

# ***The Lived Experiences and Challenges Faced of the Lesbian Parents: A Phenomenological Study in the Philippines During COVID-19 Pandemic***

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## **Abstract**

As undoubtedly heard, being a single parent was already a handful. Then what more if that single parent who is raising her child is a part of the LGBTQ+ community? Many people will probably judge and give them a look of disgust for being a parent and, society might be shocked and perplexed on why homosexual parents have a kid. There is a high tendency that these homosexual parents will be doubted in parenting their child. An extensive amount of the bigger world tells us that an average family consists of a straight mother and father. However, these LGBTQ+ families are also considered brave, tough, and independent warriors for raising their children in this critical society. Those flexible characteristics of homosexual parents can be a rich and robust foundation for raising a child. On the other hand, it can also bring additional difficulties and hindrances than to those heterosexual single parent, especially in our society who thinks that this kind of situation does not fit in our norms. This study aims to describe the lived experiences of the lesbian parents. Moreover, the implications of the study were discussed, and recommendations were suggested.

*Keywords: LGBTQ+, Lesbian parents, Sexual orientation, Child-rearing*

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## **1. INTRODUCTION**

As undoubtedly heard, being a single parent was already a handful. Then what more if that single parent who is raising her child is a part of the LGBTQ+ community? Many people will probably judge and give them a look of disgust for being a parent and, society might be shocked and perplexed on why homosexual parents have a kid. There is a high tendency that these homosexual parents will be doubted in parenting their child.

An extensive amount of the bigger world tells us that an average family consists of a straight mother and father. However, these LGBTQ+ families are also considered brave, tough, and independent warriors for raising their children in this critical society. Those flexible characteristics of homosexual parents can be a rich and robust foundation for raising a child. On the other hand, it can also bring additional difficulties and hindrances than to those heterosexual single parent, especially in our society who thinks that this kind of situation does not fit in our norms.

LGBTQ+ people face multiple challenges to parenthood because of discriminatory legislation and policies influencing foster parenting, adoption, and reproductive health services. (Levitt, H. et al., 2020). Until the 1950s, it was widely assumed that homosexuality was a pathological condition. Many believed that LGBTQ parents would not be able to be a parent as well as heterosexual parents. Adams and Light (2015) concluded that the late 1990s had achieved consensus on same-sex or LGBTQ parenting and that the agreement formed was that children's outcomes were no different than for children of heterosexual parents. As Gartrell (2018) stated, many people assumed back then that children with LGBTQ parents could not grow well and grow up with health issues. But one of their studies showed fewer behavioral problems for children of same-sex parents and were doing well in school.

A recent study of 256 lesbian and gay parent families found that, in contrast to patterns characterizing most American parents' disciplinary style, hardly any lesbian single parents are reported using any physical punishment such as spanking to discipline their children. Instead, they were likely to report using positive techniques such as reasoning (Johnson & O'Connor, 2002).

Considerable research regarding lesbian single parents conducted by social scientists who are specialists in psychology, sociology, anthropology, and family science over the past 30 years has shown that mothers, regardless of sexual orientation, to be similar in self-reported mental health, as well as in observations of their behavior toward their children. Studies have shown that lesbian mothers are generally healthy and well-adjusted, like heterosexual mothers. Many studies have reported that lesbian single parents are indistinguishable from heterosexual mothers regarding overall mental health and parenting style (Patterson & Goldberg, 2016). Through this study, it aims to describe the lived experiences of the lesbian parents.

### **1.1 Research Questions**

This study aims to scrutinize and understand the lived experiences of a lesbian parents, in which one of the crucial issues that were infrequently tackled because it is still considered out of the norm in the Philippines.

Significantly, this study intended to answer the following questions:

1. What are the experiences of being a lesbian parent?
2. What challenges arise in their lives as a lesbian parent, and how do they face the challenging situations they have encountered?
3. What are the attitudes of a lesbian parent towards their life experiences?

## **2. REVIEW OF RELATED LITERATURE**

### ***2.1 The Lesbian in the Philippines***

There are complex cultural and social attitudes towards LGBT people with signs of acceptance, particularly amongst the young. However, they wonder if this recognition is focused on LGBT Filipinos who adhere to stereotypes and occupational niches.

With the Roman Catholic Church's heavy presence, religion plays a significant role in Filipinos' lives; this affects LGBT people. A study shows that LGBT people are usually welcomed by Filipinos, even as the church rejects anti-discrimination legislation and negatively influences public policy. In the Philippines, Christian "ex-gay" campaigns have a presence. There are a variety of churches that the LGBT community has founded or led. There is a lack of information here.

Filipinos who are LGBT continue to face obstacles. First, many LGBT Filipinos continue to lack data on different sexual orientations and gender identity definitions, which are perceived to be predominantly Western-influenced. This is worth mentioning because the distinctions of the "LGBT" acronym's fields are not familiar to many LGBT Filipinos. For instance, in a study that touched on Filipino MSM identities, the Health Information Action Network stated that "transgendary" (HAIN, 2013).

To legalize marriage equality, three nations: Ecuador, Taiwan, and Austria, have joined 26 other countries worldwide that have moved to recognize same-sex couples' marriages legally. In the Philippines, however, the Anti-Discrimination Bill, which should provide everyone with the primary legal defense against discrimination based on sexual orientation, gender identity, and speech (SOGIE), remains the longest-running bill in the time of interpellation. (CNN Philippines Life, 2019).

Despite the 1987 Philippine Constitution's pledge of church and state separation, multiple legal and political topics were addressed based on the fundamentals of faith and morality. The Filipinos' healthy regard for religion and conservatism can also be accounted for by these debates (Manalastas et al., 2016). In the Philippines, this is fundamentally evident in the issue of same-sex marriage. The Philippine Constitution offers a limited right to marriage, unlike international law, where marriage is specified as a right for all citizens. The provisions of Article (1) and (2) of the Constitution restrict marriage between a man and a woman. Accordingly, Article 46(4) and 55(6) state that the legal reasons for annulment are homosexuality and lesbianism. However, a petition is pending to invalidate these papers (Gonzales, 2015).

House Speaker Feliciano Belmonte Jr. told the media in 2015 about the Philippines' uncertainty of same-sex marriage. From the community's cultural viewpoint, he based this belief that same-sex marriage is against the essence of Filipino society. Since the Philippine law is designed to live and incorporate the Filipino culture, the Philippine Constitution does not increase the LGBT community's desire to claim its right to marry. Additionally, Belmonte does not even see a robust Legislative initiative to pass the divorce bill, and thus incorporating the issue of same-sex marriage is likely to be unlikely (Diaz, 2016).

In our primary languages, the Philippines doesn't have a word for 'Lesbian.' But that's not to suggest that it doesn't exist. As a child, through a counting or sorting game that uses this chant, I learned about gender and homosexual identities: 'Girl, Boy, Bakla, Tomboy' that decides what 'gender' a child depends on his/her age. Girl corresponds to one, Boy to two, Bakla to three, Tomboy to four, and the song continues until it ends at the age of one, e.g., an eight-year-old kid is a 'tomboy,' Irrespective of his or her biological identity. This was also where I discovered that even in a stupid children's game, nobody wants to be named bakla or 'tomboy.' As bakla is the word for a male homosexual and 'tomboy' is a female homosexual, they become the butt of jokes.

The term 'tomboy' comes from the English word, which refers to a girl's boyish behavior but is not generally synonymous with becoming a lesbian. However, its use in the Philippines implies that all lesbians treat themselves like tomboys. Effeminacy is indicated by the Filipino word for male homosexual-bakla, originally meaning 'confused' and/or 'cowardly.' But J. Neil Garcia, the key Philippine gay critic, observes that "Filipinos have been gradually socialized in Western modes of gender and sexual identity development over the past one hundred years due to American colonialism and neocolonialism (Rodis, 2014).

This implies that the Filipino bakla does not have to be confined to the conventional standards of gay men's effeminate behavior in modern times. The term was once derogatory but

has now been adopted to empower the gay community, fighting discrimination. They can be presented as masculine and still identify as bakla. We do not have Filipino words for gay, bisexual, non-binary, or trans, as the children's game implies, which is an argument used by homophobes to demonstrate that these sexual identities are only a Western influence (Cruz, 2020).

Manalastas found that compared to their heterosexual counterparts, gays and bisexuals have a higher chance of suicide. In addition to dealing with the general life stressors faced by all Filipino youth, members of the LG community "bear the double burden of being a minority in a heterosexist culture that places little value on their romantic relationships and identities" (Manalastas, 2013).

It should be noted that most Filipino gay and bisexual adolescents have reported no significant risk of suicide. Approximately 84% of young Filipino men with same-sex interests said they had never contemplated committing suicide (Manalastas, 2013). About 1 in 4 Filipinos will dismiss gay people as neighbors. Around 28% of Filipino adults consider it unacceptable to be gay (Manalastas & Del Pilar, 2005). There is ample potential for social stigma among Filipino youth to generate both self-stigma and internal homophobia. Using American data, Russell & Joyner (2001) found that in gay and bisexual teenage boys, the incidence of suicidal ideation was much more significant (15 %) compared to other boys (1 %). Suicidal actions are self-initiated ideas and communications that convey intent to die (Van Orden et al., 2010). Suicidal activity is composed of thinking about, committing, and performing the act of suicide, according to the National Plan for Suicide Prevention.

## ***2.2 Formation and Prevalence of Lesbian-Parented Families***

There are several different ways of creating lesbian-parented families. In the sense of a previous heterosexual relationship, some lesbian families are formed. In these family relationships for both parents and children, a dynamic network of opposite gender and same gender past and current relationships may include (Tasker & Patterson, 2006). This can result from various family changes, such as breakup, divorce, death, or re-partnership. A lesbian-parented step-family is called this sort of family when a lesbian mother raising children from a previous heterosexual relationship begins a new relationship with a lesbian partner who becomes involved with parenting. In the light of a pre-existing lesbian relationship, a second and more recent type of lesbian family is created, often referred to as planned lesbian families or de novo families (Tasker & Patterson, 2006).

