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Prototyping the Design for “I See, I Think, and I Feel” Project: An SDG 10-Inspired Positive Psychology on Gay Narratives of Resiliency

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Abstract

The scaffolds of the "I See, I Think, and I Feel" capability-building project was built first by the results of a qualitative inquiry of 10 gay preschool teachers whose experiences yielded resiliency with the themes as persona duality, vicarious experiences as an anxiety trigger, innate creativity, adaptability, the need to feel respected, the difficult choice of living alone, and dealing with children's gender typing; and second by the extension project cycle of Central Mindanao University. Further, the Sustainable Development Goal on Reduction of Inequalities towards the empowerment and promotion of the social, economic, and political inclusion of all, regardless of age, sex, or other status, thereby paving for laws that are non-discriminatory and sustainable development-related policies has been the main ingredient throughout the project development leading to the conceptualization of the main objective that is to reach out to gay preschool teachers in Bukidnon who have been experiencing the struggles, and thereby pave positive psychology for them. Hence, the underscored capability-building method is the process approach covering five main topics: intensifying the utilization of arts in gay preschool teachers' pedagogy, effective handling of children's curiosity about gays, positive use of resiliency in dealing with the challenges of being gay preschool teachers, self-love, and the importance of positive mental health, which will undergo 5-year monitoring and evaluation to ensure the sustainability and magnify the impact.

Keywords— capability building project, gay preschool teachers, positive psychology, struggles, sustainable development goal

1 Introduction

This article outlines the process of designing a capability-building project based on an earlier study on the resiliency narratives of identified gay preschool teachers. The term 'prototyping' is operationally used to communicate the development process as it has been deemed most appropriate. [1] This terminology has been used since the 1800s and peaked in popularity during the 1980s and 2000s [2]. Furthermore, this paper offers the rationale and the scaffolds of developing a project that heavily gears toward the reduction of gender inequalities with the United Nations Sustainable Development Goal 10 (henceforth, UN SDG-10) [3] through a meaningful and sustainable approach., i.e., positive psychology, and thereby articulates the underlying concepts and related literature therein.

1.1 The Challenge of SDG-10 in the Philippines and its Impact on the Gay Preschool Teachers

The UN intended the SDG-10 for "Reduced Inequalities" in 2015, which covers the 10.2 target that states that "by 2030, empower and promote the social, economic, and political inclusion of all, regardless of age, sex, or another status," [3], which in the context of gay struggles echoes the need to deeply understand the struggles of gays in the Philippines, particularly gays in primary education institutions, given that the country has yet to implement concrete regulations to address the prejudice, discrimination, and stereotyping that Filipino gays have been subjected to, which has resulted in abuse and violence.

Provided that the 17 SDGs adhere to the Universal Declaration of Human Rights and that the UN Human Rights Council has produced numerous resolutions explicitly calling for the repeal of discriminatory laws, practices, and policies, an essay published in the Harvard Kennedy School's LGBTQ Policy Journal by [4] Scolaro highlighted the clear, profound interconnected relationship between LGBTQ+ and the UN Sustainable Goals, adding that it is critical to implement anti-discrimination rules that protect LGBTQ+ employees in the workplace. These rules and established enforcement and compliance monitoring processes should all organizations implement. In cases where there are no anti-discrimination policies in place, the workplace is uncomfortable and unproductive for many LGBTQ+ persons.

Not that 'none whatsoever' initiative tackled by the legislators in the Philippines, there was the SOGIE Equality Bill already, which could have made so much difference in the lives of Filipino gays. However, as a matter of factly, the bill was not approved; hence the struggles of the LGBTQ+ community are still not being addressed [5]; just quite recently, a 'Heterosexual Bill' or House Bill No. 5717 by Manila 6th District Representative Bienvenido Abante Jr. had been filed in Congress that includes a proposition of a right for heterosexuals, who according to him are God's authentic creations, to have the freedom or express their views, verbally or in writing, privately or publicly, in print or broadcast media, or social media platforms about homosexuality, bisexuality, and on transgender people and queers according to their religious beliefs and practices and biblical principles and standards [6]. As per the report of the [7] CNN, only 15% of Filipinos reside in areas that have ordinances against discrimination based on sexual orientation and gender identity; in which Bukidnon is among the areas that have no SOGIE-based ordinances, unlike its neighboring provinces of Agusan Del Norte and Davao. One can wonder, given that holistically and collectively, there are continuous struggles, what more could it be for Filipino gay preschool teachers who are in an institution that is constructed by social approval?

[8] Ten gay preschool teachers who participated in a narrative inquiry shared their perspectives that captured and emphasized their struggles despite their evident ongoing contributions at their places of employment and even in their communities, admitting the painful aspects of their lives: being predisposed to prejudice (due to the high social expectations in terms of morality), which

severely limited their ability to form close relationships with the special people they cherished, ultimately leading to the loss of those relationships [9].

"I applied, but due to my preference [referring to his sexual orientation], I was not hired. That much was already clear: I was gay. I was in a rush, so I had not had breakfast. By eleven in the morning, I was entertained. I then took a 120-item essay-style test that followed. How was I to do it? My tummy was bare. I then felt belittled by the test's questions, which asked how you would react if the school discovered that the teacher was gay or lesbian. What are you going to say? You may have seen while taking the test that the school is not for you. I completed the 25 items because I wanted to show that appreciation. At the time, I didn't anticipate a call from them. Inviting me back was not anything I anticipated. The fact that they would not permit LGBT people is apparent from the questions." (Informant 1, personal communication, January 2019)

These findings paved the way for the prototyping of transforming the struggles of gay preschool teachers into positive psychology through a capability-building project that is inspired by SDG 10, paving them with an empowerment and social support network where they can express their genuine selves in a safe environment, and moving forward enrich their lives with so much positivity and intensify their creative talents into their pedagogy.

