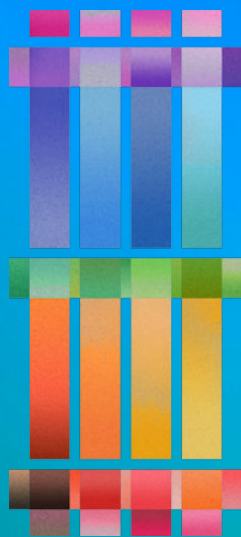




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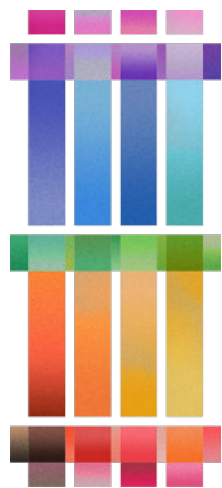


# 2026 PHILIPPINE QUEER STUDIES CONFERENCE

*Program Book*

*Mobilizing Methodologies  
of Movements*

24-26 April 2026  
University of the Philippines Diliman  
Quezon City, Philippines  
 [pqsc@up.edu.ph](mailto:pqsc@up.edu.ph)



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*Mobilizing Methodologies of Movements*

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## *Mobilizing Methodologies of Movements*

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

The 3rd Philippine Queer Studies Conference is presented by the UP Center for Women's and Gender Studies and co-presented by Babaylanes, the UP School of Statistics, the UP Office for Initiatives in Culture and the Arts, and Otemae University Institute of Global Nursing.

The conference is also in partnership with the UP Department of Sociology, the UP Department of Psychology, the Psychological Association of the Philippines LGBT Special Interest Group, the UP Rainbow Research Hub, the Philippine LGBT Chamber of Commerce, the Ateneo de Manila University Gender Hub, the UP Center for Women's Studies Foundation, and the UP Gender Law and Policy Program.

The 2026 Philippine Queer Studies Conference takes movement as both a political act and a way of navigating the world. In this year's theme, *Mobilizing Methodologies of Movements*, we meditate on methodologies that are not limited to academic inquiry. It includes our gestures of care, the strategies we develop in struggle, the ways we hold space, and the rhythms of our everyday resistance.



To mobilize methodologies of movements is to recognize that knowledge is shaped not only by critique and confrontation, but also by affection, curiosity, play, and rest. It is to commit to moving forward with intention, grounded in the everyday and open to possibilities.

At its heart, this conference is an invitation amid growing pressures on queer and trans lives: to gather to move with care, to reflect with purpose, and to imagine liberatory futures together.

With that, participants of the conference can present their knowledge and skills rooted in research, creative work, and community work, as well as conduct workshops on topics related to LGBTQI Filipinos and their experiences.

We encourage the sharing of lessons learned through various forms of knowledge: academic, literary, multimedia, performance (e.g., drag), policy or project implementation and management, among many others.

### **Individual Oral Presentations**

These are 10-minute presentations. Individual presentations will be grouped into themed 1.5-hour sessions of three to four presentations and a 30-minute Q&A forum. For papers with multiple authors, assign an individual presenter. For oral presentations, we will prioritize submissions that are emerging, understudied, and are in conversations with other submitted research/work.



### **Poster Presentations**

This poster presentation queers research by disrupting the rigid, hierarchical structure of panel formats. It embraces a more open, interactive, and relational approach that invites one-on-one dialogue and sustained engagement beyond timed presentations. The visual and conversational format resists gatekeeping and values accessibility, affect, and connection. For poster presentations, we will prioritize exploratory/preliminary research/work and those which are already established.

### **Symposia**

These are sessions that include three to four 10-minute presentations that revolve around a central theme. The sessions are 1.5-hour long that conclude with a 30-minute integrative discussion.

### **Workshops**

These are 2-hour sessions facilitated by community-based or professional organizations that aim to equip participants with new knowledge and practical skills related to LGBTQI experiences. Each workshop is expected to produce clear, tangible outputs or actionable takeaways.

### **Art Exhibit**

A curated space for visual and multimedia works that explore LGBTQI identities, experiences, and expressions. Open to various formats, the exhibit celebrates queer creativity, visibility, and storytelling.

# CONFERENCE PROGRAM

| Day 1: 24 April 2026 (Friday)   |                     |                 |
|---|---------------------|-----------------|
| Registration  | 8:00 am - 9:00 am   | Stat Lobby      |
| Opening Remarks, Special Message, and Introduction of Keynote Speaker | 9:00 am - 10:00 am  | Stat Auditorium |
| Keynote Session   | 10:00 am - 11:30 am | Stat Auditorium |
| Lunch   | 11:30 am - 1:00 pm  | Lecture Hall    |
| Introduction of Plenary Session 1                                     | 1:00 pm - 1:10 pm   | Stat Auditorium |
| Plenary Session 1: Affect in Trans Solidarity                         | 1:10 pm - 2:45 pm   | Stat Auditorium |
| 15 Minute Break   | 2:45 pm - 3:00 pm   | Stat Lobby      |
| Art Exhibit Launch  | 3:00 pm - 3:30 pm   | Stat Auditorium |
| Poster Presentations  | 3:30 pm - 5:30 pm   | Stat Lobby      |

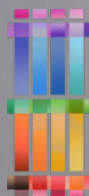
| Day 2: 25 April 2026 (Saturday)  |                    |                                  |
|--|--------------------|----------------------------------|
| Registration   | 8:00 am - 9:00 am  | Stat Lobby                       |
| Day 2 Welcoming and Introduction of Plenary Session 2  | 9:00 am - 9:30 am  | Stat Auditorium                  |
| Plenary Session 2: Conversation between Philippines and Japan on queering kinship and families     | 9:30 am - 11:30 am | Stat Auditorium                  |
| Lunch  | 11:30 am - 1:00 pm | Lecture Hall                     |
| Workshops  | 1:00 pm - 3:00 pm  | UP Sat Auditorium and Classrooms |
| Parallel Sessions 1  | 3:00 pm - 4:30 pm  | 302, 304, 305, 306, 307, 308     |
| Rights of LGBTQIA+ Couples in the Philippine Legal Framework: Pre-Launch and Legal Toolkit Preview | 4:30 pm - 5:30 pm  | Stat Auditorium                  |
| Socials Event  | 7:00 pm onwards    | Atencio Libunao Hall             |



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# CONFERENCE PROGRAM

| <b>Day 3: 26 April 2026 (Sunday)</b>                             |                     |  |
|--|---------------------|--|
| Registration   | 8:00 am - 9:00 am   | Stat Lobby   |
| Parallel Sessions 2  | 9:00 am - 10:30 am  | UP Sat Auditorium<br>and Classrooms<br>302, 304, 305, 306,<br>307, 308 |
| Parallel Sessions 3  | 10:30 am - 12:00 nn |  |
| Lunch  | 12:30 pm - 1:30 pm  | Lecture Hall   |
| Caring for Advocates: An<br>Experiential Expressive Arts Session | 1:30 pm - 3:30 pm   | Stat Auditorium  |
| Synthesis Closing  | 3:30 pm - 4:00 pm   | Stat Auditorium  |



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## KEYNOTE CONVERSATION

### *Mobilizing Methodologies of Movements*

In place of a traditional keynote lecture, the 2026 Philippine Queer Studies Conference opens with a conversation that embodies this year's theme: Mobilizing Methodologies of Movements.

This dialogue brings together two figures whose work spans both academe and activism, shaped by different generational vantage points—one formed through decades of organizing and intellectual labor, and the other emerging from a newer wave of scholarship and movement-building. Rather than positioning these perspectives against each other, the conversation explores the productive ground where they intersect: where theory engages practice, language informs action, and reflection meets movement.

Guided by the understanding that movement is not only a political act but also a way of navigating the world, the speakers will reflect on how methods and insights grow from lived experience—through protest strategies, community rituals, the intimacies of care work, and the rhythms of disruption, recovery, joy, and fatigue. It is a conversation about making sense of struggle and survival not only through critique, but also through curiosity, care, and the ongoing work of repair.

As the opening session, this dialogue sets the tone for the conference: an invitation to hold space for both friction and flow, rigor and tenderness, structure and spontaneity. It calls participants to engage with one another thoughtfully and to move forward together with intention and openness to possibility.



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**MICHAEL LIM TAN, DVM, PH.D.**  
*Professor Emeritus,  
University of the Philippines*

Michael Lim Tan, DVM, PhD (siya/sila/siyanga)—also known to many as Chansi—is a Filipino medical anthropologist, veterinarian, public intellectual, and educator. Chansi is Professor Emeritus of Anthropology at the University of the Philippines Diliman, Clinical Professor at the UP Manila College of Medicine, and Affiliate Professor at the UP Los Baños College of Veterinary Medicine. Professor Tan is a National Academician of the National Academy of Science and Technology (NAST) and currently serves as President of Guang Ming College.

Professor Tan previously served as Dean of the UP Diliman College of Social Sciences and Philosophy and as Chancellor of UP Diliman (2014–2020). Trained in medical anthropology, Chansi has built an extensive body of scholarship on culture, health, pharmaceuticals, gender and sexuality, and public policy. Their authored books include *Good Medicine: Pharmaceuticals and the Construction of Power and Knowledge in the Philippines* (1999), *Revisiting Usog, Pasma, Kulam* (2008), and *Thinking, Doing Culture* (2011).

Beyond the university, Chansi has long been engaged in public health advocacy and development work. Professor Tan was a founding head of the Health Action Information Network (HAIN) and has served as consultant to institutions such as the World Health Organization, UNICEF, the European Union, and other international and local organizations. Through teaching, research, and regional collaboration, Professor Tan has helped shape scholarship and policy conversations on HIV/AIDS, sexual and reproductive health, stigma, and care in the Philippines and Southeast Asia.

Chansi is also one of the Philippines’ most enduring public intellectuals. A longtime columnist of the *Philippine Daily Inquirer*, they now write the column “Gray Matters,” continuing a decades long commitment to making critical scholarship accessible, humane, and publicly engaged.



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**ANDOY EVANGELISTA**  
*Department of Sociology,  
University of the Philippines*

John Andrew G. Evangelista, or Andoy, is an Assistant Professor and currently the Chair of the Department of Sociology at the University of the Philippines Diliman. Andoy earned a BA in Social Sciences from the University of the Philippines Baguio, an MA in Sociology from the University of the Philippines Diliman, and a PhD in Sociology from The University of Hong Kong.

Andoy's scholarship seeks to demonstrate the contribution of queer sociology not only in explaining sexual and gendered practices. They understands queer approaches as critical vantage points from conditions of marginality necessary to theorize society in general. Andoy marries queer theories with southern and decolonial sociologies to analyze nationhood, political economies, globalization, modernity, agency, resistance, and social movements. Aside from scholarly publications, they engages in public sociology through opinion pieces on pressing queer issues.



## PLENARY SESSION 1

### *Charotan, Anchahan, at iba pa: Role of Affect in Trans Solidarity*

LAKAN UMALI  
MIBO BORRES  
JAYA JACOBO  
HUA BOONYAPISOMPARN

Across Asia, trans and queer communities are navigating uneven terrain: rising authoritarianism, anti-gender rhetoric, surveillance, erasure, and co-optation. Yet, within this climate, our emotions, connections, and shared vulnerabilities remain as powerful forces for building solidarity. They shape how we care for one another, how we resist, and how we imagine collective futures.

This session gathers trans activists, academics, and artists for a face-to-face exchange. This is not about creating a single story, but about feeling with and for each other, about sharing joy, rage, grief, and hope as political acts that sustain our movements.

Each speaker offers a glimpse into how affect moves through trans solidarity work: from everyday gestures of care to collective acts of defiance. Together, we explore how feelings can connect us across differences and borders, even in the most hostile conditions.



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### **LAKAN UMALI**

Lakan Umali is a writer and teacher at the Department of English and Comparative Literature, University of the Philippines.



### **MIBO BORRES**

Mibo Borres is a clinical psychologist and a full-time faculty at the Department of Psychology in Ateneo de Manila University. He also serves as the Gender Affirming Services Officer in the University Gender Hub.

In his clinical practice, he supports individuals exploring their gender identities and sexualities, as well as those experiencing depression, anxiety, trauma, and suicidality. His current research interests explore the experiences of gender diverse people by highlighting their agency and investigating the challenges they encounter to contribute to more affirming and responsive forms of care.



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## JAYA JACOBO

Jaya Jacobo is a trans feminist poet, dramaturg, scholar and theorist teaching trans and queer studies at the University of the Philippines in Diliman. She holds a PhD in Comparative Literature from the State University of New York at Stony Brook through the J. William Fulbright Foundation and was Postdoctoral Fellow of the Global Grace: Gender and Cultures of Equality Programme funded by the United Kingdom Research Innovation, which allowed her to immerse in decolonial performance in the city of Rio de Janeiro. She has co-created alongside travesti and transsexual women artists, scholars and community workers in diverse sites throughout Brazil, including the Amazon, as well as with trans, queer and nonbinary Filipina/x/o performers in the Philippines and Philippine diaspora abroad.

Arasahas, her debut volume of poetry in Filipino (Savage Mind, 2023; 2024; Pulso, 2025) was a Finalist for Best Book of Poetry in Filipino at the 2024 National Book Awards, and the translation in English by Christian Jil Benitez Arasahas: Poems from the Tropics (PAWA; Paloma, 2024) was a Finalist for the 2025 Lambda Award in Transgender Poetry. In the Autumn of 2025, she was Curator of Theory; Discourse at Sincerely Yours, The Philippines: Festival for Dance, Performance and Karaoke at Künstler\*innenhaus Mousonturm, in Frankfurt, Germany.



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## HUA BOONYAPISOMPARN

Nachale (Hua) Boonyapisomparn is a trans activist, researcher, and philanthropic practitioner with more than two decades of experience advancing trans and gender-diverse rights, health, and wellbeing in Thailand, the Asia-Pacific region, and globally. Hua currently serves as Program Officer for East, South, Southeast Asia, and the Pacific at the International Trans Fund (ITF), where she leads regional grantmaking, accompanies trans-led organizations, and advocates for more equitable and flexible funding practices that center community leadership.

Hua’s work bridges grassroots organizing, policy advocacy, research, and philanthropy. She has played a key role in building trans-led movement infrastructure in Thailand and the region, including supporting legal and policy reforms on gender recognition, marriage equality, and access to gender-affirming healthcare. Their professional background includes roles with Astraea Lesbian Foundation for Justice, Transgender Health Access Thailand, APICHA Community Health Center, and long-standing leadership within Thai and regional trans and feminist networks.

Trained in public and community health, Hua has published widely on transgender health equity, healthcare discrimination, and the political dimensions of trans wellbeing. Across their work, Hua emphasizes that sustainable movement building must be rooted not only in policy wins, but also in collective care and healing justice—recognizing rest, safety, relational accountability, and emotional resilience as essential political practices for trans and gender-diverse communities.



## PLENARY SESSION 2

### *Hanashi on Queering Families: Stories Across the Philippines and Japan*

ATTY. CLAIRE DE LEON  
AKIRA NISHIYAMA  
HIROMI FUJII, PH.D.  
TESA CASAL DE VELA, PH.D.  
ATTY. VIRGINIA VIRAY

Marriage equality and queer family rights have made visible gains globally, yet both the Philippines and Japan continue to face significant barriers. Despite differing cultural and historical contexts, both countries have vibrant local movements advocating for the rights of queer couples and families. These efforts are shaped by global anti-human rights and anti-gender movements, which influence policies, public opinion, and the everyday lives of queer people.

This plenary brings together queer academics, advocates, health practitioners, and family rights organizers from both the Philippines and Japan. They will share how they navigate legal and cultural barriers, respond to health inequities, sustain chosen families, and even reimagine kinship beyond heteronormative and legal frameworks.

Through this exchange, participants will explore ways to resist backlash, advance family and health rights, and imagine a future where queer relationships, kinships, and families are recognized, protected, and celebrated across diverse Asian contexts.



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### **ATTY. CLAIRE DE LEON**

Claire De Leon is a lawyer working on gender equality and human rights. She has been involved in LGBTQI rights advocacy in the Philippines for over 10 years, previously serving as Executive Director of Babaylanes and as Secretary-General of the Lagablab LGBT Network. Claire has also worked in human rights and transitional justice bodies in the Philippines, including the Human Rights Victims Claims Board and the Commission on Human Rights of the Philippines, where she contributed to the formation of an analysis unit and briefly headed the Center for Gender Equality and Women’s Human Rights.

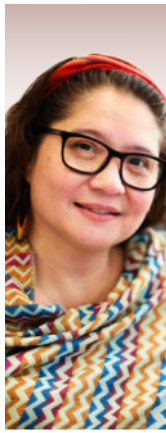
Currently, Claire works on gender equality policy reform at The Asia Foundation, focusing on sexual and reproductive health and addressing gender-based discrimination. She also serves as President of the Board of Babaylanes and sits on the Executive Boards of ILGA Asia and ILGA World as Women Representative and Asia Representative, respectively.



### **AKIRA NISHIYAMA**

Akira Nishiyama (she/her) is a councilor of Japan Alliance for LGBT Legislation (J-ALL) which is an umbrella organization with more than 120 sexual and gender minority civil society organizations across Japan. The aim of J-ALL is to legislate laws in Japan to remove social barriers based on sexual orientation and gender identity (SOGI), mainly working for legislation of anti-discrimination law based on SOGI and the elimination of inhumane requirements regarding legal gender recognition law (revision or establishment of a new legislation for Act on Special Cases in Handling Gender Status of Persons with Gender Identity Disorder). Currently, she leads global advocacy and administration at J-ALL. Notably, her activism led to the establishment and success of Pride 7, a civic engagement group/platform advocating for rights of sexual and gender minority at the Group of Seven (G7), and the passage of Japan’s 1st SOGI related law in June 2023.





### **TESA CASAL DE VELA, PH.D.**

Dr. Tesa Casal de Vela is a Professor at the Miriam College Department of International Studies. As an educator/learner of gender studies, international development, and global governance, her course designs in Miriam College (MC), are imbued with queer feminist practices of self-direction, reflexivity, and curiosity. She undertakes local and regional training; research projects in the areas of sexual; reproductive health; rights, SOGIE-SC equality, and feminist inter-movement building.

Tesa completed her undergraduate Communication Arts degree in Maryknoll /Miriam College in 1990, a Master of Arts Degree in Women and Development in 2003, and her Doctorate in Public Policy in 2017, both from the University of the Philippines, Diliman. Formerly Executive Director of the MC Women and Gender Institute or WAGI, Tesa remains as WAGI Faculty Associate, leading the annual PCW accredited WAGI course on Gender, Sexuality, Student Youth Well-Being (GSSYW). She sits as board managing trustee of two longstanding international feminist organizations, namely the Southeast Asian Women’s Watch (SEAWWatch), and Bahay ni Io — a queer, feminist, safe space.

Tesa is among the chapter authors of the upcoming book “The Emergence of the LGBTQI+ Movement in the Philippines” edited by Teilhard Paradela, Clarie de Leon, Jap Ignacio, and Sai Pambid, and supported by The Asia Foundation and the UP Center for Women and Gender Studies.





### **HIROMI FUJII, PH.D.**

Hiromi Fujii, Ph.D., is a Professor and Dean of the Faculty of Global Nursing at Otemae University. Her research focuses on gender studies, sexual and reproductive health and rights, midwifery, and LGBTQ+/SOGI-related nursing, and she has been a leading figure in developing evidence-based support for sexual and gender minorities in healthcare. She has conducted pioneering work on reproductive health, queer family formation, and care safety for sexual minorities. This presentation contributes to the JSPS KAKENHI GrantNumber JP25K03382, “International Collaborative Research on the Fertility of SexualMinorities and the Globalization of Reproductive Services.” Professor Fujii has authored numerous publications, including books and textbook chapters on sexual diversity in healthcare, and serves in public roles such as representative director of J-ALL.



### **ATTY. VIRGINIA VIRAY**

Virginia Viray is a senior partner at PJS Law. She is a lawyer and a certified public accountant; She was awarded Advocate of the Year at the Asian Legal Business - Women in Law Awards 2023, and listed among the A-List Top 100 Lawyers in the Philippines in 2024 and 2025 by the Asia Business Law Journal. In the course of her practice, she has assisted LGBTQI+ individuals and partners in their property, estate planning, wills, and insurance issues.

She is a senior lecturer at the University of the Philippines College of Law; and a lecturer at the UP Bar Review Institute as well as the UP Law Center Paralegal Training Program. She is a member of the UP College of Law Gender Law and Policy Program where she, together with her partner Atty. Claire Luczon, conducted workshops on protecting LGBTQI+ families under the current legal framework, to empower persons of diverse SOGIESC in protecting their chosen families.



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## PHOTO EXHIBIT

### *Memories of Movements*

In the Philippine context, movement histories are often carried by people rather than institutions. Many moments live in personal archives: phones, folders, Facebook albums, group chats, and family photos. This exhibit starts from the premise that the sustainability of movements depends on shared history and the ongoing work of remembering together. It also insists that there is no single “official” queer history. Memories differ across islands and languages, across generations, across classes and communities, and across the uneven conditions of visibility and safety. Queering history means making room for those differences, allowing many versions of the past to coexist, and honoring how the personal is political in Philippine queer life.

#### CURATOR:

**PROF. ELOI HERNANDEZ, PH.D.**



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



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## PARALLEL SESSIONS 1

*25 April 2026  
3:00 pm - 4:30 pm*



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**1A: BAKLAIN ANG TATSULOK:  
LIVING AND WERKING THROUGH  
MATERIALITIES**

*Room: 304*



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## Ang Baklang Tondo: Alan Sinfield's Cultural Materialism in the Tondo Queer Context

*Mc Klane Kaizen Saltiel G. Zuño*

Tondo exists as faultlines amidst the urban utopia of Metro Manila, marring its image of development and high culture with the district's character of poverty and violence. This negative perception contains the district into a space of periphery, composed of subcultures belonging to the poor, the illiterate, and the queer. Using Alan Sinfield's concept of Cultural Materialism, this paper aims to analyze the elements and materials in Tondo, Manila that produces and continues to reproduce the Baklang Tondo image and how it influences the identities of its citizens in the matter of gender, sexuality, class, and even coloniality. The paper aims to make the Baklang Tondo image more visible and represented. By focusing on how the Tondo district could be queered, the paper argues that the Baklang Tondo with its association of lower-class and effeminacy, becomes an opportunity for the individual to interpret and negotiate their queerness, repel the dominating hegemonic global gay image, and become an intersection of commonality between different subcultures. Producers of queer culture, particularly queer authors of Tondo, are tasked with the privilege and the burden of representation and legitimacy amidst the dominant ideology that contains the queer identity.

*Keywords: cultural materialism, subversion, Baklang Tondo*



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## Breadwinning Rainbow Community: A Case Study on LGBTQIA+ Experiences in Biñan City

*Alec P. Bagcus*  
*Jame Monren T. Mercado*  
*Avi Ben P. Andalecio*  
*Catherine C. Mondejar*  
*Andrea Nicole D. Hernandez*  
*Jhoa Nna A. Quinsayas*  
*Sean Maynard M. Solis*

The rainbow community has been hindered from improving their status in various heteronormative gender norms. Despite this struggle, it has been argued that their practices and norms still sustain strong family dynamics. Among these values is the predominant role of LGBTQIA+ community to become family breadwinners. It utilized "Labour Theory of Value," which argues that labour surpasses orthodox economists' depiction of it as merely a source of wealth, highlighting labour's importance not only economically but also in shaping societal relationships. Moreover, Social Learning Theory was utilized to justify that individuals may learn and manifest cultural norms and behaviours through observations and interactions within the community. Twenty (20) participants from the LGBTQIA+ sector participated in a focus group discussions (FGD). The analysis used a repertory grid method within a qualitative research strategy. The findings conceptualized the "MALAYA Framework" which serves as a representation of the variables derived from the theories used.