## ***2.3 Treating Lesbian Parents and their Children with Disclosure***

According to a study, it is likely that lesbian parents and children with lesbian parents have to struggle with the management of the disclosure of their family condition to others (Goldberg, 2010; McCann & Delmonte, 2005; RyanFlood, 2009; Tasker & Patterson, 2006; McNair et al., 2002; Perlesz & McNair2004). Gartrell, Rodas, Peyser, Deck & Banks (2006). In lesbian families, 'coming out is an ongoing and multigenerational process' (p.187). Besides, O'Driscoll et al. (2008) discuss how problems related to 'coming out' can trigger both lesbian parents and their children feelings of distress and confusion. Being 'out' can lead to being more complicated for lesbian, particularly those who become parents, as it is no longer at an interpersonal basis but requires taking family relationships for both couples into account (Tasker & Patterson, 2006). Parts of lesbian parented families tend to share their family information in various ways, spanning from the 'free and proud' approach to the alternative of being more

discreet (O'Driscoll, 2008; Perlesz, Brown, Lindsay, Pitts Macnair, & de Vaus, 2006; Rawsthorne, 2009). Australian research by Perlesz et al. (2006) investigated how the members of 20 lesbian families revealed themselves in public by performing multigenerational interviews. A significant difference was observed in how disclosure was dealt with by members of intended lesbian families and lesbian-parented leap-families. Planned lesbian families appeared to use a more active approach. Depending on the real situation, the disclosure will be complied with differently in a social environment similar to a school environment. The participants involved in this study wanted to 'come out.'

It has been shown in Elliott's (2010) study that grown children of lesbian parents vary in their response to disclosure regarding their family circumstances. In contrast, some participants stated that they did not openly talk about having homosexual parents. The participant said, "I still don't talk about it, over this whole issue. When I'm around adults and my family, but I'm just not relaxed around my peers yet, some have taken a more open attitude." Also, this study's participants clarified that depending on age, they would have exhibited various degrees of transparency towards their families (Elliott, 2010).

#### **2.4 Help Sources for Lesbian Parents and their Kids**

In the form of 'help from biological families' support from the lesbian community, support from the general assembly and formal support systems and institutions (Rawsthorne, 2009), formal and informal support for lesbian parented families may come into being. Moreover, if informal support falls through, traditional support will prove beneficial to lesbian families (Rawsthorne, 2009). A study is performed to demonstrate that it can boost family functioning and child wellbeing in lesbian families by providing structured support and access to family support (Goldberg, 2010; McNair et al., 2002; Rawsthorne, 2009). As Rawsthorne (2009) considers, family and community support will play a crucial role in mediating the possible adverse consequences of discrimination on lesbian parented families inside political and constitutional structures.

#### **2.5 Challenges Faced by LGBTQ+ Parents**

LGBTQ+ people still experience discrimination, which they often encounter in everyday living, while enjoying an expansion of rights; this is a phenomenon that can be especially severe for same-gender parents (Perrin et al., 2019). Those who identify as LGBTQ+ may also face identity-related subjectivity, resulting in adverse, observable psychological wellbeing outcomes. This can lead to feelings of minority stress in general terms, which relates to the excess physical, emotional, or mental stresses experienced by people within stigmatized communities. As Meyer (2003) notes, from a series of hypotheses spanning social psychology and sociology, the idea of minority stress emerged; this convergence of viewpoints suggests that such stressors are unique to a particular population and are focused on various interactions or pressures to which a person might be subjected in a minority group. Women, refugees, and representatives of minority racial and ethnic groups have extensively researched the minority stress model (Meyer, Schwartz, & Frost, 2008). It has been widely used by sexual minority communities (Meyer, 2003). Minority stress can stem from socio-cultural attitudes that result in prejudice, social isolation, and bullying for those who are a member of LGBTQ+. In LGBTQ people, such minority stress procedures are thought to improve adverse mental health outcomes (Meyer, 2003); furthermore, these life events and pressures could contribute to social systems, including early care and education, becoming alienated.

In terms of making decisions to become parents, LGBTQ individuals face multiple biological possibilities, social imperatives, and public bias. Lev and Sennott (2020) say lesbian, gay, bisexual, transgender, nonbinary, and queer parents faced difficulties in decision-making. They are presented with concerns that vary across sexual and gender identity spectrums. Usually, the issues and needs of LGBTQ people being a parent are blended and then generalized.

### **2.6 The Experiences of LGBTQ+ Parents**

Regarding LGBTQ+ parents, the literature is full of research showing that a child's psychological wellbeing and the overall growth of education and behavior are mostly unaffected by having a parent in a stable relationship with the same sex (Bos et al., 2016). Reczek (2020) argues in a recent retrospective analysis of same-gender parenting that this form of research on LGBTQ+ wellbeing relationships among children of same-gender parents has left other critical areas unexamined for over two decades.

### **2.7 Academic Performance of LGBTQ+ Parents' Children**

According to (Allen 2013), which analyzed data from an extensive population-based survey, it was found that gay and lesbian couples' children are only around 5% as likely as married, opposite-sex couples' children to have graduated from high school. Girls are more likely than boys to fail academically. Lesbian parents' daughters showed significantly lower graduation rates. In this research, three main results stood out: children of married, opposite-sex parents have a high graduation rate compared to others; children of lesbian families have a shallow graduation rate compared to others; and children have a low graduation rate compared to others in the other four forms of living arrangements (common law marriage, gay couple, single mother, single father).

The extremes of married heterosexual parents and gay partners are close to one another and fall between them. Two academic findings showed that "children in same-sex parent families scored lower than their peers living in married, two-biological parent households." In contrast to intact, biological married parent families, Potter argued that these disparities could be due to higher family dysfunction levels in cohabiting or "married" same-sex families. The research was focused on a broad, nationally based study and random school survey (Potter, 2012).

The social and educational growth of 58 children living in married households, 58 living with heterosexual cohabiters, and 58 living in homosexual unions were contrasted, according to (Sarantakos). The authors found that married couples, accompanied by cohabiting heterosexual couples and lastly by homosexual couples, provide the best atmosphere for the social and educational growth of a child. In a 2012 re-examination of a 2010 study by Rosenfeld (Allen, 2012) on the relationship between child outcomes and same-sex family structure, the researchers found that children raised by same-sex parents were 35 percent less likely to make standard progress through school relative to conventional married households. At the 1 percent level, this disparity is statistically substantial. In a study (Goldberg, 2007) of 36 adults raised by parents who are lesbian, gay, and bisexual (LGB), 15 of them (42%) identified difficulties related to their ability to trust others, it can be a reason why they don't perform better at school.

## **3. METHODOLOGY**

The research design used in this study was exploratory research. Interpretative Phenomenological Analysis (IPA) is usually used to understand and investigate the whole nature of a foreign phenomenon and other factors similar to it. In this study, the researchers examined a

growing case in the Philippine setting, which is LGBTQ+ parenting. In addition, a qualitative approach was used to explore the behavior, insights, experiences, and feelings of LGBTQ+ parents to which the understanding of these elements will be given emphasis. In-depth interviews were conducted in order to attain an extensive, holistic, and more in-depth knowledge of the life experiences of LGBTQ+ parents. Moreover, the phenomenological method was used, wherein the participants were asked to look back and reflect on their lives, and these recollections were described and interpreted. From these, the researchers assessed these life experiences to investigate how these relate to their parenting experiences.

### **3.1 Participants**

The participants of this study consisted of lesbian parents, whether they are a single parent or not. The researchers don't mind if it is their biological child or adopted child, as long as they consider themselves as those individual's parents. This study started with a few respondents, and the only criteria were: (1) a parent must be a part of the lesbian community. After considering the requirements, ten (10) participants were qualified as an interviewee.

### **3.2 Instrument**

The study utilizes a structured interview guide in which the interviewer asks a particular set of predetermined questions. Questions are planned and created in advance, which means that all respondents were asked the same questions in the same order to gather the pertinent data and responses of the interviewees. Also, this study used a consent letter sent to the participant beforehand on account of ethical consideration. The questionnaire was checked thoroughly through content validation to verify their reliability. Before interviewing the ten (10) participants, the revision, analysis, and adjustment of the used tool were conducted.

### **3.3 Procedures**

Using questionnaires that can become part of more extensive interviews, data can also be acquired. The type of questions that we include in questionnaires should make the participants feel comfortable, as in interviews and other similar methods. They should also be addressed in a non-intrusive manner so that participants do not feel that their lifestyle, opinions about different languages or linguistic attitudes, and how people identify themselves linguistically are typically sensitive topics. It is advisable to ask them implicitly or include them in more detailed conversations (Canals, 2017). It is vital to identify a relationship between the researchers and the participants in several circumstances. In the background of the Covid-19 pandemic, relationship building can be overwhelming. Nonetheless, it was established by constructing a sense of confidence for each other and making allowances for the participants' circumstances, language, and cultural backgrounds. As soon as the researchers become less of an *'ibang tao,'* as per the participants' request, a structured interview takes place digitally using a messenger application.

Twenty-two questions that could last forty-five minutes to an hour were part of the interview guide. Participants were recommended to address any clarifications, worries, and unclear questions after the initial phases because of the technical problems. Following an online structured interview, a detailed transcription and interpretation were administered to make sense of the data obtained. To prevent uncertainties about the data collection material, the interview transcript contains the precise verbatim of each participant.

## **4. RESULTS**

The summary of the demographic characteristics of the participants included in the study is shown in Table 1. The study was completed by 10 lesbian parents residing in the Philippines. The participants' ages ranged from 20 to 50 years old. For the sample's educational background, most of the participants were able to finish a college degree or at least high school level, except for one participant who finished elementary level. The majority of the participants are unemployed. One participant established their own businesses, while some were employed in government and non-government organizations. Concerning religion, most of the participants are Catholic, and only 2 are Christian.