2 Related Literature

2.1 Overview of the Stigma

When one attempts to magnify the Philippine society, social stigma is the perceived disapproval of a person based on one or more socially-constructed characteristics, and people who belong to socially stigmatized groups frequently experience prejudice, discrimination, and other forms of abuse, which can lead to sadness and puts a person's social identity in danger by causing problems with their self-worth. The conveyance of [10] Herek and McLemore in their collective reviews on the sociological and psychological aspects of sexual prejudice is similar to the apparent echoes in the Philippines that perhaps a deeper comprehension of the nature and dimensions of sexual prejudice as well as the social psychological processes that produce, maintain, and also help to diminish this form of prejudice is necessary, considering that prejudice is a psychological inclination to react negatively towards a social group and its members and that social scientists have already provided evidence of sexual prejudice's prevalence and how it may or may not differ across various social groupings.

For instance, early research on prejudice assumed that personality is a critical factor in developing prejudice. The basis for studies that examined the personality makeup of prejudiced people was descriptions of the prejudiced personality or the authoritarian personality. The work on right-wing authoritarianism as a personality trait that predicts multiple types of prejudice-related cognition and actions concerning anti-gay prejudice is perhaps the most vital thread in this perspective [11].

2.2 Calibrating the Conditions of Gays in the Philippines

Today's Filipino gay community is still not entirely welcomed. There are numerous LGBTQ+ professionals and people who work in other professions, but the majority—if not all—work as teachers. These educators do not come forward out of fear of criticism and social ostracism in the Philippines' predominately conservative society, especially when the teacher is in preschool or primary school. Gay male Filipinos could not anticipate support from any cultural institution and still have an uneasy tolerance. Filipino LGBTQ+ teachers have to act with propriety and keep their voices down because of the uncomfortable tolerance that exists in the country. Though certain influential personalities have been working towards social acceptance and tolerance, the full acceptance of the coming generations must still be fought for by Filipino gays to respect their lives [12].

Findings from an exploratory study by [13] Nadal and Corpuz, which used focus groups with a sample of gay teachers in the nation, showed that religious influence on sexual and gender identity, family influence on gender and sexual identity, the process of negotiating multiple identities, and different experiences among Filipino subgroups all phase the experiences. Findings showed that balancing one's various identities causes Filipino homosexual teachers to endure several psychological pressures and that religion, culture, and family expectations might affect one's capacity to embrace one's sexuality. To create a comprehensive framework of resilience processes among LGBTQ+ teachers, [14] Asakura performed a study in which she spoke with 16 service providers and 19 gay teachers. In the research, LGBTQ+ teachers create coping mechanisms based on the emotional suffering caused by adversity outside of themselves. To build resilience, informants used the following strategies: navigating safety across contexts; asserting personal agency; finding and developing meaningful relationships; de-silencing marginalized identities; and participating in communal healing and action. They concentrated on tough challenges and consciously tried to employ one or more resilience strategies connected to the causes of their suffering.

In her research, [15] Alessi noted that little is known about the experiences of gay teachers attending religious schools and universities. To address this, she used grounded theory to examine the narratives of gay past and current teachers. A struggle for survival was the central theme expressed by the informants, with five sub-themes: institutionalized homophobia (strict school policies, the enforcement of heterosexuality and gender conformity through discipline, conversion therapy); a culture of fear (fear of exposure, homophobic panic and code words, seeking cover); marginalization and isolation; struggle (suffering and suicide, reconciling faith and gay identity); and coping and resiliency (surviving through critical thinking and strategic activism).

2.3 Transforming the Struggles into a Positive Psychology

Positive Psychology uses the strengths of individuals and communities as the core in enriching and thriving towards meaningful and fulfilling lives, cultivating what is best within the self, and enhancing the individuals' experiences of love, work and play [16], while a capability building initiative can have a positive impact on the participants' lives. These can take the shape of altered behaviors, attitudes, or even lifestyle choices; nurturing existing knowledge; adapting information, awareness, or skills; and even addressing knowledge gaps between what they currently know and what they do not yet know. For instance, a project for LGBTQ+ in the United Kingdom from 2012 to 2015 revealed that participants' understanding of the value of healthy lifestyles increased and that their well-being significantly improved [17].

In the paper of [1], there is a significant role that positive psychology contributes and plays in prevailing and magnifying how positive emotions help a struggling person cope during times of stress, and as cited in the paper, an essential tenet on the importance of such had been posited by Babara Fredrickson that when a person is struggling, there is a tendency to only focus on the problem that makes one unable to access the complete meaningful understanding of the situation. In contrast, exposures to positive emotions enrich cognition that allows the struggling person to arrive at positive solutions to their problems, hence the more exposure to positive emotions of a struggling person, the more chances that the person discovers meaningful insights from the situation that creates excitement and motivations to look and move forward.

