



FAMILY ORIENTATION AND ITS ASSOCIATION ON CHILD'S GENDER

PREFERENCE

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Abstract: *Sexual identity may be used to describe a person's perception of his or her own sex, rather than sexual orientation. The term sexual preference has a similar meaning to sexual orientation, and the two terms are often used interchangeably, but sexual preference suggests a degree of voluntary choice. This study aimed to determine the extent of parents' influence on a child's gender preference or orientation. All 373 BSBA Financial Management (FM) students enrolled in school year 2017-2018 were the respondents of the study. A self-made structured questionnaire was used in gathering the data. The first part gathered the socio-demographic profile of the respondents in terms of age, sex, year level, religion, ethnic affiliation, parents' highest educational attainment, and parents' occupation. The second part determined the respondents' assessment on family orientation and parents' influence on their child's gender preference. This study used the descriptive research design. Simple statistical tools such as frequency (F), percentage (%), mean and analysis of variance (ANOVA) were used in the study. Results of the survey show that all 48 families with an LGBT in the family encountered problems with their parents regarding their gender. The fourth year respondents are more vocal in expressing their problems as compared to the lower years. Findings reveal that both father and mother have equal influence on their children*



regarding gender but 46 respondents stated that their fathers exert more influence on their children while 37 expressed that their mothers have a stronger influence rather than their fathers. The salient features of this study should be considered by the school administration in order to come up with strategies in guidance and counselling for problems regarding the LGBT community in the school.

Keywords: Family, orientation, sex, gender, gender identity, LGBT, socio-demographic, lesbian, gay

INTRODUCTION

The basic unit of the Philippine society is the family hence Filipinos are culturally and emotionally attached to their respective families. This type of family orientation may be attributed to the colonial times when the hierarchical structure of family has been widely accepted, when age and status demand high levels of respect, and the good of the family takes precedence over personal desires. This characteristic is still present despite modernization.

In the Philippines, it is not unusual for unmarried adult children to still live with their parents in the family home. The Filipino family members are so close to each other that they normally do not want to live far from each other, even when the kids already have good jobs or have gotten married. There are even some families who buy huge land and subdivide it into smaller parcels of land to accommodate expanded families. Truly, the bond of a Filipino with his family is strong and enduring. They would voluntarily choose to go and work in another country, going through the ordeal of being far from the family, in order to provide for the family or to earn enough to secure the future of his or her children.

Generally, a child in a family-oriented background is expected to honor and give respect to parents and elders. In fact, Filipinos possess a genuine and deep love for the family which includes not only spouse and children, parents and siblings, but also other relatives. In essence, one's family is the source of personal identity, the source of emotional and material support and one's main commitment and responsibility. As a consequence, all aspects of development of a Filipino child depend to a large extent on the parents and elders including career choice and even gender identity or preference.

Sexual identity may be used to describe a person's perception of his or her own sex, rather than sexual orientation. The term sexual preference has a similar meaning to sexual



orientation, and the two terms are often used interchangeably, but sexual preference suggests a degree of voluntary choice. Meanwhile, the term *gender* or *sexual preference* is used to describe the desire of biological parents for either a male or female child. But *gender* or *sexual preference* refers mostly to sexual orientation which is about whether an individual can be labelled as homosexual, heterosexual, bisexual, lesbian, and gay or transgender. Sexual orientation is an attempt to determine whether homosexuality is an outcome of nature or nurture.

Gender preference is the first element in creating social identity that shapes a child's life. The family influence on children's gender development includes role modelling and encouraging different behaviours and activities of sons and daughters. When parents have a newly born child, the first thing that matters to the family members is whether it is a girl or a boy since gender choice is a very important matter to both parents and their family and serves as a foundation on how they will treat their future. Although a growing literature exists on children of lesbian, gay, and bisexual (LGB) parents, little is known about these children's experiences as adults. Of interest is how these individuals negotiate disclosure of their parents' sexual orientation. This qualitative study of 42 adults raised by LGB parents explores this issue. Participants grew up in a diverse range of contexts: Some were always aware of their family's non-traditional status, some were told in childhood, and others were never explicitly told. As adults, participants described a number of reasons for coming out about their family, including a desire to educate, a desire to "screen out" homophobic individuals, and a need for openness in their relationships. Several participants did not disclose about their families at all, and several told only when necessary. Findings are discussed in terms of the diversity inherent among adult children of LGB parents and implications for practice, policy, and research.