**Table 1. Demographic Characteristics of Participants**

Variable	Frequency
Age	
20 – 30 years old	6
31 – 40 years old	3
41 – 50 years old	1
Location	
Bulacan	6
Manila	3
Aklan	1
Highest Educational Attainment	
Elementary	1
High School	5
College	4
Employment	
Unemployed	5
Employed	4
Self-Employed	1
Religion	
Catholic	8
Christian	2

Half of the participants are currently in an exclusive relationship, where the average time together in a relationship ranges from 1 to 4 years. With respect to the number of children, most of the participants have only one child except for 5 participants who have at least 2 to 5 children where the age of the children ranges from 1 year old to 19 years old. Also, the study was completed by 4 biological parents and 6 adoptive parents.

**Table 2. Supplementary Demographic Information**

Variable	Frequency
Relationship Status	



Single	5
Partnered	5
Time together in a relationship	
1 – 2 years	2
3 – 4 years	2
5 – 6 years	1
Number of Children	
1	5
2	1
3	2
4	1
5	1
Age of children	
Infant (0-1 y.o.)	1
Toddler (1-3 y.o.)	2
Preschooler (4-5 y.o.)	1
Gradeschooler (5-12 y.o.)	3
Teenager (13-19 y.o.)	3
Given Birth	
Yes	4
No	6

The following sections summarize the results gathered from the in-depth interviews. The findings of this study are laid out in themes found within the talk of each participant. These findings are organized within five separate sections that cover the different aspects of parenthood. These aspects include their parental background, positive experiences, challenges, roles, and parenting styles. Each unit is further grouped into themes that are derived from the responses of the participants. Subordinate themes of each superordinate theme are listed with their frequencies, in descending order of prevalence. Moreover, direct quotations are provided from various participants to discuss each theme or domain further.

#### 4.1 Parenting Experiences

Most of the participants said that being a parent is challenging yet enjoyable. At first, they have no idea of being a parent, but eventually, they understand it when they become one. The respondents' stated that they had learned practices from their parents and utilize them with their children. As shown in Table 3, several themes under parenting experiences emerged from the participants' responses. The themes that were identified from the data include: parenting knowledge, learned parenting practices, sexual preferences disclosure.

**Table 3: Parental Experiences**

Parental Experiences	Frequency
Parenting Knowledge	8
Learned Parenting Practices	7
Sexual Preferences Disclosure	2
Hardship Awareness	8
Sexual Identity Issue	1

#### 4.1.1 Parenting Knowledge

The term "knowledge" for this study refers to information, data, and skills acquired through experience or education and understanding of parenthood for the participants. The majority of the participants reported that before becoming a parent, they already had an idea of being a parent. McCoy shared:

*"Ang idea ko dati nung wala pakong anak eh alam ko na talagang napakahirap talaga at kailangan mo pagtuonan ng oras ang bata at bigyan ng napakahabang pasensya ang iyong sarili esp sa pag papalaki sa bata lalo na't bata pa sya, sya lamang ay isang 3 yrs old na babae. "*

One of the recurring themes that appeared in the participants' transcripts is the understanding of the parents' responsibilities. 8 parents reported that they are knowledgeable when it comes on how to be a parent and being a parent is a big responsibility as Honey stated:

*"Ang pagiging isang magulang ay malaking hamon at responsibilidad saan man o ano pa mang bagay ang harapin mo sa buhay. Kaya bago ka magdesisyon na maging isang magulang, lahat ng masarap at mahirap na naranasan mo sa buhay, dapat maging aral mo 'yon bago ka pumasok sa pagiging isang magulang. "*

Likewise, CK agreed:

*"Malaking obligasyon. "*

Julius stated that having a child is a biggest gift that he had ever received.

*"Ang totoo, hindi ako nag iisip ng ganiyan dati. Wala akong idea kung paano maging ama. Nung nagkaanak ako, unti unti ikaw mismo ang mag a-adjust sa mga bagay bagay na nakasanayan mo nung hindi ka pa magulang. Para sakin, masasabi kong yun ang pinakamagandang regalo na natanggap ko, ang maging isang magulang. "*

#### 4.1.2 Learned Parenting Practices

Practices refer to parenting patterns or child-rearing practices that may shape how a child grows. Most of the participants said that they learned from their parents' actions and used them with their children. They raised their child according on how their parents raised them when they were a kid. Most of the respondent also respondent she was raised by their both parents with them but now they are raising their child by themselves. Allison stated that.

*"Dalawa sila ni papa na nagpalaki sakn noon e. Ako mag-isa ko lang tinataguyod ang anak ko. "*

Abu was raised by a single parent that is why she already had an idea on how to handle this situation.

*"Oo magkakapareho lang kasi 5 yrs old pa lang ako namatay na tatay ko. Si mama lang mag isa nagtataguyod sa amin magkapatid para mapalaki nya kami at mapag aral, ginampanan nya ang pagiging tatay at nanay sa aming magkapatid, tulad din ngayon na single parent ako at mag isa akong nagpalaki sa anak ko "*

As Julius said, the way he discipline his child is patterned on how the way his parents disciplined him.

*“May pagkakapareho din tulad ng pag uwi sa tamang oras, pagdadasal bago kumain, matulog at pagkagising. Ang kaibahan naman ay gusto kong ka-close ko ang mga anak ko. Hindi ko hinayaang mailing o matakot sila sakin. Gusto ko open sila sakin, yun bang parang tropa tropa lang kami. “*

#### **4.1.3 Sexual Preferences Disclosure**

The relationship between parents and children is an everlasting bond of affection, stability and closeness. The method of disclosure is not as straightforward as it sounds, as it requires social identity and misjudging a person. Most of the respondent did not faced struggle about disclosing themselves to their family even on their own children. Most of the respondent child is toddler so right now it's didn't require to disclose themselves.

*“Since 10 months old pa lang ang baby ko, hindi niya pa syempre maiintindihan ‘to sa ngayon pero paglaki niya, ipapaliwanag ko syempre ng maayos kung ano talaga ang kasarian ko para malaman niyang bahagi pa rin ng lipunan yung mga kagaya ko. “*

Same situation with Honey.

*“As of now, hindi naman siya nagtatanong kasi 5 years old pa lang siya pero yung dalawa kong pamangkin, alam nila at mas gusto nila yung sitwasyon namin ngayon unlike sa mommy at daddy nila na lagging nag aaway. Yung 5 years old kong anak, alam niyang mommy at daddy niya ko at the same time at wala namang issue about sa gender po namin. “*

Julius didn't disclose himself directly to his child.

*“Di ko na kailangan ipaliwanag sa kanya kasi lumaki siyang ganito na ako at naiintindihan niya yun, close naman kasi kami sobra“*

Lucky shared different sentiments as he mentioned that he will explain his sexuality.

*“Sasabihin ko na ako ay lalaki, ako ay may titi at bayag na iba sa mga babae. “*

#### **4.1.4 Hardship Awareness**

Most of the participant shared how they explored what parents know and want to know about parenting and child growth, how they prefer to obtain this information, and how their awareness and expectations can vary across various parent groups. Eight of the respondents said that they are aware of what it's like to be a parent while two of them said that they have no idea regarding it.

*“Wala akong idea bukod sa mahirap at masarap at the same time ang maging isang magulang. “*

According to Ken, he is aware that being a parent is complicated and children should be taken care of at all times.

*“Ang idea ko dati nung wala pakong anak eh alam ko na talagang napakahirap talaga at kailangan mo pagtuonan ng oras ang bata at bigyan ng napakahabang pasensya ang iyong sarili esp sa pag papalaki sa bata lalo na't bata pa sya, sya lamang ay isang 3 yrs old na babae. “*

Being a parent is not only about taking care of your children and spouse, but it requires a lot of skills to build your family like what Yska said on the interview.

*“For me ang akala ko dati is alaga lang sa bata and sa partner mo and so on and so forth but now I realized na may mas deeper meaning pa pala yon. Bilang isang magulang dapat you need a lot of skills para ma build mo yung family mo and maging isa kayo. “*

#### **4.1.5 Sexual Identity Issue**

For parents and children, sexuality has always been a difficult and hard topic to explore. Parents and young people can have different opinions about what is or is not morally appropriate. Parents would usually want their child to feel like they can be with themselves. One of the respondent response that they had an issue regarding their sexuality while 9 of the respondents are not.

*“Hindi, kasi nagagampanan ko pa rin naman ng maayos yung pagiging magulang ko para sa baby ko kahit na ganito ako. Wala naman akong kapansanan, sadyang iba lang talaga ang kasarian ko pero naaalagaan ko naman siya ng maayos. “*

Same as what Honey answered,

*“Para sa akin, isang malaking hindi at sa palagay ko naman walang hadlang kung ano pa man ang kasarian ng isang tao. Ang importante, buo ang desisyon at pagmamahal mo sa kung ano ang sitwasyon na kinakaharap mo. And about sa pagiging lesbian, masaya ako sa interview na ‘to dahil may nagka-interest sa buhay namin. “*

According to Jean her sexuality had an effect while raising her child.

*“dahil malaki ang epekto ng aking kasarian sa pagpapalaki ng aking anak pero dapat kayanin para sa ikakabuti ng aking anak “*

## **4.2 Positive Experiences**

Most of the participants shared that one of the significant events they have had in their lives is raising a child because it gives them a spectrum of meaningful experiences. There are several themes in positive experiences, as shown in Table 3 that emerged from the responses of the participants. The positive themes identified from the data include: personal development, the chance to be a parent, positive feelings (unconditional love, sense of pride, fulfillment of purpose) and stronger relationships.