According to a meta-analysis on the effectiveness of specific positive psychological interventions in raising overall psychological well-being, nearly two-thirds of these interventions produced more statistically significant results than their control interventions, with an average effect size of the medium across studies. Strengths-based interventions were similarly helpful in addressing both the abatement of mental health symptoms and the promotion of good subjective experiences, as shown by the virtually comparable success rate of this same group of interventions in lowering symptoms of depression [18].

Aside from significant contributions to the literature on positive emotions as a component of character strength of vitality, the positive subjective experience of resilience garnered widespread attention in the LGBT literature, primarily through empirical and theoretical/conceptual works. Quantitative and qualitative methodologies have been utilized to find protective factors in the context of sexual and gender minority stress and risk factors that diminish the likelihood of favorable outcomes [19]

Certain character qualities that appear especially relevant to LGBTQ+ lives tend to be underrepresented in Bukidnon higher education institution research and extension efforts. Those that exhibit social competency and assertiveness in overcoming gender-related stress, LGBTQ+ advocacy, and expressions of interest in exploring one's gender identity. Given previous talks of these areas as potential strengths that may be specific to the lives of LGBTQ+ people, each of these suggests undiscovered areas of exploration within LGBTQ+ positive psychology that demand particular attention in future research.

While positive psychology is a relatively new field, it has the potential to be a beneficial treatment for LGBTQ+ people in distress. Its goal is to teach a more positive attitude toward life, reduce stress, and increase general life satisfaction [20]. A recent study has shown favorable psychological treatment to reduce symptoms of sadness, anxiety, and stress effectively [8] [21].

Although research on the impact of positive psychology is still being undertaken, the likelihood of its outcomes should be treated with caution. Given the prevalence of depression among LGBTQ+ people (about 50% of LGBTQ+ adults have felt depressed at some point), more significant efforts should be made to safeguard the mental health element [22]. Positive psychology has increased happiness while lowering depression and stress symptoms in heterosexual and homosexual children [8] [21]. Higher education institutions may employ reappraisal, acceptance, and problem-solving skills to help LGBTQ+ overcome their vulnerability to depression.

3 Methodology

3.1 Development of the project

The development of the capacity building project is based on the extension cycle design of Central Mindanao University, beginning with establishing the needs, then the conceptualization of the project, then the determination of the most appropriate approach of the modality, and the indicators for sustainability. [9] This extension framework of the university has been a product of a series of discussions, conceptualizations and consultations among the faculty, whose collective aim is for comprehensive, national and international standards compliance and sustainable extension management and implementation [23]. Furthermore, the project will be conducted within Bukidnon, which was the environment of the prior research. Currently, LGBTQ+ protection policies or plans still need to be laid out.

3.2 Prior study

The project's intent has been based on the prior study about the narratives of the resiliency of 10 identified gay informants from three schools in the Bukidnon province in a qualitative inquiry, of which the themes emerged have become the basis in rationalizing the project's objectives, conceptual framework, and the content of the KSA transfer modality (Knowledge, Skills and Attitude), thus it grounded further the rationale and necessity of undertaking the project. The methodology adhered to the qualitative approach as it intended to explore and achieve an in-depth understanding of the informants' lives, creating an intervention program for healthy well-being and empowerment.

The informants were purposefully identified and selected based on two criteria: practicing preschool teachers and self-identified gays willing to participate as informants. They were identified through the researchers' knowledge and referrals. Informed consent followed the guidelines and

procedure of Institutional Research Ethics. The Ethical Reviews were done by the Cebu Normal University Research Ethics Committee before the conduct, with the clearance: CNU REC Code: 078/2018-12 Cempron.

Table 1. Biographical data of the key informants

| Key Informants | During the Interview | |
|----------------|---|---|
| | Background | Number of preschool teaching experience |
| Informant 1 | He gained a Bachelor of Elementary Education degree, with Latin Honors, in 2004 and a Master of Educational Administration degree in 2015. He was working on his dissertation for a Doctor of Education in Leadership and Management. | 16 years |
| Informant 2 | In 2016, he earned a Bachelor of Elementary Education degree. | Two years |
| Informant 3 | In 2016, he earned a Bachelor of Early Childhood Education degree. | More than two years |
| Informant 4 | In 2007, he received his Bachelor of Elementary Education degree. | 11 years |
| Informant 5 | He earned a Bachelor of Elementary Education degree Cum Laude in 2008 and a Master of Arts in Education Major in Educational Management in 2015. | Ten years |
| Informant 6 | In 2016, he received his Bachelor of Elementary Education degree. He was one of the fortunate applicants hired by the Department of Education despite having yet to gain prior teaching experience. | Two years |
| Informant 7 | In 2010, he received his Bachelor of Elementary Education degree. He did not immediately begin teaching after graduating from college; instead, he worked for a year in a call center. | Seven years |
| Informant 8 | In 2015, he received his Bachelor of Elementary Education degree. | Three years |
| Informant 9 | In 2016, he received his Bachelor of Elementary Education degree. | More than two years |
| Informant 10 | He obtained his bachelor's degree in elementary education in 2013 and his master's in education in March 2018. | Five years |

As a corollary, the study was done in the school, allowing for direct interaction with the informants in their settings. The study used a descriptive qualitative approach focused on uncovering the obstacles and developing insights from these experiences [24]. It drew sensitive inspiration from the principles and practices of phenomenology.