*Keywords: Breadwinners, Family dynamics, Filipino families, LGBTQIA+ individuals, Qualitative Research, Rainbow community*



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## Queer Hands on the Plow: The Lived Realities of Gay Laborers in Philippine Rice and Sugarcane Fields

*Plaridel D. Tison Jr.*

*John Daniel Macadangdang*

This study investigates the lived experiences of gay men who work as agricultural laborers in the rice and sugarcane fields of Negros Occidental, one of the major agricultural regions in the Philippines. While queer scholarship in the country has largely focused on urban and middle-class expressions of queerness, this research centers on a marginalized group—rural gay laborers—whose lives are shaped by poverty, limited education, and the demands of physical labor.

The study aims to (1) document and analyze the lived experiences of gay men engaged in rural agricultural work, (2) examine how sexuality, class, and poverty intersect in shaping their identities and life trajectories, and (3) illuminate how queerness is negotiated and expressed within contexts of economic deprivation and manual labor. The participants were eight self-identified gay men, aged 22 to 46 years, who are local residents of a rural agricultural community in Negros Occidental. All were born to laborer parents living under the condition locally described as *isang kahig, isang tuka*—a hand-to-mouth existence dependent on daily farm work. Due to extreme poverty, their parents could not afford to send them to school beyond early secondary education. As a result, the participants, having limited access to education and employment, were encouraged and at times compelled to follow the same path of agricultural labor. They entered this type of work not by choice but as an outcome of structural and generational poverty, reinforced by the absence of employment options perceived as more suitable to their gender identity.

A qualitative phenomenological design was employed to capture the essence of their lived experiences. Data were collected through in-depth semi-structured interviews conducted in Hiligaynon and Filipino, supported by field notes and contextual observations. Analysis followed Colaizzi's seven-step method, involving immersion in transcripts, extraction of significant statements, formulation of meanings, clustering into themes, and validation of interpretations with participants to ensure authenticity and depth.



Three major themes emerged. First, Masculinity and Survival in the Fields described how participants performed physical strength and endurance to gain acceptance in heteronormative work environments, while subtly expressing queerness through humor and language. Second, Inherited Poverty and Labor Entrapment revealed how generational hardship, minimal education, and local economic stagnation confined them to farm labor, producing feelings of entrapment and invisibility. Third, Quiet Resilience and Rural Belonging highlighted how participants cultivated informal networks of solidarity, using humor, faith, and empathy to preserve dignity amid hardship and stigma.

The findings reveal that rural gay laborers embody a form of queerness grounded in endurance, kinship, and persistence within oppressive structures of class and heteronormativity. Their narratives challenge the urban bias of queer visibility and underscore that queerness, even amid poverty, persists as an act of survival and resistance. The study contributes to a broader understanding of Philippine Queer Studies by extending its focus to the rural working class and providing an empirical foundation for policy and academic discussions on queer labor rights and rural inclusion.

*Keywords: Rural queer laborers; Agricultural work and sexuality; Class and poverty; Queer masculinity; Philippine Queer Studies*



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## DisQUEERteh: Exploring Notions of Diskarte Among Gay Filipino Breadwinners

*Marie Rose H. Morales, Ph.D., RPsy*

*John Joseph M. Tablizo, LPT*

This study investigates how Filipino gay men who serve as family breadwinners conceptualize and enact *diskarte*—a culturally embedded notion of creative problem-solving—as they navigate social, familial, and economic pressures.

Rooted in *Sikolohiyang Pilipino* and queer sociological perspectives, the research aims to (1) understand how gay Filipino breadwinners define *diskarte* in relation to social acceptance across family, community, and workplace settings; (2) identify the specific strategies they employ in their role as *tagasalo* or primary providers; and (3) examine the extent to which *diskarte* enables them to negotiate or challenge heteronormative and cisnormative expectations.

The participants of this study are 5–7 self-identified gay or bisexual Filipino men, aged 18 and above, who currently are or have been the primary financial providers for their family of origin. These men occupy a complex social position wherein their visibility and economic contributions afford them conditional acceptance within family and community life, even as they continue to face discrimination and restrictive gender norms.

Data will be gathered using *ginabayang talakayan* (GT), an indigenous group discussion method akin to a focus group, which emphasizes collective meaning-making and participant comfort. The GT will focus on participants' definitions and lived applications of *diskarte*, particularly in moments of financial strain, caregiving responsibility, and encounters with societal expectations. Proceedings will be audio-recorded (with consent), transcribed, and anonymized.

Reflexive thematic analysis (RTA) will be employed to generate themes, allowing for critical engagement with participants' narratives while foregrounding the positionality of both researchers and participants.



Preliminary findings suggest that diskarte operates simultaneously as a survival mechanism and a form of resistance. Participants describe diskarte not only as pragmatic resourcefulness in meeting household needs, but also as a symbolic assertion of worth and legitimacy within families that might otherwise marginalize their sexuality. For many, financial provision and emotional labor merge into a broader practice of being the tagasalo, where resilience is exercised through informal economies, networking, and emotional negotiation.

Moreover, diskarte becomes a vehicle to subtly challenge heteronormative family ideals by reconfiguring care and authority within the household. However, participants also report tensions when their diskarte requires navigating exploitative labor conditions, familial dependency, or social stigma, reflecting both the empowering and constraining dimensions of this practice.

By theorizing diskarte through the lived experiences of gay Filipino breadwinners, this study contributes to the sociological understanding of queer labor, family, and resilience in the Philippines. It highlights how localized, culturally grounded concepts like diskarte can illuminate the intersection of gender, sexuality, and economic survival. Ultimately, the research underscores the need to recognize and support ethical forms of diskarte that enable queer individuals not only to survive but also to thrive amid structural constraints.

*Keywords: diskarte, Sikolohiyang Pilipino, queer studies, breadwinners, tagasalo*



**1B: MAKIWARLA! 'WAG MASHOKOT:  
SOCIAL MOVEMENTS AND COLLECTIVE  
RESISTANCE**

*Room: 305*



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## Framing Lesbian Narratives for Advocacy: an analysis of the Podcasts TitaTibx and NarraTibs

*Jhoanna Lynn B. Cruz  
Giney Villar*

In this paper, Jhoanna Lynn Cruz and Giney Villar collaborate on the study of podcasting as a methodology for mobilizing the lesbian community. Is the podcast an effective platform for LGBTQ+ advocacy? Is anybody really out there listening to our narratives as lesbians? Using the framing theory of Erving Goffman, Cruz analyzes ten episodes of the podcast TitaTibx created by Libay Linsangan Cantor and Giney Villar in 2019 to identify the techniques used. Villar, on the other hand, uses a reflexive approach to the framing analysis of her own podcast, NarraTibs, which she created in 2021. Together, Cruz and Villar then examine the metrics and engagement of both podcasts to determine the impact each podcast generated in relation to the framing methods used. Preliminary findings reveal that podcasting as a method for building community among lesbians in the Philippines are an effective way to advocate for a feminist agenda, not only among what is known as Generation X, but across generations. They generally provide a safe space for conversations about identity and lifestyle, as well as issues of lesbian rights. But particularly during the pandemic, a social space where like-minded lesbians could connect in the midst of isolation. Beyond the podcast itself, listeners were given opportunities to communicate with the hosts via the comment section and email, which allowed some anonymity for those who need it. On the other hand, the limitations of audio as a mode of advocacy are apparent in the dwindling of audience interest post-pandemic. For the PQSC conference, Cruz and Villar propose to present their findings in the form of a live podcast episode, which will be recorded for future uploading in NarraTibs.

*Keywords: Lesbian; Lesbian Narratives; Podcasts; Framing Analysis*



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## Kontra-Gahum sa Kanayunang Espasyo: Paghihimay sa Pakikipagtunggali ng Kabaklaan sa Paggalugad ng Kasarian sa Jones, Isabela

*Kurt Adrian M. Abalos*  
*Nathaniel Bowditch T. Asuncion*  
*Eryl James V. Cabiles*  
*Bea Irene Denise B. Dapar*  
*Jhian Mhikyla M. Garcia*

Sinuri na ng maraming iskolar ang katayuan ng kabaklaan sa Pilipinas, ngunit karamihan sa mga ito ay nakatuon sa kalungsuran o Kamaynilaan bilang lunsaran ng maka-Kanluraning pag-unawa sa kasarian (tingnan sina Garcia, 2008; Manalansan, 2006; Benedicto, 2008; Catalan, 2010). Kaunti naman ang atensiyon na ibinibigay sa kanayunan, isang pook na may natatanging pananaw sa kabaklaan. Dahil dito, nilalayong galugarin ng pananaliksik na ito ang pakikipagtunggali ng mga bakla sa kanayunang espasyo kaharap ng mga istruktura ng egemoniya. Partikular dito ang pagpalalalim ng kanilang pagtuklas, pagbuo, at pag-unawa sa kanilang kasarian at kung paano nila ibinabaka ang ganitong pagtingin sa kanilang kanayunang komunidad. Ginagabayan ang pag-aaral na ito ng mga teorya nina bell hooks (1989) at Patricia Hill Collins (1990) ukol sa margin bilang pook ng pakikipaglaban sa dominanteng puwersa ng heteronormatibo at mala-kolonyal na diskurso at gawi. Nakatuon ang pag-aaral sa kanayunang konteksto ng Jones, Isabela bilang pook ng pagsusuri, kung nasaan ang grupo ng Jones Isabela Gay Association (JIGA) bilang samahang nagsusulong ng kapakanan ng kabaklaan sa Jones, Isabela. Gumamit ang pananaliksik ng kuwalitatibong deskripsiyon bilang metodolohiya, partikular na ang mga dekolonyal na pamamaraan ng pangangalap ng datos katulad ng pakikipagpalagayang-loob, pakikisama, at pakikipagkuwentuhan sa mga kalahok gamit ang focused group discussion (FGD). Kasama rin sa metodo ang pakikipagpanayam sa mga eksperto upang palalimin ang pagsisipat sa karanasan at saloobin ng mga bakla sa nayon. Para sa pagsusuri ng datos, sinunod ng pag-aaral ang estandardisadong proseso ng pagtatala ng panayam, coding, at tematikong pagsusuri ng impormasyon. Ipinakita sa pag-aaral na iba-iba ang pagtanggap sa sarili ng mga miyembro ng JIGA: may mga baklang tanggap ang identidad dahil sa suporta ng pamilya at kaibigan,



samantalang ang iba ay pansamantalang itinanggi ito dahil sa takot at relihiyon. Ang mga kahulugan ng kabaklaan ay pawang salitang kilos tulad ng magpakatampang, mag-alaga, magpatawa—patunay na ito’y isang kakayahan at hindi lang pagkakakilanlan. Ginagamit ang biro at tawa bilang paraan ng pakikiramay at paglaban. Samasamang lumalaban ang mga miyembro sa pamamagitan ng JIGA bilang ligtas na tahanan at ng kanayunan bilang kanlungan para sa malaya at lantad na paglalantad ng sarili laban sa heteronormatibong istruktura. Pinatutunayan ng pag-aaral na bumubuo ang JIGA ng sariling pakikipag-ugnayan sa sarili, kapuwa, at lipunan batay sa kanilang pag-unawa sa kabaklaan, taliwas sa pagpapaanod sa diskursong kalungsuran, at lumilikha ng kontra-gahum na pakikipagtunggali gamit ang sariling anyo ng pagpapalaya.

*Keywords: Kabaklaan; Kontra-Gahum, Kanayunan*



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## The Weight of Care: A Phenomenological Exploration of Emotional Labor in Philippine HIV Advocacy

*Carlo Miguel S. Melgarejo*

*Mary Grace G. Ganibe*

The Philippines faces the fastest-growing HIV epidemic in Asia-Pacific, with over 139,000 cases and 57 new diagnoses daily as of early 2025. This study explores the emotional labor of 11 HIV care providers. Guided by Watson's and Goffman's theories, it reveals invisible care work, institutional gaps, secondary stigma, and how advocacy becomes a space for healing. The findings call for stronger mental health support, anti-stigma programs, and community-led care.

*Keywords: Community mental health, human immunodeficiency virus, emotional labor, psychology*



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**1C: BABANGON AKO AT DUDURUGIN KITA:  
RESISTING INTERSECTIONAL HIERARCHIES  
FROM LIMINALITY**

*Room: 306*



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## Baklang Kanal as Intersectional Resistance: A Multilevel Discursive Analysis of Oppression and Queer Hierarchies

*Junix Jerald Intal Delos Santos*  
*Mira Alexis P. Ofreneo*

Emerging as a discursive and viral phenomenon in digital spaces, the baklang kanal marked a disruption of dominant narratives of queerness and is popularly associated with streetwise humor, flamboyance, and subaltern positionalities shaped by class and marginality. The baklang kanal occupies a contested space in Philippine queer studies. Building on the history and social context of the bakla, this study examines how being a baklang kanal is an intersectional resistance to multiple interlocking systems of oppression (i.e., homonormativity and respectability politics) within the Philippine queer context. This qualitative study employs Winker and Degele's multi-level intersectional framework to critically analyze both oppression and resistance across three interrelated levels: structural, symbolic, and individual. It employs a two-phase data-gathering process that involves distinct but complementary methods to capture both symbolic representations and lived experiences of baklang kanal as resistance. This two-pronged data-gathering approach ensures both breadth (public discourse) and depth (lived narratives) in understanding baklang kanal as a form of intersectional resistance. This study aims to contribute to advancing intersectionality theory in two ways. First, it applies Winker and Degele's multilevel intersectionality framework explicitly to resistance, which addresses a gap in the literature that has primarily used intersectionality to analyze oppression. Second, it provides an empirically grounded analysis of how intersectional resistance manifests in the context of queer communities in the Global South, thereby expanding the geographic and cultural reach of intersectionality-informed scholarship.

*Keywords: baklang kanal; bakla; intersectionality; resistance; discourse*



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## Tracing the Legal Invisibility and Challenges of Same-sex Couples in India

*Mahajan Apurva A.  
Dr. Adinarayana J.*

Although, the Supreme Court's decision in *Supriyo v. Union of India* (2023) concerning marriage equality rights of same-sex couples, has gained public attention, couples continue to face legal invisibility as the Court left legal recognition of such unions to the parliament. This study examines the legal challenges faced by same-sex couple in India, accessing marriage, family formation, healthcare and housing rights, and seeks to understand their lived experiences in the context of limited legal recognition. It highlights how the lack of recognition deepens social vulnerability while also exposing couple to discrimination and in some cases abuse. Semi-structured, in-depth interviews were conducted with 35 same-sex couples, who were purposively recruited using snowball sampling. The first 2 participants volunteered through a Google Form circulated via NGO's social media platforms. Thereafter snowball sampling was employed, with subsequent participants recruited through referrals from these initial contacts. This approach was particularly useful since same-sex couples are a hard-to-reach population, with participants more likely to refer other within trusted circles. The initial target sample size was 40 couples; however, data saturation was achieved at the 35th interview. Interviews were conducted online and through phone calls, lasting between 30–85 minutes and was guided by a schedule to ensure coverage of broad areas of inquiry such as family acceptance, housing, marriage, parenthood, and legal recognition. Videocall interviews were audio-video recorded, while phone call interviews were audio recorded with participants informed consent, and later transcribed verbatim. Data was analysed using thematic analysis. While certain participants consented to the use of real names, other opted to remain anonymous and are therefore assigned alphabetical codes. The findings suggests that the absence of formal legal recognition perpetuates the marginalization of same-sex couples in India, limiting both social legitimacy and access to fundamental rights. This absence can also be seen in institutional contexts: healthcare,

*Keywords: same-sex marriage; India; LGBTQ+; stigma; legal recognition*



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insurance policies, tenancy and banking systems, as it continues to operate on marital and familial structures limited to heterosexual couples. Though recent advisories in banking have attempted to extend recognition to same-sex couples as partners, inconsistent implementation compels them to repeatedly justify their relationships, illustrating how legal ambiguity translated into everyday vulnerability. The Supriyo ruling, which did not extend marriage rights, had deepened these uncertainties, with its reasoning frequently misinterpreted in public discourse as delegitimizing same-sex union altogether. By documenting these experiences, this study extends the discourse beyond doctrinal debates on Navtej and Supriyo to show how the absence of recognition is felt in intimate, familial and institutional spaces. The study underscores that legal reform coupled with policy initiatives and public engagement can bring about change in normalizing diverse family forms.

*Keywords: same-sex marriage; India; LGBTQ+; stigma; legal recognition*



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## Disability Pleasures: Intimacy and Multimodality from the Queer and Disabled Experience

*Francie Kaye B. Sabalza*

“Queering” also means disrupting ableism. In this project, I argue that pleasure is central to access by foregrounding disability pleasure through multimodality. Drawing primarily on Photovoice, complemented by focus group discussions (FGDs) and key informant interviews (KIIs) with four (4) queer and disabled undergraduate students from the University of the Philippines Diliman, I place pleasure at the center by inviting participants to photograph what, for them, embodies joy and pleasure. Participants vary in relation to psychosocial and orthopedic disabilities, identifying across diverse sexual orientations and gender identities — including gay men, trans women, and queer individuals. Through thematic analysis, I highlight how such stories and pleasures are a powerful source of knowledge that the queer and disabled design as they reconfigure pleasure next to its entanglement with pain and structural exclusion. I find that these are intimately tied with caring relations that come with navigating their identities, a relationality and temporality that ableism and heteronormativity render unintelligible. Furthermore, this project probes the compounding intersection of queerness and disability, arguing how pleasure is a political site that radically responds to the limitations of structural oppression.

*Keywords: Queer/Disability; Pleasure; Photovoice*



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**1D: YOU'VE GOT ME FEELING EMOTIONS:  
THE VIOLENCE AND LIBERATION IN AFFECT**

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## Humor as Queer World-Making: The Nong Community and the Politics of Difference in Thailand

*Tinnaphop Sinsomboonthong*

This paper examines how the “Nong” community, a vibrant Thai online queer space, mobilizes humor as a queering practice to foreground the politics of discordance and difference within the LGBTQ movement. While mainstream queer activism often emphasizes unity and shared struggle, Nong’s humor takes a different route. It actively exposes, satirizes, and plays with internal dissonances—mocking, parodying, and reimagining LGBTQ identities in ways that challenge homogenizing narratives and fixed categories of belonging. Through targeted jokes and playful parodies, members confront stereotypes both from outside and within the community, making visible tensions between identity politics, generational perspectives, and subcultural distinctions.

The analysis draws on poststructuralist perspectives, which reject essentialist understandings of identity and instead foreground the fluid, contingent, and contested nature of meaning-making. Nong’s humor destabilizes static identity hierarchies by positioning members of the LGBTQ community as both the joker and the butt of jokes. This practice refuses to protect certain identities from scrutiny, instead fostering a shared vulnerability that reconfigures power relations within the community.

Methodologically, the study draws on both online and on-site ethnography. The online ethnographic component involves analyzing memes, parodic posts, and in-group jokes circulating on the online platforms of the “Nong” community. These artifacts serve as cultural texts that encode, transmit, and negotiate meanings about identity, politics, and belonging. The on-site ethnography focuses on “Into the Nong World” parties, where humor takes on embodied and performative forms. Observations examine drag performances, themed costumes, conversational banter, decorative artworks, on-screen visualizers, and other creative expressions that extend online humor into shared physical spaces. By linking these two ethnographic modes, the research captures how humor circulates across media, contexts, and interactions.



I conceptualize this dynamic as a form of “humorous democracy,” in which the power to make and receive jokes is distributed fluidly, eroding rigid boundaries of authority, prestige, and respectability within the queer community. In this model, no one is permanently elevated above critique nor excluded from participation; rather, every member—regardless of identity labels, social capital, or status—can occupy the roles of joker, audience, and subject of humor in turn. This circulation fosters an egalitarian ethos that resists the consolidation of power and encourages a more open and dialogic form of intra-community engagement.

By framing humor as a deliberate and reflexive political act, this paper contributes to scholarship on queer world-making, affective politics, and the micropolitics of intra-community relations. It argues that in the “Nong” community, humor is not merely entertainment but an affective and discursive resource for negotiating belonging, contesting respectability politics, and sustaining a pluralistic vision of queer life. This vision embraces discordance and difference not as flaws to be overcome, but as enduring conditions that keep queer worlds dynamic, self-critical, and open-ended.

*Keywords: Humor, Nong, Online and On-Site Ethnography, Politics of Difference, Queer World-Making*



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## Ipakita Mo Kung Sino Ka! The Portrayal of LGBT Characters in Selected Philippine Mainstream Movies and its Impact on Filipino Audiences' Attitudes Towards the LGBTQIA+ Community in the Lens of Queer and Bounded Rationality

*Tyron James O. Manalo*  
*Louis Andrew T. Panlaqui*

Film serves as a political tool in shaping social reality and influencing policy-making. In the Philippines, significant progress has been made in the portrayal of LGBT characters in mainstream films. However, there are still limitations in understanding gender performativity, which hinders the translation of these portrayals into advancing policies. This study explored the film's effectiveness in representing the LGBT community's lived experiences in the Philippines and how these portrayals influenced Filipinos' attitudes. Using a descriptive qualitative approach and case study design, the study analyzed three MMFF films: (1) *Die Beautiful*; (2) *Rainbow's Sunset*; (3) *Becky and Badette*, employing Queer Theory and Bounded Rationality. In-depth interviews with 11—Gen Z and Millennial—participants from Barangay Pinyahan, Quezon City, also supplemented the research. Findings reveal that LGBT portrayals have shifted from comedic to nuanced and accurate representations of their experiences. Gender performativity is also now evident in these depictions, challenging heteronormative norms and emphasizing gender fluidity. Despite progress, Gen Z and Millennial participants still posed a limited understanding of SOGIE, influenced by tokenistic and stereotypical past media portrayals. Factors such as religious beliefs, family, and societal homophobia, and social status remain prevailing factors impeding the full support of Filipino LGBTQIA+ rights. In terms of action, Gen Z focuses on social media activism, while Millennials advocate for LGBTQIA+ rights through community-based advocacy, but both age groups possess conditional acceptance, arguing there should be limitations on LGBTQIA+ rights. The study highlights the need for more nuanced queer portrayals in films, stronger legal policies, and community-based initiatives to achieve genuine equality.