Many parents and child-rearing experts prefer that children exhibit gender-normative behaviour, a preference that is linked to the belief that children are, or should be, heterosexual. But how do LGBTQ parents—who may not hold these preferences—approach the gender socialization of their children? Drawing on in-depth interviews with both members in 18 LGBTQ couples, I find that these parents attempt to provide their children with a variety of gendered options for clothing, toys, and activities—a strategy that I call the "gender buffet." However, the social location of the parents influences the degree to which



they feel they can pursue this strategy of resistance. Factors such as race, social class, gender of parents and children, and level of support of family and community members contribute to the degree to which LGBTQ parents feel they can allow or encourage their children to disrupt gender norms

Using the organizing framework of Ruble, Martin, and Berenbaum (2006), we summarized literature on gender development in African American youth within six content areas: biological/categorical sex, activities and interests, personal-social attributes social relationships, styles and symbols, and values regarding gender. Results with African Americans were compared with what is known about gender processes in other U.S. racial groups, and gaps in the literature were noted. Finally, we summarized the literature on socialization influences on gender development in African American youth, focusing particularly on parents and media. Our review shows that gender, along with race, plays a significant role in the development of African American youth, with many of these processes similar to what is found in youth of other racial/ethnic groups. Contextual factors such as family structure and racial context are important to take into account to best understand individual differences in the gender development of Black youth.

This article examines gender differences in the strains associated with parenting. We hypothesize that due to the different role experiences of being a parent, mothers are more likely than fathers to experience greater role strain. Women who parent are more likely than their male counterparts to be exposed to strain-inducing experiences because they spend more time in child care and other household chores, because they are more likely to be doing so as a “single-parent,” because they are more likely to be juggling family responsibilities and work commitments, and because being a parent has greater role salience for women. We also hypothesize that by taking into account the different role experiences of mothers and fathers we can partially account for the expected gender differences in parental strain. These hypotheses are explored using survey data from a probability sample of Detroit parents obtained in 1982-83 (n = 1,040) which assessed their parental role experiences and psychological well-being. The results confirm the hypothesized difference between mothers and fathers in reported strain, among both blacks and whites, with mothers expressing significantly greater role demands and parental strain than fathers. We find, however, that little of this difference is attributable to the



differential role experiences we analysed. We conclude that gender differences in parental strain may be linked more strongly to “gender role” than “parental role,” in that women are socialized more than men into taking responsibilities for relationships and are therefore more likely to experience the greater stresses associated with intimacy and emotional involvement with others. The greater strains of parenting felt by mothers as opposed to fathers may, thus, be due as much to the differential orientations they bring to the parental role as it is due to the objectively-assessed differences in role experience.

The Philippine society highly considers the need to understand a child’s sexual preference. For instance, not all parents can accept their child who becomes a lesbian or a gay. Along this line, the researchers have come up with the idea of determining one’s gender preference and its association with their family orientation. Therefore, this research work shall attempt to find out how parents influence a child’s gender preference or orientation and to better understand their feelings, interest and perspectives upon choosing their identity. Finally, this study may pave the way to open opportunities for them and to create an avenue towards giving them freedom in our society.

STATEMENT OF THE PROBLEM

This study aims to determine the extent of parents’ influence on a child’s gender preference or orientation.

Specifically, it will seek to answer the following questions:

1. What is the profile of the respondents in terms of:
 - 1.1 Age
 - 1.2 Sex
 - 1.3 Year Level
 - 1.4 Religious Sect
 - 1.5 Ethnic affiliation
 - 1.6 Parents’ highest educational attainment
 - 1.7 Parents’ occupation
2. What is the respondents’ assessment on family orientation and parents’ influence on their child’s gender preference?
3. What are the problems encountered by respondents related to gender preference?



RESULTS AND DISCUSSIONS

Table 1 Frequency and Percentage Distribution according to Age

Age Group	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
16-17	3	5	0	8	2.14
18-19	49	139	47	235	63.00
20-21	24	14	63	101	27.08
22-23	5	2	14	21	5.63
24-25	0	3	3	6	1.61
26-27	0	0	1	1	0.27
28-29	0	1	0	1	0.27
Total	81	164	128	373	100

Table 1 shows the age of the respondents ranging from 16-17 to 28-29 years old. Data indicate that 81 sophomores' ages ranged from 16 to 23 years old, 164 juniors' ages ranged from 16 to 29 years old, and 128 seniors' ages ranged from 18 to 27 years old. Of the total 373 respondents, 235 or 63% are 18-19 years old and followed by 101 or 27.08% who are 20-21 years old. The rest are distributed as follows: eight or 2.14% are 16-17 years old. 21 or 5.63% are 22-23 years old, six or 1.61% are 24-25 years old, and one each or 0.27% in the 26-27 and 28-29 age brackets.