**Table 4: Positive Experiences Themes**

<b>Challenges</b>	<b>Frequency</b>
Personal growth	9
Unconditional love	10
Opportunity to be a parent	5
Sense of pride	5
Sense of purpose	7
Fulfillment	7

### **4.2.1 Personal Growth**

Parenthood has given them greater maturity and personal development for the participants. In many ways, having to provide and care for another life has helped them grow. Most of the respondents said that being a parent usually brought positive changes to their lives and guided them to be the best version of themselves. Allyson shared:

*“Yung feeling na alam mong pagdating niya sa mundo, meron na kong mahalagang responsibilidad na gagampanan sa kaniya kasi isa na kong magulang. Alam kong*

*mahirirapan ako ng dahil sa kaniya pero alam ko din na magiging masaya ako ng dahil sa kaniya kasi nagkaroon ng direksyon yung magulo kong buhay. “*

The sense of obligation their parenthood has given them is one of the recurrent themes that emerged in the transcripts of the participants. Seven parents indicated that when their child came into their life, they were more responsible. Their parenthood has helped them to straighten out their life ambitions and dreams. In addition, this gave them the motivation to attain personal stability. Julius stated:

*“Noon kasing wala pa kong anak, puro lang ako barkada, inom ganon. Yung sinasahod ko kung saan saan lang napupunta pero simula nung nagka anak ako, nagkaroon na ng saysay yung buhay ko. May dahilan na ko para pagbutihin pa lalo yung trabaho ko para may maibibigay ako sa anak ko. “*

Abu also shared the same sentiments:

*“Syempre yung maliit pa siya mula nursery tinuturuan ko magsulat. Kinder 1, kinder 2, elementary hatid sundero sa school hinahatiran ng lunch at sinusubuan at tinuturuan ng mga assignments hanggang highschool. Ngayon masaya na ako makitang college na siya at malapit na matapos sa kinuha nyang course. “*

Julius also focuses on the ways his son helped him develop as an individual. In his life, being a parent led him to learn new things.

*“Noon kasing wala pa kong anak, puro lang ako barkada, inom ganon. Yung sinasahod ko kung saan saan lang napupunta pero simula nung nagka anak ako, nagkaroon na ng saysay yung buhay ko. May dahilan na ko para pagbutihin pa lalo yung trabaho ko para may maibibigay ako sa anak ko. “*

In terms of personal growth, Ken shared that he become more responsible when he became a parent:

*“Naging mas responsible ako. “*

#### **4.2.2 Opportunity to be a Parent**

The majority of parents claim that they have been changed by loving their children, making them more patient, more caring, more selfless.

*“Sobrang daming magandang naidulot simula nung dumating sila samin. Dati puro barkada, alak at gala ang ginagawa ko kaya wala akong naiipon. Pero ngayon kahit wala akong maipon ayos lang dahil sa makabuluhang bagay naman napupunta ang mga pinaghirapan ko“.*

Being a parent helps them to subside the exhaustion they feel in their everyday living. McCoy shared:

*“Isa sa pinaka paboritong memorya ko bilang isang magulang eh yung everytime na umuuwi ako galing trabaho kahit na pagod na pagod at stress na napapawi ng anak ko lahat ng yon dahil sa mga yakap at halik nya sakin sa tuwing umuuwi ako, nakikita ko kung gaano sya kasaya at kasabik makita ako sa araw araw dahil sya ang nag sisilbing pahinga ko sa nakakapagod na mundo. “*

Julius expressed his sentiments about being given the opportunity to watch his children grow in his care.

*“Yung nasusubaybayan ko ang paglaki nila. Yung pagtubo ng unang ngipin, yung unang hakbang nila. Para sa akin, masaksihan lang ang unti unti nilang pagbabago at paglaki ay maituturing ko na iyon na isang kayamanan na hindi pwedeng makuha sayo o mabili ng pera kasi nakatatak na yon sa isipan mo at dadalhin mo habang buhay. “*

### 4.2.3 Positive Emotions

The observation of enhanced positive feelings was the most common trend that emerged. Their parenthood infuses them with a lot of optimistic feelings. Most of them mentioned experiences of deep feelings of unequivocal love that they receive from their children, a sense of pride and a sense of fulfillment that they feel for their children.

#### 4.2.3.1 Unconditional Love

Unconditional love means “I offer my love freely without condition.” When Allyson gave birth to her child and heard her baby’s first cry, she promptly developed the unfailing love. Allyson shared:

*“Yung feeling na alam mong pagdating niya sa mundo, meron na kong mahalagang responsibilidad na gagampanan sa kaniya kasi isa na kong magulang. Alam kong mahihirapan ako ng dahil sa kaniya pero alam ko din na magiging masaya ako ng dahil sa kaniya kasi nagkaroon ng direksyon yung magulo kong buhay. “*

Julius description of unconditional love is:

*“Kapag nagkakasakit yung mga anak ko syempre ayokong nakikita na nahihirapan sila. Pag ganon naiisip ko na sana pwedeng akuin yung sakit para ako na lang yung mahirapan hindi na sila. “*

#### 4.2.3.2 Sense of Pride

Another subtheme of positive experiences is the sense of pride, wherein 5 participants shared strong feelings of pride they have for their children. Some parents reported feelings of pride and joy from witnessing their children growing well-behaved, God-centered and respectful. Honey shared:

*“Pinapalaki namin sila ng may respeto at pag galang sa kahit na sino man ang kahasap o kausap nila, mapa-bata man o matanda. Sinasabihan din namin na matutong magpahalaga kung ano ang meron sa kanila at mahal in nila tao man o hayop. Ang pinakamahalagang paalala ko sakanila ay dapat lumaki sila na may pag galang sa Panginoon kaya every Sunday, kasama namin sila sa church at yun na yung pinakabonding namin. “*

Abu also shared that it gives her the sense of pride by just seeing her child,

*“Yung proud ako sa sarili ko na nakita ko laman at dugo ko.. napalaki ko ng maayos at mabait na bata“*

Ken stated that his child is his strength and he was never ashamed of his child.

*“Ang nadudulot nito ay nagkaroon ako ng lakas na loob at naging matapang na humarap sa maraming tao na hinde ko ikakahiya na may anak ako. “*

#### 4.2.3.3 Sense of Purpose

According to some participants, another rewarding aspect of their parenthood is gaining a sense of purpose and meaning in life. Seven out of ten participants shared the sense of purpose that was brought about by their parenthood. One of them is Allyson, and she believes that when her child came, her life was given a direction for the very first time. She stated:

*“Yung feeling na alam mong pagdating niya sa mundo, meron na kong mahalagang responsibilidad na gagampanan sa kaniya kasi isa na kong magulang. Alam kong mahihirapan ako ng dahil sa kaniya pero alam ko din na magiging masaya ako ng dahil sa kaniya kasi nagkaroon ng direksyon yung magulo kong buhay. “*

According to Honey, she feels that she has more of a reason now to live and work hard in life.

*“Sobrang daming magandang naidulot simula nung dumating sila samin. Dati puro barkada, alak at gala ang ginagawa ko kaya wala akong naiipon. Pero ngayon kahit wala akong maipon ayos lang dahil sa makabuluhang bagay naman napupunta ang mga pinaghirapan ko. “*

Julius also say the same sentiments.

*“Noon kasing wala pa kong anak, puro lang ako barkada, inom ganon. Yung sinasahod ko kung saan saan lang napupunta pero simula nung nagka anak ako, nagkaroon na ng saysay yung buhay ko. May dahilan na ko para pagbutihin pa lalo yung trabaho ko para may maibibigay ako sa anak ko. “*

#### **4.2.3.4 Sense of Fulfillment**

Most of the participant also expressed profound feelings of fulfilment and triumphant for the positive support they had provided their child. Some of the respondent said that happiness of their child is already a fulfilment for them. McCoy said:

*“Siguro yung pagkakaroon ng contentment sa mga bagay basta’t nakikita mong masaya yung kids mo. “*

Lucky also shared the same sentiments:

*“Masaya ako kapag nakikita ko siyang masaya. “*

For Abu, sense of fulfilment is raising her child alone.

*“Ang pagsisikap sa sarili ko na mapalaki ang anak ko ng ako lang. “*

For some, seeing their children shaped into who they are now and where they are now reflects how competent they are to be a parents. As Abu expressed:

*“Syempre yung maliit pa siya mula nursery tinuturuan ko magsulat. Kinder 1, kinder 2, elementary hatid sunder sa school hinahatiran ng lunch at sinusubuan at tinuturuan ng mga assignments hanggang highschool. Ngayon masaya na ako makitang college na siya at malapit na matapos sa kinuha nyang course. “*

### **4.3 Challenges**

This exceptional theme explores the difficulties and struggles that their parenthood has given them. The subordinate themes that have been found within the interviews are listed in Table 4. Eight out of ten participants experienced financial problems. Two participants highlighted their constant feeling of exhaustion from the duties and obligations associated with parenthood. Only one participant had experience family issue.

**Table 5. Challenges Themes**

<b>Coping Mechanism</b>	<b>Frequency</b>
Exhaustion	2
Financial Problems	8
Family Issue	1

#### **4.3.1 Exhaustion**

Raising a child could also provide opportunities for negative emotions, just as it give parents the opportunities for positive emotions. Some participants constantly talked about the difficulties of being a parent, defining it as ‘exhausting’. To 2 participants, hardships of being a parent arise due to duties and obligations associated with their parenthood. The issue of being a single parent is involved as Allyson stated:

*Sa pag aalaga kasi andon yung pagod at puyat lalo na at mag isa lang akong nag aalaga.*

CK also experienced difficulties in raising her child especially when she's also sick.

*“Pag aalaga sa anak kahit pareho kayong may sakit. “*

#### **4.3.2 Financial Problem**

In the same way as traditional families, LGBTQ+ parents also encounter financial issues. Some of LGBTQ+ parents do not have any problems aside financial, which is very common in all types of families. A participant was asked regarding the problems she faced as a parent, and she answered the following:

*“Nagtatrabaho naman ako pero minsan di sapat kasi dami din bayarin at tuition at allowance niya pa. Di naman ako kasali sa tinatawag nilang 4P's kaya sariling sikap talaga. “*

Another parent, Honey, also encountered the same problem.

*“Kapag walang pera kaya nagiging praktikal. Sobrang hirap non kapag walang wala ka at wala kang maibigay sa kanila. “*

Yska also shared the same feelings.

*“Siguro pag financially unstable kami kasi ang hirap isipin ng mga bayarin lalo na't natatambakan talagang sobrang nakastress. “*

Some participants also shared a corresponding experience wherein they felt that there were numerous types of necessities that they would like to provide for their children, but they could not always afford it. As Allyson narrated:

*“Financial problems kasi maraming bagay na need bilhin para sa kaniya like milk, diapers, and pag nagkakasakit pa siya. Financial problem talaga yung pinakahirap ako kasi wala nga akong sustentong nakukuha. “*

McCoy also shared the same experience.

