimination and violence, as well as lower ratings on safety and well-being compared to male students. Religiosity and conservatism influenced discipline and grievance procedures, and traditional gender norms continued to be upheld in the policies and attitudes of staff. Moreover, efforts promoting inclusivity remained outliers, requiring the support of student representatives and school administration. The institutionalization of Gender and Development, the establishment of a GAD office, and the empowerment of the student sector through responsive policies and procedures are recommended for creating gender-sensitive and inclusive safe spaces on campus.

Keywords: Gender-sensitivity; inclusivity; safe campus spaces; SOGIE-related issues



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Gloria, Margarita, Pia, Catriona: The Tetrad of Fandom in Miss Universe and the Making of Gay Beaukonera in the Philippines

Joe Lawrence Mamaid Mina

In the world of beauty pageants, “Beaukonera” or gay men who often join pageants play a significant role as both advocates of equality and professionally who work diligently behind the stage. The Beaukoneras can shape and train young ladies into contenders by bringing out their potential as beauty queens. However, despite this glamour training and entertainment that Beaukoneras can offer, there are issues in their lives that affects their identity, status, and inclusiveness in the society. Thus, this study will explore on how Miss Universes from the Philippines namely Gloria Diaz, Margarita Moran, Pia Wurtbach, and Catriona Gray influenced the fandom of Beaukoneras that shapes their lived experiences either on stage or off stage. Since, I was able to experience to join gay beauty pageants, I will use this as a guide to furtherly discuss the challenges of being a Beaukonera and on how Miss Universe changes the discourse of gay men in the country. This study includes interviews with Beakoneras who came from different backgrounds such as students, in parlors, professionals, and private individuals. The participants respectfully answered the following statements. It revealed that they join beauty pageants as they see themselves as an individual that possesses beauty, advocacy, and elegance like the four Miss Universes from the Philippines. The good and bad effects they experienced from joining beauty pageants, provides them with a two-way satisfaction. The Beaukoneras gained acceptance and received money from beauty contests which they considered as a means of income for living and support. These findings help us understand the experiences of Beaukoneras in the context of pageants and the ongoing challenges they deal with.

Keywords: Gay Beaukoneras; Miss Universe; beauty pageants



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Hypostatic na Unyon: Ang Pag-iisa ng Kristiyano at Bakla sa Espirito ng Militanteng Pakikibaka

Tristan Buenaflor

Sa kaisipang Marksismo,, may tinatawag na 'kontradiksyon'. Ayon kay Marx, may mga internal at external na kontradiksyon at sa mga ito umuunlad ang lahat ng bagay. Ito man ay kultural, sa siyensa, o sa personal.

Sa Pilipinas, tali ang kasaysayan ng lahat sa pananampalataya. Sa partikular, sa pananampalatayang Kristiyanismo. Maraming mga Kristiyanong Bakla sa Pilipinas at importanteng tugunan ang kanilang kontradiksyon sa pagiging bakla at Kristiyano.

Sa Kristiaynismo, ang Hypostatic na Unyon ay ang 100% na pagiging banal at pagiging mortal ni Hesus. Nakamit niya ito sa pamamagitan ng paglubog sa kalbaryo ng kaniyang mga kapwa.

Ang inihahapag na aktibismo ng Marxismo-Leninismo-Maoismo ay isang makasaysayang lugar kung saan nagtatagpo at nagiging isa ang pagka-Kristiyano at pagka-bakla. Sa pakikibakang ito, nagkakaroon ng Hypostatic na Unyon ang Kristiyanismo at Sekswalidad. Sa loob ng pakikibakang NDMO, malayang nagiging isa, iniimbitahan maging isa, ang sekswalidad at pananampalataya nang magkasundo at iisa.

Keywords: Hypostatic na unyon; Kristiyanismo; militanteng pakikibaka



I am Worthy, I am Choosing to Live: The Lived Experiences of Persons Living with HIV/AIDS

Shaira Mae Regala

The latest statistics show the alarming incidence of persons living with HIV/AIDS in the Philippines. This research used an explanatory sequential design: participation selection model through the lens of interpretative phenomenological analysis. Both quantitative and qualitative phases of the study provide sufficient evidence that PLHIVs experience trauma upon their diagnosis and undergo posttraumatic growth on their ensuing journey as PLHIVs. Negative alterations in cognition and mood, along with arousal symptoms, are the typical manifestations of their trauma. Relating to others and new possibilities are the areas with the most significant growth. Findings suggest that PLHIVs experienced a variety of adverse cognitive and emotional responses upon learning their diagnosis. The recovery process had three phases: narrating the treatment journey, acceptance of new realities as HIV+ and living life with a meaningful purpose. Struggles against the physiological and psychological repercussions of the virus along with the discrimination and prejudice against PLHIVs emerged. Religion/spiritual and emotion-focused coping strategies were effective in helping them deal with their situation. PLHIVs manifested their renewed selves and are continuously working towards a flourishing life. Practical and technical recommendations targeted at specific stakeholders and individuals were cited to further the HIV service healthcare delivery for PLHIVs in the Philippines.

Keywords: Persons Living with HIV/AIDS (PLHIVS); posttraumatic growth; trauma; coping strategies; HIV in the Philippines



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If It Had A Name: A Filipino Manga on Asexuality and Queerplatonic Relationships

Audrey Louisse Castañares

In the Philippines, asexuality remains to be an unknown queer identity due to its misconceptions and lack of representation in literature. As such, this study aimed to produce a Filipino manga that features a story on asexuals that form an intimate relationship that does not conform to societal norms. Through the use of Queer Phenomenology, asexual theories, and grounded theory as an analysis tool, I conducted interviews with six asexual Filipinos on their experiences and perspectives on their identity and close intimate relationships called Queerplatonic Relationships (QPRs). The results showed that providing a unified definition of Filipino asexuality and QPRs would not completely encapsulate their diverse queer experiences. It also showed that boundaries are significant in setting the parameters of a QPR. Finally, it also showed how Filipino culture and its amatonormative beliefs have led the asexual individuals to reorient themselves into finding their own queer community where they are accepted by like-minded people. These findings were used in the creation of the Filipino manga as it gave which points to highlight in the story. The manga was incomplete upon submission, however, it covered the feelings of isolation and the agreement between characters into becoming a QPR.

Keywords: asexuality; Queerplatonic relationships; Filipino manga



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Kasaysayan ng Panitikang LGBTQIA++ sa mga Librong Pambata sa Pilipinas

Tristan Buenaflor

"Ang Ikaklit sa Aming Hardin", "Ang Dalawang Daddy ni Billy", at "Ang Duwag na Prinsipe" ay ilan sa mga librong pambata na tumatalakay sa dibersidad ng kasarian at sekswalidad. Paano ito naging posible? Sa pananaliksik ni Eugene Evasco sa kaniyang libro ng "Buklat/Mulat" inihapag niya doon na mayroon naman talagang radikal na tradisyon ang panitikang porma ng panitikang pambata. Ito man ay nagsimula bilang isang sandata ng moral-kolonisasyon, unti-unti na natin itong nababawi. Ang panitikang pambata ang isa sa pinakakasalukuyang porma ng panitikan na nagbibigay-ilaw sa dibersidad ng kasarian at sekswalidad. Bago pa lamang ito sa larang ng panitikang pambata at ipapakita ng papel ang umuusbong na mapagpalayang kasaysayan ng ating lokal na mga panitikang pambata pagdating sa relasyon nito sa LGBTQIA++ na mga paksa.