*Keywords: LGBTQIA+; Filipino Films; SOGIE; MMFF; Filipino Attitudes*



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## An Affective Lens to Embodying Transgender Identity

*Mibo U. Borres*  
*Gilana Kim T. Roxas*

Within psychological research, stage models on transgender identity development are informed by the logic of transnormativity, an ideology that assumes being transgender requires medical intervention to align with gender binary norms. These models pathologize affects such as dysphoria and obscure the unique contexts that shape how transgender individuals embody their identities. Guided by Gould's (2010) and Ahmed's (2004) interpretation of affect, we thus explore the affective experiences of six Filipino transgender men through reflexive thematic analysis (Braun & Clarke, 2019). These affects are the discomfort of not-fitting in a gender binary society; fear for physical safety and identity invalidation in public spaces; feeling seen in affirming relationships; and the courage to be oneself. We conclude our paper with implications on the capacity of affect to expand possibilities of embodying a transgender identity beyond medical interventions and to transform clinical practice and everyday social relations

*Keywords: transgender men; affect; agency; transgender identity embodiment; qualitative analysis*



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**1E: I-SWIPE MO NA, MAMSH:  
QUEER DESIRES IN DIGITAL TIMES**

*Room: 308*



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## Ghosted, Blocked, Desired: A Discourse Analysis of Power, Rejection, and Desire in the English Discourse of Filipino Gay Men on Grindr

*Clark Vinz A. Pino*

This study maps how rejection and desire are discursively produced and negotiated in Grindr interactions among Filipino gay men, and how platform affordances (e.g., mute, block, profile fields) mediate those practices. The objectives are to: (1) describe the recurrent linguistic resources that index desirability (stance, self-presentation, and role claims); (2) identify the rejection and exit moves that culminate in ghosting and blocking (from soft refusals to categorical gate-keeping); and (3) relate these moves to broader power dynamics (classed English registers, hypermasculinity, and platform design). The “participants” are texts: a purpose-built, ethically sourced digital corpus of self-authored Grindr bios, opening gambits, and exit/termination sequences (ghosting and post-block justifications) authored by self-identified Filipino gay men. Materials were assembled from publicly accessible, author-shared posts (e.g., community fora where users publish screenshots) and opt-in anonymized submissions; all content was de-identified, minors excluded, and no private data were accessed. This non-reactive design aligns with corpus-based applied linguistics and avoids direct human participation while retaining authentic interactional language. Data collection followed a platform-compliant, hand-curation protocol with metadata trimming. Analysis combined (a) corpus techniques (keyword/key-phrase lists, collocation networks around block, ghost, clean, discreet, masc, jeproxx/jej, etc.; dispersion across profile vs. chat subcorpora) and (b) discourse-analytic procedures: move/step segmentation for rejection sequences; appraisal analysis for attitude and engagement; politeness/impoliteness and face-work coding; and adjacency-pair mapping for openings and closings. Reliability was addressed via coder training and double-coding on a stratified sample. Across profiles, desirability is routinely indexed by classed and masculinized registers (fluent English self-branding, gym/height/weight shorthand, role pre-allocations), while rejection is accomplished through three dominant scripts: (i) pre-emptive gating in bios (“no fems/fats/olds/



Asians,” “clean only,” “masc only”), (ii) soft exit in chat (mitigated refusals with stance downtoners, disclaimers, and emoji as face-saving devices), and (iii) hard termination (silence escalation → seen receipts → block), where the block button functions as an ultimate power move that erases negative reciprocity costs. Code-switching patterns show English-forward refusals carrying greater de-personalization, while Tagalog or Taglish refusals carry more stance-taking and relational work. Ghosting sequences exhibit a patterned attenuation of addressivity (loss of vocatives, reduced stance markers) before silence, suggesting “silence as move.” Crucially, gate-keeping formulas recontextualize stigma (e.g., “clean/discreet”) as neutrality, laundering exclusion through platform-native brevity. The analysis meets the objectives by (1) cataloguing desirability indices as classed and masculinized language resources, (2) describing a typology of rejection and exit moves culminating in ghosting/blocking, and (3) demonstrating how platform affordances amplify asymmetrical power and reduce accountability for impoliteness. The study proposes a coding scheme for rejection sequences usable in future corpora, and recommends interface-level interventions (e.g., nudge prompts on exclusionary phrases; richer refusal templates that preserve face) and critical digital-literacy modules for queer communities. Together, the findings situate ghosting and blocking not as individual “rudeness,” but as patterned discursive practices calibrated by classed language ideologies and the app’s interactional architecture.

*Keywords: Grindr; Filipino gay men; ghosting and blocking; rejection discourse; corpus-assisted discourse analysis*



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## Taps and Desires: Unpacking Grindr's Disclosure in Shaping Relationship among Young Adults

*Zebedee Ira Elijah C. Lucas*

*Sean Giby D. Tindoy*

Grindr has grown into a leading geo-social networking app, with over 2 million daily users across 192 countries. It serves multiple purposes, ranging from making friends and building romantic relationships to engaging in casual sexual encounters, underscoring its influence in modern social interactions. Despite these opportunities, Grindr also reinforces exclusive standards that can limit deeper queer connections, raising questions about its role in shaping intimacy and relationships. In a society where heteronormativity continues to dominate, understanding these dynamics is significant as it sheds light on how queer Filipino youth negotiate digital intimacy, identity disclosure, and relational boundaries, while still finding opportunities for self-expression and connection. This study specifically aims to examine the extent to which interactions and responses on Grindr reinforce concepts of gender fluidity and sexual roles. It also seeks to identify how the nature of interactions and disclosures on the platform affect the likelihood of users forming, or not forming, meaningful relationships. To achieve this, a mixed-method approach will be employed. A total of 307 college Grindr users from the University of Santo Tomas will participate in the survey, and from this pool, 10 respondents will be selected for focus group discussions. This design will allow for a deeper examination of how sexual role and gender identity disclosure influence perceptions of intimacy, trust, and relationship-building.

*Keywords: Grindr, disclosure, queer identity, digital intimacy, young adults*



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## Smash or Pass: Hookup Culture Through the Lens of Gays and Bisexuals Using Dating Applications

*Samantha Ysabelle C. Cabanban*

*Raizza Marie R. Arellano*

*Beatrize V. Marquez*

*Jazshell Marie S. Robin*

The negative notion on the hookup culture and the discrimination experienced by gays and bisexuals still persists despite the societal shift in gender and relationships. This study delves into the views of gays and bisexuals using dating applications in the hookup culture. There were a total of six participants, which included five gays and one bisexual, who were chosen through both purposive and snowball sampling.

Through the use of Interpretative Phenomenological Analysis (IPA), it was identified that the hookup culture is viewed as both a stepping stone and a stumbling block in forming meaningful and significant relationships. Further, findings also suggest that participants view hookups as a key to realizing the importance of boundaries and time in building relationships. The study emphasizes the acceptance of diverse expressions of intimacy in a conservative society, providing opportunities for confidence and authenticity while remaining vigilant in the presence of risks.

*Keywords: hookups; online dating applications; casual relationships; gays; bisexuals*



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## PARALLEL SESSIONS 2

*26 April 2026*  
*9:00 am - 10:30 am*



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2A: #ALTERPQSC2026: BUILDING ONLINE  
AND PHYSICAL COMMUNITIES OF  
QUEER VIRTUALITIES

*Room: 304*



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## ‘Contentin kita, contentin mo ako: Methodical insights from studying Sexual Scripts in Queer Filipino adult content creation

*John Joseph M. Tablizo*

This proposed study, “‘Contentin kita, contentin mo ako’: Sexual Scripts in Queer Filipino Adult Content Creation”, investigates how queer Filipino adult content creators navigate digital sex work and contribute to the construction, reinforcement, and possible subversion of sexual scripts in online spaces. Specifically, the study aims to (1) explore how these creators negotiate social interactions involved in the conceptualization, production, and dissemination of sexual content; (2) identify and analyze the sexual scripts being depicted, reproduced, and challenged; and (3) explain how these practices contribute to broader constructions of Filipino sexual ideals. Grounded in the frameworks of Sexual Script Theory and Social Constructionism, this research seeks to address the gap in understanding the experiences of queer Filipinos in the digital sex work industry.

The study will focus on 10–15 queer Filipino adult content creators who are of legal age, self-identify as queer (e.g., gay men, cisgay, bisexual, transgender men/women), and publicly identify themselves as adult content creators through visible and accessible social media accounts, particularly on X (formerly Twitter). Participants are engaged in digital sex work, either individually, with partners, or in groups, and earn passive and/or active income from their online content production.

Methodologically, the study employs a qualitative approach combining in-depth semi-structured interviews and multimodal discourse analysis (MDA). Interviews will capture the lived experiences, perspectives, and reflections of participants, while MDA will be applied to selected participant-provided content (e.g., photos, videos, snippets). Ethical protocols will guide the collection and handling of sensitive data, participant-provided content will be viewed for a maximum of 72 hours, transcribed into field notes, and permanently deleted. Anonymization, informed consent, and



confidentiality are prioritized at all stages. Data will be analyzed through the integration of MDA and critical narrative analysis to examine how multimodal elements—visuals, language, interactions, and platform features—shape narratives of sexuality, desire, and labor.

Preliminary outcomes are expected to highlight how queer Filipino creators strategically employ visual aesthetics, language, and digital engagement to navigate erotic capital, visibility, and platform-specific norms. The study anticipates revealing how adult content both reproduces and challenges dominant cultural narratives of Filipino sexuality, showcasing the agency of queer creators in shaping their sexual self-representations. By investigating these themes, the research is expected to shed light on digital sex work as both a labor opportunity and an emerging industry within the informal economy of the Philippines. These findings may challenge oversimplified and stereotypical narratives about queer Filipinos in this field, highlighting their agency and resilience. Furthermore, these findings will not only advance sociological understanding of digital sex work and queer identity but also contribute to broader conversations on online labor, cultural scripts, and the evolving terrain of Filipino sexual norms.

*Keywords: queer filipino adult content creators; adult content creation, digital sex work, sexual scripts*



## ANONYMOUS VIRTUAL INTIMACIES: THE NSFW #ALTERILIGAN X (TWITTER) COMMUNITY

*Asst Prof. Fitzgerald Torralba  
Ms. CJ Camille E. Sobere*

This study explores the dynamics of the NSFW #AlterIligan Twitter (X) Community as a networked publics through the lens of John Gagnon and William Simon's Sexual Script Theory. By conducting semi-structured interviews with 15 key informants and observing the public X (Twitter) activities of 100 NSFW alter accounts, the research identified the community's activities, sexual scripts, and relational structures. The findings reveal a diverse composition of the community in terms of sexual orientation, relationship dynamics, and religious backgrounds, with members engaging in various Active and Passive activities. This study accentuates the complex interplay of cultural, interpersonal, and intrapsychic scripts in digital sexual interactions, offering a comprehensive understanding of the NSFW #AlterIligan Community as a digital "brothel". Culturally, this networked publics reflects broader shifts in Filipino sexual norms, with members adopting alter identities to navigate these changes. Interpersonal interactions within the networked publics emphasize consent, boundary setting, and mutual understanding, with activities ranging from casual sexual encounters to non-romantic partnerships. Intrapsychically, members use alter accounts for privacy, self-expression, and sexual exploration, emphasizing on their personal preferences and motivations. The NSFW #AlterIligan Community operates as a digital safe space for sexual expression and exploration, providing a refuge for sexual minorities facing societal inequalities. Reflexivity within the community drives continuous adaptation of norms and behaviors, contributing to its evolution. The research highlights the transformative impact of technology on sexual identities and practices, positioning alter communities as vital spaces for sexual exploration within restrictive societal contexts.

*Keywords: networked publics, sexual scripts, alter communities, new social movements*



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## I Cast Subversive Performance! Ab-using and Queering the World of Dungeons and Dragons

*Desiree T. Bañares*

Dungeons and Dragons (D&D) as a table-top roleplaying game (TTRPG) is one of the most popular and earliest commercialized TTRPG systems in the world. While the game mechanics are largely collaborative and fantastical, many scholars have remarked that D&D still draws from the existing bias and ideologies from the realm of reality. It was, after all, originally oriented towards a Western heterosexual male audience (Garcia 237-238; Trammell 28; Just, 26-46), which I view as a sickness of phallogocentric construction. However, I insist that the performance of play can prove to be a deconstructive process in exploring world issues, questioning restrictive structures, and developing humanizing resolutions. If it is possible to construct oppressive and gendered realities through games, then certainly the same function of play can be used to unravel phallogocentric systems infecting biosocial experiences. This is how I approached this co-performance project for D&D, with the intent to ab-use (Spivak 3-4) and queer (Sedgwick, 7-8) its systems for transformative play towards a love for the Other of the Global South. In this proposal, I primarily focus on the performative embodiment of alterity demonstrated through the creation of characters, world-building, and the story as uttered on the table with my collaborators—a group of women and queers whose love for self and others are in constant state of flux against the material and immaterial contents of the world. I am led to the conclusion that, even if I cannot use the master's tools to destroy or escape the master's house, I am not forbidden from using the pieces of this master's house to make my own tools for performance and agency.

*Keywords: Dungeons & Dragons; Performance Studies; Gender Studies*



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**2B: IT'S MOTHERING:  
RECONFIGURING FAMILIES  
AND KINSHIP TIES**

*Room: 305*



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## Momshies Beyond the Spectacle: Constructing Queer Space in Beauty Pageant Boot Camp

*King Philip S. Alejandro*

Beauty pageants are a significant cultural phenomenon in the Philippines, and queer individuals play an active, creative role backstage. However, existing scholarship has primarily focused on contestants and public spectacle, leaving the lived experiences of queer pageant handlers underexplored. Similarly, the literature on queer spaces tends to overlook the emerging “backstage” spaces such as beauty pageant boot camps, where handlers take on roles as hair and makeup artists, choreographers, stylists, and mentors. This research addresses these gaps by focusing on the queer handlers and the pageant boot camp as a queer space.

The research asks the central question: How do queer handlers create and express queer space in the pageant boot camp? It also explores specific questions: In what ways do pageant boot camps serve as spaces of empowerment, creativity, and passion? How do they function as safe spaces or sites of marginalization? How do handlers challenge or reinforce heteronormativity through their work? What meanings do queer handlers assign to their roles and experiences?

Drawing on queer theory, including Butler’s gender performativity, Foucault’s regime of truth and disciplinary power, and concepts of heteronormativity, homonormativity, queer space, queer kinship, and queer labor, the study frames beauty pageant boot camps as spaces of both empowerment and regulation. The study employs qualitative ethnographic methods, including participant observation, ethnographic interviews, and semi-structured interviews with nine (9) pageant handlers from a boot camp in Bulacan, where the observation took place. These participants, aged between 24 and 43, identified themselves as gay, bakla, and trans women. They were selected for their extensive involvement in the beauty pageant boot camp, their firsthand experience of navigating identities within pageant spaces, and their contributions to the creation of a unique cultural and creative environment within the pageant boot camp.



Data were analyzed using thematic analysis and Fairclough's (1995) Critical Discourse Analysis (CDA). The thematic analysis focused on observations of the handlers' roles and practices, paying attention to their bodily gestures, movements, and strategies for training contestants, while critical discourse analysis was used to analyze textual data such as interviews, informal conversations, instructions, and corrections.

Findings reveal that queer pageant handlers view themselves as mother figures who lead, discipline, and nurture their alaga (trainees) to meet the standards of crown-worthy beauty queens and kings. As aspirational laborers, they perform unpaid body and emotional labor—often placing them in precarious positions—but gain symbolic and social capital that strengthens their credibility and client base within the pageant and beauty industry. The boot camp emerges as a paradoxical queer space: a safe space that fosters kinship, creativity, fulfillment, and empowerment while simultaneously reinforcing heteronormative beauty ideals and homonormative respectability. Handlers, despite their queerness, often regulate gender performances of their alaga, urging conformity to masculine or feminine norms to ensure success.

By foregrounding the backstage labor and authority of queer pageant handlers, this study contributes to scholarship on queer space, queer labor, queer kinship, and cultural production, and it repositions handlers as cultural producers and leaders shaping beauty and performance in the Philippine pageant landscape.

*Keywords: queer space; queer pageant handlers; beauty pageant boot camp; beauty pageants*



## Beyond the Wig and the Stage: A Narrative Study of Drag House Mothers in Metro Manila

*Stephen John J. Torres*  
*Dahlene G. Agito*  
*Ekatherina-Faye H. Cinco*  
*Glevine Shane L. Olivar*  
*Jigo Rafael C. Catamio*

This study explores the lived experiences, leadership roles, and identity formation of drag house mothers within Metro Manila's drag community. Recognizing the scarcity of local research on Filipino drag culture, particularly on the socio-emotional and cultural dimensions of drag motherhood, this research aims to highlight how drag mothers define their roles, construct their identities, and navigate both personal and societal challenges in a conservative cultural setting. Specifically, the study seeks to (1) examine how drag mothers describe their journey in drag, (2) identify how they establish and perform their maternal roles, and (3) understand how being a drag mother shapes their mentorship, leadership, and community engagement.

Eight (8) drag house mothers based in Metro Manila were selected through purposive and snowball sampling. Each participant identified as a drag mother with at least two years of experience in mentoring and leading younger drag performers. These participants represented a diverse range of drag houses across the urban LGBTQIA+ scene, each with distinct stories reflecting resilience, artistry, and community advocacy. Their experiences were examined to illuminate the social and psychological significance of drag motherhood in a Filipino context. Using a qualitative research design grounded in narrative inquiry, data were collected through in-depth semi-structured interviews conducted over a two-month period. The study employed Labov's Structural Model of Narrative Analysis, which focuses on how individuals organize, structure, and give meaning to their life stories through six components—Abstract, Orientation, Complicating Action, Evaluation, Resolution, and Coda. This framework enabled a detailed exploration of both the content and form of each participant's narrative, emphasizing how identity, leadership, and social belonging are



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constructed through storytelling. The data were analyzed structurally, ensuring that both personal experiences and psychological contexts were equally represented. Findings revealed that drag motherhood extends beyond performance and aesthetic mentorship; it embodies emotional labor, leadership, and chosen kinship. Participants described their roles as both caretakers and artists, offering safe spaces and emotional support for younger drag performers who often experience family rejection or societal discrimination. Their narratives reflected how drag houses serve as chosen families that nurture resilience, creativity, and self-acceptance. The study also highlighted the duality of their experiences, balancing societal stigma and public visibility while fostering empowerment within their communities. Through their mentorship, drag mothers perpetuate cultural continuity, combining traditional Filipino values of care and community with modern expressions of gender fluidity and performance art. This research underscores the psychological and cultural importance of drag houses as spaces of identity construction and resistance against heteronormative norms. By situating Filipino drag mothers within frameworks of Social Constructivism and Queer Theory, the study contributes to broader understandings of leadership, chosen family structures, and LGBTQIA+ resilience in the Philippine context. Ultimately, this study amplifies the voices of drag house mothers as cultural agents who redefine motherhood, family, and gender through their lived experiences—beyond the wig and the stage.

*Keywords: drag; drag mother; sikolohiyang pilipino; lgbtqia+; philippine drag;*



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## HOME AWAY FROM HOME: THE ROLE OF DRAG FAMILIES IN FOSTERING THE SENSE OF BELONGINGNESS AMONG DRAG QUEENS

*Kyle Xander Oros*  
*Mikaella Klyde Pandita*  
*Aizylia Galve*  
*Sincere Ricanor*

Drag queens face numerous challenges when it comes to their immediate families, leading them to seek comfort and sense of familiarity, specifically to their drag family—in which they feel seen and accepted. Belongingness is one of the fundamental aspects that influence how they are feeling towards their drag family. Thus, this phenomenological study examined the sense of belongingness that the drag queens feel towards their drag families. The researchers collected data from six (6) full-time drag queens belonging to different drag families from Region XII using semi-structured interviews with open-ended questions. The data was analyzed using coding and thematic analysis to ensure that all relevant data undergo the state of saturation. The findings revealed that the challenges perceived by the drag queens from their immediate families are familial rejection, dismissal of drag as a profession, familial disconnection, and heavy financial responsibilities. Despite these, it was identified that drag queens receive ways of support from their drag families, led by their drag mother through emotional and psychological support, professional and personal guidance, financial support, and career support. Upon further examination, it was revealed that drag families help drag queens feel a sense of belongingness through acceptance and inclusivity, developed kinship, open communication, and emotional support. This study provided an in-depth understanding of the role of drag families in fostering a sense of belongingness towards drag queens.

*Keywords: drag queens;drag families;challenges;ways of support;sense of belongingness*



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**2C: MY FAMILY...MY FAMILY...:  
SUFFERING AND EMANCIPATION AT HOME**

*Room: 306*



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## MERIT OF A SON: A NARRATIVE ANALYSIS ON GAY INDIVIDUALS WITH MILITARY OFFICER PARENTS

*Jamir Vhien Flores*  
*George Angelo F. Marabe*

This qualitative study explores the lived experiences of closeted gay individuals raised by military officer parents. Through in-depth interviews and thematic analysis, the research reveals how growing up in rigid, discipline-oriented households shaped participants' sense of self, emotional expression, and identity development. Many described feeling constrained by unspoken expectations, constantly monitoring their actions to avoid scrutiny or suspicion. Home, rather than being a place of comfort, often became a space of silence, fear, and emotional distance. Despite these conditions, participants found ways to navigate their realities. Some built quiet connections beyond the household that offered emotional support, while others approached the idea of disclosure with caution and intentionality. Internal reflection became a frequent response to the tension between who they were and who they were expected to be. Over time, many described a quiet shift and an emerging strength to live more fully, to be seen, and to seek understanding in spaces that once felt closed off. The study offers insight into the nuanced identity management processes within conservative and hierarchical family settings. It highlights the resilience of individuals who must reconcile personal truth with familial and cultural expectations.

*Keywords: Narrative Analysis; Gay Individuals; Military Parents; Discreet Gay*



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## Internalized Homophobia, Attachment Styles, and Parental Attitude Across LGBTQ+ Generations

*Nica Kate A. Grijaldo*

Internalized homophobia remains a critical issue affecting the well-being of LGBTQ individuals, influenced by various psychological and social factors. Given the foregoing assumption, this study determined the relationship among internalized homophobia, attachment styles, and parental attitude across LGBTQ+ generations using the Cass Identity Development model, Attachment Theory, and Gender Affirmative Model as theoretical frameworks. A descriptive-correlational design was employed, and 242 LGBTQ individuals completed four standardized self-report questionnaires. The results indicated that the majority of participants identified as gay, belonged to the millennial generation, held a bachelor's degree, and were currently living with their parents. In regard to internalized homophobia, most participants exhibited low levels. Additionally, the majority had secure attachment styles and reported non-affirming parental behaviors. A statistically significantly higher level of internalized homophobia among bisexuals (mean=1.27,  $p<.001$ ) and anxiously attached (mean=1.34,  $p<.001$ ) participants was obtained. Significant relationships were found between secure attachment styles and bachelor's degree holders ( $p=.020$ ), as well as between affirming parental attitude and transgender participants ( $p=.016$ ). Moreover, high internal stigma perception ( $p<.001$ ) and perception of social oppression ( $p=.013$ ) were significantly related to anxious attachment style. Finally, the majority of participants with higher overall levels of internalized homophobia were anxiously attached ( $p<.001$ ). In contrast, avoidantly attached participants reported having accepting parents ( $p<.01$ ). It may be concluded that higher overall levels of internalized homophobia were observed among LGBTQ individuals, particularly among bisexual individuals and those with an anxious attachment style. Based on these findings, a program to raise awareness of internalized homophobia was proposed.

*Keywords: Internalized homophobia; LGBTQ+ individuals; Attachment styles; Parental attitude*



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## Dawat Tika, Pero... The Impact of Bayots' Familial Roles on their Tolerance and Acceptance

*Colleen C. Murillo*

*Jelliane Therese Porhelia*

*Klaus Vladimier Vence D. Villaruel*

In Filipino families, love and acceptance are believed to be unconditional, but for gender minorities such as bayots, this is not always the case. In a country shaped by traditional values, bayots often find that being accepted in their own families means doing more than just existing. And in doing more, they take up roles to earn a place within. This study explored how these roles influence their experiences of tolerance and genuine acceptance. By drawing on theoretical frameworks of Role Identity Theory, Social Role Theory, and Functional Role Theory, the study adopted a descriptive phenomenological design, with two sequential phases: a role mapping task and a pakikipanayam to enrich and contextualize the findings in the first phase. Triangulation was achieved by employing multiple methods and integrating perspectives (i.e., bayots, family decision-makers, and researchers). Findings revealed two major insights: (a) familial roles facilitated tolerance, but often in a conditional, expectation-based manner, and (b) genuine acceptance became possible when roles are co-constructed through mutual recognition and care, beyond mere functionality. An integrative model was developed to deepen understanding of tolerance and acceptance within Filipino families and guide social programs, policies, and educational drives that promote inclusivity and challenge traditional gender norms. This study advocates the use of pakikipanayam not only as a research method but a meaningful practice and a culturally grounded therapeutic technique.