Table 2 Frequency and Percentage Distribution according to Sex

Sex	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
Male	34	58	50	142	38.07
Female	47	106	78	231	61.93
Total	81	164	128	373	100

The frequency and percentage distribution according to sex is presented in Table 2 and which shows that 231 respondents or 61.93% are females and the rest, 142 or 38.07% are males. This may imply that BSBA-Financial Management course in the university attracts more female than male students or a 1 male:2 females ratio.

Table 3 Frequency and Percentage Distribution according to Religious Sect

	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
Roman Catholic	68	130	91	289	77.48
Baptist Church	2	2	5	9	2.41
Iglesia ni Cristo	2	7	18	27	7.24
Jehovah's Witnesses	1	3	10	14	3.75
Mormon Church	0	7	2	9	2.41
Others	8	15	2	25	6.70
Total	81	164	128	373	100



As presented in Table 3, a majority of the respondents are Roman Catholics numbering 289 or 77.48%. The others are distributed as follows: Baptist Church – 9 or 2.41%, Iglesia ni Cristo – 27 or 7.24%, Jehovah’s Witnesses – 14 or 3.75%, Mormon Church – 9 or 2.41%, and other religious sects – 25 or 6.70%.

Table 4 Frequency and Percentage Distribution according to Ethnic Affiliation

Ethnic Affiliation	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
Ilocano	40	100	50	190	50.94
Itawes	17	40	50	107	28.69
Ibanag	7	15	20	42	11.26
Igorot/Ifugao/Isneg	3	2	3	8	2.14
Gaddang	1	1	0	2	0.54
Others	13	6	5	24	6.43
Total	81	164	128	373	100

The frequency and percentage distribution of the respondents in the study according to ethnic affiliation is shown in Table 4. Of the total 373 students enrolled in BSBA-FM, 190 or 50.94% are Ilocanos. There are 107 respondents or 28.69% who are Itawes while 42 or 11.26% are Ibanags. The rest belong to other ethnic groups including Gaddangs, Igorots, Ifugaos or Isnegs.

Table 5a Frequency and Percentage Distribution according to Father’s Educational Attainment

Father’s Educational Attainment	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
Elementary Level	15	24	11	50	13.40
Elementary Graduate	4	15	4	23	6.17
High School Level	15	42	24	81	21.72
High School Graduate	15	25	34	74	19.84
College Level	19	36	25	80	21.45
College Graduate	13	20	30	63	16.89
Vocational Course	0	2	0	2	0.54
Master’s Degree	0	0	0	0	0
Total	81	164	128	373	100

Table 5b Frequency and Percentage Distribution according to Mothers Educational Attainment

Mother’s Educational Attainment	Year Level			Total	Percentage
	2 nd Year	3 rd Year	4 th Year		
Elementary Level	10	11	10	31	8.31
Elementary Graduate	2	11	5	18	4.83



High School Level	23	47	21	91	24.40
High School Graduate	13	37	31	81	21.72
College Level	13	33	15	61	16.35
College Graduate	19	25	45	89	23.86
Vocational Course	0	0	1	1	0.27
Master's Degree	1	0	0	1	0.27
Total	81	164	128	373	100

Tables 5a and 5b present the educational attainment of the respondents' parents, father and mother, respectively.

The data in Table 5a indicate a wide distribution among the educational levels attained by the respondents' fathers in which 81 or 21.72% reached high school level and 74 or 19.84% graduated in high school. Meanwhile, 80 or 21.45% attended college but were not able to finish a course or degree and 63 or 16.89% are college graduates. Only two or 0.54% finished a vocational course, 50 or 13.40% reached elementary level while 23 or 6.17% completed the elementary grades.

Table 5b shows the educational attainment of the respondents' mothers wherein 91 or 24.42% reached high school level and 81 or 21.72% are high school graduates. There are 61 or 16.35% who reached college but were not able to finish a course or degree while 89 or 23.86% are college graduates. Of the 373 mothers, only one or 0.27% finished a vocational course and another one finished her master's degree.