*“Siguro minsan sa financial lalo na't may mga hindi inaasahang pangyayari lalo na't pag nagkakasakit yung bata, medyo magastos talaga kasi biglaang gastusan na wala sa budget. Mga ganong parte lang naman halos. “*

#### **4.3.3 Family Issue**

Even though the participants manifest happiness and buoyancy towards their parenthood, one of them have had conflicts with their relatives. One of the participant experienced this problem because their relatives are against of same-sex relationships. In Yska's case, her relatives are against of lesbian relationship, so she is always the talk of the town in their family.

*“Of course yes. Siguro yung problema lang is yung marami pa rin sa society yung hindi tanggap yung ganitong family. In terms naman sa pakikitungo sa kapwa or kamag anak, syempre meron din kasi laging napagchichismisan yung family namin nila tito, mga kumpare ni papa, etc. “*

### **4.4 Roles**

Two subordinate themes have appeared under the superior theme of roles, namely, parental roles and task delegation.

#### **4.4.1 Parental Roles**

Several roles have been defined for the parental roles group based on the participants' descriptions. Of the parents of LGBTQ+, 2 of them exemplify a disciplinarian's position, while 2 are educators, and 4 are primary breadwinner. There are also 10 parents who have a motherly role and 6 more who act as confidante. All LGBTQ+ parents seem to exemplify more than one



position from their accounts. If the parent describes herself as a father or a mother figure is also within this definition.

**Table 6. Parental Roles Themes**

<b>Roles</b>	<b>Frequency</b>
Disciplinarian	2
Educator	2
Confidante	6
Breadwinner	4
Motherly role	10
Fatherly role	2
Mother figure	4

#### **4.4.1.1 Disciplinarian**

Their definitions of themselves as parents matched and were used to describe a position known as the disciplinarian, provided the accounts of 2 participants. This is described as a parent who trains her child to follow rules or a code of conduct. This aspect of the disciplinary position is demonstrated by Honey's narrative of raising her child. She narrated,

*“Pag aalagang may kasamang pagdidisiplina kapag may mali silang nagagawa. Malambing ako sa mga anak ko kasi gusto ko na malapit sila sa akin. “*

In Abu's statement, this aspect of educating the child to follow a code of conduct is also evident. Abu responded, when prompted by what she does when her child does something that she does not approve of,

*“Nung maliit pa siya syempre pinapaliguan, toothbrush hanggang natuto, binibihisan, pinaglulutuan, hinahatid sa school, tinuturuan ng lecture nya, gawa ng assignment, dinidisciplina at tinuturuan ng magandang asal at matakot sa Diyos. “*

#### **4.4.1.2 Educator**

An educator position has been established with the identification of 2 participants about their parenting. An educator is a parent who academically takes on the task of teaching or guiding the child. One parent who exemplifies this position is Abu. She narrated,

*“Nung maliit pa siya syempre pinapaliguan, toothbrush hanggang natuto, binibihisan, pinaglulutuan, hinahatid sa school, tinuturuan ng lecture nya, gawa ng assignment, dinidisciplina at tinuturuan ng magandang asal at matakot sa Diyos. “*

Ken also performs the role of an educator, as shown in his statement below:

*“Pinapakain sila ng maayos itinuturo ko ang mga bagay na dapat nilang matutunan “*

#### **4.4.1.3 Confidante**

In their parenting, which is coined as the confidante position, 6 of the 10 participants have shown similar characteristics. This is described as the parent to whom the child talks about personal issues, and the parent to whom her child shows affection (pag-amor), particularly when the child is nagtatampo in Filipino terms. It can be by verbal appreciation and/or physical contact, such as touching and kissing, to display tenderness to the child. Julius is one parent who embodies this position, and this is mentioned in his declaration below.

*“Madalas nilalambing ko ang mga anak ko kasi sila yung stress reliever ko e. Kapag minsan sabay sabay yung problema ko, makita ko lang mga anak ko naglalaho na yung mga problema ko kaya sobrang mahal ko talaga ang mga anak ko. Hanggang nabubuhay ako hindi ako magsasawang “*

As reflected in the following narrative, Lucky also takes on this parental role,

*“Inaaruga, minamahal“*

#### **4.4.1.4 Breadwinner**

The breadwinner is another position that was established through the descriptions of the participants. This is described as a parent who earns money for the family's support. Julius is one participant who embodies this role. He is the one who works full time to cover the costs of his family, so he generally worries about financial problems, and this is reflected below in his narrative.

*“May sarili kasi akong parlor kaya madalas busy ako sa trabaho kaya pagdating sa bahay, konti na lang ginagawa ko dahil pagod sa trabaho. Pero kapag day off ko naman, paminsan minsan ako yung nagluluto at itnutulungan ko yung girlfriend kong mag linis ng bahay at mag alaga sa mga anak namin. “*

Providing financial support and handling the costs of their families is also expressed in the following statement by Honey:

*“Tulong tulong kami sa gawaing bahay kasi nagtitinda kami BBQ sa umaga. Sharing kami sa lahat ng gawain. Hugas plato, linis ng bahay. “*

#### **4.4.1.5 Motherly role**

The motherly role, which is expressed by all participants, is one more role that has been established from the narratives of the participants. This role is defined by taking care of and providing the child with his or her needs, such as food preparation and grooming. This has been commonly described as "gawaing pang-nanay" in Filipino terms.

Abu is one participant who takes on this role. She replied when asked about her position in the house:

*“Nung maliit pa siya syempre pinapaliguan, toothbrush hanggang natuto, binibihisan, pinaglulutuan, hinahatid sa school, tinuturuan ng lecture nya, gawa ng assignment, dinidisciplina at tinuturuan ng magandang asal at matakot sa Diyos. “*

As she mentioned, Yska is also a parent who portrays motherly roles:

*“You can say na kung ano ginagawa ng house wife ganon din yung ginagawa ko like asikaso kay hubby pag papasok, alaga sa kids, linis bahay etc. “*

Mccooy also narrated,

*“Pag babantay sa bata mostly, pag papaligo, pakikipag laro sa kanya madalas. “*

#### **4.4.1.6 Fatherly role**

One more position that has been formed from the participants' narratives is the fatherly role, which is articulated by 2 participants. By providing the child with his or her needs, this role is established. In Filipino words, this has been commonly defined as “gawaing pang-tatay,” One participant who takes on this role is Allyson as being a father is also her role.

*“Ako lang since single mother nga lang ako. “*

Abu added,

*“Ako po. Mula ipinanganak siya hanggang ngayong binata na siya, ako ang nag aalaga sa kaniya“*

#### **4.4.1.7 Mother figure**

There are also participants pointing at themselves as the figure of the mother. In this study, 4 participants are mother figures. Yska also defined some likeness with some mother figure.

*“You can say na kung ano ginagawa ng house wife ganon din yung ginagawa ko like asikaso kay hubby pag papasok, alaga sa kids, linis bahay etc. “*

#### 4.4.2 Delegation of Tasks

While parents of LGBTQ+ may have different roles, some tasks they perform appear to be similar across various roles. This subtheme explains how household and childcare roles are delegated by LGBTQ+ families. 4 parents suggested in the study that they share activities with their partner. Whether the arrangement of household and childcare activities is based on their availability is also discussed in this category.

**Table 7. Delegation of tasks Themes**

Delegation of Tasks	Frequency
Shared	4
Availability	4

##### 4.4.2.1 Shared

In the interviews, the participants were further asked about their family arrangements. Upon asking, 4 parents said they shared with their partners household and childcare duties, which means that both partners perform identical functions. She and her partner do the household tasks and childcare duties together, one participant said. Honey mentioned that,

*“Tulong tulong kami sa gawaing bahay kasi nagtitinda kami BBQ sa umaga. Sharing kami sa lahat ng gawain. Hugas plato, linis ng bahay. “*

Both him and his partner execute these assignments. It can also be said that within their family, there is an equal sharing of duties. However, it was discovered while interviewing Julius that his partner performs these tasks more frequently in terms of frequency. Appertaining to Julius:

*“May sarili kasi akong parlor kaya madalas busy ako sa trabaho kaya pagdating sa bahay, konti na lang ginagawa ko dahil pagod sa trabaho. Pero kapag day off ko naman, paminsan minsan ako yung nagluluto at itnutulungan ko yung girlfriend kong mag linis ng bahay at mag alaga sa mga anak namin. “*

##### 4.4.2.2 Availability

When asked about the reason behind their family arrangement, 4 respondents replied that it was because of their availability, which will be addressed in the section below. A significant factor in parenting is the work schedule, as it determines how much time a parent will spend in their home.

When Honey was asked for the basis behind the division of work in their household, she replied,

*“Tulong tulong kami sa gawaing bahay kasi nagtitinda kami BBQ sa umaga. Sharing kami sa lahat ng gawain. Hugas plato, linis ng bahay. “*

For Julius, as previously mentioned, he can now barely help in household tasks due to his current job. When asked whether it depends on his work schedule, he answered,

*“May sarili kasi akong parlor kaya madalas busy ako sa trabaho kaya pagdating sa bahay, konti na lang ginagawa ko dahil pagod sa trabaho. Pero kapag day off ko naman, paminsan minsan ako yung nagluluto at itnutulungan ko yung girlfriend kong mag linis ng bahay at mag alaga sa mga anak namin. “*

#### 4.5 Parenting Styles

The ways in which parents raise their children are seen in this section. The following topics are part of the superior theme of parenting styles: parenting styles and disciplinary

approaches, by the participants in relation to their actual parenting. The overview of each theme, including its sub-themes, will be discussed further in each section.

**Table 8. Parenting Styles**

Parenting Styles	Frequency
Lenient	6
Involved	10
Warm	7
Over-protective	3

This category explores the types of parenting that developed within the participants' accounts. The knowledge analyzed from their answers became the basis for the conception of the particular types of parenting. From the study, multiple parenting styles are obtained. This includes: the style of lenient parenting, the style of parenting involved and the style of warm parenting. As seen in table 7, the involved parenting style appears to be the most common parenting style among the participants as all of them are engaged in this kind of approach. The warm parenting style, 7 of them manifesting the parenting style involved, was also noted. Finally, 5 of them suggested the use of a form of lenient parenting. The number of parenting styles used by participants varies. Some use a mixture of one or two types of parenting.