In this perspective, the goal was a significant reference, in colloquial terms, of specific events experienced by the informants; this way, it channeled toward a streamlined synopsis of the obstacles and possibilities being experienced [25] and used Paul F. Colaizzi's analysis technique in aid of a computer-assisted qualitative data analysis tool- the use of the Orange Data Mining.

According to the profile, the majority (90%) of the informants were in the rank of Teacher 1,

Table 2. Descriptions of the schools where the informants were teaching at the time of the inquiry

| School | Description |
|----------|---|
| School 1 | The school is a public elementary school named for the founder of the town where it is located. The school was built to meet the educational needs of the people who live in the area. Furthermore, the school is one of the recipients of a particular international corporation's extension services. |
| School 2 | This public school with 14 teachers is now increasing its coverage as the construction of its junior high school building is underway, which would cause the school to be renamed as an Integrated School, which is initially intended for the next school year. |
| School 3 | This school, like Schools 1 and 2, is a public school. It currently has 36 teachers who teach students from preschool through sixth grade. This school actively caters to a wide range of achievements for both students and teachers. |

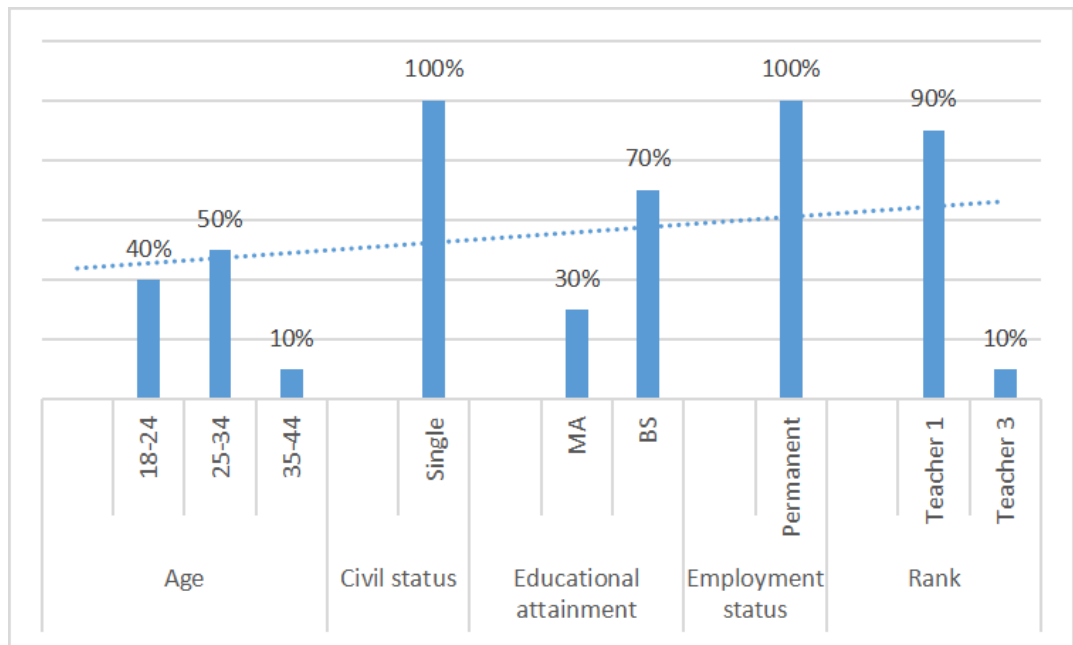


Figure 1.

Demographic profile of the informants

while only one (10%) was in the rank of Teacher 3, which is consistent with the data on educational attainment, which showed that only three (30%) were holders of a master's degree. However, the two were still in the rank of Teacher 1 despite earning their masters, in which case the 10% that belonged to the age bracket of 35-44 was the representation of the informant who is in Teacher 3 rank, and the rest were in the age bracket of 25-34 and 18-24 respectively.

The data collection questions, which were done through semi-structured interviews, underlined how social experience is produced and given meaning; thus, the value-laden aspect of it disposes of the situational restrictions that shape the Inquiry [26]. Furthermore, the researcher conforms to the concept of "epoche" (or bracketing), which is used in the practice of qualitative studies to set aside personal judgments, perspectives, or perceptions in order to soak up a fresh perspective on the experiences of the informants themselves, according to Moustakas as cited by [27] Schneider. As the researcher reached the point where no new information was uncovered and there was already

redundancy, the data was saturated [28].