Meanwhile, 31 or 8.31% of the mothers reached elementary level and 18 or 4.83% are Grade 6 graduates.

Table 6a Frequency and Percentage Distribution according to Father's Occupation

Father's Occupation	2 nd Year	3 rd Year	4 th Year	Total	Percent
Agent	1	0	0	1	0.27
Administrative Aide	0	1	0	1	0.27
Bank Employee	1	0	2	3	0.81
Brgy. Health Worker	1	0	0	1	0.27
Brgy. Kagawad	1	0	0	1	0.27
Brgy. Tanod	1	0	0	1	0.27
Businessman	1	0	3	4	1.08
Carpenter	5	6	3	14	3.75
Civil Foreman	1	0	0	1	0.27
Construction Worker	0	2	1	3	0.81
Driver	7	26	30	63	16.89
Electrician	0	5	6	11	2.95
Engineer	3	1	1	5	1.35



Farmer	37	78	40	155	41.55
Farm Manager	1	0	0	1	0.27
Fishing	1	0	0	1	0.27
Government Employee	4	1	1	6	1.61
House Husband	1	0	1	2	0.54
Janitor	0	0	1	1	0.27
Laborer	2	5	1	8	1.88
Manager	1	0	1	2	0.54
Medical	1	3	1	5	1.35
OFW	3	4	10	17	4.56
Policeman	0	1	6	7	1.88
Salesman	1	0	1	2	0.54
Security Guard	0	6	6	12	3.22
Soldier	0	1	2	3	0.81
Tailoring	0	1	0	1	0.27
Teacher	1	5	6	12	3.22
Vendor	0	3	1	4	1.08
Not Indicated	6	15	4	25	6.70
Total	81	164	128	373	100

There are at least 30 various occupations of the respondents' fathers as presented in Table 6a. The top four occupations in a descending order are as follows: farmer – 155 respondents or 41.55%, driver – 63 or 16.89%, overseas Filipino worker (OFW) – 17 or 4.56%, and carpenter – 14 or 3.75%. The rest of the respondents' fathers are widely distributed among the other occupations while 25 or 6.70% did not indicate their father's occupation in the survey questionnaire.

Table 6b Frequency and Percentage Distribution according to Mother's Occupation

Mother's Occupation	2nd Year	3rd Year	4th Year	Total	Percent
Accountant	0	1	1	2	0.54
Administrative Officer	1	0	1	2	0.54
Brgy. Health Worker	2	3	0	5	1.34
Businesswoman	1	5	4	10	2.68
Dishwasher	0	0	1	1	0.27
Dressmaker	0	0	2	2	0.54
Factory Worker	0	0	1	1	0.27
Government Employee	1	6	6	13	3.49
Housemaid	1	0	0	1	0.27
Housewife	57	98	57	212	56.84
Helper	0	1	2	3	0.81
Lady Guard	0	1	2	3	0.81
Manager	0	0	2	2	0.54
Manicurist	1	0	3	4	1.08



Medical	1	3	6	10	2.68
Office Clerk	1	0	0	1	0.27
OFW	7	26	20	63	16.89
Policewoman	0	0	1	1	0.27
Sales Lady	1	0	2	3	0.81
Secretary	0	1	0	1	0.27
Teacher	2	7	10	19	5.09
Tracking Supervisor	0	1	0	1	0.27
Vendor	1	1	4	6	1.61
Waitress	0	1	0	1	0.27
Not Indicated	4	9	3	16	4.29
TOTAL	81	164	130	373	

As shown in Table 6b, data gathered show that are only 24 various occupations of the respondents' mothers as compared with 30 for the fathers' group. Of the top four occupations identified, there are 212 mothers or 56.84% who are housewives. The next three occupations are as follows (in a descending order): OFW – 63 or 16.89%, teacher – 19 or 5.09%, and government employee – 13 or 3.49%. The remaining 50 mothers or 13.40% have various occupations while 16 or 4.29% of the respondents failed to indicate in the survey questionnaire their mother's occupation.