Keywords: librong pambata; panitikang LGBTQIA+; dibersidad ng kasarian at sekswalidad



Leonatiko: The Lesbians and Sapphics In-Visible in the Philippine Young Adult Space

Hannah M. Pabalan

It cannot be denied that for a long time the representation of the LGBTQIA in the Philippines has been very limited to the point that the community has been typecasted. More often than not, the lesbians and the queers have been limited to as the best friends of the main characters. Filipino lesbian writer Jhoanna Lynn Cruz points out the problems with the visibility of lesbians, expressing the various layers and nuances in the issues of the visibility of lesbians and lesbian writers in the Philippines. From a linguistic point of view, there is no actual term in the Philippine language for “lesbian” especially in the vernacular and numerous of these local labels have a derogatory connotation. The queers and lesbians have just been in the margins of the stories, and perhaps it is the time they go into the center. A time where we become the main characters, and not just the support, especially in our Philippine literature.

This paper intends to not only trace but also delve into the Philippine literary efforts of making the lesbians be in-visible in the spaces of the texts and narratives, as they move from the margins to the center. By discussing the literary developments of Philippine lesbian/ sapphic literature from pre-pandemic to post-pandemic and by grounding this paper with Jhoanna Lynn Cruz’s concept of pagka-lesbiana, this paper proposes the term Leonatiko as a word that one could use that can describe the contemporary Filipino sapphic or the Leonatiko literature moving forward.

Keywords: lesbian visibility; sapphic literature; Leonatiko; Philippine literature



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Love is for Everyone: Boys' Love in Filipino Contemporary Society and Its Story Of Surplus Love

Noah F. Acedo

The landscape of entertainment and literature in the Philippines rapidly changed over time. One of the new emerging genres that is gaining popularity and fame is Boys' Love (BL). In 2021, BL has captured momentum in Philippine literature, movies, and television. Most Philippine BL stories show the realities of same-sex relationships and how love works despite different conditions. As such, the study explored the expression of surplus love in select boys' love series in the Philippines. This study utilized the Qualitative Content Analysis research method with ten (10) most-recommended BL series in the Philippines as data sources. The analyses focused on the commonly shared elements in the genre and significant aspects of the BL series, including gender exploration, coming-out stories, humor, and characters' lightheartedness. However, the central thematic research foci, constructs, and results can be encapsulated as follows: (1) representation of self-identification and self-denial, (2) representation of romance and affection, (3) representation of emotional reciprocity, and (4) representation of a fated relationship. In conclusion, most Philippine Boys' Love series exhibit numerous facets and provide enthusiasts with the implications for potential effects on their perceptions and attitudes. More importantly, the emotional footprints of the BL series to the viewers add more sense that expressing surplus love is never unhealthy and is true, genuine love.

Keywords: Boys' Love (BL); surplus love; qualitative content analysis; BL series



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Making Space for the Filipina Lesbian in Comics

Donnadette Belza

Invisible in our cultural consciousness, Filipina lesbian writings only every so often occupy a space in Philippine literary production in whatever form, let alone in komiks/comics. The invisibility of lesbians can be accounted to the fact that no comprehensive lesbian history has ever been written. In literature, the lesbian themes remained scarce even when compared with the publications of the bakla/gay literature. Very few were considered landmark publications. The twentieth century, however, has witnessed the production of collections of critical works and anthologies on Filipino queer including the Filipina lesbian and independent publishing in the form of poems, short fiction, zines, graphic novels, and comics. It is interesting that Filipina lesbian is 'seen' in recent publications, but it is more interesting to note that writers-artists have explored comics as space for challenging gender- and sex-based binaries which was not among the prominent themes of the medium at the onset. Komiks/Comics and lesbian literature are seen as prejudiced and marginalized literary and cultural artifacts—the former regarded as a popular art form and medium and the latter occupying a limited, if not totally invisible, space. As one, they may be difficult to imagine as the komiks/comics was not an assumed space for women and lesbians but they are certainly potential objects of study and sites for critical conversations. This paper intends to present an examination of selected Filipina lesbian comics published within the past decade using queer theory, exploring issues surrounding the Filipina lesbian construction and representation.

Keywords: lesbian invisibility; Filipina lesbian; komiks/comics; lesbian literature; Queer theory



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Mga Dekoloreteng Sandali Isang: Panimulang Pag-aaral sa Oras at Trabaho ng mga Piling Drag Artists sa Metro Manila

Kane L. Blancaflor

Ang mga entablado at sahig ng mga bars, clubs, at parties ay tahanan para sa maraming drag artists sa bansa kung saan kalakhan sa kanila ay hinahati ang oras sa pagitan ng kanilang regular na trabaho at kanilang drag. Nais ng pag-aaral na ito palitawin ang oras at kung paano ito naipapamalas sa konteksto ng mga drag artists at sining ng drag sa bansa sa loob ng kasalukuyang sistema.

Kaya naman ang panimulang pag-aaral na ito ay isang tangka sa pagsipat sa buhay, trabaho, at karanasan ng mga drag artists sa bansa na sina Izzy Xtra, Pura Luka Vega, at Worship the Gays at kung paano sila nakikipagtunggali sa oras na itinakda ng institusyong kanilang kinabibilangan at kung paano isinasaayos ang kanilang oras upang magawang umiral sa kanilang regular na trabaho at drag sa pamamagitan ng etnograpihong pagdodokumento gamit ang bidyo.

Sa pamamagitan ng dalumat ng queer time ni Jack Halberstam at Elizabeth Freeman na inandukha bilang oras bakla ay sinubukang ilarawan ang mga karanasan ng drag artists alinsunod sa dominanteng heteronormatibong oras. Sinubukan ding sipatin ang politikal na ekonomiya ng drag at dalumatin ito sa labas ng kapitalistang sistema na kasalukuyang nagpapainog sa drag bilang isang industriya buhat ng programa katulad ng Drag Race at kung paano kinokonsumo, pinoproseso, at nakikita ang drag sa ating bansa.

Keywords: Drag Artists; queer time; politikal na ekonomiya ng drag; heteronormatibong oras; Drag Race



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MOTHER!: Reconstructing the Family through the Houses of the Philippine Ballroom Scene

Saoirse O. Concepcion and Mary Joy P. Campos

The conception of the contemporary Filipino family is perplexing. Tight-knit familial ties are a hallmark of Filipino culture, and the fluid definitions of the family in the postmodern era challenges what it now means to be a Filipino family. One subculture in the Philippines in particular, has its own conceptualization of a family: ballroom with its “houses.” As an urban underground scene whose history is one of systemic racial and gendered oppression and discrimination, ballroom was crafted to foster a sense of security and belongingness for marginalized LGBTQ+ individuals. It was introduced to the Philippines in 2016 from the United States, and since then has become a space for the celebration of queer identity and individuality in the country.

This ethnographic study’s subject of inquiry is a reconstruction of the Filipino family through houses in the Philippine ballroom scene, following definitions by Stacey (1990, cited in Chekki 1996), and Miralao (1997). Through an examination of house membership and kinship systems in the Philippine ballroom scene, aspects of ballroom culture including a matriarchal gender hierarchy, class-influenced conflicts, appropriation, and most importantly— material and immaterial support—are unearthed, revealing a Filipino family divergent from its traditional structure.