#### **4.5.1 Lenient Parenting Styles**

A typical parenting style observed by the participants is a lenient parenting style. It was found that 6 of these LGBTQ+ parents were involved in this form of parenting. This style of parenting is also defined as having minimum control over the child and few behavioral expectations.

Towards others, it may be expressed in their leniency to allow their children the privilege to decide through their own and do what they wish. In order to help them achieve independence and autonomy, it is often important to give them their freedom. Some participants shared their knowledge of parenting.

It is also clear that at that moment, certain lenient parents appear to be extremely receptive to what their child needs. They also overindulge their kids, giving them all of their demands and wishes. Honey stated,

*“Hindi naman, sako lang. Kapag may gusto sila, binibigay ko naman pag kaya ko pero pag alam nilang hindi ko kayang ibigay, naiintindihan naman nila yung sitwasyon. “*

For others, these parents also enforce minimal rules and regulations on their kids, even though they seem to be loose and indulgent. More frequently, according to some participants, these are just simple guidelines for their kids to find a balance between having what they want and respecting the restrictions given to them by leniency. These rules also require transparency and protection from future harm. This can be reflected in Mccoy's brief narration:

*“Hindi naman, hinahayaan ko lang syang ienjoy ang pagkabata nya as long as wala syang ginagawang mali. “*

Ken added,

*“Hindi naman, pinag babawalan ko lang sila pag alam kong mali ginagawa nila. “*

For Abu, she allows her child to enjoy his independence, but also gives small reminders that serve as precautions. It could be expressed from the responses that not too strict guidelines are inflicted by these participants. It is shown that these people are welcoming and tolerant.

*“Di ako mahigpit kaya open siya lahat sa akin, binibigay ko lahat ng kailangan nya at kung gipit man ako kinakausap ko siya at pinapaintindi ko pero kng maaari pinag iipunan ko lahat para maibigay ang gusto niya”*

#### **4.5.2 Involved Parenting Style**

This parenting style is often described as giving attention to their children’s life (Biblarz & Stacey, 2010). Using this parenting technique with 10 of the 10 participants. Most of the participants said that they were deeply interested in their children's lives. When it comes to their kids, these parents have been found to have complete engagement and active involvement.

They also show interest in what their kids are doing, participate with their kids in sports, and spend time playing and bonding with their kids. Julius expressed an experience of his own:

*“Oo naman. Kahit busy gumagawa pa rin ako ng paraan para makapag bonding kaming pamilya. Syempre hindi pwedeng mawala yung quality time. Lagi ko silang kinakamusta para mas lalong lumapit ang loob namin sa isa’t isa.”*

#### **4.5.3 Warm Parenting Style**

Seven of the 10 LGBTQ+ parents demonstrated a warm style of parenting. This style of parenting is characterized by the emotional expression of affection, responsiveness, encouragement and sensitivity of parents towards the needs, problems, feelings and emotions of their children. (Biblarz & Stacey, 2010). Such characteristics are expressed in the participants' responses. Some participants indicated that their children had an intense sense of attachment and affection. According to them, they want all the love and affection to offer their children. This can be reflected in a Honey’s passage:

*“Oo naman. Kapag nasasaktan sila o may dinadamdam, kinakausap ko sila para naman malaman nila na may karamay sila. Mas gusto ko kasi na sa akin unang lumalapit yung mga anak ko kapag may problema sila at hindi sa ibang tao. Gusto ko kapag may problema sila, hindi sila mahihiyang mag sabi sakin kaya kinakausap ko talaga sila at sinasabihan na lagi lang akong anjan para sa kanila at maiintindihan sila kahit na anong mangyari.”*

The participants have displayed openness and responsiveness to their children's emotional needs. Most of them stated that they have full knowledge of the feelings and emotions of their child. These LGBTQ+ parents also noted that they still make sure to consider these feelings and respond to them. One of the participants, Julius shared:

*“Oo naman. Sino ba namang magulang ang hindi makakahalata o makakaramdam na may problema ang anak nila. Minsan kapag may problema ang anak ko sa school nila syempre kinakausap ko at tinatanong ko kung anong problema at kung anong nangyari.”*

The same feelings were echoed by another participant. For Abu, it is also necessary to give her time to take care of the emotions of her child. Sometimes, she urges her child to communicate these emotions.

*“syempre open siya sa akin. Wala siyang tinatago lalo na kung am problema siya pinaguusapan namin at ginagawan ko ng solusyon. Ganun ko kamahal ang anak ko kasi nag iisa lang siya. Siya ng kayamanan”*

#### **4.5.4 Over-protective Parenting Style**

In their accounts, over-protection against their children was also expressed. This parenting style was demonstrated by three parents. These parents have been seen to shield their kids from harm, pain and hurt, bad experiences, feelings of hurt.

3 participants demonstrated strict parenting in comparison with this reported leniency. When it came to disciplining their son, these parents were very firm and disciplined. They also place high behavioral pressures on their kids. They strictly implement a set of regulations, according to them, which are expected to be answered with absolute obedience. The passage of one of the participants, Yska indicates this:

*“Oo specially pag sa attitude nya, pag napapansin kong mali yung attitude nya pinapalo ko yan para naman di siya lumaking bastos kasi gusto ko lumaki siyang may respeto at may takot sa Diyos. “*

Jean also shared brief statement,

*“oo pinagsasabihan ko sya lagi ng wag maging pasaway“*

Lucky shared the same sentiments,

*“Oo. Halimbawa hindi ko siya hinayaang masunod sa lahat ng bagay lalot alam kong hindi ito makabubuti para sa kaniya. “*

#### **4.5.5 Disciplinary Strategies**

This theme sums up the ways in which participants discipline their kids. There are 2 disciplinary methods derived from the study of information, as seen in Table 8: verbal punishment and corporal punishment. Nine of the participants are participating in the verbal approach, while three are using the corporal approach. In addition to this, in this section, some specific strategies among the other participants are also discussed.

**Table 9. Disciplinary Strategies**

<b>Disciplinary Strategies</b>	<b>Frequency</b>
Verbal Punishment	9
Corporal Punishment	3

##### **4.5.5.1 Verbal Punishment**

The verbal method is the widely used disciplinary technique among the participants. Nine out of the 10 participants are engaged in this form of technique. The preferred approach for this group of parents to settle the dispute tended to be dialogue and clarification of circumstances. As Honey shared her own experience:

*“Sa pagdidisiplina syempre pinapagalitan ko sila kapag mali yung nagagawa nila tas pinapaliwanag ko sa kanila kung bakit mali yung ginagawa nila tas ayun, nakikinig naman sila at hindi na nila inuulit. Kailangan lang talaga maayos yung approach na gagamitin mo sa mga anak mo para making sila sayo at sumunod. Lagi ko silang sinasabihan na dapat magmahalan silang magkakapatid. “*

According to Julius, the use of verbal reasoning through a calm discussion seemed effective as her child appeared to be more compliant.

*“Kapag may nagagawa silang mali syempre pkinagagalitan at pinagsasabihan ko pa rin naman sila. Pag kasi hindi mo tinama ang mali ng mga anak mo, uulit ulitin nila yung mga pagkakamali nila kasi akala nila tama yun dahil hindi mo sila pinagsasabihan. Pero ako never kong pinagbuhatan ng kamay ang mga anak ko. Kapag dinidisiplina ko sila ay pinapaharap ko lang sila sa pader tas pagtapos non hindi na nila uulitin yung kasalanan nila. “*

However, some participants do use the scolding method at times. For them, when they feel upset about the misbehavior of their children, raising their voice is often important to make their children realize their disapproval of their wrongdoings.

*“Pinapagalitan paminsan minsan tapos naiistress syempre kasi nga kahit anong pagalit ang gawin ko, hindi naman niya maiintindihan pa. Kaya ang ginagawa ko na lang, binabantayan ko siya ng mabuti para mapigilan ko yung mga maling bagay na magagawa niya.”*

*Pinapagalitan at ipinapaliwanag ko na mali yung nagawa niya. (CK)*

#### **4.5.5.2 Corporal Punishment**

The use of physical measures among 3 participants is also an evident disciplinary technique. The most widely recorded corporal punishment in this study was the use of hands to spank the child. Jean stated,

*“napapalo ko sya minsan at nasisigawan upang sya ay maging madisiplina”*

They choose to use this kind of discipline, according to them, to ensure that their kids learn and change their actions. As Yska said:

*“Pinapalo syempre for him to know na mali yung ginawa nya and para naman mag reflect din siya sa maling gawa nya na yon. “*

## **5. DISCUSSION**

This study aims to answer the general questions of how parenthood is experienced by LGBTQ+ parents. To further look into the subject, this question was broken down into three major topics: the positive experiences of LGBTQ+ parents; the challenges brought about their parenthood and how these challenges were addressed, including the outcome of their actions; and the effect or contribution of these experiences to their parental roles and parenting styles. By conducting qualitative interviews of LGBTQ+ parents, these issues were explored. The findings that were set out in the preceding chapter will be addressed and further analysed in this chapter.

### **5.1 Positive Experiences**

The different positive experiences of parents were recorded in the results chapter. These findings contribute to current results on the positive aspects of homosexual female parents (Pienaar, 2014; Paldron, 2014; Gartnell & Bos, 2010; Tasker & Golombok, 1995) by indicating that these parents often have opportunities to have special positive interactions that can boost their sense of well-being. Most of the respondents said they felt improved optimistic emotions that were not observed in previous studies. As most of them recorded experiences of deep feelings of unconditional love from their children, it was obvious that their parenthood infuses a lot of positive emotions. Some participants also express this sensation as a profound bond that is incomparable to something they've ever felt before. The participants also observed a feeling of pride in their offspring. This pride is attributed to their children's successes and advancements. For them, this indicates how eligible they are to be parents. It is also clear that their parenthood provides personal development opportunities.