2. Assessment on Family Orientation & Parents' Influence on Child's Gender Preference

Table 7 Frequency and Percentage Distribution according to Type of Family Orientation

Family Orientation	2nd Year	3rd Year	4th Year	Total	Percent
Democratic	58	91	75	224	60.05
Authoritative	10	25	15	50	13.40
Nuclear	4	29	9	42	11.26
Extended	5	12	15	32	8.58
Permissive	4	7	14	25	6.70
Total	81	164	128	373	100

Table 7 presents data gathered on the type of family orientation of the respondents by year. Of the 373 respondents, 224 or 60.05% families belong to the democratic type which is characterized by free and equal participation in the decision-making process. There are 50 families or 13.40% that belong to the authoritative type which is described as showing authority and confidence in or the expectation of being obeyed. There are 42 nuclear-type families or 11.26% that are composed solely of father, mother and children number while 32 families or 8.58% are extended families or where two or more families live together in one household.



Only 25 families or 6.70% are classified as permissive or described as allowing or enjoying the freedom to behave in ways others might consider unacceptable, particularly in sexual matters.

Table 8 Frequency and Percentage Distribution according to Type of Family Authority

Family Authority	2nd Year	3rd Year	4th Year	Total	Percent
Patriarchal	22	38	26	86	23.06
Matriarchal	10	13	11	34	9.11
Egalitarian	49	113	91	253	67.83
Total	81	164	128	373	100

Data on the prevailing type of family authority are shown in Table 8. A majority of the families (253 or 67.83%) are egalitarian (equal power or influence of father and mother), 86 or 23.06% classified are patriarchal (characteristic of a culture in which men are the most powerful members, and 34 or 9.11% are matriarchal (where women are more influential than men). These results collaborate with the data on type of family orientation presented in Table 7 where the democratic family orientation prevails. The results likewise indicate that patriarchal authority in families which has long been established and observed in the past still dominates over matriarchal authority.

Table 9 Frequency and Percentage Distribution according to Number of Children in the Family

Number of Children	2nd Year	3rd Year	4th Year	Total	Percent
1	11	20	15	46	12.33
2	12	46	35	93	24.93
3	21	44	38	103	27.61
4	12	14	16	42	11.26
5	12	18	15	45	12.06
6	10	10	3	23	6.17
7	2	7	2	11	2.95
8	0	5	2	7	1.88
9	1	0	1	2	0.54
10	0	0	1	1	0.27
Total	81	164	128	373	100

Table 9 presents the number of children in the family of the 373 respondents in which the most number of children is 10 (from one respondent) followed by nine children (from two respondents) and eight children (from seven respondents). There are 103 families or 27.61% with three children, 93 or 24.93% with 2 children, 46 or 12.33% with only one child, 45 or 12.06% with five children, and 42 or 11.26% with four children. These data imply that a



majority of the 373 families (329 or 88.20%) have a maximum of five children in the family while only 44 families or 11.80% have 6-10 children in the family.

Table 10 Frequency and Percentage Distribution according to Birth Order in the Family

	2nd Year	3rd Year	4th Year	Total	Percent
1st Child	26	62	44	132	35.39
2nd Child	17	37	31	85	22.79
3rd Child	22	19	26	67	17.96
4th Child	10	16	14	40	10.72
5th Child	4	11	4	19	5.09
6th Child	1	15	3	19	5.09
7th Child	1	3	3	7	1.88
8th Child	0	1	2	3	0.80
9th Child	0	0	0	0	0.00
10 th Child	0	0	1	1	0.27
Total	81	164	128	373	100

In Table 10 where the birth order of the respondents is presented, data show that most of the respondents are the first child in the family with numbering 132 or 35.39% and followed by 85 or 22.79% who are the second child in the family. Next in rank are 67 respondents or 17.96% who are the third child in the family and 40 or 10.72% who are the fourth child in the family.

Table 11 Frequency and Percentage Distribution according to Sex of Each Child in the Family

Birth Order	2nd Year		3rd Year		4th Year		Total	
	M	F	M	F	M	F	M	F
1	13	13	28	34	20	24	61	61
2	9	8	20	17	14	17	43	42
3	10	12	11	8	14	12	35	32
4	4	6	11	5	4	10	19	21
5	2	2	5	6	2	2	9	10
6	1	0	6	9	1	2	8	11
7	0	1	2	1	1	2	3	4
8	0	0	1	0	1	1	2	1
9	0	0	0	0	0	0	0	0
10	0	0	0	0	1	0	1	0
Total	39	42	84	80	58	70	181	192

The sex of each child in the 373 families of the respondents is presented in Table 11. Results of the survey gathered indicate that there is an equal number of males and females among the first child in the family (61 males and 61 females). There is an almost equal number



among males and females in other birth orders, from the 2nd to the 8th child except in the 9th (none for both sexes) and the 10th (only one male child).