Keywords: contemporary Filipino family; Philippine ballroom scene; ballroom houses



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"My One High School Love": Contemporary High School Girls' Love (GL) Narratives, Heterotopia, and Collaborative Remembering

Ann Jillian Cabanban

This paper will analyze contemporary Philippine girls' love (GL) narratives set in high school, and will look at high school spaces as heterotopias - counter-sites, or spaces of resistance - for its queer Filipina characters. Specifically, this paper will be talking about Samantha Lee's 2023, film, *Rookie*, and selected stories from the first volume of Kalabaw Studios' *Silakbo: A Collection of Filipino Girls' Love One-Shot Komiks*. By looking at newer media telling sapphic narratives, I attempt to explore how high school is revisited and re-visioned by GL storytellers as an instrumental space in the coming of age of teenage female characters. I posit that these texts re-vision high school as a space where female sexuality and queerness can be safely explored, without fear of being ostracized or othered precisely because of queerness. This allows the narratives' queer characters - often bisexual or lesbian Filipinas - to experience coming-of-age and love as things that are normal, healthy, and often fulfilling.

It is in affording female teenagers the chance to normalize queer interactions in the narratives that high school becomes a heterotopic space - a counter-site, a site of resistance against heteronormative restrictions. These narratives do not seek to articulate a "universal" coming-of-age experience for the queer Filipina. However, in re-visioning and effectively recollecting high school as a heterotopic safe space, both GL storytellers and readers are encouraged to, and become active, participants in creating a new collective and collaborative "memory" of what it means to come of age as a queer Filipina.

Keywords: Girls' Love (GL); heterotopia; sapphic media; coming-of-age stories; queer Filipina.



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Navigating Conflicting Religious and Sexual Identities of Selected Catholic Gay Men: An Interpretative Phenomenological Analysis

*Jay-anne Desrelle Raganas, Art Aeshua De Leon, and
Ma. Julia Pauline Osia*

An individual's identity translates to how a person connects his/her inner self to the external environment. In the present study, two conflicting identities of Catholic gay men were explored, specifically their religious and sexual identities. Being one of the most religious and conservative countries, homosexuality remains an issue in the Philippines due to the thin line of accepting or tolerating these individuals. The researchers utilized six (6) theories as viewpoints for this study; namely, social support theory (Berger & Mallon, 1993); intersectionality theory (Crenshaw, 1989); identity negotiation theory (Swann & Bosson, 2008; Baumeister et al., 1985); cognitive dissonance theory (Festinger, 1957); minority stress theory (Meyer, 2003); and religious coping theory (Park, 2005; Rizvi & Hossain, 2017). This research sought to understand the personal experiences of Catholic gay men; that is, how they generally navigate their dual identities. Their meaning-making processes, i.e., cognitive, behavioral, and affective processes, were also examined. To gather data, this research employed an Interpretative Phenomenological Analysis and utilized a thematic analysis to further investigate and thoroughly analyze their lived experiences. With six (6) Catholic gay men who scored 4-5 on the CRS-10 scale and went through a one-on-one semi-structured interview, findings revealed that Catholic gay men navigate their conflicting identities through: 1. Continuously developing their personal identity; 2. Managing their dual identities in their relationships, behavior, and expression; 3. Negotiating inclusivity in the church and in community; 4. Having a strong interplay between personal beliefs and morality; and 5. utilizing defense and coping mechanisms to negotiate their identities.

Keywords: Catholic gay men; religious and sexual identities; conflicting identities; interpretative phenomenological analysis



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Navigating Social Exclusion: Narratives of Queer, Catholic, Filipino Women

Andrina Mukhi

The Roman Catholic Church in the Philippines plays a significant role in shaping values and norms, such that queer Filipinos are often socially excluded on the basis of fundamentalist teaching. However, despite the antagonistic history between the Catholic Church and the queer community, new constructions of the relationship between the two institutions are emerging, with a notable population of young people proudly living as both Catholic and queer. Specifically, this presentation will highlight the experiences of religiously-involved queer women to address their continued underrepresentation in both queer and religious spaces. Thus, this presentation explores the question: how do queer, Catholic, Filipino women navigate social exclusion in Catholic spaces? I argue that these queer women navigate the tensions between their sexuality and faith through a personal exercise of reflexive spirituality which allows them to separate their image of the Church (as an exclusionary institution) from their image of God (as a loving and accepting figure). However, I also highlight that their ability to reconcile this tension does not actually counteract the social exclusion they experience. Despite their own personal self-acceptance and proclaimed empowerment, Catholic queer women remain socially excluded, and do not feel safe nor comfortable to fully express themselves in religious spaces. I conclude by emphasizing the need to cultivate hope for Catholic queer women through creating spaces for inclusion in civil society, especially in universities and in religious spaces.

Keywords: queer Catholic Filipino women; social exclusion; reflexive spirituality; inclusion in religious spaces



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OK, ba Ako? LGBTQ Filipino Emerging Adults' Mental Health Amidst the Pandemic

Jade Cuambot

Using a mixed-methods sequential explanatory design, the present study aimed to understand Filipino LGBTQ emerging adults' mental health during the pandemic. The quantitative first phase showed low mental health and moderate distress among 366 self-identified LGBTQ Filipinos ages 18 to 24 who completed the MHI-18 and IES-COVID-19 scales. Moreover, five key themes from the 12 participants' lived experiences during the pandemic in the qualitative second phase supported these results: (1) social stigma, (2) social isolation, (3) supportive system, (4) witnessed mindset shift, and (5) identity formation. The COVID-19 pandemic significantly impacted the psychological state of Filipino LGBTQ emerging adults in our study.

Keywords: LGBTQ mental health; COVID-19 pandemic; low mental health; emotional distress



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Out/Dated: Bakla, Bakla...Pa'no Ka Tumanda in Jun Lana's Bwakaw (2011)

Jenno Roquero

Philippine gay cinema has aged and thrived gracefully throughout the years since the first appearance of the bakla on the silver screen. However, representation of the older bakla and other evolving LGBTQIA+ identities and their negotiation with age and mortality is not given much attention in cinema, more so in the broader queer (LGBTQIA+) studies. This paper attempts to fill the gap in the discourse of bakla (particularly the closeted homosexuals), kabaklaan, and aging (gerontology), intricately woven in Bwakaw (2011) directed by Jun Robles Lana. Close reading of the selected film aims to interrogate the conditions of the bakla in his old age: how the bakla reconciles with his identity and mortality; how old age/death liberates and/or persecutes the bakla; and how the bakla negotiates with the predicament of mortality and morality/spirituality. This paper highlights how the issues of aging transform the politics of the bakla (and the larger LGBTQIA+ community) vis-à-vis the different socio-political, economic, and cultural factors surrounding the bakla (LGBTQIA+) cinematic universe.

Keywords: Philippine gay cinema; Bakla; aging; Jun Lana; gay representation



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Paano Magmahal ang Isang Bakla: A Philosophical Inquiry on the Power of Self-Acceptance and Love of a Filipino Queer

Reinier Gabriel Dela Llarte

The absence of protective laws, such as the Anti-Discrimination Law or Legal Union Law, leaves Filipino queer individuals struggling to express themselves and love freely amidst societal and state oppression. This struggle necessitates a continuous fight for equality and acceptance within society and families. Furthermore, existing Filipino philosophy lacks recognition of queer experiences. This presentation aims to inclusively redefine Filipino cultural concepts to better understand ideal love for Filipino queers. Firstly, it will explore the experiences of queer individuals in the Philippines. Secondly, it will redefine concepts like pakikiramdam (emotional sensitivity) and pag-iisang dibdib (oneness of the heart) to reflect queer narratives. Traditional pakikiramdam lacks a gender aspect, but queer pakikiramdam (emotional and gender sensitivity) includes inherent queer pakikiramdam, developed from fear and sensitivity to avoid social rejection. A high capacity for this sensitivity can lead to self-acceptance, rejecting heteronormative norms by embracing one's gender and sexuality. The traditional pag-iisang dibdib is rigid and equates to marriage due to its religious underpinnings. However, the supposed redefined pag-iisang dibdib recognizes relationships outside marriage as I reintroduce the concept as the state of the most intimate level of interpersonal relationships in the Philippines. In conclusion, this presentation will systematize Filipino queer love, providing a guide to ideal love, emphasizing that everyone deserves love—the good kind of love. By redefining pakikiramdam and pag-iisang dibdib, Filipino queers can transform their struggle into a passionate drive to love their partners despite the oppressive climate in the Philippines.