*Keywords: LGBT; bayots; Filipino family; roles; pakikipanayam*



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**2D: RAMPA TAYO, MA'AM:  
DESIGNING UTOPIAN SPATIALITIES**

*Room: 307*



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## We Not Me: Isang Etnograpikong Pagsusuri sa KRIB+ Nightclub bilang Espasyong Bakla

*Eula Jean L. Marayan-Permejo*

Ang pananaliksik na ito ay naglalayong suriin ang KRIB+ Nightclub bilang isang kontemporaryong halimbawa ng pagbubuo ng espasyong bakla sa lungsod ng Quezon. Gamit ang etnograpikong pamamaraan ng obserbasyon, tinunton ang paraan kung paanong ang arkitektura, disenyo, at pagtatanghal ng drag ay magkakaugnay na lumilikha ng alternatibong espasyong panlipunan na humahamon sa mga nakau-galiang normatibong pananaw hinggil sa kasarian at sekswalidad. Ang KRIB+ ay nagiging ligtas na kanlungan kung saan isinasabuhay at ipinagdiriwang ang iba't ibang kasarian at identidad. Ang tagline ng bar na "We Not Me" at isang pilosopiyang nagsasaad ng kolektibong prinsipyo ng inklusibidad at egalitarianismo. Dagdag pa rito, natukoy na ang mga pagtatanghal ng drag queen ay hindi lamang anyo ng artistikong ekspresyon kundi isang naratibo na nagsisiwalat ng personal at panlipunang karanasan ng mga manananghal sa entabaldo. Ang mga ito ay makikita sa pagtatanghal nina Altrax, Duedit, Khokho Jacole, at Jade Ystar na sumasalamin sa proseso ng pagbawi at pag-angkin sa sarili sa harap ng homopobikong panlilibak, diskriminasyon, at sistematikong pagtanggì. Sa pamamagitan ng musika, koreograpiya, at biswal na simbolismo, nagiging larangan ang entablado ng KRIB+ para sa pagbubuo ng kritikal na diskurso hinggil sa kasarian at lipunan patungo sa pagbuo ng isang ligtas na espasyong bakla.

*Keywords: espasyong bakla; drag queen; queer studies*



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## Exploring Public Space Safety through LGBT POVs: Insights from a Transit-Oriented Development

*L.Arch. Norman June Brito*

Conventional understandings of safety in communal spaces are reliant on compliance with national code requirements. However, technical definitions overlook subjective experiences and the diverse ways individuals perceive safety. This study explores how LGBT individuals perceive and interpret safety within a transit-oriented public space. Data were gathered through the Walking Narrative Derive and the narratives were analyzed using the Linguistic Inquiry and Word Count (LIWC) method to extract themes and patterns. To deepen the analysis, a focus group discussion was conducted. Findings highlight that perceptions of safety among LGBT participants are influenced less by the spatial qualities of the built environment and more by the nature of social relationships within these spaces.

*Keywords: LGBT, public safety, public perception*



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## Queering the Island Voices: The Creation of Narrative Spaces in the Autobiographical Narratives of Queer Individuals in Siquijor Island

*Adjemore A. Manabat*

The study aims to posit a novel understanding to the creation of queer narrative spaces in the lives of queer individuals in Siquijor Island, the southeastern part of Negros Oriental region. The study employed queer phenomenology and narrative analysis in laying bare to the autobiographical narratives of the participants. The study reveals that folk Catholicism, which is pervasive in the island, poses a greater challenge to establish a safe narrative space for the participants, that is also intersectional with traditional and essentialist perspectives on gender. Incidentally, the analysis also highlights the role of heteronormativity in developing a sense of identity as queer individuals, as unique voices, and as a matter of resistance to prevailing heteronormative structures. Textures of the narratives also reveal a notion of cultural mattering, which contributes to reconstructing queer voices that persisted all throughout the years of living on the island. Such counternarratives also gave rise to negotiating their identity across different narrative spaces in performing queerness. Ultimately, the study intends to create a dialogue as to how voices and experiences are nuanced in island life and the interconnectedness of perspectives it may offer us.

*Keywords: Narrative analysis; island voices; cultural mattering; queer phenomenology; Siquijor*



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## PARALLEL SESSIONS 3

*26 April 2026*  
*10:30 am - 12:00 nn*



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**3A: TEACH THEM WELL AND LET THEM  
LEAD THE WAY: EPISTEMOLOGIES,  
METHODOLOGIES, AND PEDAGOGIES**

*Room: 304*



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## Toward a Queer-Decolonial Pedagogy in Spanish Language Teaching: Developing a Gender-Inclusive Workbook for Filipino Learners

*Daryl Q. Pasion*

This study presents the design and implementation of a Spanish language workbook grounded in queer-decolonial pedagogy, developed to promote inclusion, diversity, and linguistic justice in the Español como Lengua Extranjera (ELE) classroom at the University of the Philippines Los Baños. The project had three main objectives: (1) to challenge the binary and Eurocentric frameworks that dominate traditional Spanish language materials, (2) to represent and validate diverse gender identities, experiences, and expressions, and (3) to examine how inclusive materials affect students' interpersonal skills, motivation and engagement, and critical reflection on language and culture. The participants were Spanish 10 undergraduate students enrolled in Spanish 10, a beginner-level Spanish course, belonging to Generation Z, a generation deeply aware of issues related to identity, equity, and representation. Data were collected through a post-use survey that combined quantitative and qualitative items to evaluate students' perceptions, learning experiences, and critical insights after completing the modules. Quantitative data were analyzed descriptively, while qualitative responses underwent thematic analysis to identify emerging perspectives and patterns.

Findings revealed that the queer-decolonial workbook had a significant positive impact on both communicative competence and socioemotional learning. Students reported increased confidence and sensitivity in using gender-appropriate language. They also expressed greater motivation and engagement, linking their learning experience to self-awareness, empathy, and connection with others. The integration of inclusive topics such as fashion as gender expression, adjectives and body positivity, family and diversity, and equality in the home, encouraged respect and openness toward diverse identities. Overall, the study demonstrates that a queer-decolonial approach in Spanish language teaching can cultivate not only linguistic proficiency but also the values of inclusion, respect, and critical consciousness in learners.

*Keywords: Queer-decolonial practice; Español como Lengua Extranjera; Gender-Inclusive Language*



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## Reimagining Research on Transgender and Gender-Diverse Filipinos through a Trans\* Pinoy Epistemology (Epistemolohiya ng mga Trans\*)

*James Montilla Doble*

Feminist postmodernism assumes a plurality of trans\* realities that are in constant flux (Frost & Elichao, 2014). Such truths are subjective and partial knowledge of trans\* individuals and communities that are dependent on their cultural, historical, and sociopolitical context and location (Jaggar, 2014). Meanwhile, critical and indigenous psychologies, such as Sikolohiyang Pilipino, call on researchers to attend to the specific needs of communities that are marginalized in society and in mainstream Western scholarship, such as those of trans\* people (Paredes-Canilao & Barbaran-Dias, 2013). Conducting research on the lives and experiences of trans\* Filipinos of diverse gender identities and expressions—including but not limited to transpinays, transgender women, and trans femmes; transpinoy, transgender men, and trans masc; Filipino non-binary and genderqueer folk; F/Pilipinx and F/Pilipin@s; mga bakla, bading, at bayot; mga tomboy at tibo, atbp./etc.—becomes necessary in order to address their urgent needs. However, such studies should not cause harm to its trans\* participants, but rather affirm them, and so a trans\* epistemology rooted in and appropriate for Filipino contexts is similarly vital. I therefore draw from feminist postmodern and critical, indigenous epistemologies, specifically Z Nicolazzo's (2017) trans\* epistemology and Sikolohiyang Pilipino (Philippine indigenous psychology; e.g., Pe-Pua, 2006) to propose a trans\* Pinoy epistemology (epistemolohiya ng mga trans\*). The five principles of this trans\* Pinoy epistemology are: 1) research of/by/with/for trans\* Pinoys; 2) trans\* affirmative well-being, social change, and liberation; 3) trans\* Pinoy diversity and intersectionality; 4) reflexivity and cultural responsiveness; and 5) trans\* Pinoy intra-and-inter community solidarity. These principles are flexible enough that they can be enacted in no particular order. Each principle is also complementary to the others, in that upholding one principle may facilitate the adherence of another. This trans\* Pinoy epistemology is a collective work-in-progress, and I welcome the insights of all trans\* Filipinos as we further develop this epistemology together.

*Keywords: Filipino, Sikolohiyang Pilipino, transgender, trans\* epistemology*



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## Demystifying Literature Teaching Through Miller's Queer Literacy Framework

*Nestor A. Velas, Jr.*

This study investigates how English Language Arts (ELA) teachers foster a positive school environment for LGBTQ students through literature teaching. Using the lens of Queer Literacy Framework (Miller, 2015), the research explores how ELA teachers integrate queer themes into English curricula. This qualitative, phenomenological study involves ten ELA teachers from public and private senior high schools in municipalities of Pikit and Midsayap, both dominated by Muslims in the BARMM area in Cotabato. The study reveals that ELA teachers face significant challenges in discussing gender and sexuality, especially in remote public schools. Despite these challenges, LGBTQ students excel academically, showing verbosity, confidence, and creativity. However, disruptive behaviors and expressions of sadness and self-harm in students' written works highlight concerns about their emotional well-being. Also, the study found that ELA teachers' practices align with several principles of the Queer Literacy Framework. The study underscores the need for better education and resources to foster inclusivity. It also highlights the importance of integrating LGBTQ discussions into the curriculum and creating a safe, supportive environment for all students. The research calls for training and curriculum enhancements with queer themes to address LGBTQ issues in the classroom effectively.

*Keywords: ELA Teachers, Queer Literacy Framework, Literature Teaching*



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## Queer Hands on the Plow: The Lived Realities of Gay Laborers in Philippine Rice and Sugarcane Fields

*John Daniel Macadangdang*  
*Colegio San Agustin-Bacolod*

This study investigates the lived experiences of gay men who work as agricultural laborers in the rice and sugarcane fields of Negros Occidental, one of the major agricultural regions in the Philippines. While queer scholarship in the country has largely focused on urban and middle-class expressions of queerness, this research centers on a marginalized group—rural gay laborers—whose lives are shaped by poverty, limited education, and the demands of physical labor. The study aims to (1) document and analyze the lived experiences of gay men engaged in rural agricultural work, (2) examine how sexuality, class, and poverty intersect in shaping their identities and life trajectories, and (3) illuminate how queerness is negotiated and expressed within contexts of economic deprivation and manual labor.

The participants were eight self-identified gay men, aged 22 to 46 years, who are local residents of a rural agricultural community in Negros Occidental. All were born to laborer parents living under the condition locally described as *isang kahig, isang tuka*—a hand-to-mouth existence dependent on daily farm work. Due to extreme poverty, their parents could not afford to send them to school beyond early secondary education. As a result, the participants, having limited access to education and employment, were encouraged and at times compelled to follow the same path of agricultural labor. They entered this type of work not by choice but as an outcome of structural and generational poverty, reinforced by the absence of employment options perceived as more suitable to their gender identity.

A qualitative phenomenological design was employed to capture the essence of their lived experiences. Data were collected through in-depth semi-structured interviews conducted in Hiligaynon and Filipino, supported by field notes and contextual observations. Analysis followed Colaizzi's seven-step method, involving immersion in



transcripts, extraction of significant statements, formulation of meanings, clustering into themes, and validation of interpretations with participants to ensure authenticity and depth.

Three major themes emerged. First, Masculinity and Survival in the Fields described how participants performed physical strength and endurance to gain acceptance in heteronormative work environments, while subtly expressing queerness through humor and language. Second, Inherited Poverty and Labor Entrapment revealed how generational hardship, minimal education, and local economic stagnation confined them to farm labor, producing feelings of entrapment and invisibility. Third, Quiet Resilience and Rural Belonging highlighted how participants cultivated informal networks of solidarity, using humor, faith, and empathy to preserve dignity amid hardship and stigma.

The findings reveal that rural gay laborers embody a form of queerness grounded in endurance, kinship, and persistence within oppressive structures of class and heteronormativity. Their narratives challenge the urban bias of queer visibility and underscore that queerness, even amid poverty, persists as an act of survival and resistance. The study contributes to a broader understanding of Philippine Queer Studies by extending its focus to the rural working class and providing an empirical foundation for policy and academic discussions on queer labor rights and rural inclusion.

*Keywords: Rural queer laborers; Agricultural work and sexuality; Class and poverty; Queer masculinity; Philippine Queer Studies*



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**3B: WE BEAR WITNESS: EXCAVATING  
HISTORIES, HISTORIOGRAPHIES,  
AND GENEALOGIES**

*Room: 305*



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## Homosexuality in the 19th Century Philippines

*Robert John Inocencio Donesá*

This paper takes a closer look into 19th century Philippine society to see the existence or non-existence of homosexuality, and if they did exist, to see how they look and how the society treated them. Using historical methodology and critical content analysis, primary and secondary sources found in the Bibiloteca Digital Hispanica of the Biblioteca Nacional de España were studied, interrogated and analyzed to draw beyond surface-level interpretation and insights on the said social phenomena. It appeared that homosexuality and gender fluidity was endemic in 19th century Philippine society and was not generally abhorred upon. It was the Catholic Missionaries who socially reconstructed Filipino homosexuality as a physical and moral defect and encouraged the people to detest it. Rizal unintentionally contributed to the social reconstruction by creating Crisostomo Ibarra and Maria Clara molds of how Filipino men and women should look and act. These molds became the standards of an ideal man and woman for more than a century, effectively isolating homosexuals as non-conformists.

*Keywords: Homosexuality, 19th Century Philippines, gender fluidity*



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## Kaagian: Tracing the Genealogy of West Visayan Queer Writing

*John Ray A. Hontanar*

This study traces the history of agi poetry in Western Visayas by examining published collections and zines authored by self-identified agi writers from the mid-1990s to the present. Anchored on a Panayanon-oriented theoretical framework, the research foregrounds the concept of gahum as a babaylanic source of power, authority, and relational dominance, which serves as a critical lens for reading queer poetics in the region. The analysis focuses on selected works by first-generation agi writers Peter Solis Nery, John Iremil Teodoro, Alex Delos Santos, and Felino Garcia Jr., whose pioneering collections articulated bold images of kaagian and positioned the agi voice within the literary mainstream. The study also considers the resurgence of queer writing through the zine culture of the 2010s, highlighting the works of Noel De Leon, Macky Torechilla, and Leonard Alcoran, who consciously articulate a nativist and localized queer identity in contrast to Westernized constructions of homosexuality. By mapping these trajectories, the paper argues that West Visayan queer writing enacts a distinct literary and cultural intervention. It subverts hegemonic masculinist and colonial discourses through homoerotic, animistic, and babaylanic imagery while affirming the complexities of kaagian. This genealogy of agi poetry not only documents the shifting conditions of queer visibility in Western Visayan literature but also underscores the persistence of indigenous epistemologies in shaping queer identity and expression in the Philippines.

*Keywords: Queer literature, West Visayan Literature, Kaagian, babaylanism, Philippine Gay Culture*



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## Quiet Flesh, Sacred Refuse: Encountering the Queer in the Margins

*Jose Santos P. Ardivilla*

This paper examines the fragile, fugitive, and enduring forms of queer life as they surface in marginal spaces, through an encounter with photographs of Filipino-American artist Alfonso Ossorio (1916–1990) taken by George Platt-Lynes (1907–1955). Discovered not in a museum but in a bathroom at the Alfonso Ossorio Foundation in New York, these images invite a meditation on desire, exile, and refusal that challenges the conventional boundaries of both art history and queer studies. What begins as a bodily interruption—a need to pee—becomes a portal into a transoceanic and transtemporal congregation of queer memory.

The essay situates this discovery within a broader discourse of queering as more than identity politics or corporeal transgression. Here, queering is reframed as an act of sacred refusal—a refusal of easy categorization, of normative respectability, and of the demand for legibility within dominant cultural frameworks. Queering, I argue, operates as a “be-longing”: a mode of longing and belonging on one’s own terms, a persistent unsettling of categories that simultaneously refuses erasure. This conceptualization emerges through the juxtaposition of personal memory, archival fragments, and postcolonial inheritance.

Through the figures of Ossorio and Platt-Lynes, this work engages with queer lives that were at once privileged and precarious. Ossorio, scion of a wealthy Filipino sugar family, navigated between Harvard’s elite circles, American Abstract Expressionism, and his diasporic roots in *Negros Occidental*. His assemblages—or “congregations”—recast discarded objects into spiritual manifestations, embodying a *mestizo* logic of hybridity and transformation. Platt-Lynes, meanwhile, cultivated an unapologetically queer aesthetic in his portraits of male beauty, often hidden in private collections or relegated to archives like Kinsey’s. Their 1937 photographic collabora-



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tion, viewed decades later beside a toilet, exemplifies the ways queer desire is displaced, hidden, yet enduring.

The bathroom as archive underscores how queer histories are often relegated to spaces of secrecy, shame, or disposal. To encounter these images in a site of bodily waste highlights how queerness lingers in refuse, the abject, and the unsanctioned. In this, the toilet becomes not a place of degradation but a locus of resistance, where discarded images and memories return to disrupt normative histories. My mestizo body, long subjected to ethnic and national misrecognition, mirrors Ossorio's refusal of categorization, forming a queer kinship across time, race, and geography.

Ultimately, this work insists that queerness finds its power not in institutional recognition but in its capacity to linger in the overlooked, the obscene, and the sacred refuse. To stand in a bathroom before Ossorio's gaze is to encounter queerness as quiet flesh: unflushed, unforgotten, and enduring in its refusal.

*Keywords: Ossorio, Platt-Lynes, Queer Photography, Diaspora*



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## Queer Representations in Contemporary Printmaking in the Philippines

*Angelo V. Magno*

The research would like to focus on the organization, Philippine Association of Printmakers, its history, mission, significant movements, and notable artists. The Philippine Association of Printmakers was PAP was founded in 1968 through the pioneering efforts of Manuel Rodriguez, Sr., along with Adiel Arevalo and other printmakers he mentored. It has since become the prime mover of printmaking in the country being a regular art collective partner and grantee of the Cultural Center of the Philippines. PAP was founded in 1968 through the pioneering efforts of Manuel Rodriguez, Sr., along with Adiel Arevalo and other printmakers he mentored. It has since become the prime mover of printmaking in the country being a regular art collective partner and grantee of the Cultural Center of the Philippines. The establishment of the PAP facilitated the reintroduction of printmaking as a significant art form in the Philippine art scene. In 2015, the PAP was renamed as the Association of Pinoy printmakers and continues to be a grantee of the Cultural Center of the Philippines.

Notable members in Printmaking are Benedicto Cabrera, Virgilio “Pandy” Aviado, and Fil Delacruz to name a few. Much of their works in print became significant bodies of works on Social Realism in the 1970’s during the time of Ferdinand Marcos Sr.

Women artists also were members of the PAP like Imelda Cajipe Endayan, Brenda Fajardo and Ofelia Gelvezon-Tequi. Aside from socio-political themes, these women artists also represented narratives on women empowerment.

The proponent is a visual artist and has been a member of the PAP / AP since the year 2000 and realized the gap that queer members have been present in the art association but lacked representation. The proponent would like to address how queer



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artists and their narratives can be situated in a different, but parallel timeline of recognized histories in Philippine art specifically in printmaking.

The research would like to recognize the members of the association who have created works addressing issues related to queer narratives and the queer gaze. Personal interviews and archiving of works of artists who are officially members of the association would be the method for data gathering.

By using Professor Alice Guillermo's four planes of analysis of art works, the proponent would like to gain perspective on the creative process of artists and their motivations and contexts in the creation of their works in relation to queer narratives.

The proponent would also examine the motifs and themes the artists through semi-otic analysis in order to identify the connotations related to the queer gaze.

Hopefully, the research would culminate in a material that would give a wider perspective on why printmaking is an effective medium of choice for queer artists to voice out and visualize their personal narratives. It is also an opportunity to start documenting works of queer artists in a specific discipline and to remind the audience of the presence and significance of queer narratives in the visual arts and their contribution in creative discourse.

*Keywords: Queer Narratives; Philippine Art; Printmaking*



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3C: IT'S THE [MESSY] CIRCLE OF LIFE:  
CHALLENGING NORMATIVE ITINERARIES  
OF BINARY LIVING

*Room: 306*



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## The Unseen Journey: An Exploration of Detransitioning Experiences of Filipino Young and Middle Adults

*Annie Ricci G. Abrigo*

*Stephen O. Alcaldeza*

*Christine B. Arnaez*

*Jeraline B. Legaspi*

*Iyah Juliana Nario*

*Niña Yvone U. Nevado*

This study explores the personal experiences of Filipino adults aged 18 to 65 who have undergone gender transition and later chose to detransition. Based on the Input-Process-Output (IPO) framework, the research gathers demographic information, conducts detailed interviews, and identifies themes related to motivations, emotional changes, social influences, and medical and psychological aspects associated with both transitioning and detransitioning. Using purposive sampling with five participants, the data collected was transcribed, analyzed, and coded to uncover key patterns. The findings highlight various factors impacting detransition, including relationships, workplace challenges, self-identity reconsideration, and medical issues. Participants shared experiences of inconsistent access to gender-affirming care, mixed interactions with healthcare providers, and limited psychosocial assessments prior to transition. The study underscores the importance of culturally sensitive, patient-focused clinical guidelines, comprehensive pre-transition evaluations, and enhanced psychosocial support tailored specifically for those navigating both transition and detransition. By bringing attention to often-overlooked Filipino perspectives, particularly among transwomen who detransitioned mainly due to relationship and job-related reasons, the research aims to inform healthcare providers, policymakers, and advocates to provide better support for diverse gender identities.

*Keywords: detransitioning, transwomen, gender identity*



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## Insights on Queer Ageing in Place: The queer Filipino lived experiences of solitary queer ageing and precarity of ageing and ageing futures

*Moniq M. Muyargas*

To inquire into how ageing in place is defined critically directs the interrogation to who and where such descriptions represent. Inspired by the provocations of conceptualisations of ageing in place and ageing in the right place (Yarker, Doran, and Buf-fel 2024; Grove 2021; Golant 2015), my work offers critical insights from the queer Filipino ageing experience. The ontological and epistemological anchors shaped by queer space and time (Halberstam 2005) and queer phenomenology (Ahmed 2006) recognise the contextual and sociocultural orientations of understanding ageing in (the right) place for older queer Filipinos. Such provide space for recognising the queer ageing in place as experienced by queer identities. A queer ageing in place is a subversion of the cis-heteronormative and Western-centric assumptions of locating the ageing (in place) experience. I draw from the findings of my PhD thesis on the critical phenomenology of ageing in older queer Filipinos. Phenomenological descriptions of ageing from older queer Filipino participants, aged 55 to 71 years old, were interpreted from interviews and focus group discussions. This qualitative inquiry underscores the experiences of ageing in place as markedly complex and culturally nuanced relative to their queer subjectivities. Ageing in (the right) place can be conceptualised (and contextualised) from the lived experiences of solitary queer ageing and precarity of ageing and ageing futures of my participants. The emerging theme of solitary queer ageing brings into perspective how ageing in place is experienced in the context of the Filipino family (as the cultural normative location of ageing care). This aligns with the suppositions of Weber, May, and Lewis (2023) about the changing conceptualisations of the 'home' and the location/s of ageing psychosocial support (Weldrick 2022). Another emerging theme characterised by precarity of ageing and ageing futures features the subjective sense of ageing uncertainty in place of older queer Filipinos. This uncertainty accentuates the non-normative life transitions and trajectories of queer subjectivities. Forsyth and Molinsky (2021) affirms



these contradictions in the phenomenon of ageing in place. These experiences integral to the phenomenon of ageing in (the right) place are complicated by my participants' queer subjectivities relative to the hegemonic cis-heteronormative forces present in their spaces and locations of ageing. These thematic findings emerged from the critical, queer, and decolonial lenses of understanding space, place, and location. The older queer Filipino ageing experience contributes to enhancing the growing clarificatory scholarship on ageing in (the right) place, caring in place (Peace 1998), socio-spatial phenomenological descriptions of ageing, and the spatial-relational features of ageing and ageing care. Queer ageing in place offers fertile ground for an inclusive and emancipatory understanding of ageing locations, spaces, and places.