The accounts of the participants represented a journey of change and growth, both individually and in relation to their position as parents. There are many ways of personal development described. A sense of duty is the most prominent among the participants. According to them, their parenthood allowed them to get their life goals and dreams straight. It has encouraged them to be more centered and life-oriented by needing to provide and care about another life. As stated, some participants had to leave their vices because they needed their kids to be successful role models. Any parents have shared the need to push themselves to move out of their comfort zones in order to learn new insights and acquire better awareness of parental

duties. In total, for them, being a parent brought positive changes to their lives and guided them to be the strongest version of themselves.

The participants have observed a sense of purpose and fulfillment. For them, it has given them a sense of purpose and path in life to have children. Some participants shared that before they had their offspring, their life was pointless. Having a child gives them a reason to live and work hard in life. Flaks, Fischer, Masterpasqua and Joseph (1995) explained that parenthood is a critical source in achieving meaning and fulfillment in people's lives. Indeed, Massimini (2004) stresses that when a person reaches parenthood, a sense of mission and satisfaction can be accomplished, to the degree that raising children offers essential expectations for parents to follow. This means offering primary needs such as food, housing, love, and higher level needs such as education and encouragement to the children. As a result, children are expected to have an effect on the well-being of their parents by affecting different facets of the lives of their parents, from satisfying basic human needs and performing social responsibilities to their impact on financial status. All of these lead to the awareness by parents of their purpose in life.

The majority of respondents also express satisfaction with their position in being parents. As most of them have said, one of the most positive things that has happened in their lives is getting kids. In addition, no reports of regret over having kids were published. This can be clarified by the research by Siegenthaler and Bigner (2000) in which lesbian parents suggested that their children were 'Bundles of joy' or 'the light of their life.' These participants also stated that having children is a valuable part of their lives.

Some participants have discussed that the chance to become a parent, especially for those participants who are non-biological parents, is one of the greatest rewards they have received from their job. For them, due to their sexual orientation, being a parent and raising a child seemed unlikely before. Nonetheless, as their parenthood gave them the ability to experience becoming a 'mother,' all of them show their gratitude. In addition, more than half of the parents in the current study reported personal development connected to their parenting experiences. This is consistent with the results of Paldron (2014) that suggest that the journey of the participants to parenthood has made them a better parent than they had expected. As a human, these also had a positive transition on them. This is often attributed to their needing to endure and conquer the challenges of traditions and biases in society, as well as working hard to build and construct a relationship focused on love and devotion.

These participants discussed that they felt their families becoming more involved with their lives, particularly with their children. In terms of child care and financial aid, these participants also receive support from their relatives.

## **5.2 Parental Roles**

Five parental functions have been described using the explanations of the participants in which they rear their children. In the current literature that was examined by the researchers, these positions and their names were not included. These were described by grouping common attributes that the participants exemplified and having names that matched their descriptions. The following is a brief description of each function.

A parent who teaches her child to follow laws or a code of conduct is a disciplinarian. It is achieved by verbal discipline, such as spanking, or physical punishment, such as reprimanding. A disciplinarian frequently encourages an infant to follow a code of ethics by instilling principles, such as reverence and religiosity.



An instructor is a parent who academically takes on the task of educating or directing the child.

A parent who receives money to support the family is a breadwinner. This parent usually works full time and is usually the one who is worried with financial problems.

The role of a motherly role is defined by taking care of the child and providing his or her requirements, such as food preparation and grooming. This has been commonly described as "gawaing pang-nanay" in Filipino terminology.

A confidante is a parent to whom the child speaks about personal matters, and the parent who, through verbal appreciation and/or physical intimacy, such as embracing and kissing, also displays tenderness (pag-aamo or paglalambing) to her child.

In the results segment, it was seen that more than one of these functions may be embodied by a parent. Moreover, the same position may be exemplified by both parents in a lesbian family. Both parents, for example, can take on a parental role in which two of them both care for the infant.

The tasks parents may show can depend on their kids' age. Parents of children aged 0 to 1 (infants) do not have to play a parental role, since their children are too young to need anything other than primary care (e.g. feeding).

Apart from the above-identified positions, another distinctive finding from this research is that there is a father and a mother figure in some, though not all, LGBTQ+ couples. Some of the participants describe themselves publicly as the father, which represents the way they wear or model themselves. In their friendship, other participants identify themselves as the mother or the 'babae'. These guardians, however, also share household and childcare responsibilities. Feminine duties are still done by those who identify themselves as husbands, and those who identify themselves as mothers still perform male tasks. This differs from the analysis by Biblarz and Savci (2010), where they find that father and mother responsibilities were not divided equally in a working class sample, and that one parent fulfills the masculine behavior, and the other fulfills the feminine behavior.

In the present analysis, all participants shared feminine and masculine roles, regardless of social status. In addition, the participants indicated that both mother and father figures were similarly hands-on with their child.

### **5.3 Delegations of tasks**

Half of the participants share tasks with their partners when it comes to doing household and childcare tasks, while the other half of the participants mention dividing tasks with their partners. Those couples who do the same roles, but not always together, are families who share activities. Families who split tasks, on the other hand, are those who have a specific separation and undertake a certain task. Family arrangements are not, however, inherently dichotomous. Both participants in the current study take pride in the features of their families in which all parents are hands-on with their children's treatment.

In deciding who does a chore, there are two factors: availability and preference. Availability is a major factor why other households, especially whether either or both parents are working, tend to break duties. Much of the participants in this survey are employed or self-employed, and those who do not have partners are employed. In her research on Filipino lesbian parents, the results are also in line with Dy's (1998) findings that stay-at-home partners, in this case parents who are self-employed and unemployed, have a significant share of childcare duties, such as their child's supervision.

Some of them do the same role with families that share assignments, but at different hours, depending on the parent's availability or work schedule. In the assigning of assignments, the parent's personal interest is also a consideration. Although parents do not specifically discuss who is going to do a particular work, the role assignment naturally relies on who likes to perform the task. These results reflect the findings of Goldberg (2012) and Rawsthorn and Castello (2010) that work hours and couple choice are the pillars of the separation or distribution of responsibilities.

The division is not based on the conventional positions of a mother and a parent, while half of the participants appear to separate tasks. Most respondents reported doing both feminine tasks (e.g. cleaning the dishes, cleaning the floor) and male tasks (e.g. changing light bulbs, replacing damaged items), as well as their partners. Those handful of individuals who perform only the feminine duties have their partners perform the male duties. However, couples who perform the male duties often share the feminine tasks with each other. Unlike in most conventional families where fathers only do the male duties, they do not usually adhere to the masculine chores.

This suggests that lesbian partners are less likely to "do gender" in family work as another consequence of Goldberg's (2012) studies. One difference in the results of the current research is that with their partners, biological parents have similar or joint childcare activities. Participants who have a biological child confirmed that the same childcare tasks are done also by the non-biological parent and that they take turns performing these tasks (e.g. changing of diapers). This result varies from previous study, such as Goldberg's (2012), which notes that with their infant, biological mothers expend more time. Cultural variations can explain this divergence from the current literature. Filipino communities, whether conventional or non-traditional, highly value physical connection, emotional connection, contact, affection, care and support, according to Tarroja (2010). Since Filipinos value physical and emotional connection in a family, even non-biological lesbian parents have a tight bond with their partners' children since they look at them as family and not just an "alaga."

Another distinctive conclusion from this research is that there is a father and a mother figure in certain couples. Some of the participants describe themselves publicly as the father, which represents the way they wear or model themselves. In their friendship, other participants identify themselves as the mother or the 'babae'. These guardians, however, also share household and childcare responsibilities. Feminine duties are still done by those who identify themselves as husbands, and those who identify themselves as mothers still perform male tasks. This differs from the analysis by Biblarz and Savci (2010), where they find that father and mother responsibilities were not divided equally in a working class sample, and that one parent fulfills the masculine behavior, and the other fulfills the feminine behavior. In the present study, regardless of social class, all participants shared in feminine and masculine tasks. Moreover, it was reported by the participants that both mother and father figures are equally hands on with their child.

#### **5.4 Parenting Styles**

In this study, 4 parenting styles have been identified which are used by the parent participants. These are lenient, warm, involved and overprotective. Parents use a combination of two or three of these parenting styles. The lenient parenting style of Pretorius is defined as giving excessive freedom to the child, setting no or few rules and regulations, and giving freedom of choice to the child over his or her life. Lenient parenting, on the other hand, is described in this

analysis as having minimum control over the child and little behavioral demands. The distinction lies in the amount of leniency that the parents have offered. With the new version of lenient parenting, since it varies among the participants, the degree of leniency is not inherently severe.

According to Pretorius, the parental style concerned is marked by comfort and superiority (defined as having excessive supervision and the overcorrection of the child). However, in this research, the parenting style involved is characterized as paying attention and encouragement to the child and actively engaging in the activities of the child. Dominance is not a factor which decides it. Finally, the overprotective type, which was not in the eight parenting types of Pretorius, is described as shielding the child from injury, damage, pain and bad experiences. This is distinct from the dominant form of parenting in which the infant has superiority or absolute control. Any parents who show the overprotective style of parenting are often lenient parents, which is the full opposite of the prevailing style of parenting. In the overprotective style, in cases where there is a risk of injury or discomfort, oversight is provided.

Some of the parental styles of Pretorius, such as the parenting style used, are a mixture of two styles of parenting. In this analysis, it was found that the participants used a mixture of two or three types of parenting that did not fit within the definitions of the parenting styles of Pretorius.

After evaluating the participants' accounts, it emerged that most parents practice the type of lenient parenting, and only a handful of them use the style of overprotective parenting. This is in line with the findings of the research by Tasker and Golombok (1995) that lesbian mothers display aspects of nurturing their children and being permissive. Another of their observations is that lesbian mothers are very interested in the life of their children, which is also mirrored in this research where the second highest parenting style used by the participants is the involved parenting style. In comparison, it was shown in the current research that non-biological parents appear to be more lenient with their child than the biological parent's partner. The warm parenting style is another parenting style demonstrated by LGBTQ+ parents in this report. This is similar with Miller, Jacobsen and Bigner's (1981) findings that lesbian mothers are more warmly involved in parenting compared to heterosexual parents.