Keywords: self-acceptance; pakikiramdam; pag-iisang dibdib; Filipino queer love; Filipino philosophy



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Ang Pag-echos sa Classroom Discourse? A Critical Introspection of the Language of a Homosexual Filipino Teacher

Janeson M. Miranda

In the first discussion by Janeson M. Miranda, titled “Ang Pag-echos sa Classroom Discourse? A Critical Introspection of the Language of a Homosexual Filipino Teacher,” the reflective understanding of a queer language and research educator’s instructional language will be laid down. He will discuss how he sculpts, exploits, and owns queer language in his praxis as an integral component of his Filipino educator queer identity. His exposition will also unravel the institutional and political tensions and tethers that seemingly throttle and tighten queer linguistic creativity in the classroom and the essence of continuous cogitating futurities and possibilities (pakiki-bak(l)a) of Filipino classrooms transforming into safe and equitable spaces that allow queer teachers’ becoming through what he calls queer linguistic transcendence.

Keywords: Queer language; homosexual Filipino teachers; classroom discourse; instructional language



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AnthropoloGay: Centering the Temporality and Spatiality of Representational and Indigenized Queerness in the Classroom

Paolo P. Peñaranda

The second presentation by Paolo P. Peñaranda, titled “AnthropoloGay: Centering the Temporality and Spatiality of Representational and Indigenized Queerness in the Classroom,” will present selected notes on the expressions and manifestations of queerness he has observed and experienced with his exposure as a teacher in various academic institutions. His presentation will raise probes and interpretations of how time (dynamism of cultures) and space (existing cultures in a particular locale) impact these expressions and manifestations of queerness, specifically from his vantage point as a homosexual teacher. Further, his presentation will also echo how queerness traverses molds of cultural complexity, paving the way for its nuanced representations at the given time and space, pressures and intersections between its colonial and indigenous ideations, and opportunities where classroom instruction may come in to ensure it becomes the bedrock of queerness rooted in respect to and rooting for the empowerment of cultural diversity, inclusivity, and public advocacy.

Keywords: queerness in the classroom; temporality and spatiality; gender expression



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‘Pass sa Halata’: The Alienation of Feminine Gay Men in Boy’s Love Series

Ed Gerwin Esparrago

The rise of the Boy’s Love (BL) Series as a genre has made a way for queer stories to be seen in the mainstream media. However, these narratives may have seemed to continuously perpetuate stereotypes that society has towards effeminate gay men instead of debunking them creating a hyperreality of notions that make feminine gay guys misrepresented even in the genres that they are supposed to be the main characters.

This paper aims to see how feminine gay men are often portrayed in BL series to see their relationships and dynamics in the series as femme-presenting gay men. It also aims to relate these portrayals in media texts to the everyday lives of an effeminate gay man.

Keywords: feminine gay men; BL series; hyperreality; queer



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Empowerment Within Constraints: Navigating Agency and Structure in the Queer Classroom

Michael John Labog

The final presentation by Michael John Labog, titled “Empowerment Within Constraints: Navigating Agency and Structure in the Queer Classroom,” will examine and analyze the agency-structure dynamics in a classroom led by a social science practitioner and queer educator. It will encompass the interplay between the educator’s and students’ individual agency and the broader structural influences that shape the educational environment. Furthermore, his presentation involves recognizing how personal identities, societal norms, institutional policies, and cultural contexts influence classroom interactions and educational outcomes. It underscores the critical understanding of these dynamics so that queer educators can navigate the interplay between agency and structure, as well as the challenges and opportunities to foster inclusive, supportive, and empowering educational environments that benefit all students.

Keywords: agency-structure dynamics; queer classroom; gender-inclusive education; queer educators



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Nag-usap, Kinileg, Nabasa: A Multimodal Critical Discourse Analysis on Gay Representation in Karlo Victoriano's Comic Series, Sari-Sari Story

Kyle Patrick De Guzman

There has been a continuous rise of queer literatures in the Philippines. Most studies done on queer portrayal/representation, mostly on the bakla identity, were in the field of cinema, telenovela, music, and personalities. But there were little to no study done in the comics medium. With that, this paper attempts to explore critically how the comics Sari-Sari Story by KarVic communicate queer representations and discourses. Given the multimodal nature of comics, this paper utilized multimodal critical discourse analysis (MCDA) as its theory and method, along with Judith Butler's theory of gender performativity, to deconstruct how the linguistic, visual, and performance modes interplay in communicating queerness, including the meanings and discourses it sustains and challenges. The 28 Filipino episodes of the comics found in the Penlab platform were analyzed for this study. The findings uncover intricate portrayals of queer identities, revealing layered meanings through linguistic elements like puns and Freudian slips, while visually employing deliberate captions, metaphoric censorship, and setting to construct character identities. Characters' performative modes showcase nuanced portrayals, embodying a hybrid gay image with both top and bottom role characteristics. Despite attempts at representation, the narrative subtly gravitates towards a more masculine global gay image, prompting concerns about perpetuating traditional gender roles. This suggests that while Sari-Sari Story endeavors to portray narratives within the queer community, it perpetuates dominant discourses, lacking complete inclusivity and aligning with a more masculine representation associated with the global gay image.

Keywords: comics; multimodal critical discourse analysis (MCDA); queer representation; sari-sari story



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“Para Lumandi!”: An Intersectional Feminist Inquiry into the Dating App Experiences Among Queer Filipino Women During the COVID-19 Pandemic

Jela Mae F. Ventura

The study explored the experiences faced by queer Filipino women using dating apps during the COVID-19 pandemic, with the objective of filling a gap in understanding the unique stories of this demographic. Seven self-identifying queer Filipino women participated in one-on-one in-depth interviews as part of the qualitative case study approach, which was based on intersectional feminist methods. The research revealed four interconnected themes: exploration and personal growth, app functionality and user experience, challenges in virtual interaction and safety, and a shift in social dynamics. The study also examined how different categories—such as sexual orientation, gender, race, and class—intersect and influence how users interact with dating apps. Additionally, the study highlights the influence of patriarchy on shaping societal norms and expectations within the context of dating applications. In conclusion, while these apps challenge traditional patriarchal norms in terms of dating by fostering inclusivity, empowering women, and enabling the freedom of expression of gender identity, their influence is still significant. Lastly, while the study recognizes its specific focus, it does not assert universality. Further research to explore various aspects of virtual interactions and dating experiences is highly recommended. Comparative studies that involve participants from diverse socioeconomic backgrounds would significantly contribute to our understanding of the intricate dynamics of digital dating within this demographic.