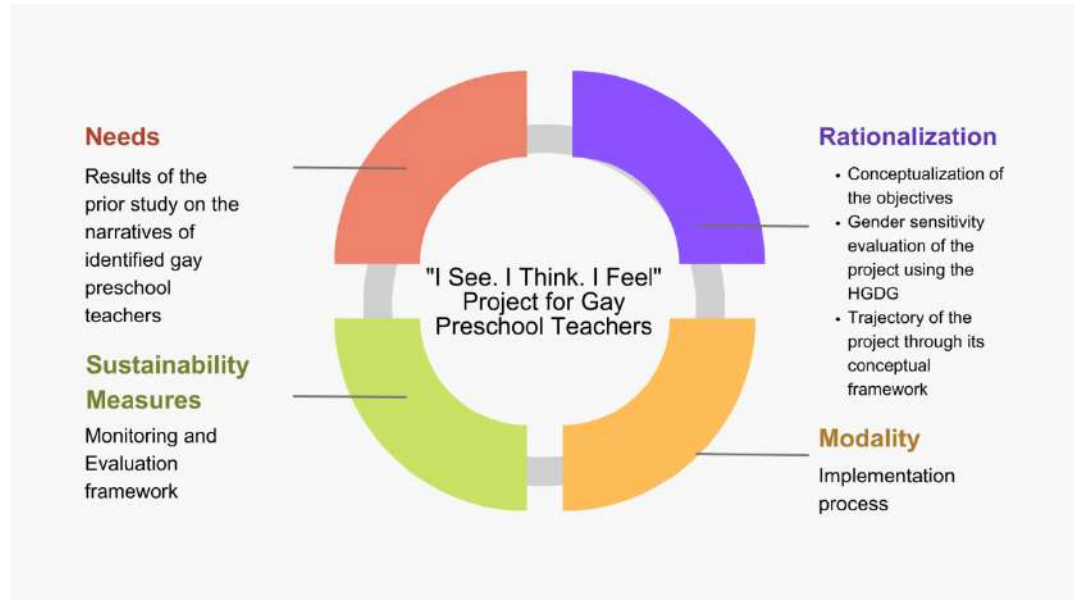


Figure 2.
Framework in prototyping the project

4 Results and Discussion

As this paper presents the conceptualization and prototyping of a capability-building project for gay preschool teachers, the tenets of the results here present the findings of the prior inquiry on the gay narratives that the project has been based on and the development of the project with the core components adhering to the CMU extension cycle framework: the brief description of the project, background explanation of the objectives, conceptual framework, modality, and the monitoring and evaluation framework.

4.1 Findings from the Inquiry on Gay Narratives

The inquiry involved ten openly self-identified gay preschool teachers who agreed to participate in the inquiry upon the informed consent process. Through the computer-assisted qualitative data analysis guided by the Colaizzi procedure [9], the hierarchical clustering and multi-dimensional scaling magnified the emergence of seven themes.

The themes emerged from the linkages of relevant words from the interview transcripts, as shown in Figure 2, which depicts rich and interplaying relationships based on the meanings communicated by the resonance of the informants' responses. The degree to which these powerful words interconnect with others is characterized by the degree of their distances through the labels: yellows demonstrated the highest intensity of interconnections, greens are borderlines, and blues display low or minimal, which, as shown majority of the significant words indicated strong interconnections that can be interpreted as the informants' narratives were of strong inter-relationships.

These relevant words were grouped applying hierarchical clustering, as shown in Figure 3, and provided the foundation of the thematic analysis. There were a total of 20 clusters discovered. As a result of the transcript magnification, seven clusters representing the themes emerged: (1) persona duality; (2) vicarious experiences as an anxiety trigger; (3) innate creativity; (4) adaptability; (5) the need to feel respected; (6) the difficult choice of living alone; and (7) dealing with children's gender typing.

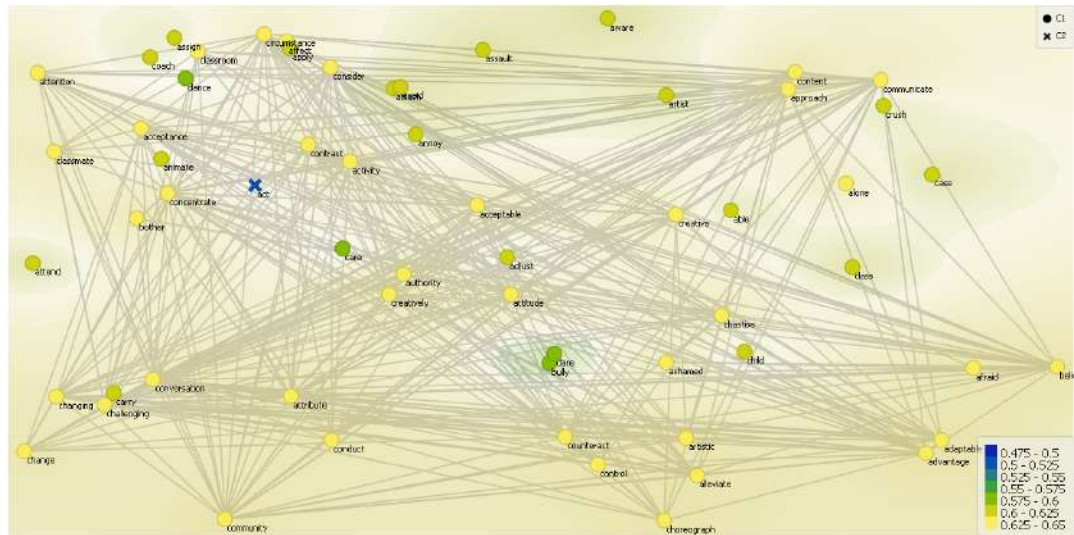


Figure 3.
Multi-Dimensional Scaling

According to [29] Harper, LGBT teachers have experienced prejudice in various contexts, including employment, housing, access to healthcare, and the educational system. Gay teachers frequently experience particular pressures due to social and psychological obstacles, which have been linked to several health inequalities.

They suffer every day before, during, and even after the day of standing in front of the class, hearing derogatory and sarcastic comments from people and even from students, feeling loneliness, and feeling of disguising their persona. Stories and testimonies from members of society are being shared, demonstrating that despite receiving strong support from some groups, the majority—if not all—are engaged in an ongoing struggle for acceptance, tolerance, and respect [30].