Parents who use a particular form of parenting have distinct demographics. Their religion, job status and socio-economic status are varying. Religion, jobs, and socio-economic status can therefore not be used to predict the type of parenting used by LGBTQ+ parents. The researchers have found that their own encounters as a child are the primary determinant on which parenting style would be used by LGBTQ+ parents.

In contrast to past parental experiences, overprotective LGBTQ+ parents are typically people who have not been given any care or supervision by their parents as a child and those who have had negative experiences with their parents. These LGBTQ+ parents are those who cover for the lack of parenting that their own parents have got.

Another type of LGBTQ+ parents is those with the parenting they have experienced from their parents who pattern or replicate their own parenting to their infant. It can be said that these lesbian parents were pleased with what they got, and they decided to give their children the same thing.

This reinforces the model of Pienaar's structural environmental effect on individuals. In his model, he concentrated on the role of the subsystems in the setting that defines the parenting style of a person. He explained how culture plays a crucial role in the lives of the participants, and in turn shapes their interactions and then impacts their parenting styles directly. The more culture, group or school judge, for instance, and ridicule their non-traditional families, the more

warmth and support and involvement the parents will be towards their kids. Parallel to this, findings from this study found that historically observed parenting, which may have been attributed to many social influences, defines the LGBTQ+ parents' new parenting style. Thus, one of the main findings that emerged in this study was that both positive and negative experiences of these LGBTQ+ mothers during their childhood had a direct impact on their parenting styles in the form of recreating the experienced parenting or compensating for the deficiencies of their parents.

### **5.5 Discipling Style**

For the discipling styles of the LGBTQ+ parents, two types have emerged, verbal punishment and corporal punishment. Verbal punishment is further divided into two types. The first type is characterized by a calm discussion, negotiation or explanation of the situation. The second type is scolding, which is described by raising the voice, and in some cases, threatening to ground the child. The findings of the study indicate that although the scolding form of verbal abuse, there is no shouting and ridiculing of the child. Verbal discipline is the discipling style most often employed by lesbian parents. The corporal penalty, which is the physical way of discipling an infant, is still used by certain parents who incorporate this discipling method. The participants use spanking as a corporal punishment. The most common way is spanking with the use of hands, but in some cases, they use objects such as hanger.

Parents who utilize one style of parenting display various styles of discipline. For example, not all lenient parents use verbal punishment, as some also implement corporal punishment. Therefore, parenting style and discipling style are not exclusive with each other, and they cannot be categorized together. The tendency which discipling style to use boils down again to the previous experiences of the parents as a child and not with their demographics such as socioeconomic status, age, status of employment, or religion. In addition to their prior experiences, some parents' discipling styles are also influenced by their interpersonal relationships. Some parents incorporate the advice that they receive from their friends and family on how to discipline their children. This is another reflection of Bronfenbrenner's theory wherein the society, in this case friends and family, influence the discipling style of a parent.

Parenting and methods of discipline are not the only aspects that can be discussed when studying parenting. It is also important to look at the ideals instilled in their children by parents, since it is part of the responsibility of being parents. In this report, it was observed that most of the participants prioritized their children's schooling. Parents reported that education is the aspect of their children's lives that they give the most attention to. This is similar with the results gathered by Gartnell and Bos (2010), such that LGBTQ+ parents are very involved with their children's education.

In addition to giving priority to education, the accounts of parents have emerged to inculcate ideals such as reverence and religiosity. The findings of their research indicate that the parental priorities of LGBTQ+ parents are to show respect to others, to have fundamental standards, and to exercise integrity. In the same study, Siegenthaler and Bigner (2010) have found that another parenting aim is to spend more time together with their kids. This is also expressed in the outcomes of the current research, in which participants stressed their appreciation for family bonding.

## **6. CONCLUSION**

The goal of this present study was to discuss and appreciate one of the essential facets of a lesbian parents' lives that is seldom encountered in academic literature in the Philippines. This research looks at how LGBTQ+ Filipino parents view parenthood. More knowledge was compiled and examined for a deeper understanding of their family formation about the various facets of their lives as parents. Several observations about the attitude of LGBTQ+ parents towards parenting, their positive memories, the problems brought on by their parenthood, their parental responsibilities and parenting styles were obtained after interviewing 10 LGBTQ+ parents.

The parents in our study provided models of positive narratives. The findings suggest that their parenthood provided opportunities for unique positive experiences that enhanced their sense of well-being and their life as a whole. Some of which includes the enhanced positive emotions (unconditional love, sense of pride and sense of fulfilment), opportunities for self-growth and opportunity to be a parent. The research also indicates a sense of happiness among these parents, as most of them shared their love for having these kids in their lives. Their parenthood served as a turning point for certain parents, and gave them guidance in life.

There were also problems that were found in the analysis. One of the noteworthy results is that these topics do not entail any social exclusion or marginalization claimed by previous researchers. This may be attributed to the Filipinos' new ideas of tolerance towards the gender community in question. Because of the rejection of their sexual orientation, these subjects did not encounter tensions with their families. This may be an indicator of a more contemporary Philippine culture where there is greater recognition of LGBT people and communities. The participants often face difficulties that conventional families usually undergo. This include fatigue from the requirements of becoming a parent and financial concerns. One major factor noticed was that parents stressed the benefits rather than the setbacks of their parenthood. The good experiences, through the direct responses of the participants, outweighed all the costs of their parenthood.

Given these findings, the purpose of this research, which was also the importance of the study, was to highlight the tales of LGBTQ+ challenges, optimism and resilience. By showcasing their talents and competencies, the outcomes of the study shed light on the positive facets of becoming an LGBTQ+ parent, which provides a new insight that LGBTQ+ are not only victims of prejudice, but are also worthy of being parents.

Aside from the positive experiences and challenges of these LGBTQ+ parents, their parental roles were also explored. One of the key findings in this study is that these lesbian parents engage in an egalitarian approach with regards to roles in childcare and household. The findings from the present study suggest that family arrangements, such as the assignment of household and childcare tasks, are based on the availability and personal preference of the parents. It was acknowledged that biological and non-biological lesbian parents did not differ with regards to their parenting roles in their children's lives. Furthermore, it was found that the biological and non-biological parent had equal roles in childcare.

One of the key conclusions of the data study is that these parents partake in diverse types of parenting. The characteristics of a wet, active, lenient and overprotective parenting style were demonstrated by the LGBTQ+ parents in this research. However, these parents are not limited to a particular type of parenting, but rather partake in a mixture of these types of parenting. The most preferred parenting style observed from the participants was lenient parenting style. The findings suggest that these parenting styles are shaped and influenced by the experiences of the parents (both positive and negative) in their environment. It confirms Bronfenbrenner's ecological

theory which suggest that every system in the environment where an individual functions, has an influence on all the other systems. Thus, these interrelated processes are primarily influenced by parental styles. This was seen in the lives of the subjects, in which the reward and re-creation of such parental techniques directly impact their new parenting style from their past encounters with their own parents. For example, those parents who previously experienced being ignored by their guardians have now been shown to be more physically and emotionally engaged with their children. Parents who witnessed successful parenting, on the other hand, appeared to re-create the parenting they got.

It was also found that the participants engaged in multiple disciplinary techniques. The use of verbal argument and negotiation was the most prominent punitive technique for them. Among the participants, however, corporal punishment in terms of spanking was also observed, especially in biological parents. In the other hand, non-biological parents were less likely to partake in this sort of technique.

The research also looked at the principles and norms inculcated by LGBTQ+ parents to their children, as this was also one of the key activities related to parenting. It was found that their education is the top priority of LGBTQ+ parents for their children. This was the one part of the lives of their children that they paid the most attention to. Religiosity and respect were perhaps the most important qualities they instilled within their communities. In addition, the importance of family unity for them was stressed by LGBTQ+ parents. They emphasized the importance of spending time with their family to improve the bond between their families.

Their profiles have demonstrated their ideas and attitudes about parenting after questioning the participants. It was discovered that most participants, although most of them wished to become parents, did not intend their journey to parenthood. They did not legitimately accept the artificial insemination technique from an orphanage or make use of it. When they got proposals from family or friends to take care of a child, the adoptive parents were offered the possibility of adoption. In addition, prior to getting one, most of the participants had always liked infants. Their experiences of taking care of their relatives' children helped them adjust to their parenthood.

Given these discoveries, the experiences, roles and parenting styles of LGBTQ+ parents in the Philippines were given light. Most of the findings were similar to the existing literature that was reviewed, which were mostly from the Western perspective. What is unique within the Filipino culture is that biological and non-biological LGBTQ+ parents have an equal share of childcare tasks, even if there exists a "mother" and "father" figures in some couples. Another finding that differs from the Western literature is that Filipino LGBTQ+ parents do not plan and prepare in becoming parents.

With this analysis, LGBTQ+ are treated from a new angle that is above their disadvantaged and discriminated status. This leads to the growing body of literature that advocates equal gender rights. There are limitations to this research, considering its importance and contributions. The researchers propose a new comprehensive analysis with a wider sample to further explore the parenting and disciplining styles of LGBTQ+ parents, given the number of study participants. With this report, a comprehensive history on LGBTQ+ parenting and disciplinary styles is now available. It is suggested to use these findings to create a more reliable instrument that can measure parenting and disciplining styles, which is of course patterned to the Filipino culture.

In addition, the researchers further propose further study into the relationship of the demographics of the subjects with their forms of parenting and discipline. Future researchers will

be able to see that there is still a disparity between different social class, faith and age for the parental practices used by LGBTQ+ families for a wider survey. A larger study will also allow the variations in parenting and disciplining approaches used by parents of biological and non-biological LGBTQ+ to be verified.

The outcomes of this research can also be used to investigate subjects outside the reach of this review. The lives of the children of LGBTQ + parents and their gender identity recognition would be fascinating to study. Future study in the Philippines on LGBTQ+ psychology, especially on the subject of parenting, will foster understanding of the LGBTQ+ community's skills.

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