Keywords: queer Filipino women; dating apps; COVID-19 pandemic; intersectional feminism



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A Phenomenological Study of Ghosting on Queer Men in Dating Apps

Emanuel Migui Dasalla

Ghosting is a unilateral dissolution of communication when one involves avoiding the other person in a technologically-mediated environment (Koessler, 2018). The ghoster avoids a direct and explicit communication of their intentions and resorts to implicit and indirect solutions that excludes the ghostee. There is psychological distress as the ghostees repeatedly wonder what could have been wrong with what they have said or done, or something that was not appreciated by the person on the other line (LeFebvre et al. 2019; Koessler, 2018; Pancani et al. 2022). Limitations from past studies are in terms of participant demographic as it gives a saturated heteronormative view of ghosting due to the lack of LGBTQIA+ participants. Dating apps are safe spaces among gay and bisexual men, and most of them are its users (Rosenfeld, 2017). Gay and bisexual men find dating apps as an outlet where these sexual minorities have the opportunity to explore, be themselves, and not be judged (Arthur & Cabaniss, 2021). This research explores experiences of ghosting, coping, and participants' views and perceptions towards ghosting. There were nine (9) participants who were interviewed in this study. Themes are achieved through Interpretative Phenomenological Analysis (IPA) and content analysis and emerging prevalent themes include: self-questioning, self-doubting, self-blaming with repeated rumination on why it has to happen. Ghostees also had their ghosting tendencies too with reasons of protecting themselves from disrespect and harm. Ghosting research highlights the importance of time and communication in initiating ties via dating apps, therefore future researchers who are interested in quantitative methods can conduct moderation analysis on how time to communicate moderates the intensity of feelings towards the relationship. Future researchers might consider varied participants in terms of gender expression, and future researchers may explore ghostees' reasons for ghosting aside from protective justifications.

Keywords: ghosting; dating apps; psychological distress; queer men; interpretative phenomenological analysis



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Queer Futurity in Philippine Science Fiction

Teddy Dulce

The history of Philippine science fiction traces back to as early as 1940s, and the 2000s have seen a growing production and readership of the genre. Serialization of sci-fi anthologies, technological advancements as inspirations, increased appeal to young adult writers and readers, the ever-growing body of science fiction in the Philippines have become an avenue where more diverse narratives of the human condition are written.

In science fiction, the idea of future was central to the creation and maintenance of technological modernity and preservation of the next generation. These utopian visions and dystopian fears described and explored by science fiction can be further examined through the futuristic technological visions and social structures that enabled them. In this vein, science fiction presents the implicit reliance of most futuristic visions on heterosexual reproduction, on reproductive imaginings – missing narratives from the queer perspective. It poses a seemingly “no future” for dissident queer desires and identification.

With the analyses of Philippine science fiction as inherently heteronormative, and with the queer signifying an opposition to such futurity, this study argues that futurity is not evenly distributed with queer desiring bodies marked futureless by dominant imaginaries. To search for alternatives to the relationship between queerness and futurity, this study explores an intersectional understanding of queer futurisms by attempting to recover archives of futures that attend particularly to the articulation of fictional futures with nation, empire, and gender. Through this lens, Philippine science fiction texts by Filipino writers written from 2000 to the present will be examined using Lee Edelman’s theorizing on “reproductive futurism,” Alexis Lothian’s ideas on speculative possibilities, and contemporary queer theories.

As a gesture to be a valuable contribution to Philippine literary studies, this study would like to think through Philippine science fiction’s queer cultural politics in a



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breadth and depth not yet attempted; and to offer an archive of queer speculative sensibilities Filipino science fiction writers invoke in their queer world-making practices to accommodate and re-distribute a queer future. Ultimately, this study would like to advance that science fiction is not only a genre of speculative fiction but also a mode of inquiry into our notions of progress and sexuality.

Keywords: queer futurity; Philippine science fiction; heteronormativity; speculative fiction



Queering speech classrooms: de/re/construction of discussions on identity

Holden Kenneth G. Alcazaren

What does it mean to queer a speech classroom and how does it happen? With the lack or sometimes nonexistent pedagogies concerning gender and sexuality, the study of queer pedagogy, emerging from queer theory, tries to understand the theory's implications to teaching and learning. Often defined as indeterminate and shifting set of theoretical possibilities (Yep et al., 2003), queer pedagogy, much like queer theory that informs it, privileges the non-normative queer experiences as a lens to challenge educational praxis that uses dominant, heteronormative assumptions as well as advance classroom landscapes that recognize the stories and identities of queer participants. Building on queer theory and queer linguistics, the present study determines and analyzes the teaching of identities in a speech course of a Philippine university. The data draws from the narratives of speech instructors to uncover how discussions on identity were discursively organized and theoretically informed. Fifteen speech instructors are invited to participate in the study where narrative frames (see Barkhuizen & Wette, 2008) will be used to structure the expected content that will directly address the study's objectives in a narrative form. From the analysis, the results of the study aim to provide an empirical basis for queering speech pedagogy with the focus on identity-based teaching that may indicate a more progressive perspective in the discussion of queerness and normalcy, and reveal possibilities for challenging existing heteronormative assumptions of identity.

Keywords: queer pedagogy; speech classrooms; identity-based teaching; queering speech pedagogy



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Paglalahad at paglalantad: Mga naratibong "coming out" sa paghikayat at pandama / Paglalahad at paglalantad: Persuasion in "coming out" narratives

Marc Stanley I. Mozo

Tinitingnan sa papel na ito ang paglalantad bilang kasangkapang mapanghikayat ng mga naratibong queer sa konteksto ng ginhawa bilang katartikong danas para sa naglalahad ng mga naratibong ito. Batay sa ilang panghuling talumpati sa mga klase ng Speech 30: Public Speaking and Persuasion nitong lumipas na taong akademiko, tinitingnan ang iba't ibang pamamaraan ng paglalahad ng danas ng paglalantad sa kontekstong mapanghikayat.

Halaw sa mga idea ng Narrative Paradigm ni Walter Fisher (1984), kinikilala ang likas na kapasidad ng tao sa pagkukwento bilang daan patungo sa paghihikayat. Iminumungkahi nitong tinatasa ang mga naratibo sa lente ng torya (fidelity) at istraktura (coherence) nito [sariling salin, 2024]. Sa konteksto ng mga mensaheng mapanghikayat at mapagpamulat sa karanasang queer, lumalabas na sentral na bahagi ng torya ng mga naratibong queer ang paglalantad bilang susing karanasan. Ang paglalantad ay batayang oryentasyunal ng pagbalangkas ng sariling danas at susi patungo sa pagpapalinaw ng sariling pagtatasa sa mga suliraning queer. Ipinamamalas ng papel na ito, sa gayon, ang relasyon ng tagapagsalita sa paglalantad bilang pangunahing batayan di lamang ng kanyang paghihikayat, kundi maski sa pagtatasa sa mga mensaheng umuusbong sa sariling pagkabakla o pagkaqueer. Layon ng papel na itong makilala ang ugnayan ng ginhawa at paghihikayat sa paghinga ng danas na queer tungo sa pag-iisa ng paghikayat at pandama, hindi lamang ng sarili kundi pati ng kanyang kapwa.