[29] Harper discovered a positive correlation between school head rejection and the mental and physical health risk factors they examined after disclosing gay teachers' sexual orientation identity, fear of revelation, and derision, all of which may be categorized as sexual orientation victimization subconsciously influenced by connections between substance abuse, hazardous sexual activity, and suicide attempts/suicide idealization in gay teachers. The findings suggested that these teachers lack opportunities to grow healthily and positively. Coupled with the more fundamental issues, people frequently struggle with disclosing their sexual orientation identity and frequently lack access to supportive environments and opportunities.

This viewpoint is consistent with the findings of a 2012 poll conducted by the Lesbian and Straight Education Network, which discovered that hearing homophobic comments and insulting words about gender expression at school was a common occurrence for homosexual teachers. Nonetheless, when homophobic or insulting remarks about gender presentation were made in their presence, school authorities typically remained silent, and the use of such language went largely unchallenged. Sexual orientation and gender expression were the most often mentioned personal features, and more than two-thirds of the instructors in the research reported feeling unsafe at school because of at least one of these characteristics [31].

When a gay teacher is asked if he is gay, he may hesitate to respond since he already has a preset response in mind. He may also hesitate to react since he knows it will force him to come out to the student, putting the teacher and the student who posed the question under stress. If the teacher does respond to the student, the process of creating the student's self-concept may be muddled. In this situation, a gay instructor typically redirects the student's inquiries. Nevertheless, it does not appear that the teacher will remember this episode warmly. Even if it is difficult, a gay teacher

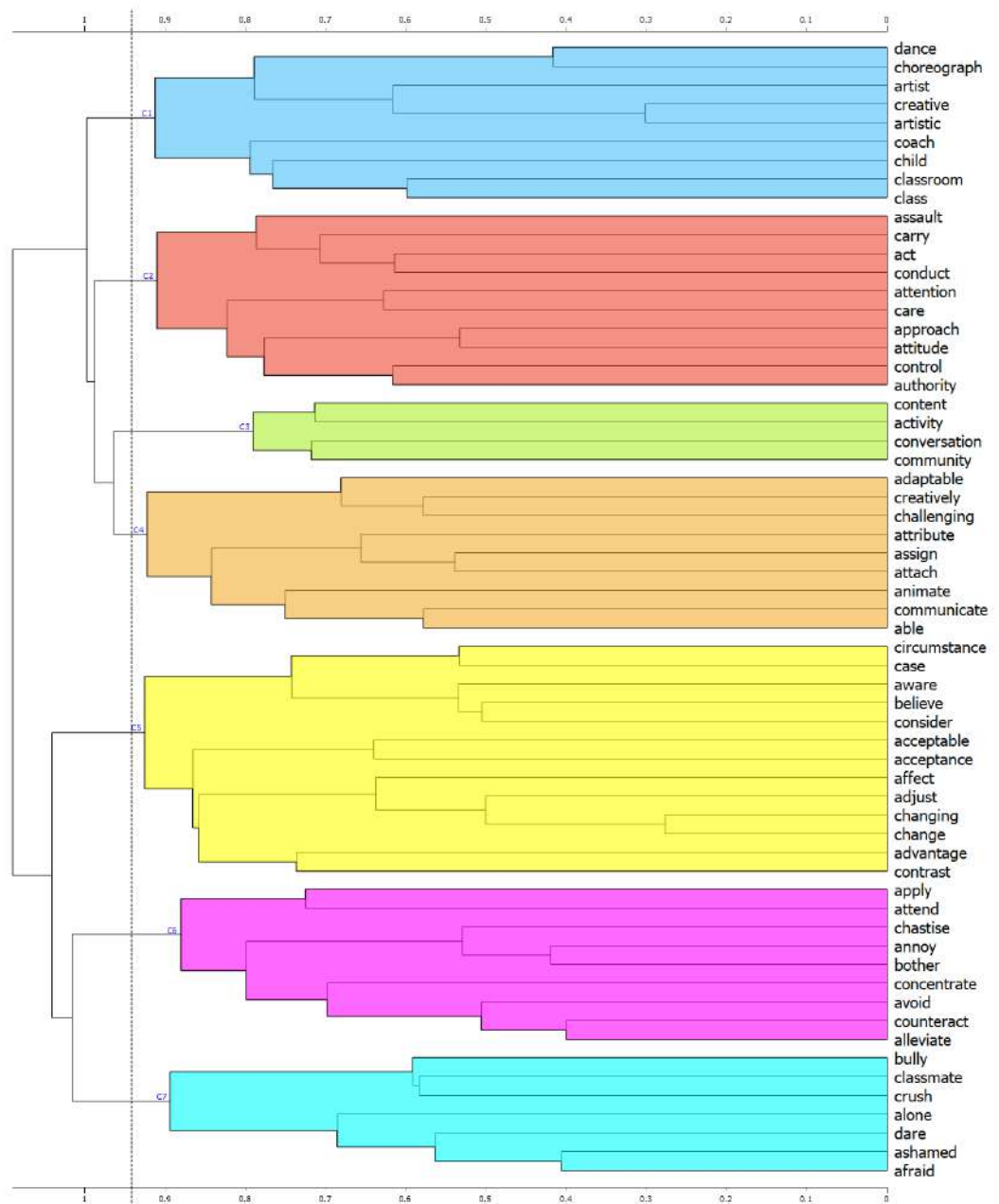


Figure 4.
Hierarchical clustering

must illustrate that being gay is as common as being left-handed, desiring rainy days, or preferring strawberry milk over chocolate milk. By doing so, students will progressively grasp that being gay is not something to feel embarrassed about or dismiss as unlikely [32].