*Keywords: queer ageing; critical phenomenology; older queer Filipinos; ageing in place*



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## Beyond Top and Bottom: How Queer Sexual Labels Reinforce Gendered Binaries Using Michel Foucault's Power and Panopticon

*Samuel Harry P. Adlaon*

This paper examines the association of masculinity and femininity to queer sexual roles -'top' and 'bottom' - through Michel Foucault's theory of power and panopticism and Judith Butler's concept of gender performativity. It argues that these associations reinforce traditional gender stereotypes, mirroring heteronormativity and undermining queer efforts to disrupt binary frameworks. Firstly, the descriptive accounts demonstrate how these associations perpetuate internalized homophobia, marginalize nonconforming identities, and create systems of self-surveillance that discipline individuals into conforming to societal norms. Secondly, this study explores the cultural implications of these roles and their impact on identity expression, revealing how normalization shapes behavior to align with prescribed ideals. Thirdly, this study considers how deconstructing these associations contributes to ongoing discussions in queer theory and activism, particularly in rethinking the fluidity of sexual roles and their relationship to gender expression.

*Keywords: sexual roles; masculine and feminine; power; panopticon; self-surveillance*



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**3D: WALANG HIMALA: PERPLEXING  
PIETY AND PROFANITY**

*Room: 307*



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## Ang Kapangyarihan ng Makabagong Babaylan: Isang Sulyap sa Kuwentong-buhay ni Rev. Wowa Ledama, ang Transgender na Diyakono ng Iglesia Filipina Independiente

*Glenn Russel D. Alejon*

Binakas ng pananaliksik na ito ang taal na sagisag ng babaylan bilang isang makapangyarihang kababaihan sa larangan ng pananampalataya na binigyang-buhay muli sa ordinasyon ng kauna-unahang transgender na diyakono ng Iglesia Filipina Independiente, si Rev. Wowa Ledama. Sa ganang ito, pangunahing pinaglimian ng munting pananaliksik ang pagsasakapangyarihan ni Wowa sa kanyang sarili tungo sa landas ng ordinasyon. Umaambag ang pananaliksik na ito sa (1) paghahain ng ilang mga teoretikal at metodolohikal na tala sa paglangkap ng LGBTIQ+ sa proyekto ng pagsasakasaysayan, at (2) pagtatampok ng isang LGBTIQ+ na personahe sa kabila ng limitadong representasyon sa kasaysayan. Sa pamamagitan ng pagdulog sa kasaysayang buhay, kasaysayang pasalita, at pagkukuwentong-buhay, pinagtagpi-tagpi ang pag-unlad ng mahabang kasaysayan ng pagpupunyagi ng kababaihan at LGBTIQ+ na Aglipayano kaalinsabay ng pagtataguyod ni Wowa sa kanyang banal na ministeryo.

*Keywords: Rev. Wowa Ledama; Iglesia Filipina Independiente; kuwentong buhay; babaylan*



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## Monstrous Kinships: the Aswang, Semiotics, and the Liminality of Queer Difference

*Gershom Gerneth L. Mabaquiao*

This paper proposes a conceptual and theoretical analysis of the aswang in Filipino lower mythology as a critical lens for understanding queer experience. Drawing on folklore, narrative theory, and Peircean semiotics, I argue that the aswang functions not only as a monstrous being but also as a cultural text that encodes anxieties about difference, relational distrust, and uncertainty. The objective is to articulate what I call a queer-aswang methodology: a perspective that reclaims monstrosity as method for theorizing Filipino queer life. Using narrative theory, I analyze how aswang stories follow familiar structures of orientation, complication, and resolution that consistently frame the aswang as threat to social order. Through Peirce's semiotics, I identify recurring signs—shapeshifting bodies, insatiable hunger, kinship proximity, and radical uncertainty—and examine how these operate as icons, indices, and symbols of queer difference. These signs do not merely “represent” danger but actively produce interpretants in lived practice: suspicion, gossip, avoidance, and kinship policing. These textual analyses are situated within queer critical theory, particularly José Muñoz's disidentification (queer survival within hostile scripts), Jack Halberstam's monstrous failure (as productive disruption), and Judith Butler's performativity (passing and disclosure). Western frameworks here are used not as universal models but as analytic tools placed in dialogue with Philippine folklore. By foregrounding the aswang as cultural archive and knowledge source, this paper resists WEIRD reliance and instead grounds its theorizing in local mythologies and contexts. This study does not rely on human participants but instead treats folklore as cultural artefact and theoretical participant in knowledge-making. Its contribution is twofold: first, it advances queer studies in the Philippines by grounding critical theory in indigenous narratives; second, it reclaims the aswang as both a mirror of social stigma and a tool for queer worldmaking. In doing so, it mobilizes local folklore as methodology for movements rooted in difference, uncertainty, and everyday resistance.

*Keywords: Aswang; Queer methodology; Filipino folklore; Semiotics; Narrative theory*



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## Religiosity and LGBTQ+ Affirmative Practice among Filipino Mental Health Professionals

*John Manuel R. Kliatchko, PhD*  
*Marc Eric S. Reyes*

The LGBTQ+ community often experience mental health problems due to minority stress prompting them to access mental health services. However, religious biases may challenge mental health professionals when providing services to their LGBTQ+ clients. This study used a sequential explanatory mixed methods design to examine the relationship between religiosity and LGBTQ+ affirmative practice among 203 Filipino mental health professionals who have delivered mental health services to LGBTQ+ clients. Phase I looked into the relationship between religiosity and affirmative practice as measured by the Interreligious Centrality of Religiosity-20 Scale and Gay Affirmative Practice Scale, respectively, which was sequentially followed by a phenomenological investigation in Phase II. Our quantitative findings revealed no significant relationship between religiosity and LGBTQ+ affirmative practice which was further explained by our qualitative analysis. Five themes emerged in this study as significantly influencing LGBTQ+ affirmative practice among Filipino mental health professionals other than religiosity: (1) Upholding Ethical Principles in Professional Practice, (2) Separating Religion from Professional Practice, (3) Using Religion as a Basis to Support LGBTQ+ People, (4) Affirming the Shared Humanity of LGBTQ+ Clients, and (5) Applying Professional Training as a Foundation for LGBTQ+ Affirmative Practice). Our findings highlight the essential roles of other factors that influence the practice of Filipino mental health practitioners to be more affirmative and inclusive of the needs of LGBTQ+ clients in the country.

*Keywords: Filipino mental health professionals, LGBTQ+ community, religiosity, queer affirmative practice*



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## WORKSHOPS

*25 April 2026*

*1:30 pm - 3:00 pm*



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## Sineng Accla: Queer Community Cinema Workshop

### ROOM: 304

*Giano Ray C. Potes*

As film screenings and related artistic showcases become more popular among organizations in forwarding various causes, this practice can also aid in community organizing and capacity-building. The emergence of community cinemas allows practices and screenings that point to the resourceful crafting of makeshift venues to make films more accessible to the public outside of movie houses and more closer to the vicinity of community members. In this period of the dominance of commercial screenings and movie streaming, community cinema remains a rare social activity where the art of cinema and discussions about filmic themes and aesthetics can take up space within members of a community or organization. At the same time, discussions on queer cinema have also taken root within academic spaces, and screenings on local queer films prove to be an emerging interest among students, advocates and artists especially in view of our calls for SOGIESC Equality.

As a contribution and a boost to these emerging practices and discourses, the "Sineng Accla: Queer Community Cinema Workshop" converges community cinema programming practices with discourses on local queer cinema, and it will commence in two parts:

- 1) Historical Retrospective of notable Filipino LGBTQIA++ films - a discussion on Philippine cinema's evolution in representation, production and aesthetics where the LGBTQIA++ community has been central---from Mars Torres' 1954 comedy JACK EN JILL to the current landscape of LGBTQIA++ categorizations in movie streaming.
- 2) Organizing Queer Community Cinemas - introduction to existing practices and curation of community cinemas (as inspired by organizations Sining Kadamay and Sinesadya), culminating into an ideation workshop of possible curations.



The overall design of the workshop aims to equip participants with basic knowledge and practice on local film programming as inspired by film history focused on Filipino queer filmmaking as written by Dr. Mikee Inton-Campbell, Dr. Joel David, Libay Linsangan Cantor, Dr. Bliss Cua Lim, Prof. Epoy Deyto, and Prof. Nicolas Deocampo, and the curatorial practices of organizations like Sining Kadamay's Cinemalaralita, and Sinesadya of Baguio City.

New ideations of queer community cinemas will be potential curatorial works as produced by the participants themselves, as they come up with initiatives they can also start with their own respective groups, communities or organizations. Not only will the workshop provide an overview of where Filipino queer cinema was and where it is now, but the participants may also opt to pursue their own means of proliferating it according to their communities' needs and orientation.

Expected Outputs: An initial draft of a film screening program per group/participant (with curatorial notes, objectives, and line-up of films)



## KWENTO MO NA!: Techniques in doing LGBTQIA+ Storytelling Session for Children

**ROOM: 305**

*Wyn Marie C. Gallo*

Stories shape how children see the world. They are proven tools that nurture values, empathy, and imagination. My firsthand experiences as a former elementary educator and storyteller inspired the creation of this workshop. I have witnessed how storytelling by trans women and LGBTQIA+ individuals can deeply move children, opening their hearts to acceptance and diversity. For the LGBTQIA+ community, storytelling is not just an art form; it is a means of visibility, healing, and advocacy. Yet, many queer narratives remain unheard, especially in spaces where children first learn about love, respect, and identity.

“KWENTO MO NA!: Techniques in Doing LGBTQIA+ Storytelling Session for Children” seeks to reclaim and transform that space by empowering LGBTQIA+ individuals to become storytellers who celebrate who they are. Through creative storytelling and inclusive approaches, participants will learn to share their truths in ways that nurture empathy, imagination, and understanding among young audiences. More than a workshop, this is a collective act of empowerment. In this space, queer storytellers can support one another, amplify their voices, and use storytelling as a gentle yet powerful form of resistance. By telling stories that affirm and include, we help shape a generation that grows up seeing kindness, equality, and love as natural parts of every story ever told.

### Workshop Content / Program Flow:

#### 1. Opening: Creating a Safe Space

Setting the tone of respect, inclusivity, and openness. Participants will engage in activities that foster trust and shared understanding within the group.

#### 2. Kamustahan (Check-in Session)

A guided sharing circle where participants reflect on their identities, experiences, and motivations for joining the workshop. This builds connection and empathy among participants.



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### 3. Main Discussion

Interactive conversations that explore key themes and insights:

- Why is it important to highlight LGBTQIA+ stories for children?
- Why do we need more LGBTQIA+ storytellers?
- How can we tell stories effectively to children?
- Crafting and developing your own storytelling style

### 4. Application: Storytelling Execution

Participants apply what they've learned through hands-on storytelling exercises, creative demonstrations, and peer feedback sessions.

### 5. Closing: Collective Action and Reflection

A collaborative reflection on how participants can continue advocating for inclusivity through storytelling. The session ends with a collective commitment to build and sustain a community of LGBTQIA+ storytellers.

Expected Outputs: After the workshop, the expected outputs are:

1. Participants will enhance communication and self-expression skills among LGBTQIA+ participants, fostering empowerment and community pride.
2. Participants demonstrate understanding of storytelling principles such as tone, pacing, and audience engagement through group discussions with short demonstrations.
3. Participants perform a short storytelling segment incorporating inclusive language and character representation.
4. Formation of a small network or group chat for continued exchange of storytelling ideas and materials.



## Unruly bodies: an unworkshop on moving and movement(s)

**ROOM: UP School of Statistics Auditorium**

*Irish Joy Deocampo*

This unworkshop explores how bodies can move beyond disciplinary confines, binaries, and normative judgments. It is not a training in dance technique nor a space for mastering form. Drawing inspiration from Jack Halberstam's queer art of failure (2011) and Anna Tsing's work on unruly edges and companion species (2015), participants will experiment with failing, stumbling, and improvising as ways of queering movement.

Like Tsing's mushrooms, which thrive in damaged landscapes, bodies in this unworkshop are invited to grow in the cracks of normative dance spaces. Movement here is less about cultivation and mastery than about sprouting unexpectedly, forming lateral connections, and flourishing in unruly ways. We will ask: What if our bodies, like mushrooms, move as companions—messy, interdependent, thriving at the edges of what is considered “proper” dance?

It is an invitation to explore movement as a generative, relational, and affirming practice. Through guided explorations, improvisations, and reflective sharing, participants will collectively ask: How can we reimagine movement as dynamic, relational, and affirming? How can these possibilities offer new and renewed understanding of our participatory and relational dynamics within social movements we are part of?

I enter this space not as an expert or trained movement facilitator but as a co-learner, someone curious and compelled to think along the lines of what movement can mean outside the boundaries of discipline and genre. My body has not been shaped by formal dance training, and I do not claim expertise in choreography. Instead, I approach movement as a practice of questioning, of sensing, of queering the very assumptions



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that separate the graceful from the ungraceful and the imaginaries of how bodies can occupy spaces. This positionality allows me to hold the unworkshop as a space of co-exploration, where authority is decentralized and knowledge emerges collectively from our moving bodies.

#### Objectives

1. To trouble conventional and binary understandings of movement (grace vs. awkwardness, ability vs. disability, dancer vs. non-dancer).
2. To cultivate practices of moving with comfort, ease, and curiosity, free from pre-conceived judgments.
3. To reframe the body as dynamic and generative, capable of producing knowledge and creativity outside normative frames.
4. To foster collective exploration where no one is an “expert,” and where untrained, marginalized, and overlooked bodies are centered.

#### Approach / Methodology

1. Unworkshop ethos: Decentralized facilitation; the focus is not on teaching but on shared inquiry.
2. Guided invitations: Prompts that invite curiosity (e.g., “explore moving with different weights, speeds etc” “exercising active consent and connection” “move as multiple bodies with synergy” “occupy the room with movements”).
3. Improvisation in pairs and groups: Exploring resonance, dissonance, and relational movement.



## Queering the Classroom: Critical Pedagogies as Movement-Building in Philippine Higher Education

**ROOM: 306**

*Junix Jerald I. Delos Santos*

*Moniq M. Muyargas*

*James Montilla Doble*

*Mira Alexis P. Ofreneo*

This interactive workshop explores how critical and queer pedagogies can mobilize classrooms as spaces for movement-building in Philippine higher education. Drawing from the teaching experiences of faculty and graduate students, the session will surface pedagogical practices that integrate critical psychology, intersectionality, and queer theory into teaching, learning, and community engagement.

### Learning Outcomes

By the end of the workshop, participants will be able to:

1. Articulate the principles of queer and critical pedagogy as tools for movement-building in educational and community contexts.
2. Reflect on their own pedagogical assumptions and positionalities as educators, researchers, or community workers.
3. Co-develop strategies for integrating queer-affirmative and movement-based pedagogies in their respective fields.
4. Produce a draft framework or toolkit for queer-inclusive teaching that can be adapted to different educational and community contexts.

### Workshop Flow

1. Opening Activity (15 mins.): “Mapping Learning as Movement:” Participants share experiences of queering or transforming their classrooms, surfacing common struggles and breakthroughs.
2. Showcasing Best Practices (45 mins.): Short 15-minute presentations from each facilitator highlighting course design, challenges, and transformative moments from different universities.



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3. Collaborative Breakout Sessions (30 mins.): Participants work in small groups to identify barriers, opportunities, and actionable strategies for queer-inclusive teaching.
4. Synthesis and Output Creation (20 mins.): Groups co-develop a Queer Pedagogy Toolkit, a live document with shared teaching strategies, classroom activities, and reflective prompts.
5. Closing Reflection (10 mins): A collective commitment-setting activity where participants articulate one concrete step to “mobilize methodologies of movements” in their contexts.

#### Target Participants

Educators, researchers, students, and community practitioners in psychology, social sciences, humanities, and education who seek to make their teaching and learning spaces more inclusive and transformative.

#### Expected Outcomes:

1. Embodied understanding of failure and unruliness as generative and queer movement practices.
2. New repertoires of companion movement, emphasizing lateral, entangled, and improvisational relations.
3. Collective reflection on how the unruly edge—both in movement and in social struggle—can become a fertile site for activism, imagination, and survival.



## Ganap na Bakla: A Workshop-Forum for Queer and Trans Actors

**ROOM: 307**

*Lee T. Lim*

### Target Participants:

Queer and trans actors playing queer and trans roles (still open to non-actors; allies; except transphobes and homophobes)

At the end of the 2-hour workshop session, participants should have:

1. A better awareness of their instrument as actors (breath, body, movement, voice, and speech)
2. A more structured acting process grounded on community engagement
3. A more nuanced understanding of performing/embodying gender and sexuality guided by SOGIESC
4. A sense of community and networking with fellow queer and trans actors

### Workshop Agenda:

1. Check-in/ Situating the portrayal of queer and trans roles in Philippine media (15-20 minutes)
2. Quick Breath, Body and Movement Warm-up (20-25 minutes)
3. Voice and Speech Warm-up (20-25 minutes)
4. Pair work; engaging with different people within the community; listening, re-telling, acting (45 minutes)
5. Check-out/ Synthesis (15 minutes)

Expected Outputs: Acting tools and methodologies for queer and trans actors



## Poetry Workshop

**ROOM: 308**

*Leandro Reyes*

This workshop treats poetry as something you can enter without intimidation. Using spoken word as a starting point, participants will work through easy writing exercises and sharing practices that turn everyday thoughts into something expressive and performative. We'll also touch on voice, rhythm, and how a piece changes when it's spoken aloud. Open to all levels, the session is designed as a low-pressure space to write, listen, and try.

**Expected Output:**

Participants will produce a draft of an original poem developed during the workshop, with the option to read it aloud.



## POSTER PRESENTATIONS

*Available for viewing 24 to 26 April 2026*

*Dedicated Schedule:*

*24 April 2026 (Friday)  
3:30 pm to 5:30 pm*



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## Fabulous and fluent: the use of gay philippine english in drag performance

*Joseph C. Genandoy*

This study explores how Filipino drag queens utilize Gay Philippine English (GPE) to construct stage persona and express queer identities. Building on Judith Butler's (1990) theory of performativity, Nikolas Coupland's (2007) concept of stylized language, and Queer Linguistics (Motschenbacher, 2010; Jones, 2011), this study uses a qualitative ethnographic design to gather data through participant observation, semi-structured interviews with five (5) drag queens, and linguistic analysis of ten (10) episodes of Drag Race Philippines Season 3. This multi-method approach provides this study with an in-depth examination of cultural, performative, and linguistic dimensions of GPE.

Emerging results of this study suggest that GPE is used by drag queens as a communicative tool and a stylized performance of queer identities. Drag queens use recurring lexical strategies such as affixation, pop cultural references, and creative code-switching, alongside syntactic play and pragmatic devices like irony, parody, and quotability. The linguistic choices enable queens to assert their visibility, challenge heteronormative norms, and establish solidarity and community with their audience. This study affirms GPE as a unique linguistic variety that is performative and strategically shaped by the queerness of drag queens and Philippine pop culture. This research contributes to the growing field of queer linguistics and Gay Philippine English by highlighting the performative and resistant use of language in Filipino drag performance.

*Keywords: Gay Philippine English; Queer Linguistics; Drag Performance; linguistic variety; stylized language*



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## Lalaki sa Papel, Gay ang Puso: Understanding the Lived Experiences of Gay Parenting in Palawan

*John Mark A. Baculpo*

This study aims to explore and understand the parenting experiences of gay men raising a child in Palawan. It seeks to identify the challenges they face in fulfilling their parenting roles within a conservative society and to examine the support systems and parenting practices that help sustain their families. Ultimately, the study contributes to a more inclusive understanding of parenthood, gender, and sexuality in the Philippine context.

To achieve these objectives, the study employed a qualitative exploratory design to gain an in-depth understanding of the lived experiences of gay fathers in Palawan. Qualitative research allows for the exploration of real-life experiences, perceptions, and behaviors to provide a deeper insight into human experiences. The exploratory design was chosen to uncover new perspectives and meanings behind how gay fathers navigate their parenting roles, gender identity, and social expectations within a predominantly conservative cultural environment. This design was suitable because it aimed to capture the depth and complexity of participants' experiences, particularly in a topic with limited prior research.

The participants of this study were selected through purposive and snowball sampling techniques. Purposive sampling was used to identify individuals who fit the specific criteria, while snowball sampling helped locate other potential participants through referrals. The participants were self-identified gay men aged 30 to 50 years old, currently residing in Palawan, and raising at least one child—biological or adopted—for at least ten years since infancy. They could be either unmarried or married and living with a male or female partner. A total of eight participants were included in the study, which is considered an adequate number for qualitative research involving in-depth interviews. This age range was chosen because it represents a developmental stage where individuals balance career progression, relationships, and parenting responsibilities, all of which influence their life trajectory.



In gathering the data, the researchers used several research instruments including pens, paper, laptops, mobile phones (for audio recording), and notepads (both digital and paper) to document and record information. The data were transcribed verbatim using Microsoft Word and Google Docs to ensure that the participants' original responses were accurately captured. The primary data collection method was a semi-structured qualitative interview, guided by validated interview questions reviewed by an expert in the field. This validation ensured that the questions were clear, relevant, and aligned with the study's objectives. Semi-structured interviews allowed flexibility for participants to freely express their thoughts and experiences while maintaining focus on the main research questions.

For the data analysis, the researchers employed thematic analysis. Audio recordings were transcribed verbatim to preserve the participants' original statements. The transcriptions were then coded and analyzed to identify recurring themes that captured the essence of their experiences. According to Nowell et al. (2017), thematic analysis is effective in identifying similarities and differences in participants' responses and in generating meaningful insights. The analysis was further guided by Social Constructionism Theory (Berger & Luckmann) and Minority Stress Theory (Meyer), which provided theoretical frameworks for understanding how social norms and minority status shape the experiences of gay fathers. Finally, the findings were interpreted through descriptive analysis, systematically describing and explaining the key patterns and meanings that emerged from the data.

*Keywords: gay parenting, parenting, lgbtqia, gender studies, homosexual parenting*



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## Narratives of LGBTQ Adults' Well-being After Coming Out

*Eddielynn F. Toledo*

This study investigated the well-being of middle-aged Filipino LGBTQ individuals after coming out to address the gap in LGBTQ studies from the bracket 29 to 39 years old. Using semi-structured interviews, the coming out experience and well-being of participants (n=10) were studied through thematic analysis. Results revealed that self-reliance, resilience, and genuineness were common in facing various outcomes after coming out. When facing discrimination, participants resorted to self-reliance. Resilience was evident in all participants' narratives in managing challenges. Whether they were accepted or not, reconciliation with their families was a consistent theme. Therefore, unconditional acceptance as a Filipino LGBTQ adult cannot always be prioritized at this stage of life. Genuineness to self as a reason for coming out emerged across all participants. This study provides valuable insights for establishing wellness programs for middle-aged Filipino LGBTQ individuals.