Keywords: Paglalahad; paglalantad; coming out narratives; naratibong queer; Narrative Paradigm



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Funny and/but political: Examining humor as rhetorical strategy of the LGBTQIA+ for Leni in the 2022 Philippine presidential elections

Charles Erize P. Ladia

In many global democratization movements, humor plays an effective role in framing political issues, creating collective identities, and bolstering positive and even negative reputations. Literature states that both visual and linguistic humor serve as crucial tactics of social movements in testing democratic capacities and limits in a specific socio-political environment. For instance, during the highly contested 2022 Philippine presidential elections where the Filipino LGBTQIA+ community actively participated, we see humor as a repertoire of contention used as rhetorical strategy with different functions. This study inquires: How did the LGBTQIA+ community strategize humor as repertoire for persuasion in the 2022 Philippine presidential elections? Using digital ethnography as a method and rhetorical political analysis as an analytical frame, I mapped how humor, used by the LGBTQIA+ for Leni Robredo organization, was played with in both digital and on-site actions, in particular, and within the political landscape of the Philippines, in general. The community produced different forms and facets of humor through protest actions and digital content production (e.g., use of pop culture references, subtweets, satirical remarks, linguistic creativity, and sociopolitical commentaries). In the campaign for Robredo, these humorous (inter)actions serve different purposes. One, they establish collective identification among the members of the organization by using humorous statements only understood by an in-group. Further, as an in-group identity was created, humorous (inter)actions also alienated those who belong to the outgroup, in particular Marcos, Jr. supporters with subtle attacks on Robredo's opponent. By analyzing how visual and linguistic humors in political campaigns work in this particular election, these tactics not only reveal the strategy of the community but also how their political environment shapes their use of language and their capacities to produce such in a country still doubtful of the rights of the LGBTQIA+.

Keywords: LGBTQIA+ humor; rhetorical strategy; 2022 presidential election; Leni Robredo; persuasion



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Binata Na Si Nene: A Study on the Performance of Filipino FTM Transgender Identities During Transition Stage

Sherie Claire G. Ponce

In a heteronormative society that marks a distinction between males and females, one's maleness or femaleness is often associated with one's biological sex, solely tied to chromosomes, hormones, and genitalia. However, in the psychological sense, there are individuals who are born a certain sex but experience dissonance in what they feel and what is assigned to them. Transgenderism is an umbrella term to refer to all individuals who experience such a mind-body misconnection. Their biological sex is not in line with their gender identity -the subjective and experienced social construction of their masculinity and femininity. This study explores the gender performance of five members of PFTM (Pioneer FTM, formerly Pinoy FTM), one of the major support groups for Filipino transgender men as they process their identities in Philippine society. FTM, or female transitioning to male, is a term that refers to biological females who wish to express their gender identities as males. Guided by Judith Butler's Gender Performativity, this study investigates the manifestations of gender performance through a series of actions, symbols, and manifestations that construct their sense of masculinity. Results show the incorporation of dress, mannerisms, and linguistics to assert their gender identities, as well as to resist current social norms. Through a series of one-on-one guided interviews, this study found the transition stage (gender-affirming hormone therapy) is, in itself, a performative act of mind-and-body alignment where the body becomes an agency to express their sense of self and meaning. This study further examines what Butler calls "gender trouble," wherein their need to deviate from gender norms also implies the need to embody gender expectations of the biological sex they want to be associated with. This paper emphasizes the complexities of gender and sexuality, as well as the role of communication in establishing and negotiating gendered identities in interpersonal relationships.

Keywords: female transitioning to male (FTM); transition stage; gender performance; gender performativity; transgender identities



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Queering Darna: Possibilities and Potentialities in the 2022 series

Allison Atis

This study is an initial attempt to explore the queer potential of the 2022 Darna series, a recent rendition of the story of the iconic Filipino superhero. This potential is presently uncharted, even undervalued, in its local expansions and scholarship. Building upon its relevance in sustaining discussions of its interplays between symbolic and material realities, I have located queer narratives within the text through an understanding of José Esteban Muñoz's key insights on queer utopias and futurity, specifically the concepts of possibilities and potentialities. Engaging with the text through critical discourse analysis and core tenets of queer theory, this inquiry surfaced possibilities and potentialities within the text's different domains – the physical and ideological spaces, the superbodies, the quotidian, and the messy and blurred. To sustain these significant discussions, I have posited three sites upon which a furtherance of this queering project may either find its groundings, its spaces, or its continued engagement with relevant discourses.

Keywords: Darna; queer potential; queer utopias and futurity; critical discourse analysis



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Reweaving Society's Fabric: Intergenerational Perceptions on Unconventional Gender Custom of Dressing Up

Lucien Magusara

This study investigates and recognizes the perspectives of different gender and different generations on unconventional ways of dressing up. More specifically, it proposes that there are different generational norms on gender that dictate how generations perceive gender expression through fashion. The researchers used convergent parallel design as a mixed-method research. This study utilized two sampling techniques, deploying purposive sampling and the snowball sampling. The study utilizes gender role theory to explain the gap between perceptions on ways of dressing up. The results show that labeling is attributed to avant-garde ways of thinking and gender expression of younger generations and subsequently the binary norms and lack of awareness on gender of older generations. This study perceived that Millennials and Generation Z are generations that are willing to explore gender expression through unconventional ways of dressing up. This act of defiance to the norm exhibits a collective behavior that slowly fades away labels and gendered tags associated with clothing, scraping away archaic binary norms creating a shift in paradigm—reweaving society's fabric.

Keywords: unconventional gender expression; gender role theory; binary norms; queer clothing



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Spiraling into the Lyrical Halata: Grindr & Queer Realities in Charlie Samuya Veric's The Love of a Certain Age

Shedorlaomar Corales

This paper examines the relationship between queer identities, dating apps like Grindr, and gay men's desire for closeness and community in the Philippines. Featuring Charlie Samuya Veric's poetry book "The Love of a Certain Age," it explores the experiences of an anonymous gay protagonist settling with a younger lover he met through the online dating application Grindr. Moreover, it places Grindr in the context of Filipino gay spaces, which include both online and offline places like clubs and bathhouses that provide a safe haven for people seeking love or sex. It does, however, draw attention to how prejudiced views around effeminacy and standards of masculinity continue to exist on the site. Drawing on philosophers like Wittgenstein, the novel delves into the protagonist's search to define love itself, as well as his weaknesses in love and the conflict between pleasure and sorrow. The entirety of this is explored through Veric's lyrical narrative style. His experience illustrates the complexity of gay intimacy as it is mediated by heterotopic platforms such as Grindr. Although the paper celebrates the freedom to express oneself, it also addresses criticisms leveled against dating apps that promote hypersexuality or undermine LGBTQ+ spaces. In the end, it makes the case that Grindr has assimilated into modern queer ecosystems, with consequences for homonormativity, identity conversation, and redefining sexuality and love according to one's own standards.

Keywords: Grindr; Charlie Samuya Veric poetry; The Love of a Certain Age; effeminacy; halata; standards of masculinity



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“Tanggap Mo Ba Ako?”: An Analysis of Gay Discrimination in the Featured Literary Works of Philippine LGBTQIA+ Writers

Michael Kevin M. Garcia

Equality has been the aspiration of every LGBTQIA+ community not only in the Philippines but in the whole world. Gay discrimination has been a rampant social problem in the community that until now, they find no solution to such endeavor. This struggle of the Gay community is being discussed in the following four short stories from the first and second edition of *Ladlad: An Anthology of Gay Writing*. This study aims to know the dimensional issues that are depicted in the following four short stories from *Ladlad Anthology*. This will also prove that in the Philippines there are social problems with regards to Gay community through literary analysis of the four short stories. The study's main intention is to introduce the life of the Gay community to the community of heterosexual and lessen the problem of discrimination among its members. This study will profit the Gay community for they will have a voice to the nations. Through this research, they will gain insights that writing is one of the famous ways of showing what life awaits from being a homosexual.