Table 3. Emerging themes

| Themes | Codes | Sample transcripts |
|--|-----------------------------|--|
| 1. Persona duality | C6, C19, C1, C8, C17 | "You are physically a guy as a gay teacher, but we [you] feel [like a female], and you think like both a male and a female. That is why I have so many thoughts. It is our competitive advantage so that we might think creatively" (Informant 2) |
| 2. Vicarious experiences as an anxiety trigger | C2, C20, C13, C9, C10, C11 | "That is why I fear a situation where complaints of gay teachers abusing children become routine. I am afraid I will do the same thing because I am gay. I am afraid I will not be able to control myself" (Informant 1) |
| 3. Innate creativity | C3, C7, C18, C4 | "If there were a foundation day or a street dance, they would tap [me]. That makes me happy because my talent is appreciated. It keeps my name in the community while also generating money. Despite everything that has happened to me, my spirit has been lifted. [They generally tell me] that I must be the one to manage it because they recognize our [gay] talent" (Informant 2) |
| 4. Adaptability | C19, C20, C6 | "They believe they are constrained. Yet, gays are adaptive, as seen by the presence of flowers in their educational materials" (Informant 6) |
| 5. The need to feel respected | C14, C20, C16, C15, C12, C5 | "It is pretty tough for me because there is that part where your power [as the teacher] must indeed be enforced in the classroom, but they [children] perceive it through my voice and very feminine mannerisms... and this affects my sense of authority in the school. For example, during my OJT in the center with Ms. — [name withheld], she was strict, and the children obeyed her despite her natural girlish voice. In contrast, in my case, their first impression of me was like that of a straight man, then suddenly, when I spoke [referring to his gayish voice], the children were surprised. The next thing I knew, their respect for me was affected, as was my discipline." (Informant 7) |
| 6. The difficult choice of living alone | C20 | "Being alone is challenging, especially if you are sick, especially at night when no one cares for you. I cannot just go to my sister's house and perhaps bother them. I just put up with the discomfort. My mother is already 73 years old; [at times] I considered returning home since my mother may be the only one who can alleviate the pain that I am experiencing." (Informant 7) |
| 7. Dealing with children's gender typing | C20 | "I have noticed that children between the ages of preschool and third grade still have negative attitudes toward gays. Little children do not grasp what gay is, so it is tough to help them understand. I am embarrassed by myself. You feel ashamed, especially if you come across youngsters [along the journey]." (Informant 3) |

Nonetheless, the thematic analysis results reflected not only the challenges but also the resiliency of the informants beyond such struggles. These were descriptions of the teachers' joyful or positive experiences as homosexual persons with their sexuality, such as those that allowed them to feel confident in themselves. The encounters were not at all negative; in fact, several of the gay teachers' experiences had both direct and indirect favorable consequences on their sexual well-being.

While a significant body of literature describes high levels of homophobia from the 1980s to the early 2000s, [33] McCormack found substantial evidence of a recent and significant decline in hostility towards gay teachers inside their school contexts. He found in his research that heterosexual men (or straight men, in some instances) supported gay rights, remained close to openly gay peers, and questioned components of the school that they believed to be homophobic. Importantly, they pointed out activities, including openly gay teaching staff and the integration of homosexuality into the curriculum. This implies that they can critically relate their beliefs to the institutions in their lives, showing that they are not only passively copying dominant attitudes in society. Research demonstrating the positive experiences of gay teachers in the classroom is supported by qualitative and quantitative studies demonstrating changing attitudes toward homosexuality. Some have characterized these improvements as positive advances in attitudes toward homosexuality as the inevitable reality. They can be attributed to the increase in gay visibility, the democratizing power of the internet, and the successes of other gays besides teachers.

These positive advances in attitudes toward homosexuality are deemed an inevitable reality attributable to the rise in gay visibility, the democratizing power of the internet and the successes of other gays besides teachers. Nevertheless, specific positive experiences can also be associated with gay teachers. Observably some may have shared how much of a non-issue they were coming out had been or being open about their partners (also male) at school and perhaps may have never experienced any adverse reactions from staff or students.

Another drawn contention is that gay sensibility or superiority in aesthetic areas may have long been used as a covenant for awareness and empowerment that being gay is okay. Furthermore, aesthetic superiority is a badge of pride and the often description of gays as humorous. This is why the informants shared that the school heads always tapped them for emceeding in programs and other activities. [34] Mayo posited that one of the most often used tools by the informants in his qualitative study to counter the challenges they faced in the classroom and to combat homophobic language is humor, holding firm to the idea that students will remember important life lessons when a hearty laugh accompanied them. The informants did not only use humor to deal with problems but also as a general classroom management tool.

Moreover, in some cases, they used to mask the hurt and pain that would arise in their lives. [35] King, in his study, described these talents as the most significant factor in the teaching performance in the classroom of gay teachers. In essence, gay teachers believe that their perceived talent would not exist to the same degree if they were heterosexual.