*Keywords: LGBTQ; coming out; well-being; middle-aged; wellness program*



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## A Phenomenological Study of Transpinays' Lived Experiences and Perspectives in using Feminizing Hormone Therapy in Cavite

*Joanne Marielle C. Bernales*  
*Nicole Grace E. Celestino*  
*Angelo James V. Flores*  
*Mhaerc Avril O. Lacsamana*  
*Janessa Allyson C. Toledo*  
*Katrice L. Binos, RPh*

Transpinays, or Filipino transgender women, encounter significant structural barriers in accessing feminizing hormone therapy (FHT), an essential component of gender-affirming care in the Philippines. Despite growing visibility of transgender individuals in society, unequal access persists due to systemic discrimination, socioeconomic limitations, and knowledge gaps among healthcare providers (Abeyratne et al., 2022; Wesp et al., 2019). This study utilized hermeneutic phenomenology to explore the lived experiences and perspectives of eight (8) Transpinays in Cavite who have been using FHT for at least three (3) months. Semistructured interviews were conducted following purposive and snowball sampling of participants. Data was thematically analyzed guided by Andersen's Behavioral Model and the Intersectionality Research for Transgender Health Justice Framework (IRTHJF). Key themes that emerged included the use of FHT to alleviate gender dysphoria, inconsistent FHT use, lack of financial support, and self-medication risks due to limited regulated access. Several participants reported selfmedicating without medical guidance, often relying on peer recommendations and purchasing from non-pharmacy sources. While some described empowerment and enhanced femininity through FHT, others experienced significant side effects and continued to face gender dysphoria, highlighting the need for pharmacist guidance and more inclusive healthcare.

*Keywords: FHT, Gender-affirming hormone therapy (GAHT), Gender Dysphoria (GD), Hormone therapy, self-medication*



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## Coming Out Abroad: An Autoethnographic Journey of a Filipino Transmasculine Lesbian Scholar in Japan

*Gio L. Miole, Ph.D.*

Scholarship on Filipino transmasculine lesbians remains scarce, especially within the lens of queer migration studies. This autoethnography traces the lived experiences of Gio (he/they), a Filipino transmasculine lesbian scholar, navigating identity and self-expression while living in Tokyo, Japan and going back and forth in Manila, Philippines. Using narrative inquiry, the study unpacks the complexities of coming out in a transnational context, drawing contrasts between the sociopolitical landscapes of the Philippines and Japan. While both countries lack marriage equality, Japan's relatively enabling environment provided the author with space to negotiate authenticity, belonging, and visibility. By centering personal narrative as both data and analysis, this work contributes to broader conversations on how cultural context shapes queer migration, particularly for Filipino transmasculine lesbians. It further underscores the significance of autoethnography in illuminating intimate yet political dimensions of queer lives across borders.

*Keywords: queer migration, transmasculinity, coming out, Japan, Philippines*



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## Exploring Guidance Counselors' Approaches to Addressing SOGIE-Related Concerns of Adolescents

*Georgia Mae C. Raquel*

Adolescents face a range of challenges that put their well-being at risk, including HIV, psychological distress, and relationship violence. These risks are often greater for LGBTQ+ youth, who continue to experience marginalization and oppression. Despite some social progress, school counselors hold a crucial role in supporting high school learners with SOGIE (Sexual Orientation, Gender Identity, and Gender Expression) related inquiries and concerns. Framed within the Gender Schema Theory, this study investigated how guidance counselors understand SOGIE, respond to SOGIE related concerns, and manage the challenges that come with addressing these concerns. Using a qualitative multiple case study design, interviews were conducted with six counselors from public and private high schools in the National Capital Region and Region IV-A. Thematic analysis was performed to identify key patterns across each case. Findings revealed that while counselors exhibited openness and empathy toward gender diverse learners, their understanding of SOGIE concepts varied and was often shaped by personal experiences and socially constructed definitions. In practice, counselors employ a range of approaches, including counseling based methods, as well as community engagement and advocacy for students. Still, they faced challenges such as limited training, conservative environments, and institutional constraints. Supporting learners' SOGIE related needs demands more than well-meaning intentions. It is a collective responsibility that calls for committed actions toward systemic change through continuous capacity building, empathic and respectful practice, and stronger external support. Future studies are recommended as a step forward to ensure that every learner is affirmed, empowered, and supported with care and dignity.

*Keywords: Guidance Counseling Approaches; SOGIE Inquiry Management; Adolescents; Gender Schema Theory; SOGIE-Sensitive Support*



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## Faith-driven peacebuilding: Navigating Sexual and Reproductive Health and Rights in the Philippines

*Robbin Dagle  
Jayeel Cornelio*

This article highlights the role of faith in sexual and reproductive health and rights (SRHR) as a peacebuilding advocacy in the Philippines. In response to religious conservatism in the country, SRHR advocates typically frame their work according to secular principles of well-being and public health. Doing so avoids confrontations with the religious sector, especially with respect to the rights of the LGBTQ+ community. But as this article shows, faith animates SRHR advocates themselves. We examine the case study of ILAW Shared Community, a non-governmental organization known for its SRHR advocacy in Iligan, a culturally and religiously diverse city in Mindanao. Based on interviews with ILAW's stakeholders, we show that despite the secular discourse of their advocacies, faith is an inescapable reality for the work of ILAW as a peacebuilder in the field of SRHR advocacy. We refer to this as 'faith-driven peacebuilding,' the response of secular organizations to the demands of an environment where religious convictions shape the dominant discourse to issues that matter to them. This manifests in three ways: Faith demands recognition. Faith demands respect. And faith demands that safe spaces be built. In this sense, we argue that ILAW's advocacy exemplifies how faith-driven peacebuilding must also be understood not just as the work of faith-based organizations but also as a process that even secular organizations have to undergo to effectively confront faith-based issues.

*Keywords: faith, peacebuilding, LGBTQ+, sexual and reproductive health and rights, Mindanao, Philippines*



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## For Queer or Not for Queer? Audience Construction and Text-Paratext Alignment in Pearl Next Door and Open Endings

*Kathlynn Z. Rebonquin*

In many countries, more and more narratives about queer female characters have recently emerged across media formats. However, their number and the discourse surrounding them are still arguably lacking – especially in the Philippines, where very few such films are made and widely received. There are Filipino text producers who seem persistent on addressing this scarcity, and one of them is writer Keavy Eunice Vicente, who wrote the web series *Pearl Next Door* (2020) produced by The IdeaFirst Company and the film *Open Endings* (2025), an official entry to the recently concluded *Cinemalaya 2025*.

These two materials are interesting to explore as (1) they put the queer female characters front and center before a Filipino audience largely accustomed to heterosexual narratives and (2) they navigated marketing in the age of social media – during and after the pandemic at that – in which audiences form interpretations of texts without directly consuming them. These very reasons also complicate the way filmed texts potentially contribute to a positive representation – and reception – of the ‘queer female’ in Philippine media.

To explore how Vicente’s works tackle these pressures, this study will analyze the extent to which *Pearl Next Door* and *Open Endings* are aligned with their surrounding texts (e.g. promotional materials) in inviting certain audience segments and advancing the media visibility of queer women.

While the study employs textual analysis, it will also call upon the concept of paratextuality as developed by Jonathan Gray (2010) and Eve Ng (2017) and encoding as proposed by Stuart Hall (1973). In doing so, it is imperative to address the concept of gaze in relation to audience targeting, and the tension inherent in producing queer films, positioned between a desire to represent specific lived experiences and to stay accessible (and palatable) to mainstream audiences.



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The results of this study may encourage further discourse on how producers can handle story concepts, casting, and marketing for local queer female films. As these texts continue to grow in number, the insights to be drawn from this study may also contribute to mapping efforts that will help determine the future of queer female narratives in the country's film industry.

*Keywords: queer female representation; paratextuality; audience; film; GL*



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## From Dysphoria to Ginhawa: Centering Gender Euphoria among Transgender and Gender Nonconforming Filipinos

*Adrian Jay C. Alforque*

Within a predominantly cis-heteronormative world, transgender and gender nonconforming (TGNC) persons grapple with a multitude of challenges as a marginalized minority. Research on TGNC experiences has historically emphasized dysphoria and deficit-based models of mental health, often pathologizing trans experiences and reinforcing stigma against TGNC people. In contrast, gender euphoria has emerged from trans communities to capture the joy, affirmation, and well-being that arise from embodying one's gender identity. However, gender euphoria remains underrepresented in psychological literature and is often overlooked in clinical settings that provide mental health support for TGNC individuals. This disproportionate reality is reflected locally despite efforts made to document the experiences of TGNC Filipinos in various contexts. This presentation provides a literature review with the objectives of a) synthesizing current definitions and accounts of gender euphoria, b) summarizing its documented connection to psychological well-being, c) critically examining methodological trends and limitations, and d) exploring how indigenous Filipino concepts enrich our understanding of TGNC experiences. By endeavoring to frame gender euphoria as a counter-narrative to pathology-based models and situating it within the Filipino TGNC experience, this presentation seeks to advance affirming and culturally grounded approaches that can inform trans-affirmative psychotherapy and healthcare practices in the Philippines.

*Keywords: Transgender and gender nonconforming (TGNC) Filipinos; gender euphoria; trans joy; trans-affirmative healthcare*



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## “Ganyan dito sa Manila, Girl”: The Linguistic Performativity of Othering of Provincial Queens in Selected Episodes of Drag Race Philippines Season 3

*Rommel Mocorro*

Drag has become one of the most visible and consumed queer art forms in recent years, largely due to the global Drag Race brand. As its localized iteration, Drag Race Philippines (DRPH) has become one of the mainstream stages for local drag performers, which has afforded them new forms of visibility and mobility. However, it has also reinforced a homonormative understanding of drag as polished, glamorous, and metro/cosmopolitan, which configures Manila-coded drag aesthetics, affect, and narratives as the dominant standard. This study examines how the linguistic practices in DRPH Season 3 reproduce these hegemonic ideals through a Manila-centric lens that discursively constructs provincial queens as the “Other”. It asks: How does the linguistic performativity of othering in selected episodes of Drag Race Philippines Season 3 contribute to the discursive position of provincial queens as the Other? The study is guided by Judith Butler’s theory of performativity and Teun van Dijk’s sociocognitive approach to Critical Discourse Analysis. Data were drawn from the first four episodes of DRPH Season 3 and its companion show *Untucked* as the discursive marking of provincial identity is most apparent in the earlier episodes, with particular focus on the experiences of the provincial queens of the season: Khiana from Cagayan de Oro and Yudipota from Bacolod. Spoken interactions, including confessionals, peer conversations, and judges’ critiques, were manually transcribed and analyzed for linguistic strategies of othering such as pronoun use, evaluative language, hedging, profanity, and indexicality. Findings reveal that the show maintains a Manila-centric gaze: provincial queens are often framed as either excessive, lacking, surprising, or in need of refinement, which reinforces a symbolic and material hierarchy that privileges Manila-coded drag. At the same time, provincial queens actively resisted these framings by asserting and (re)signifying their provinciality through runways, performances, and sisterhood to mobilize a pluriversal drag aesthetic as an alternative praxis that challenges the franchise’s neoliberal and homonormative ideals.

*Keywords: linguistic performativity; othering; provincial drag; Manila-centric gaze; Critical Discourse Analysis*



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## Gendered movements as “pedagogical placemarks”: Finding a/the place for gender and sexuality in Philippine rhetorical studies

*Angel Venniz A. Gutierrez*  
*Charles Erize P. Ladia*  
*Gabrielle Avanzado Paras*

Rhetorical studies in the Philippines remain Euro-centric, masculine, and text-based. This is evident in the institution of the rhetoric track in the 2018 speech communication program of the Department of Speech Communication and Theatre Arts, University of the Philippines Diliman (UP DSCTA). Seven years, hence, the creation of the Rhetoric and Gender (Speech 144) syllabus is both an opportunity to resist the historical gendered bias of the discipline and also, map possible directions of teaching and researching the intersections between rhetoric and gender in the Philippines. This paper explores: How do gendered movements (e.g., feminist, LGBTQ+, and masculine movements) serve as “pedagogical placemarks” in the creation of the Rhetoric and Gender syllabus at the UP DSCTA? How do these intersections signify the gaps of research and possible future studies in the field, and lead to localizing rhetoric as a discipline in the Philippines?

The syllabus design was conducted in two (2) phases. First, by doing an extensive literature review, we started mapping available local and international studies on gender and rhetoric. This phase revealed the essence of gendered movements in rhetoric studies and the rich landscape of rhetorical analysis on their strategies, identities, texts, and methodologies. Second, with the realization of the centrality of gendered movements in rhetoric studies, we treated them as “pedagogical placemarks” or a conceptual landscape that can guide in teaching and researching rhetoric and gender in the Philippine setting. With the available literature as placemarks, we designed a conceptual framework which revealed what is already existing (“in-place”) and what still needs to be explored (“out of place”) in the discipline. What is already “in-place” varies from one movement to another. Rhetorical studies on feminist movements provided methodological lenses while studies on LGBTQIA+



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movements focused on artifacts and strategies created by the movement to resist gendered structures and institutions. Interestingly, studies on masculine movements and their rhetoric, especially in the Philippines, remain limited to cultural and contextual foundations. These existing studies also revealed what is “out of place” or gaps in literature. There is a significant opportunity to study the interactions and intersections between and among these gendered movements. Further, these gaps also allowed us to devise a section in the course syllabus that aims to discuss and address contemporary issues and contexts between rhetoric and gender including, but not limited to, issues on religious institutions, health and body, and representations in media.

By doing a critical reflection on the syllabus design process, we found that the relationship between rhetoric and gender studies in the Philippines have not been fully accounted for. Therefore, the constitution of a conceptual framework guided by gendered movements as “pedagogical placemarks” may also be a key contribution to methodologies in designing syllabus, in general, and in localizing rhetoric and gender studies, in particular. The focus on gendered movements in the Philippine rhetorical landscape is also imperative as this may lead to a better understanding of their persuasive capacities and sensitivities as Filipino social movements.

*Keywords: Philippine rhetorical studies; gender and sexuality; pedagogical placemarks; University of the Philippines Diliman*



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## Identity, Community, and Movement: On Trans History in the Philippines, 1960s - Present

*Nikolai M. Russegger*

This presentation is an exploration of the histories of transgender communities and movements in the Philippines. While the trans\* figure of the babaylan is occasionally referred to in the sparse existing research on Philippine queer history, little if any work exists on histories of gender variance as a concept or on transgender communities and movements themselves beyond the pre-colonial period. Thus, this presentation seeks to unearth and analyse these histories, particularly trans histories of the 1960s onward, around the time that the term “transgender” was coined and the term “transsexual” was popularised, in order to build a genealogy of present trans\* movements and communities in the Philippines.

A broad variety of sources shall be used, owing to the fluid, rapidly-shifting, and global nature of trans identities and communities. These include films, such as *Kaming Mga Talyada* (1962), TV segments like the *Balita* segment on transgender men (2011), and recent Internet sources like PFTM’s Tumblr blog, inspired by Avery Dame-Griff’s US-centred transgender history of the Internet. Put together, these sources reflect a trans history that is fluid and global. Concepts of transness have interacted with those from other countries, beginning with foreign researchers on gender and sexuality doing fieldwork in the Philippines, widespread news of Christine Jorgensen’s transition in the 1950s and 60s, and transgender Filipino émigré in the 1960s and 70s, these concepts being imported to the Philippines, interacting with local concepts of gender and sexuality e.g. “bakla” and “tomboy”. Trans Filipino communities—principally transfeminine ones—would develop as close associations throughout the decades, for instance as drag groups, both at home and among Overseas Filipino Workers (OFWs).



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However, transgender Filipinos have been largely left out of the narrative of the Philippines' early gay and lesbian rights movements in the 1990s, which has focused on gender-conforming cis queer people; the presence of tomboys and transmasculine individuals in lesbian groups, for example, was a sticking point that led to the separation of these groups from the existing queer movement. As a result, transgender Filipinos formed their own movements, beginning with the transfeminine STRAP in 2002, and trans community and identity has since coalesced online and become increasingly politicised. Other transgender community groups formed in the 2000s and 2010s, including TEAM and PFTM, whose founding members often learned about their own identities or transitioned online and abroad and who spawned online presences on Tumblr and Facebook.

Trans identity and community has spread through these online blogs, as well as through mass media: news articles, TV segments, and individual thinkpieces. This history has developed online up until the 2020s—especially on account of the COVID-19 pandemic—forming transgender communities and movements as they exist now: fighting for civil rights; spreading information on transition, job safety, and education; creating trans art and media; and advocating for members of the community. Mass media, the Internet, and migration have shaped the Philippines' constantly-shifting and relatively recent trans history, which continues to be made and to move every day.

*Keywords: History; transgender movements; Internet; queerness in culture*



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## Insights and Recommendations on Feminist Ethics and Intersectionality in LGBTQI Psychology in the Philippines: A Review of the Philippine Journal of Psychology Special Issues on LGBT Psychology

*James Montilla Doble*

Lesbian, gay, bisexual, transgender, queer, and intersex (LGBTQI) psychology is a relatively new and thriving field in the Philippines (Manalastas & Torre, 2016). It is inclusive and “deliberately more expansive” than mainstream psychology as it aims to challenge cisheteronormativity and shares with feminism this same goal of breaking apart oppressive systems related to gender and other social identities (Ellis et al., 2019). Therefore, feminist research principles, such as ethics and intersectionality, should be relevant to LGBTQI psychology in the Philippines. To evaluate the current state of the field and to answer the question of whether it is feminist, ethical, and intersectional, I conducted a review of the Philippine Journal of Psychology Special Issues on LGBT Psychology (Manalastas, 2013; Manalastas et al., 2016). In this review, I identified whether the 17 articles in both PJP special issues adhere to the feminist research principles of ethics and intersectionality by reporting ethics procedures and using an intersectional framework in conceptualizing and designing the study and its methodological procedures. I then found that the reporting of ethics procedures was inconsistent across the 17 articles, and that only one (1) study explicitly used intersectionality as its framework. Recommendations, best practices, and opportunities for feminist LGBTQI psychology research in the Philippines will be discussed and presented.

*Keywords: Feminist ethics; intersectionality; LGBTQI psychology*



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## Is Love Dead?; How Self-Identified Queer High School Students Perceive Romance and Establish Romantic Relationships

*Julianne Marie R. Awayan*  
*Nathan Herminio G. Lucero*  
*Janina Theresa D. Salayo*

This study addresses the gaps in current adolescent romantic research, which fails to consider the unique perspectives of queer youth in romantic relationships (Macapagal et al., 2015). It explores how self-identified queer high school students at Miriam College Nuvali perceive and establish romantic relationships within a heteronormative society. Utilizing a qualitative phenomenological approach, data was collected through an open-ended survey questionnaire involving 19 grade 9 to 12 purposively sampled respondents and focus group discussions (FGDs) with 9 of the 19 respondents. Thematic analysis revealed that queer adolescents navigate romance through societal expectations, personal identity, social acceptance, and parental influence. A highlight among these is romantic pessimism, a skepticism towards romantic opportunities and relationship functioning. Respondents highlighted the need to verify a partner's sexuality, consider public safety, and navigate parental approval, challenges rarely faced by heterosexual individuals. Findings also revealed friendship as a foundation for romance, a "pursuers vs. pursued" dynamic that dictates the relationship, and the impact of heteronormative pressures on queer relationships. Contrary to the assumption of the research, the study also found evidence of resilience towards societal rejection. In line with Queer Theory's claim that LGBTQ+ people face systemic disadvantages, this study emphasizes the importance of inclusive conversations about queer romance and suggests further study on queer dating culture, other non-heterosexual perspectives, and mixed-method approaches to further understanding the complexities of queer adolescent relationships

*Keywords: LGBTQ+, queer theory, adolescent romance, queer relationships, heteronormativity*



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## Living Beyond the Rainbow Spectrum: The Spirituality and Gender Fluidity of Filipino College Students (Basis for Affirmative Counseling Approach)

*Matt Calvin S. Dadivas*

Counselors and therapists in Philippine society protect and become allies for students who are members of the LGBTQ+ community. The design and delivery of counseling and therapy services are being strengthened to help them. The present study aimed to discover, explore, and understand the lived experiences of Filipino LGBTQ+ college students in terms of their spirituality and gender fluidity. The study utilized qualitative research, phenomenology, and social constructivism as approaches to achieve its objectives. 10 LGBTQ+ participants, who report having a sense of spirituality and are experiencing gender fluidity, underwent semi-structured interviews. As the main research instrument, they were interviewed with a validated aide memoire. Utilizing Thematic Analysis, the study came-up with 7 conceptual themes (Consolation, Ordeal, Meaninglessness, Placidity, Assimilation, Self-Awareness, and Self-Fulfillment) reflected in the hypothesized theoretical framework The Life C.O.M.P.A.S.S. of Spirituality and Gender Fluidity. This can be used as a pedagogical tool for articulation and exploration in counseling and therapy. This may also serve as basis for creating other interventions, especially for the Affirmative Counseling approach, with spiritual, LGBTQ+ individuals as they find out and form their spiritual and gender identities/expressions, and live their unique lives to the fullest of their potentials and capabilities in their personal, social worlds.

*Keywords: Filipino college students, spirituality, gender fluidity, affirmative counseling, LGBTQ+*



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## Exploring the Social Representations of Mainstreaming Drag Culture

*MJ Clarries Melad  
Trisha Jean Saquing  
Ashley Louise Bulan*

Drag is a uniquely ubiquitous term, encompassing a wide range of definitions such as an artistic expression, a political statement, or a legitimate career. Over time, drag has continued to become mainstream and penetrate various facets of society; the study investigates these evolving societal perceptions of drag as it gains mainstream recognition, particularly in the Philippines. Historically, a subversive performative art, drag's increased media visibility has sparked broader public discourse. Grounded in Moscovici's social representations theory, the research explores how individuals perceive drag's mainstreaming and how these experiences are articulated through systems of beliefs, values, and attitudes. Employing a qualitative transcendental phenomenology approach, this study explored the lived experiences of six Filipino drag performers who have been performing in drag for at least a year and five drag audience members who regularly watch drag either in person or through digital platforms, all selected through a purposive sampling technique from various locations around the Philippines. Data was gathered through semi-structured interviews and focused group discussions, then analyzed using Interpretative Phenomenological Analysis (Stevick-Colaizzi-Keen's method). The researchers employed Lincoln and Guba's trustworthiness framework to increase the study's rigor. Results show the fascinating windows into the mainstreaming phenomenon. First, mainstreaming was seen as an avenue of empowerment through self-expression, which was reflected in various drag elements, such as performances, humor, and fashion extravaganza. Drag is often presented as authentic storytelling of one's personal experiences. Second, mainstreaming is viewed as instrumental in promoting advocacy and a move towards social change. This is seen through the challenging of heteronormative norms and the transcendence of drag from entertainment into broader social work,



such as education. Third, the mainstreaming process strengthens the sense of community, belongingness, and solidarity within the drag community and among the audience and the general public, who also find watching drag a motivation. However, despite these details offering a positive light into the mainstreaming of drag, there remain poignant features that underlie the challenges and limitations faced by drag performers. These findings underscore the need for further research to understand the potential negative ramifications of mainstreaming for drag queens and audiences.

*Keywords: Drag Culture; Social Representations; Mainstreaming; Philippines; LGBTQIA+*



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## Queer Manghod and Kuya-Figure in Original Short Fiction

*Liane Carlo R. Suelan*

This collection of five short stories in English highlights the narratives of the queer Manghod and how their relationship with their Kuya shapes their interpersonal connections, as well as influences crucial decisions such as migration and other forms of movement. The collection employs a queer studies lens and takes from readings in psychoanalysis and family dynamics. It acknowledges the family as the most basic institution of society, the first either nurturing or oppressive body encountered by a queer individual and acknowledges Stoodley's (1957) claim that birth order is a factor affecting authority in the Tagalog family, with older siblings serving as quasi-parents to younger siblings. The queer Manghod already faces distress due to society's perception of their sexuality. Their ideal sanctuary, then, is the home. However, factors like toxic masculinity, patriarchy, and emotional neglect, which affect the dynamics between family members, drive the Manghod to leave. Büchler (2022) states, "displacement is a constitutive of homosexual identity." The Kuya is significant to the queer Manghod because he is faced with the choice whether to adopt traditional masculinity or to deviate from the norm in support of the Manghod. As a response to the dysfunctional quasi-parenthood of the Kuya, the Manghod is compelled to seek a Kuya-figure or to become the Kuya-figure to satisfy the absence of the ideal Kuya. Ultimately, the collection expands the discussion on sibling roles in the Filipino family and the implications of the Kuya in the identity formation and relationship-building of the queer Manghod.