Keywords: gay discrimination; Philippine LGBTQIA+ writers; *Ladlad Anthology*; literary analysis;



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The Canonicity of Ricky Lee by De-Marginalizing Boses Bakla in “Amapola”

Czarina Conte

In recent years, there have been many discourses describing Philippine literary history with its evolving perspectives on gender and sexuality—as our societies grew larger and more complex, and even increasingly critical with the changing viewpoints especially on gayness throughout time.

This research illustrated a diachronic-synchronic viewpoint to gay visibility and writings tracing back from the Philippine pre-colonial roots, to the Spanish colonial period, the emergence of boses bakla in the late 1900s onto its contemporary developments.

Essentially, it highlights the impact and contribution of National Artist for Film and Broadcast Arts, Ricky Lee using oral history method and puts emphasis according to close-reading of his second fictional novel published in 2011, “Si Amapola sa 65 na Kabanata,” which narrated the collective realities of the Filipino gay in the persona of the gay manananggal, Amapola, through a postmodern approach—a contemporary paglaladlad of the stylistic techniques of satire, and the significance of dismantling binary oppositions under postcolonial productions of heteronormativity. It reconstructs Filipino consciousness using the localized lens by Neil Garcia of queering the queer, which this paper translates to boses bakla.

The implications of the study appeal to curriculum developers in expanding Filipino youth consciousness by creating space for boses bakla like “Si Amapola sa 65 na Kabanata” in Philippine literature course units. Moreover, it could be worth a mention to gay scholars to improve more work into boses bakla and visibility on other aspects of gender, like lesbians, bisexuals, and others in the margin of the gender spectrum.

Keywords: Ricky Lee; Amapola; boses bakla; oral history method; Philippine literary history



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Systems of Care: A Case Study on Gender Affirming and Trauma-informed Ecological Senior High School Systems

Anne Therese Marie B. Martin

Experiences of sexual and gender-based violence (SGBV) continue to persist among Filipino adolescents, especially towards females and members of the LGBTQIA+ community. Educational institutions directly interact with these adolescents targeted for discrimination as they go about their everyday lives. Thus, schools have the potential to serve as a protective resource in their personal and psychological development. Recognizing the crucial impact of surrounding ecological systems of the youth, this case study narrates efforts of cultivating gender-affirming and trauma-informed practices into the influencing ecological systems of the senior high school students in a private and Catholic institution. Anchoring on Bronfenbrenner's Ecological Systems Theory for Human Development, this study presents the different practices incorporated in the micro-, meso-, macro-, and exosystems of these senior high school students. It highlights the need for collaborative work among the various units and spaces of an educational institution when supporting the psychological wellbeing of its students.

Keywords: sexual and gender-based violence (SGBV); systems of care; senior high school students; gender-affirming and trauma-informed practices



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Rainbow Connections: A Case Study on the Creation of Safe Spaces for Filipino GBTQ Junior High School Students

Joseph Eleut Gomez Violago

Adolescence is deemed to be a crucial period of development and identity formation. Many young Filipino LGBTQIA+ individuals must navigate their sense of identity within non-affirming environments. Schools, for example, have the tendency to become spaces in which queer persons experience discrimination, harassment, and homophobia/biphobia/transphobia. The following case study illustrates the creation of safe space conversations for and with Gay, Bisexual, Transgender, and Queer (GBTQ) junior high school students situated within a Catholic all-boys institution. The programs of such conversations were anchored on multiple frameworks such as Psychological First Aid, 4S Model of Care, Rogerian Therapy, and Queer-affirmative Counseling Practices. The presence of multiple forms of resistance definitely made it challenging for such junior high school students to find the help and support that they needed. Hence, the safe space conversations served to be instrumental in instilling a sense of community among these students, while further affirming their queer identities.

Keywords: safe spaces; gay, bisexual, transgender and queer (GBTQ); all-boys school; junior high school students



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Queer Voices: Developing a Dialogical Program for Group-Based Interventions

Jerri Angelica Imperial

Self-identified LGBTQIA+ individuals are likely to experience minority stress from a society that continues to impose cis-heteronormative norms. This study discusses the use of Dialogical Self Theory (DST) as a framework for designing a group-based intervention to help LGBTQIA+ individuals to explore the multiplicity of their identities and navigate the influences of a cis-heteronormative society on their self-identities. Individual interviews were conducted with four experienced practitioners to determine the elements of DST that were utilized for the program. Thematic analysis was conducted to analyze and extract the following themes: (1) externalizing and developing dialogue of voices, (2) amplifying agentic voices for empowerment, (3) metapositioning and innovative moments, and (4) the group as a mini society. These were used to specify key elements that would facilitate self-integration in a group setting. The study outlines the protocol and rationale for the program targeting adolescent and young adult members of the LGBTQIA+ community.

Keywords: Dialogical Self Theory (DST); minority stress; cis-heteronormative norms; group-based intervention



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The story of providing trauma-informed care within a university setting: Navigating care and case processes

Jeemon Rey Amaca Bacaoco and Jerri Angelica Imperial

Cases of individuals particularly students who experience gender-based violence are increasing. These experiences could be traumatic which can result in several mental health concerns such as symptoms of post-traumatic stress, depression, and anxiety. Hence, it is essential that psychological services are available to address the immediate and long-term effects of gender-based violence. This presentation provides an overview of services anchored on trauma-informed care to help students navigate the impact of gender-based violence on their functioning and well-being. Trauma-informed care (TIC) is grounded on establishing a sense of safety by creating a therapeutic relationship anchored on trustworthiness, transparency, and support. This presentation illustrates two cases that depict the journeys of two clients going through the formal complaint process. The narrative of these cases affirms that individuals take different pathways to recovery.

Keywords: trauma-informed care (TIC); gender-based violence; psychological services



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The Psychosocial Impacts of Christian Teachings Towards the LGBTQIA+ Youth of St. Edward School Faith Campus

Edeline Mary Asenjo

With the ideologies of conservatism in Christianity, the said community has faced adverse consequences from the Philippines' predominantly religious society such as hate crimes of discrimination, and even violence. This phenomenological study was conducted to further investigate conservative ideologies within a primarily religious community, and how they can affect the newer generation of the LGBTQIA+ community in terms of their psychological and social well-being. Using semi-structured interviews the researchers were able to explore specific insights from Christians and the LGBTQIA+ community. Results show that a majority of the LGBTQIA+ participants raised from religious families had negative experiences such as punishments and stereotypes that have affected their psychosocial wellbeing, particularly damaging their perception towards their own identities, self-esteem, and how they conduct themselves outside of their homes. Despite the majority of the LGBTQIA+ participants sharing their negative experiences with the teachings and culture, there were also LGBTQIA+ participants who acknowledged the positive effects of Christianity towards them such as their developments of stronger sense of selves and inclusive religious environments, that of which were also showcased by the Christian participants during their interviews. Based on the data collected, the researchers recommend the promotion of inclusive education to make room for more progressive ideals and greater awareness, the implementation of programs promoting inclusivity in the community, and the furtherance of the legal protection for the LGBTQIA+ community.