Generally, the experiences shared by the informants agree with the findings of [14] Asakura that gay teachers perceived that their sexuality as gay significantly contributes to their greater generalized sensitivity to students or empathy. Some informants perceive that having greater generalized sensitivity, an acute awareness of issues of diversity, and an enhanced appreciation for difference as unique talents of gay male teachers parallels having an increased knowledge of self or introspection, leading to a high degree of self-improvement.

"This parent had all male children. She told me that she would want one of her children to be gay, for him to be a teacher like me. My spirit was uplifted. I was inspired that despite being gay, I am also capable of inspiring mothers. It is like I fulfilled my desire to change the mentality of parents that whenever their children are called gay, they would feel delighted, not irritated."(Informant 8, personal communication, January 2019)

4.2 Brief Description of the I See, I Think, and I Feel Project

The “I See, I Think, and I Feel Project” is a capacity-building project that has been deemed to create and provide social support for gay preschool teachers whose struggles’ themes in the context of the conducted narrative inquiry as described in this paper are intertwined with mental health issues such that the project’s modality takes the positive psychology approach. The title speaks so much about the kind of insights that the participants hoped to reflect that they would see hope and determination to live a rich and meaningful life despite the struggles they are in based on their sexual orientation and gender identity; that they would think creative mechanisms to empower themselves more as preschool teachers; and that they would feel a sense of social support within the project.

4.3 Developed Objectives of the Project Based on the Findings of the Narrative Inquiry

The participants must attain the following KSA objectives throughout the capability-building project.

Table 4. Objectives of the project

| Domain | Objective |
|-----------|---|
| Knowledge | Develop an insightful understanding of living fuller and more meaningful lives amid the challenges of being gay preschool teachers. |
| Skills | Enrich and expand the skills in effectively incorporating arts and creativity in their pedagogy. |
| Attitude | Maintained a positive outlook toward self-love, work and life |

Happy subjective experiences temporarily extend one’s cognitive and planning processes and encourage the selection of more adaptive behavioral options, according to the broaden-and-build model of positive emotion proposed by Fredrickson [36]. Evidence from psychotherapy research on the effect of increases in positive emotion demonstrates a reduction in drinking [37] and positive behavior change in those with depressive symptoms because substance use disorders and mood disorders are particularly prevalent in sexual minority populations [35] [38]. These findings lend even more credence to the idea that good subjective emotional experiences might influence LGBT clients’ behavior in ways that go beyond treating the signs of psychological problems. [36] Fredrickson’s model also holds that adaptive behavioral decisions resulting from increases in positive emotion promote the development of stable new psychological and social resources that embody elements of character strengths, which go hand in hand with the reduction in psychological symptoms.

5 Conclusion

In sum, this study explored the lived experiences of migrants’ adolescent children using Walsh’s family resilience framework. Narratives from the participants afforded a closer look at the plight of their migrant parents and their families. These narratives showed that the decision to migrate is multicausal; various factors influence families to resort to parental migration to respond to their specific family contexts and needs. It is also multifinal; the migration experience yields different results and impacts on the family unit and its internal processes. The current conceptualization of family resilience as comprised of changing family belief systems, communication processes, and organizational patterns is a valuable framework for making sense of these nuanced impacts of migration in family dynamics.

Even though migration has been a perennial experience among families, much is yet to be

learned regarding the nuances in social costs of parents' decision to work abroad. Enjoying a meaningful and rewarding life is a primary motivator for parental migration. A meaningful and rewarding life, at least from the lens of adolescent children of migrant parents, refers to a life with sufficient access to material needs without sacrificing healthy and valuable relationships. Separation due to migration seems not to be the predominant choice among adolescents interviewed in this study, notwithstanding the concurrent material gains it offers. Children would prefer their parents to be present and proximate if given a chance.

On the other hand, parents were viewed as more willing to take the psychosocial risks of migration to provide for their family's material needs. There is an apparent disconnect in how parents and their children set priorities, leading to the decision to migrate. Notwithstanding these, families may take the risk of separation for various reasons (e.g., providing for children's education, paying debts, and fostering career growth). Hence, the notion of a family living within the same household is not plausible. The present study provides insights into how families deal with the migration experience and offers doorways for psychosocial interventions which professionals and institutions working with migrant families can use as a basis for their programs.

Another important insight from this study is the role of family resilience as a construct for consideration in the migration context. While families exert effort to be resilient and try their best to cope with the challenges of migration, two structural influences need to be considered to aid the family. First, deciding if parental migration is a worthy choice, and second, planning how to tread the migration experience more effectively should parents decide to leave the country to work abroad. Opportunities for parents and their children to level off motivation and expectancies should be available to weigh the advantages and disadvantages of such a decision. This way, the decision to migrate becomes a carefully planned family decision, and family members are psychologically prepared for potential psychosocial risks emerging from this decision. All efforts should be made to foster family resilience in the migration context.

Most importantly, structural influences (e.g., poverty, lack of employment opportunities that sufficiently provide resources to meet family needs) remain an underlying theme in migration. Socioeconomic factors and the link between family dynamics and macro-level influences (e.g., policies, programs, social norms) warrant further attention. On a larger scale, efforts to address socioeconomic inequities that compel family members to work abroad should be prioritized. Strengthening programs that assist migrant families to meet their goals in a shorter term so that long-term migration is just one of the options and not the only alternative must be considered. Until these inequities are resolved and international labor migration becomes more of a choice than a requisite, the ethical direction is to ensure that services for migrants and their families are made available, including those which foster their psychosocial well-being and quality of life.

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