*Keywords: queer; creative writing; literature; movement; family dynamics*



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## Rainbows Across Borders: Psychosocial Support Experiences and Views of Ilocano Lesbian and Gay Tagasalo Working Overseas

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*Kristal Joy B. Subadi*  
*Chester Alan R. Merza, RGC, RPsy, RPsM*

Tagasalo is a Filipino term that refers to the catcher of responsibilities at home. This study explored the experiences and views of psychosocial support of Ilocano lesbian and gay tagasalo working overseas. Participants were self-identified lesbian and gay individuals aged 30-35 years old. They are tagasalo and OFW for two (2) years and above, and they were recruited through purposive and snowball sampling. An online interview was conducted to gather data, and the results were subjected to thematic analysis and investigator triangulation. Findings show that the experiences of emotional, social, financial, and spiritual support meaningfully reshaped their views of psychosocial support as customary, where seeking support is normal, unwarranted, where asking for support is not needed, instinctive, where support should not be deliberately sought, but instinctively given, and situational, where seeking support applies to specific situations such as decision making. It suggests that seeking support is a basic part of the human experience, especially in the Filipino collectivist lens. However, as tagasalo, self-reliance or the concept of *agwayas* in Ilocano culture is also a determining factor of not seeking support.

*Keywords: lesbian; gay; overseas Filipino workers; tagasalo; psychosocial support*



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## Reclaiming the Narratives: Reconstructing the Existence of LGBTQIA+ in the Philippine Pre-colonial Society through Ancient Shaman during the Age of Contact and Spanish colonization (10th to 19th century)

*Raymond S. Presado*

In the Philippine precolonial societies, the shamans or priestesses were widely recognized as Catalonan in the Tagalog region and Babaylan in Visayas. These spiritual leaders not only guided their communities in rituals and offerings but also wielded political influence as advisers to the Datu. They played significant roles in the early revolts against Spanish colonization. This research essay contributes to the historical reconstruction of the diverse roles of women and non-conforming genders, as embodied by priestesses or shamans in pre-colonial societies. Particularly, the study aims (1) to describe the role of the women and queer shamans community in Pre-colonial Philippine Society; (2) to identify the challenges they encountered with the rise of monotheistic religions, such as Islam and Catholicism, alongside the imposition of colonial structure and, (3) to compare the roles of women and queer identities in pre-colonial society to contemporary Philippine society. To pursue these objectives, the study employs Queer Theory to deconstruct the heteronormative binaries perpetuated in the Philippine history, as well as Postcolonial Feminism to examine the “double oppression” of the early shamans during the Spanish colonizations. In addition, this paper utilizes thematic analysis as the framework for analyzing emerging themes and patterns from various sources, including local and foreign literature, documentaries, and historical texts. The findings highlighted the reconstructing roles, influence, and the shared struggle of women and queer people during colonization. The roles and influence of shamans in the spiritual realms and political arena of their communities present the mutual and symbiotic power dynamics of the shaman and datu. Then, the shared struggle of women and queer people was the double oppression of their indigenous and gender identities by demonization and persecution during the colonial period.

*Keywords: Babaylan, Shaman, Double oppression, women, queer*



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## Step by Step or All at Once? Comparing Queer Policy Processes in Japan and the Philippines

*Gio L. Miole, Ph.D.*

This paper examines the contrasting policy processes of LGBTQ+ rights legislation in Japan and the Philippines, focusing on the SOGI (sexual orientation and gender identity) Awareness Law in Japan and the SOGIE (sexual orientation, gender identity and expressions) Equality Bill in the Philippines. Both countries remain without full legal equality for sexual and gender minorities, yet their legislative trajectories reveal distinct strategies shaped by political contexts. Based on the author's observation, in Japan, legislative initiatives have taken an incremental or "step-by-step" approach, moving from local ordinances to national-level discussions, and more recently, the adoption of the 2023 SOGI Awareness Law. This piecemeal strategy reflects both the cautious nature of Japanese policymaking and the country's susceptibility to international pressure as a G7 member. In contrast, the Philippines has pursued a "one-time, big-time" approach through the comprehensive SOGIE Equality Bill, introduced as far back as 2000 and repeatedly debated in Congress. Here, domestic pressure from LGBTQIA+ movements, civil society, and increasing public visibility has been the key driver of advocacy. Through observing these two cases, this study argues that while the strategies differ incremental reform in Japan versus comprehensive reform in the Philippines, the ultimate goals of legal recognition, anti-discrimination protections, and social acceptance remain shared. Comparing these approaches highlights how local political opportunity structures and advocacy strategies shape queer policy processes in Asia.

*Keywords: SOGIE, policy process, Japan, Philippines*



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## Structured Chaos: Drag Performances in the Philippines as Resistance in the Postmodern Nihilistic World Through Nietzschean Apollonian and Dionysian Dichotomy

*Mary Gabrielle G. Balcita*

This study explores how the aesthetic and affective dimensions of postmodern nihilism find both articulation and tension within the Apollonian-Dionysian dialectic, particularly through the analysis of contemporary art. It examines performance—especially drag—as a liminal arena where cultural resistance and expression converge, clash, and unfold. Grounded in Friedrich Nietzsche’s aesthetic framework, the inquiry delves into the friction that exists between order and chaos, between the disciplining force of form and ecstasy—between the Apollonian impulse and the Dionysian dive of chaos—as it unfolds in drag’s materiality, performativity, and symbolic structure. The theoretical lens is expanded through Fredric Jameson’s concepts of ideology and utopia, situating drag performance within the cultural logic of late capitalism, where art navigates both commodification and subversive potential. This work unfolds an Apollonian-Dionysian framework that maps the dialectical interplay of these two opposing forces onto drag performances, exposing how contemporary art engages but also settles to disrupt the characteristics and effects of postmodern nihilism. Drag Performances, as a hyper-stylized and embodied art form, are read not merely as performance but as a lived aesthetic that channels both excess and critique. It plays with illusion while invoking existential truths, forging utopian gestures in the very act of parody. Ultimately, this work argues that drag performances position themselves far from being apolitical and carnivalesque forms of art. It functions as a vital site of cultural, political, and social intervention within the postmodern world. Therefore, drag performances deploy as a challenge against the nihilistic conditions of the postmodern by actively being against the dominant narratives, against these established identities, and enacting resistance deeply embedded in the social, historical, and ideological contexts of the postmodern world. Moreover, the performative and embodied practices of drag performances foreground questions of meaning and self, enacted through the dynamic interplay of the Apollonian and



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Dionysian. Rather than succumbing to nihilism's inertia, drag offers sensuous glimpses of embodied possible futures that transcend despair through its Apollonian forces. At the same time, it opens pathways for creative transformation that move beyond traditional artistic norms by embracing chaos and rupture—the Dionysian aspect—thus forming a structured chaos.

*Keywords: Drag Performances; Contemporary Art; Postmodern Art/Postmodern ; Nietzschean Apollonian and Dionysian Dichotomy; Jameson's Postmodernism, or, the Cultural Logic of Late Capitalism*



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## The Construction of Gay Identities in/by the Heteronormative Culture Industry: The Case of Philippine Commercial Entertainment Media

*Rafael Jose T. Buya*

Through literature review, this theoretical analysis explored the heteronormative constructions of gay identities in Philippine commercial entertainment media. My analysis revealed that inclusivity and diversity are co-opted in reductive, stereotypical, and depoliticized gay representations. These are prevalent since mass-producing the culture entails constructing rigid and predictable social identities through binary oppositions that marginalize non-heterosexuality and disempower queering.

*Keywords: gay identities; gay representations; entertainment media; culture industry; queer theory*



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## The Festive Asexuality in Romantic Killer (2022) as a Disruptor of Otome Amatonormativity and Compulsory Sexuality

*Neika Beyonce S. Gaviola*

The dominant and hegemonic ideologies in Japan still thrive on amatonormativity, compulsory sexuality, and the centrality of men in shaping female subjectivity. In response, aromantic and asexual concepts have the radical potential to subvert identity politics and politicize normative flaws present in queer studies and address its lack of academic undertaking. Japanese media as a space of contention—anime, in particular—reflects representations of social norms and subsequently allows itself to counter the embedded hegemonic gender ideals.

Combined with the patriarchal ideas perpetuated by otome games, this necessitates a deep dive into *Romantic Killer* (2022), a shounen anime with shoujo tropes that parodies high school otome games. With *Romantic Killer* as the research object, this study aimed to bring to light the disruptions of otome amatonormativity and compulsory sexuality in the Japanese high school space through discourse analysis and empirical-based positionality from related literatures.

Using Camil Valerio Ristè's theoretical arguments on the Japanese asexual spectrum, I drew a Japanese asexual reading combined with Tina Richards' expositions of the patriarchal high school otome game. The comedic layers in the text, parodying gender and romance-based social norms in Japanese high schools, convey the anime's festival mode as proposed by Susan Napier. My findings postulated that character agency through asexualized narratives in *Romantic Killer* challenges the emerging amatonormative tropes and elements, disrupting the male-centric Japanese values of the otome.

*Keywords: Otome; Asexual; Festival; Amatonormativity; Compulsory sexuality*



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## Transgender Expressions, Advocacies, and Motivations in Beauty Pageantry

*Ryand Angelo G. Ugalde*

*Joyce I C. Castillo*

Traditionally, beauty pageants were originally joined by women with conventional physique and face value. However, over time, pageant organizations have slowly eased limits or restrictions. In the Philippines, for example, transgender women have been a part of the pageant scene, notably through contests such as “Miss Gay,” which have become a trend during barangay festivals. The transgender spectrum is part of the Lesbian, Gay, Bisexual, Transgender, Queer, Intersex, Asexual Plus (LGBTQIA+) community, a minority group that faces discrimination due to societal norms.

In the realm of transgender pageants, preparations closely mirror those of their traditional, all-female counterparts. The process involves candidate screening, deliberations, auditions, and rehearsals, all integral to the production and execution of these events. Familiar segments such as costume presentations, gown showcases, swimsuit displays, and question-and-answer sessions constitute the essential components that participants, regardless of gender identity, undergo before being crowned (Binay et al., 2023). Likewise, these beauty pageants have become an avenue for providing opportunities for the LGBTQ+ community to enhance their visibility in society. Initially centered on the assessment of physical beauty, they have transformed into events where contestants are afforded a platform to articulate and promote their advocacy, reflecting a broader and more substantive dimension to the competition (Santos, 2022).

Studies have been conducted that tackled beauty pageants in general, but only a few have embarked on transgender pageantry in the local context. In addition, there have been studies that focus on beauty pageant candidates and their advocacy but only few have dealt with the reasons behind advocating these causes.



This study primarily aimed to examine the expressions, advocacies, and motivations of transgender women within the context of beauty pageantry. Specifically, it gained in-depth insights from the candidates on how they expressed themselves, how they advocated for LGBTQIA+ issues, and what motivated them for doing so. Five (5) transgender candidates from Ilocos Norte served as the participants of this study. They all competed in at least one beauty pageant held within the province. Those who were not residents of Ilocos Norte were excluded from this study.

Employing a qualitative approach of gathering the necessary data, the researcher used observation methods and face-to-face interviews. The participants were observed by the researcher during the pageant to find out how they expressed themselves while competing in the pageant. Each participant also underwent an interview session, responding to a series of open-ended questions. These questions were designed to gather in-depth information about how transgender women communicated LGBTQIA+ issues and what motivated them to express these issues within the pageant context. The participants' responses were transcribed and interpreted using thematic analysis. This study was limited only to the observation and data analysis of the researcher.

Based on the findings, two themes were drawn from the participants' responses in their expression in pageantry, namely wardrobe identity— emphasizing their femininity, which was carefully crafted to reflect their individuality; and spoken expression— a verbal approach to express themselves and to convey their perspectives, experiences, and advocacy. This indicates that pageant candidates align their expressions with personal experiences and struggles. It further implies that trans women



pageantry allows candidates to introduce the LGBTQIA+ community in a broader audience that will eventually increase their visibility in the society.

Moreover, two distinct themes emerged from the participants' ways of advocating key social issues most particularly on LGBTQIA+ issues. One was during the pageant introduction, where they had the chance to establish themselves and the causes they believed in. Emphasizing the things that they were fighting for, the participants used the introduction segment as a tool to convey deep-seated issues in the society. The other segment was the question-and-answer portion, where they had the opportunity to further expand their advocacies. Most of the questions were related to the issues that the LGBTQIA+ community faced in their everyday life such as discrimination and lack of acceptance from the heteronormative society.

Lastly, their motivations in joining pageants included external motivations (monetary rewards and personal validation) and internal motivations (advocacies and boosting of self-confidence). Findings of this study imply that trans women pageantry can benefit the candidates not just through giving them the platform to speak about their advocacy but also give them material and emotional support that can help in their daily living. Furthermore, the pageantry becomes a platform for candidates to communicate awareness and issues in the different sectors of the society. The benefits of pageants transcend beyond rewards and recognition for it also helps with their self-image and well-being.

The findings of this study align with the following Sustainable Development Goals (SDGs): (1) SDG 10: Reduced Inequalities, emphasizing the social, economic, and political inclusion of all individuals, regardless of their identity or background, and



eliminating discriminatory practices; (2) SDG 5: Gender Equality, particularly in addressing gender identity and expression within the LGBTQIA+ community; and (3) SDG 16: Peace, Justice and Strong Institutions, promoting inclusive societies and equal access to justice and civic participation.

Further studies may be pursued– conduct study involving participants from a different geographical location, investigate the comparison between transgender women candidates and natural born women, or carry out a pure ethnographic study.

*Keywords: Transgender, pageantry, expressions, motivations, advocacies*



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## Understanding Minority Stress: Heterosexist Experiences and Psychological Distress among Filipino Lesbians

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*Euclid C. Arrogancia*  
*Ahna Richelle F. Castro*  
*Chyll Nicole L. Noche*  
*Edith G. Habig*  
*Marc Eric S. Reyes*

Heterosexism, which is the systemic privileging of heterosexuality and marginalization of other sexual orientations, influences the everyday realities of LGBTQA+ individuals. Filipino lesbians, in particular, are often vulnerable to different forms of discrimination due to their “double-minority” position, which may lead to heightened levels of psychological distress. This issue remains underexplored empirically in the Philippines; hence, this study examined how different types of heterosexist experiences are linked to psychological distress among Filipino lesbians. Using a predictive cross-sectional design, we investigated whether heterosexism predicts psychological distress among 501 self-identified Filipino lesbians aged 18 to 26 years who completed the Daily Heterosexist Experiences Questionnaire (DHEQ) and the Kessler Psychological Distress Scale (K10). Results revealed significant positive associations between psychological distress and the eight DHEQ subscales (stressors): (1) vigilance, (2) discrimination/harassment, (3) gender expression, (4) victimization, (5) family of origin, (6) vicarious trauma, (7) isolation, (8) concerns about HIV/ AIDS. Moreover, multiple regression analysis identified vigilance, gender expression, and vicarious trauma as significant predictors of psychological distress. These findings underscore the psychological impact of heterosexism among Filipino lesbians in the country, which emphasizes the need for more inclusive and culturally informed mental health strategies.

*Keywords: heterosexist experiences, psychological distress, minority stress, Filipino lesbians*



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## Zine/Scene of Desire: PUSO(K) and the Mobilization of Queer Erotica

*Mark Andy Pedere*

This presentation reflects on PUSO(K): *Antolohiya ng mga Akdang Erotika*, one of the newest zines produced by Kinaiya: Kolektib ng mga LGBTQIA++ na Manunulat, where I served as co-founder and primary compiler. Conceived as a queer intervention in literary production, PUSO(K) sets out to foreground narratives from LGBTQIA++ writers that enter, unsettle, and challenge the category of “erotica.” Against the repressive forces that seek to regulate queer bodies and desires within heteronormative and machofeudal norms, the project aims to lay bare the moments, impulses, and intimacies often silenced or disciplined by dominant culture.

Contributors were LGBTQIA++ individuals, ages 18 and above, who responded to a public call for submissions. The project encouraged a wide spectrum of queer identities and backgrounds beyond cis gay men from Metro Manila, including closeted writers who published under pseudonyms to protect their privacy. This widened the archive of voices and situated the zine as a plural, collective articulation of queer intimacies.

Methodologically, the zine itself functioned as an alternative literary platform and archive. Submissions underwent a process we termed “queer-review”—distinct from institutional peer review—where entries were read primarily for their contribution to queer discourse and community, rather than on technical or formalist criteria. This re-centering of evaluation underscored the project’s commitment to queer epistemologies and solidarities in literary practice.

The zinethology revealed several key outcomes. First, poetry emerged as the dominant form, suggesting its elasticity in negotiating terrains of desire, intimacy, and vulnerability. Second, the texts collectively redefine “erotica” not merely as textual



genre but as a contextual and intertextual meeting point of sex and love. Contrary to its conventional reduction to pornography, the entries foreground articulations of longing, hope, and autonomy, treating erotica as a layered exploration of both the inner and outer body—literal and metaphorical. Recurrent across the works are notions of safety and consent as ethical anchors, highlighting a queer reimagining of intimacy that is simultaneously affective and political. Some contributions explicitly link erotica to broader desires for freedom and liberation, situating erotic practice within struggles for a just and inclusive society.

Framed through Jack Halberstam's (2005) notion of queer time (*oras bakla*) and queer space (*espasyong bakla*), PUSO(K) may also be read as a site where queer life-writing unfolds outside linear timelines of productivity and respectability. As queer time, the zine suspends normative life schedules by privileging unruly impulses and affective intensities. As queer space, it gathers dispersed voices into a counterpublic that reclaims intimacy as a mode of critique and resistance. Through this lens, the zine is not only a repository of texts but also a lived practice of community-making and world-building.

More than a literary experiment, PUSO(K) positions queer erotica as a fertile site of cultural critique and creative invention. It demonstrates how community-driven projects can intervene in Philippine queer studies by reframing erotica as both discourse and praxis, while producing counter-archives that affirm LGBTQIA++ lives, bodies, and desires.

*Keywords: queer erotica, queer time, queer space, zine*



## Kwentuhan as Deliberative Design: Reflections on Designing Community Deliberations on Anti-Discrimination Ordinance for LGBTQ+ citizens in the Philippines

*Holden Kenneth G. Alcazaren*

*Charles Erize P. Ladia*

How can kwentuhan [Filipino talk story; Gutierrez et al., 2023] become a method/design strategy that can foster a safe and equal environment for deliberators and facilitators in a highly contested topic like the Anti-Discrimination Ordinance (ADO) for the LGBTQ+ community? More than 30 local government units (i.e., cities, municipalities, and provinces) in the Philippines have already passed an ADO to institute protective mechanisms and infrastructures for the LGBTQ+ community against discrimination based on their Sexual Orientation, Gender Identity, Gender Expression, and Sex Characteristics (SOGIESC). However, this policy progress did not reach Makati City, one of the most urbanized cities in the country, despite the presence of annual Pride celebrations (e.g., “Spread the Love!”) and an active LGBTQ+ organization (i.e., GLAM - Gays and Lesbians Association of Makati). Evidently, policies for the protection of the LGBTQ+ community (e.g., SOGIESC Equality Bill) may still be polarizing especially for a conservative country like the Philippines. Therefore, designing a deliberative forum on the relevance and urgency of an ADO may be a grueling task especially for community members of Makati City. Conducting a deliberative forum on this particular issue titled “Kwentuhan tungkol sa Pagtanggap, Pag-unawa, at Pagkakapantay-pantay para sa LGBTQ+ sa Lungsod ng Makati,” this paper reflects on the following questions: What challenges were experienced in designing and conducting a deliberative forum for Anti-Discrimination Ordinance in Makati City? How did kwentuhan serve as a deliberative design strategy in ensuring that deliberators and facilitators feel safe with sharing their opinions with other community members?

Deliberative forums are designed for participants to discuss and debate on particular issues, and decide on the best solution for their community. Using ethnographic observations and participant reflections, we reflected on how kwentuhan, as a Filipino



communicative custom, effectively worked as the design framework in the conduct of the forum but also as a resistance against gendered structures in Western types of deliberation. For a polarizing issue like the ADO, these forums tend to be conflicting and high tension, which threatens especially the more marginalized sectors. From recruitment to votation, there were several challenges posed including the lack of heterosexual male voices, crucial turn taking in sharing opinions, and struggles in creating a consistent safe space, especially for LGBTQ+ participants. With these in mind, several strategies were adopted including building trust during participant recruitment, creating short-form TikTok learning materials, asking fun questions during opinion sharing, and ensuring their emotional wellness as part of the program. Guide questions during the deliberative forum were also designed for participants to share personal stories.

Deliberative democracy has yet to fully account for the role of gender and sexuality in deliberative forums, especially of the LGBTQ+ population which remains a marginalized sector in the Philippines. Kwentuhan as a deliberative strategy grounded itself in the virtues of community, communication, and conversation. By giving participants equal chances to speak and share their thoughts, this may question existing gendered structures outside the forum. Finally, putting gender and sexuality at front and center in deliberative design may inform deliberative democracy scholars of existing ways to uphold equality and ensure participation in other highly polarized deliberative forums.

*Keywords: Deliberative democracy; deliberative forum; kwentuhan; anti-discrimination ordinance, Makati*



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## Resilient Queer Futures: Strategic and Creative Persistence in the Ateneo Libulan Circle

*Jesus Allaga Montajes*

The Ateneo Libulan Circle (ALC) is a dynamic socio-civic organization within Ateneo de Davao University (AddU), founded in 2017, resolutely committed to advancing the rights, dignity, and holistic welfare of the LGBTQIA+ community. With a robust and intersectional mandate, ALC endeavors to cultivate a university culture anchored in equity, inclusivity, and non-discrimination principles. Central to their mission is the critical engagement with discourses surrounding Sexual Orientation, Gender Identity, and Expression (SOGIE). Through advocacy, education, and community-building, ALC seeks to deepen institutional and societal understanding of gender diversity, while challenging normative structures perpetuating marginalization. The name "Libulan" is emblematic of ALC's decolonial ethos. Rooted in Visayan mythology, Libulan refers to a moon deity venerated in pre-colonial Philippine societies, where gender fluidity was accepted and revered. Folkloric accounts suggest that devotees, often men, would cross-dress and grow their hair long in ritual homage to the moon god, reflecting a sacred recognition of gender variance. By reclaiming this narrative, ALC affirms the cultural and spiritual legitimacy of queer identities, situating ALC's advocacy within a broader historical and mythopoetic framework.

In this presentation, I draw upon Audrey Yue's (2017) notion of disjunctive queer modernity and critical regionality as a theoretical framing to examine the resilient queer futures envisioned by the Ateneo Libulan Circle. Yue's interpretive articulation of disjunctive queer modernity is marked by fragmented, non-linear, and regionally contingent expressions of queerness in Asia. It offers a critical lens through which to understand ALC's praxis as both a response to and a reimagining of queer subjectivities beyond Western paradigms. ALC's core competencies and programming exemplify this disjunctive modality, foregrounding creativity and innovation as strategic vantage points for cultivating non-Western queer discourse and fostering culturally



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situated encounters. Through its initiatives, ALC resists hegemonic narratives and constructs alternative epistemologies rooted in local knowledge, affective labor, and intersectional solidarity.