Table 12 Frequency and Percentage Distribution according to Presence of a Lesbian/Gay/Bisexual/Transgender in the Family

Presence of LGBT in the Family	2nd Year	3rd Year	4th Year	Total	Percent
Yes	14	11	23	48	12.87
No	67	153	105	325	87.13
Total	81	164	128	373	100

The frequency and percentage distribution according to the presence of a lesbian/gay/bisexual/transgender (LGBT) in the family are shown in Table 12. Results indicate that 325 of the 373 families or 87.13% do not have an LGBT in the family. Only 48 respondents or 12.87% stated that there is an LGBT in their respective families.

Table 13 Frequency and Percentage Distribution according to the Reaction of Parents on the Presence of an LGBT in the Family

	2nd Year	3rd Year	4th Year	Total	Percent
A. Surprised	4	3	9	16	33.33
B. Confused	4	2	5	11	22.92
C. Angry	1	0	4	5	10.42
D. Amused	0	1	1	2	4.17
E. Indifferent	3	1	0	4	8.33
F. A & C	1	4	3	8	16.67
G. A, B & C	0	1	0	1	2.08
H. A, D & E	0	1	0	1	2.08
Total	13	13	22	48	100

The varied reactions of parents regarding the presence of an LGBT in the family are presented in Table 13. Data show that 16 or 33.33% are surprised, 11 or 22.92% are confused, 5 or 10.42% are angry, 2 or 4.17% are amused, and 4 or 8.33% are indifferent. Meanwhile, 8 parents or 16.67% are both surprised and angry, one parent was surprised and confused yet angry while another parent was surprised, amused and indifferent at the same time.

Table 14a Frequency and Percentage Distribution according to Occurrence of Problem with Parents Regarding Gender

Response	2nd Year	3rd Year	4th Year	Total	Percent
Yes	14	2	6	48	12.87
No	67	162	122	325	87.13
Total	81	164	128	373	100



Data on the occurrence of problems with parents of the respondents regarding gender is indicated in Table 14a. Results of the survey show that all 48 families (as shown in Table 12) with an LGBT in the family encountered problems with their parents regarding their gender. This implies that problems occur when there is an LGBT in the family which may affect relationship within the family circle.

Table 14b Problems Encountered with Parents Regarding Gender

Year Level	Problems Encountered
Second Year	- lack of acceptance, fairness, caring of parents, and love of the other members of the family
Third Year	- lack of full acceptance from their parents
Fourth Year	- one brother is a gay and the father does not want to tolerate him because he is the only son in the family - second sister told her father that she has a girlfriend - when parents found out that I am a gay - when grandfather found out my brother is a bisexual - when parents noticed that my sister is boyish

Table 14b enumerates the problems encountered with parents regarding gender. Results show that fourth year respondents are more vocal in expressing their problems as compared to the lower years.

Table 15 Frequency and Percentage Distribution according to Solutions to Problems with Parents Regarding Gender

Year Level	Solutions to Problems
Second Year	- acceptance by the parents
Third Year	- the father and mother must support their children no matter what is their gender - act normal like a straight guy - I don't know
Fourth Year	- show them that I will be a worthy person in spite of being a gay

Table 15 enumerates some solutions proposed by the students-respondents regarding parents with an LGBT in the family. Overall, the more important keywords expressed by the respondents relates to acceptance by the parents as well as the need for their support regardless of their gender preference. One statement provides a self-challenge and an inspiration to prove himself worthy in spite of being a gay.



**Table 16 Frequency and Percentage Distribution according to Influence of Parents
Regarding Gender**

Influence	2nd Year	3rd Year	4th Year	Total	Percent
Father	6	22	18	46	12.33
Mother	9	16	12	37	9.92
Both	66	126	98	290	77.75
Total	81	164	128	373	100

A majority of the respondents stated that both father and mother have equal influence on their children regarding gender with 290 or 77.75%. But 46 respondents or 12.33% stated that their fathers exert more influence on their children while 37 or 9.92% expressed that their mothers have a stronger influence rather than their fathers.