Keywords: Christian teachings; psychosocial impacts; LGBTQIA+ youth; gender-inclusive education



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The Regional Queer in Mindanao Cinema: Notes on Contradictions and Fluidities

Alessandro Kennz Nioda

Analyzing Trishtan Perez's short film 'i get so sad sometimes' (2021) using Appadurai's framework of cultural flows, I find that with the growing disparity in the modern, globalized world, there must be an incongruity as well in the lives of regional queers. While they are "more prone to prejudice and harm" due to the greater influence of colonial-religious conservatism in the regions, thus making their story all the more different, "they also share experiences that the queer in the nation-center goes through. Much has been said about the 'extra struggles' [Chanjueco and Madanguit]; hence, much of the article focuses on the similarities that the regional queer absorbs from metropolitan culture." I also argue, with Mindanao in mind, that this attribute of contradiction is the island's postcolonial present: a present of variance, where binaries are simultaneously reinforced and broken. All of this is proof that abstractions, concepts, constructs, and labels are being rightfully challenged: a "radical move" that queer theory has been doing. Its proponents have advocated that queerness, and even the theory itself, is and may very well forever be unstable. Adding to the recent scholarly developments on national cinema, where it is no more "national" per se, and to my earlier arguments on the region's contradictory nature, I put forward the suggestion that, similar to the word "queer," "region" and 'Mindanao' can also mean many things." Places, therefore, along with their respective cinemas, are no more fixed but instead fluid.

Keywords: regional queer; Mindanao cinema; framework of cultural flows



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Unlocking Social Issues: A Study on Trans Women's Encounters in Rod Singh's Film

Jonard John Camanzo

Social issues refer to conditions that have a negative effect on a social group or individuals within the group that encompass civil rights, health care, mental illness, and poverty. Anchored to this sense, this study explored trans women's struggles in the society, specifically the social issues that affected them. This study employed Queer Theory on Rod Singh's film, *Mamu and a Mother Too* (2018), and Biographical Approach to understand the film by exploring deeper into the life of the filmmaker. This study analyzed the film to find out the various social issues depicted that were encountered by trans women and the researchers conducted an online interview with the director of the film. The results have shown that unequal access to healthcare and education, sex work, and poverty are the social issues that trans women characters have encountered in the film, the same issues that resonated in the filmmaker's encounters with trans women in poor communities and her experiences in life as a trans woman. The purpose of this study is to show how a particular film can be used as a platform to portray various social issues and call for action towards causes.

Keywords: trans women; Rod Singh; social issues; trans women struggles; Queer Theory; Biographical Approach



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WERQ in Progress: Preliminary Policy Insights on LGBTQI+ Labor Rights in the Philippines

Athena Charanne Presto

This ongoing baseline study explores the intersection of SOGIESC, labor rights, and LGBTQI+ experiences in the Philippines. It aims to contribute to expanding the sparse literature on the specific challenges faced by Filipino LGBTQI+ workers, particularly in relation to discrimination, economic inequality, and the lack of policy protections. The study combines qualitative document review with primary data collection through focus group discussions and key informant interviews. Preliminary insights reveal that LGBTQI+ individuals in the Philippines continue to experience discrimination in various aspects of employment, from hiring practices to promotions and workplace treatment, among others. The study also highlights the intersectional nature of these experiences, with factors such as gender identity, socioeconomic status, geographical location, age, and religious affiliation influencing the degree and type of discrimination encountered. These findings underscore the need for policy interventions that address both overt and subtle forms of discrimination, including promoting anti-discrimination laws and ordinances, conducting diversity and inclusion training, developing targeted support programs, and collecting data on LGBTQI+ employment to inform evidence-based policymaking and advocacy. Ultimately, this study aims to contribute to a more equitable and inclusive labor market for LGBTQI+ individuals in the Philippines by translating research findings into actionable advocacy and policy initiatives.

Keywords: LGBTQI+ labor rights; workplace discrimination; employment discrimination; gender-inclusive policy



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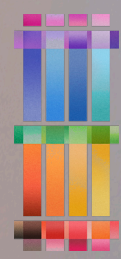
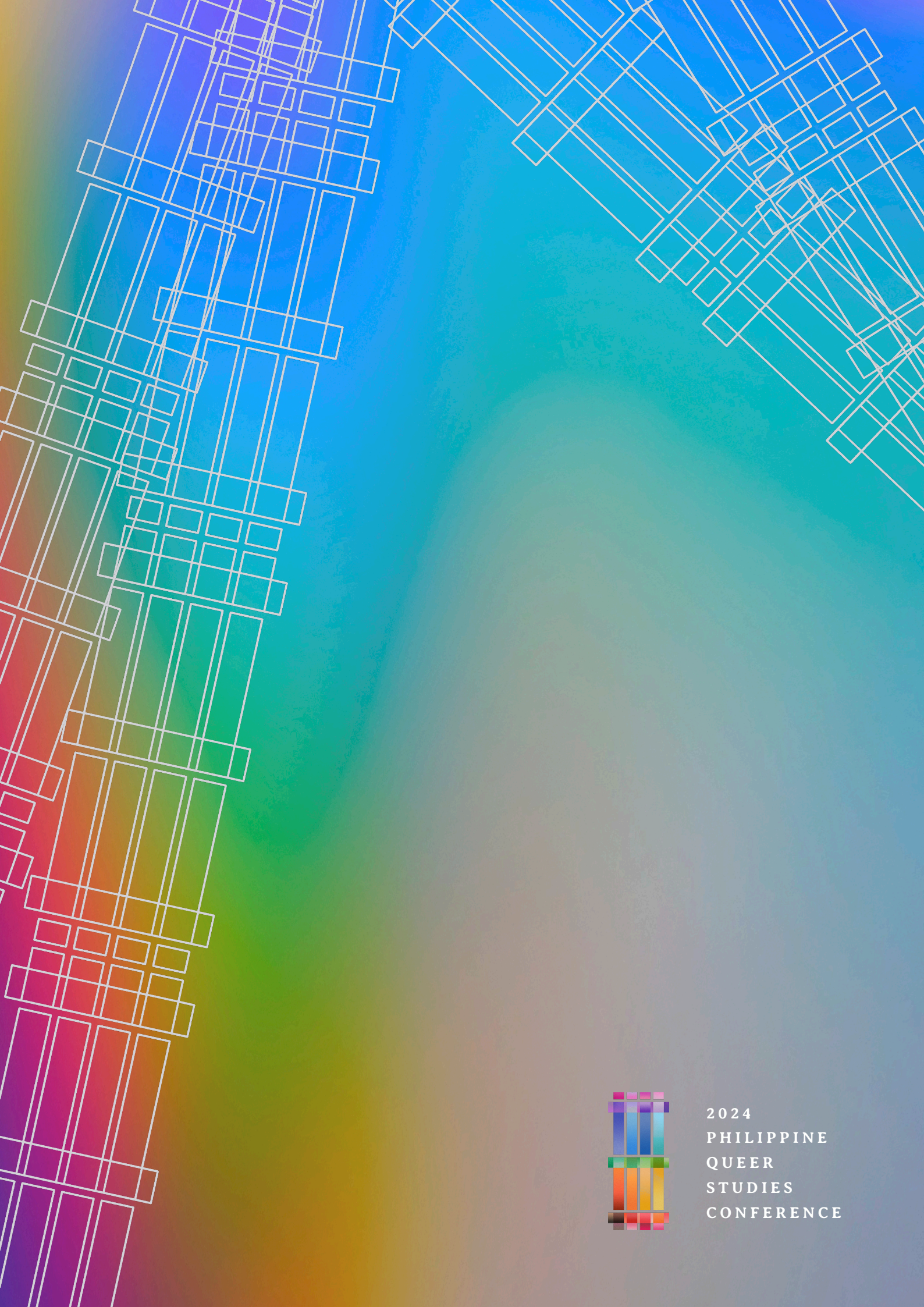
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