Table 17 Frequency and Percentage Distribution on Reaction to Parents' Influence

Reaction	2nd Year	3rd Year	4th Year	Total	Percent
A. Afraid	13	53	21	87	31.29
B. Amused	18	58	24	100	35.97
C. Angry	4	7	0	11	3.96
D. Annoyed	3	5	1	9	3.24
E. Confused	3	12	9	21	7.55
F. Disturbed	8	14	5	27	9.71
G. Indifferent	9	9	5	23	8.27
Total	58	158	65	278	100

Table 17 indicates the varied reactions of the respondents regarding their parents' influence on gender preference. Results of the survey showed that only 278 respondents or about 75% gave a response to this particular item in the questionnaire in which 100 or 35.97% are amused and 87 or 31.29% are afraid. The others gave other reactions such as anger, annoyance, confusion, disturbance and indifference.

SUMMARY OF FINDINGS

The ages of the 373 respondents ranged from 16-17 to 28-29 years old of which 231 respondents are females and 142 are males. A majority of the respondents are Roman Catholics and the rest are belong to the Baptist Church, Iglesia ni Cristo, Jehovah's Witnesses, Mormon Church and other religious sects. Of the total 373 students enrolled in BSBA-FM, 190 are Ilocanos, 107 are Itawes, are Ibanags and the rest belong to other ethnic groups including Gaddangs, Igorots, Ifugaos or Isnags.

There is wide distribution among the educational levels attained by the respondents' fathers in where 81 reached high school level and 74 graduated in high school, 80 attended college but not able to finish a degree and 63 are college graduates.



Ninety-one (91) of the respondents' mothers reached high school level and 81 are high school graduates, 61 reached college level and 89 are college graduates.

There are 30 various occupations of the respondents' fathers where the top four occupations are farmers, drivers, overseas Filipino workers, and carpenters. . Meanwhile, there are 24 various occupations of the respondents' mothers where the top four occupations identified include housewives, OFWs, teachers, and government employees.

Of the 373 respondents, 224 families belong to the democratic type which is characterized by free and equal participation in the decision-making process. There are 50 families or 13.40% that belong to the authoritative type which is described as showing authority and confidence in or the expectation of being obeyed. There are 42 nuclear-type families or 11.26% that are composed solely of father, mother and children number while 32 families or 8.58% are extended families or where two or more families live together in one household. Only 25 families or 6.70% are classified as permissive or described as allowing or enjoying the freedom to behave in ways others might consider unacceptable, particularly in sexual matters.

A majority of the families are egalitarian and the rest are either strictly patriarchal.

The most number of children is 10 and 103 families have 3 children, 93 with 2 children, 46 with only one child, 45 with 5 children, and 42 with 4 children.

Data show that 132 of the respondents are the first child in the family, 85 are the second child, 67 are the third child and 40 are the fourth child in the family. Results also show that there is an equal number of males and females among the first child in the family (61 males and 61 females) and an almost equal number among males and females in other birth orders, from the 2nd to the 8th child.

Results indicate that 325 of the 373 families do not have an LGBT in the family. Only 48 respondents stated that there is an LGBT in their respective families. As a result, the reactions of the parents include the following: surprised, confused, angry, amused, and indifferent.

Results of the survey show that all 48 families with an LGBT in the family encountered problems with their parents regarding their gender. The fourth year respondents are more vocal in expressing their problems as compared to the lower years.



Some solutions were proposed by the students-respondents regarding parents with an LGBT in the family such as those concerning acceptance by the parents as well as the need for their support regardless of their gender preference.

Findings reveal that both father and mother have equal influence on their children regarding gender but 46 respondents stated that their fathers exert more influence on their children while 37 expressed that their mothers have a stronger influence rather than their fathers.

Most of the respondents are amused and afraid regarding their parents' influence on gender preference. The reactions of others include anger, annoyance, confusion, disturbance and indifference.

CONCLUSION

From the foregoing results and information gathered in the study, the following conclusions are derived:

1. There are lesbians and gays among students of BSBA-Financial Management at the Cagayan State University Andrews Campus who deserve to be given a serious attention especially their need for acceptance.
2. The study provides initial information regarding the strong influence of both parents on gender preference of their children.

RECOMMENDATIONS

1. Results and implications of this study should be explained to the students and their parents in order to fully grasp the problem on gender preference.
2. The salient features of this study should be considered by the school administration in order to come up with strategies in guidance and counselling for problems regarding the LGBT community in the school.
3. More in-depth studies should be conducted along this line of work to obtain more meaningful and detailed understanding about the problems concerning LGBT.

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