One of the most salient manifestations of this framework is ALC's commitment to LGBTQIA+ empowerment and literacy, as evidenced by its flagship programs. The Bulan ng Katitikang LGBTQ+ MoonLit (LGBT+ Literary Fest) and the Krayola Night in 2018 celebrated queer literary production as a form of cultural resistance and creative exchange. From 2019 to 2021, ALC launched a series of campus dialogues/critical conversations and webinars interrogating gay discourse amid political dissent, advocating for gender-fair education, and HIV/AIDS, among others, thereby situating queer pedagogy within a far-reaching struggle for democratic participation. Its Pride iterations—Malaya in 2019, Say My Name in 2020, Tuloy Ang Laban: Beyond Labels in 2021, Malayang Titindig in 2022, and Light Years Ahead in 2025 have embodied futurist imaginaries that challenge normative temporalities and envision emancipatory queer horizons. Through these interventions, ALC operationalizes Yue's disjunctive queer modernity not merely as a theoretical abstraction but as a lived, evolving praxis. It affirms the potential of critical regionality to generate resilient, context-sensitive queer futures that are attuned to the complexities of local histories, identities, and aspirations.

*Keywords: Ateneo Libulan Circle; disjunctive queer modernity; creative*



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## Kung Bakit Hindi Nalilito si Lito / Why Lito is Never Confused

*Wyn Marie C. Gallo*

This story opens the world of children to queer narratives written in ways they can easily understand. It follows the experiences of four siblings who are part of the LGBTQIA+ community and centers on the journey of a young girl questioning her identity. Guided by her siblings and supported by her parents, she grew up in a safe and affirming family environment.

Each Saturday at the family table, conversations unfold around their vibrant and diverse experiences. Through these exchanges, the story highlights how valuing each member's identity builds a strong foundation for a child's sense of self. It emphasizes the importance of family support for every individual's growth and well-being.

While the broader community may still hold questions about queerness, the story creates a meaningful space where the ideas of gender diversity and identity are introduced through lived and shared experiences, grounded in the author's storytelling of *Adlaw Adlaw nga Pagbago ni Banong / Everyday Changes ni Banong* in Brgy. Sta. Rita, Oton, Iloilo, Philippines, where children expressed curiosity about the concept of a "transgender woman," responded with openness and amazement when given relatable examples, and later articulated values of non-bullying, acceptance, and affirmation of LGBTQIA+ identities. These encounters demonstrate that engaging children in such narratives fosters understanding and empathy, while also encouraging the creation of safer classrooms and school environments. At the same time, the story acknowledges that schools are not always inherently safe spaces, as existing policies and norms may perpetuate exclusion and inequality, thereby highlighting the need to challenge institutional limitations and advocate for more inclusive policies that support LGBTQIA+ individuals.

*Keywords: non-binary; siblings; transgender woman; family*



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## The Spectacle: A Performance Art Piece on How A Transgender Filipino Bakla Makes Sense of Gaze, Exhibitions, and Colonization

*Jolly V. Torres*

This creative project explored the bakla identity by creating a performance art piece titled “The Spectacle,” which showed what it can be like to be a nonbinary transgender Filipino bakla to an audience. Secondary data on the bakla identity, and the role of museums and exhibitions in the colonial history of the Philippines and in the sensationalizing of gender-variant people in freak shows were culled through various books, journal articles, reports, and websites. Relevant performance art pieces by women/queer artists also served as secondary data to research on performance art from a bakla perspective. With this data, the researcher served as the creative director in commissioning other artists to create publication materials and a cage for a performance art piece. In this performance, which took place in Anima Art Space, a gallery in Quezon City, the researcher-performer was exhibited in a cage while transgressing traditional gender norms by wearing a black dress and dramatic eye makeup while sporting a shaved head and hairy legs, much like they do in their daily life. Audience members were then observed to see how they would react to the exhibit, and by extension, to trans people. These observations were noted solely through memory, reflecting the reality of the researcher where they can rely only on their memories of their interactions with others to make sense of the world. These primary data, along with reflections of the performer on their experiences as a bakla and their being exhibited were analyzed using the Trans-Identity Theory, the Queer Performance Theory, and performative autoethnography to identify three themes on the bakla identity. These are (1) vulnerability; (2) strength; and (3) solidarity and subsequently, joy. The project concludes by asserting that the reality of baklas and other queer people is one of love, even in the face of hardships. Restaging “The Spectacle” could benefit from doing so in an actual museum to speak more directly on the role of museums in our colonization and the resulting complications with our nation’s relationship with queerness.

*Keywords: bakla identity; performance art; nonbinary transgender; museums; decolonization;*



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## Tying the Space Yet to Come

*Isola Tong*

This presentation focuses on my creative activation project LAWALAWA: Sa Buhol ng Hindi Tiyak (Webbings of the Uncertain) which rethinks place-making through a queer, transecological, and decolonial practice within academic and urban environments. LAWALAWA, a suspended installation built from abaca rope near UP Diliman's Tau Alpha Boardwalk, functions as a bayotic refugia, a neologism combining biota (life within a particular area) with bayot. Borrowed from biology, refugia refers to ecological safe havens where species survive in times of severe environmental shifts. Queering the term transforms it into a cultural metaphor for trans\* and gender-nonconforming life persisting under social, political and ecological crisis. Positioned against the rigid geometries of colonial architecture, PUGAD foregrounds ecological entanglements, drawing from indigenous plants that thrive in disturbed environments.

This project extended this inquiry through a web-like installation that wove organic materials into a shelter of connection and possibilities. It serves as an ephemeral monument of entanglement, tying together ecological issues, trans\* embodiment, and the colonial history of the university. Rather than aspiring for monumentality, LAWALAWA emphasized pliancy, softness, and fugitive modes of inhabiting or occupying. It reactivated trees as collaborators in place-making and as kin that hold ancestral, ecological, and spiritual importance. BRUHA PARTY: Ecodragahan sa Kagubatan, staged at the installation site in June 2025, convened queer and trans performers and DJs to test how bodies, sounds, and rituals could reclaim academic spaces historically designed to discipline and "civilize" according to U.S. colonial heteronormative logics. Dancing under a canopy of trees mirrored precolonial practices of sacred gathering at balete groves, invoking new rituals of solidarity and resistance. The



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gathering destabilized the divide between nature and culture reclaiming sites of enclosure as porous spaces of radical kinship.

This creative attempt introduced transecology as a critical framework that favors ambiguity, permeability and transitions. Through activating trans\* and queer bodies alongside plant-life in the landscape, these interventions imagine ecological and social futures that thrive in cracks of control: imagining the possibilities of how academic institutions might be re-enchanted, how ancestral ecological practices can inform contemporary resistance, and how queer and trans\* rituals can generate alternative ways of living, remembering, and relating.

The project propose a transdisciplinary vision of uncanny flourishing in which the linked strategies of trans\* survival and ecological flexibility is germane. Situating critical queer and trans spatial imagination in dialogue with ecological agencies and colonial histories, they offer an expanded gamut to the conversations across the fields of queer studies, decolonial ecology and socially engaged art.

*Keywords: transecology; transgender architectonics; art studies; spatial justice*



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## Kamo, Kami, Kita: Lived Experiences of Queer and Trans Youth SOGIESC Advocates in Dipolog City

*Alforque, Adrian Jay*  
*Marañan, Corinna Hope*  
*Din, Albertine June*  
*Onganiza, Rizza Paz*  
*Rosales, Shem Lord*  
*Villa, John Robert*

In the Philippines, the youth face a myriad of human rights issues – some of them are made more vulnerable due to certain aspects of their identities, such as their sexual orientation, gender identity, and gender expression (SOGIE). For youth perceived to be and/or identify as lesbian, gay, bisexual, transgender, and queer (LGBTQ), these threats are increased due to widely held heteronormative views that reinforce the violence and discrimination against them.

The Commission on Human Rights reported in 2019 that LGBTQ children experience domestic violence, discriminatory school policies, bullying and harassment, and a lack of access to health services. In the local context, the lived experiences of young Dipolognons have been found to mirror the national status quo.

The Dipag Rainbow Collective initiated “Tingog LGBTQ,” a legal helpline that serves to provide a safe space to report and talk about their experiences with SOGIE-based issues, and spearheaded a community project that was open for all youth leaders of the City of Dipolog and Province of Zamboanga del Norte. Through pakikipagkwentuhan and ginabayang talakayan sessions, the project pointed towards the lack of youth awareness on SOGIE inclusivity and the limited and non-inclusive opportunities for youth leadership and gender advocacy.

Some of the insights revealed that the majority of the youth often lack awareness of matters regarding SOGIESC and how kamo (you), kami (us), and kita (we) all have our own SOGIESC – leading to misinformation and stigma. Limited, and often non-



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inclusive, opportunities for individual capacity-building (e.g., leadership and other skills enhancement) and community development are also among the prevalent concerns raised. For these reasons, advocating for SOGIE-inclusivity and LGBTQ-affirmation remains a struggle despite existing interventions.

In an effort to contribute to Filipino LGBTQ scholarship, especially in the context of community-based advocacy and activism, this presentation will highlight the lived experiences of queer and trans youth SOGIESC Advocates in Dipolog City.

*Keywords: SOGIESC advocacy; queer and trans youth; Dipolog City*



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## LINUS (they/them): Re-claiming Queerness Through a Self-Revelatory Performance

*Lee T. Lim*

*LINUS (they/them)* is a devised solo performance that focuses on queer embodiment and gender performativity. A self-revelatory performance is a form of drama therapy that probes current personal issues in need of investigation, healing or transformation through the creation of an original theatrical piece (Emunah 2016). This performance as research sought to answer the question: How can one re-claim their queerness through a self-revelatory performance?

This creative thesis performance specifically utilized the performer's body, voice and movement in storytelling while distinguishing the nuances of gender performativity through the lens of an actor-dramaturg. Most importantly, the performance was intended to be a seed for public critique while fostering a safe space for queer folks—thereby extending from self to community.

Coming from a conservative Catholic-Filipino upbringing, I found that most of my conflicts with my own identity are heavily influenced by my culture and society. As a naïve child, I was molded into something I did not choose for myself, but now I have the agency to go against the grain and re-work myself into who I was really meant to be.

With the help of Asst. Prof. Olivia Kristine D. Nieto as my thesis adviser and acting coach, collaborators for devising: Janina Mendoza and Magiliw, and collaborators for movement: Jomelle Era and Deborah Lemuel, my performance slowly took shape after almost a year of creative process. I also performed an excerpt and received feedback from other queer and Philippine ballroom folks at an open studio event of We Are Shapeshifters in Escolta, Manila— my newfound safe space.



Linus was born from the different names I live/d- in childhood, adolescence, and the present state of flux. Anduy was the pet-name I was given by my biological family at childhood- I was wishful. Leandro is my given name- I was pretentious. Lee is my chosen name for myself- I am yearning. After passing through a state of liminality—a push and pull of being able to reveal myself- I chose courage and ended the performance with an ellipsis- Linus...

This performance as research documented the process of conceiving a self-revelatory performance and how it continues to affect me until now. Conceiving a self-revelatory performance required patience, self-compassion, and most of all, courage. The courage to assert one's individuality in a society that fears non-conformity.

\*A year after the self-revelatory performance of *LINUS (they/them)*, I realized that the performance was only a starting point of my metamorphosis. In fact, the persona of Linus no longer resonates with me at present, compared to as it did when I was in the creative process. Since then, I have performed different queer-themed characters in theatre and film, and allowed them to be a space of self-discovery, but it is a different circumstance when embodying my own gender outside of performance. Reclaiming queerness then, is not a destination, but a journey that I choose to continually tread, whether through performance or in my performative everyday life—with community, and with care.

*Keywords: performance as research; queer embodiment; gender performativity; self-revelatory performance; devised theatre*



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## Slow research as epistemic justice: implications for transgender health justice in the Philippines

*Luis Emmanuel A. Abesamis*

Research novelty and productivity are systematically privileged over community engagement, impact, and responsiveness. This, I argue, cultivates and reinforces epistemic injustice through practices and approaches that substantially harm marginalized communities and the scholarly endeavors that engage with, center, and are co-produced by them. In response to the impact of colonial and capitalist structures on research, scholars have the responsibility to actively and intentionally contend with normalized knowledge cultures and practices that may contribute to epistemic injustice, structural and representational violence, and social inequities at large. Drawing from years of research on transgender health in the Philippines, I articulate how “slow research,” as proposed by Adams and their colleagues (2014), can be leveraged as a critical approach for community engaged scholars. I specifically draw attention to and contextualize five strategies—local as method; passé approaches; ethnographic pauses; inefficient data; and fluid engagement—to illustrate how slow research practices can effectively counter epistemic injustice and further facilitate health justice and social equity in the Philippines. Although the implications of slow approaches to ethnographic research have previously been outlined (see Grandia, 2015), the slow approach has yet to be problematized vis-à-vis health social science research on transgender and gender diverse communities who have long been subjected to ethnographic research that “pathologize, exoticize, and objectify gender variance” (Valentine, 2003, p. 38). By and large, this article offers points of action and accountability that are “grounded in critiques of asymmetries of power...pushes methodological creativity in new directions...and [interrogates] strategies of representation” (Ortner, 2019) in health social science research with transgender communities.

*Keywords: slow research; epistemic justice; transgender health; Philippines; reflexive and critical methodology*



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## Pagsusuri sa Queer na Protestang Sining at Kultura ng mga Food at Peasant Advocates

*Jeremiah Ciarra D. Flores*

Sinusuri ng papel na ito kung paano lumilikha ng sining ang mga queer artist-activist at peasant advocates bilang bahagi ng pakikibaka, pagdiskubre ng sarili, at pakikiisa sa uring anakpawis. Sa pamamagitan ng pagsusuri sa mga aktibidad at likhang-sining ng Rural Women Advocates, volunteer arm ng Amihan National Federation of Peasant Women at samahan ng mga artista at propesyunal based sa Metro Manila, at sa panayam sa mga miyembro nitong queer cultural workers na nakikibaka para sa adyenda ng tunay na reporma sa lupa, tinitingnan kung paano nagsasalubong ang queer na identidad, malikhaing praktika, at makauring laban. Nakasalig sa Marxistang peminismo at pananaw ng queer studies mula sa Global South, ipinapakita ng pag-aaral na ito kung paanong nagiging kolektibong kasangkapan ng pag-iral, pagpapalalim ng kamalayan, at paglaban sa heteronormatibo-kapitalistang istruktura ang sining. Sa pagbibigay-diin sa karanasan at gawaing pangkultura ng mga kasapi ng Rural Women Advocates, nag-aambag ito sa diskurso ng queer studies at aktibismong pangkultura sa pamamagitan ng pagbubuo ng interseksyonal na lente sa pagsusuri ng sining at pakikibaka para sa lupa, pagkain, at hustisyang panlipunan.

*Keywords: sining; peasant advocates; queer; kolektibo; paglaban;*



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## VISIBILIQUEER! Application of Queer Space Theory in Designing a Queer Socio-Cultural Hub in Luneta Park Using the Phenomenological Study of SOGIESC Narratives

*Calvin Jigs O. Centeno*

Historically, architectural codes have favored phallogocentric ideals rooted in a patriarchal society, often using the masculine body as the default model. This normative standard has long overlooked the lived realities of individuals whose identities fall outside cisgender and heterosexual norms. However, architecture is not static—it is shaped by and responds to diverse cultural, gender, and identity expressions. According to Cabalfin's (2000) introduction of *Mala-baklang espasyo* opened the conversation on queer spatiality in the Philippine context, describing queer spaces as those utilized by queer individuals. In parallel, queer space theory frames these environments as multi-functional, dynamic, and pragmatic. Grounded in Queer Space Theory and Radical Architecture, this study seeks to design safe, inclusive environments that reflect the lived experiences of queer individuals in Manila, with a specific focus on mapping thriving queer spaces in a part of the University Belt area. The research explores how gender, identity, and sexuality influence perceptions of space in terms of both functionality and aesthetics. It aims to distinguish the architectural elements, both tangible and intangible, that shape queer spatial experiences, compared to those of cis-hetero individuals. Using a qualitative phenomenological design, the study utilizes semi-structured interviews, literature review, and spatial mapping. Participants are selected through mixed method sampling, with attention to ethical considerations and data saturation. Data analysis involves interpretative phenomenological analysis and mapping to uncover the meanings and spatial patterns that reflect queer life in the city. Findings reveal that queer spaces are concentrated in commercial areas such as cafés, gyms, and study hubs, whereas public and residential areas lack such inclusive environments. These spaces tend to cluster around active urban zones like universities, and are scarce in quieter, residential neighborhoods. Participants' narratives highlight how spatial design elements, such as curvilinear forms and flexible layouts, enhance feelings of inclusion and belonging. Ultimately, the study advocates for permanent symbolic queer representations within urban design to challenge and reshape dominantly heteronormative environments.

*Keywords: Queer Space Theory, Radical Architecture, Community Integration, Phenomenological*



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## Wish I Could Be Part of Your World: The Queer Coding in Independent Film

*Ann Louise C. De Leon*

This study analyzes two independent films that tackle relevant issues like coming out. First is the film *Baka Bukas* a Cinema One film by Samantha Lee (2016) starring Jasmine Curtis Smith and Louise De Los Reyes about a closeted gay girl who struggles to come out in her closeted creative world of social media and production design world. Second is the indie film called *Hello Dracula* a (2020) a Korean film by Kim Da-Ye starring Seohyun of Girls Generation who plays the role Anna a grade school-teacher who tries to live her life according to her mother's wishes. These two independent films are depicting the presence of queer coded characters as closets code creates the implication that homosexuality is immoral. This article anchors in the Disney movie *The Little Mermaid* (1989) which traces the code-era tracing of antagonistic characters. The *Little Mermaid* (1989) film conquers heterosexuality world and prevents homosexual lifestyles which supports the queer coding in the closeted characters in *Baka Bukas* (2016) and *Hello Dracula* (2020). Using a historical era in American film industry called the Hays Code or a code that demonizes homosexuality in public. This study anchors in The Disney Renaissance or a historical era in foreign films in 1968 when queer and coded characters were portrayed while it was in effect had a long-lasting effect in films. Like the 1990s era of films, there was a higher chance of fictional characters in film and tv series but being explicitly queer. Likewise, queer coded characters were often antagonistic. As a case in point in a Disney film *The Little Mermaid* in 1989, the mermaid Ariel falls in love with the human prince Eric despite her father's wishes against visiting the forbidden surface of the ocean. As Ariel disobeys her father, a sea witch Ursula lures Ariel into a deal in which Ariel can gain legs for three days. Ursula's physical appearance can be linked to a prominent member of LGBTQIA+ community. Also, Ariel can be considered as the closeted member since she wants to be part of a world that accepts only humans with legs not half. Ariel's wish to be part of her prince world categorically gives her a clos-



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eted character. The ground of having a character tries to fit in a society which only accepts heterosexuality is the main point of this article. This article tries to investigate the emergence of queer and depiction of closeted sexuality in independent films specifically the character of Alex in *Baka Bukas* who secretly falls in love with her best friend and Ji-Anna the character in a Korean tv series *Hello Dracula*. This article also examines the treatment of queer characters in independent film and tv focusing on the effects Queer coding and how the queer coding methods works in Asian film and tv series.

*Keywords: Queer Coding, Indie Films, Closeted sexuality, The Hays Code*



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## Early Philippine Cinema Flyers as Queer Archives

*Melanio L. Martinez Jr.*

This rare and underpublicized collection of 195 printed cinema flyers from Malolos, Bulacan, published between 1911 and 1913, documents the early circulation of international films in the Philippines during the American colonial period. Featuring multilingual translations in Tagalog, Spanish, and English, the flyers advertised productions from France, Italy, Germany, the United States, and the United Kingdom.

The collection shows how colonial Philippine cinemas became vital nodes in the global circulation of film while also nurturing the foundations of a national cinematic identity. These ephemera, often dismissed as disposable, stand as archives that open new genealogies of desire, spectatorship, and cultural memory through queer readings.

Comedy emerges as the richest site of queer possibility, marked by tropes of vanity, disguise, and parody central to camp aesthetics and the destabilization of gender norms. Melodramas offered another space for identification, where betrayal, repression, and longing echoed experiences of exclusion and marginality. War films and serialized dramas, with their emphasis on camaraderie and secrecy, often functioned as allegories of male intimacy and hidden lives. Religious spectacles and nationalist productions, meanwhile, layered imported tropes with local traditions of performance—stage revues, operatic excess, and star-centered fandoms that remain central to queer attachments today.

Ultimately, this study cites the flyers as evidence of both global cinematic exchange and local cultural practice. More than historical curiosities, they stand as archives of queer possibility in the colonial Philippines.

*Keywords: Cinema & Colonialism; Ephemera & Archives; Queer Spectatorship & Performance*



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## Impact of Boys' Love Genre on LGBTQIA+ Representation

*Charmane Peroso  
Russel Bautista  
Anna Liza Ramos  
Elena Manalo*

The main purpose of this study was to investigate the impacts of Boys' Love as a literary genre on LGBTQIA+ representation, its personal impacts on the students of SMCL, as well as its social impacts. The researchers employed a Qualitative Phenomenological research design and utilized Purposive sampling to select twelve participants, including six gay students and six heterosexual female students who had been engaged in reading or watching Boys' Love for at least two to five years. A focus group discussion was held to obtain thorough knowledge and information, which was analyzed using Thematic Analysis.

Three themes emerged from the analysis. The researchers concluded that Boys' Love as a literary genre has both positive and negative impacts on LGBTQIA+ representation. On one hand, it authentically portrays the realities and struggles experienced by LGBTQIA+ students. However, it still falls short of accurately and sufficiently representing and depicting diverse LGBTQIA+ individuals.

Moreover, Boys' Love has significant impacts on personal views and worldviews. Participants' responses revealed that it inspires self-love and self-acceptance among gay students while fostering acceptance and open-mindedness among female students. Furthermore, Boys' Love also contributes positively to society and schools by promoting acceptance and cultivating positive behavior toward LGBTQIA+ students.

As a result, the researchers recommended encouraging critical media literacy on Boys' Love in schools, establishing collaborations between schools and LGBTQIA+ organizations, and organizing inclusive cultural events and activities that celebrate diverse identities and expressions.



Additionally, they also recommended promoting awareness about Sexual Orientation, Gender Identity, Gender Expression, and Sexual Characteristics (SOGIESC), and involving students in the development of school policies.

Lastly, the researchers also recommended future research to look into the dynamics of the LGBTQIA+ community beyond representation, personal impacts, and social impacts, focusing on previously unexplored dimensions such as healthcare disparities, intersectionality with race and ethnicity, workplace discrimination, media practices, and societal understanding and acceptance.

*Keywords: Boys' Love genre, LGBTQIA+ representation, personal impacts, social impacts*



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## The Bakla and the BL: A Thematic Analysis of Bakla Narratives in the Filipino online BL series released during the COVID-19 pandemic

*Jose Bryan Nonay*

This research draws on the concept of queer worldmaking from Lauren Berlant and Michael Warner's 1998 work, "Sex in Public." It aims to examine how bakla narratives in Filipino BL series released during the COVID-19 pandemic (2020) created a space for queer worldmaking. The study uses a thematic analysis that combines textual analysis of selected BL series with semi-structured online surveys from young queer participants. The collected data will be analyzed through the lens of queer worldmaking to identify themes connecting BL texts to their audience, potentially fostering queer worlds within the Filipino BL genre.

This research seeks to understand the complexities of Filipino gay representations in local BL drama series and their impact on the Filipino gay community, using the available sample data from the chosen BL series and survey participants.

The research shows that queer worlds are created, experienced, and imagined within Filipino BL series, but with some limitations. However, the study manages to identify common themes present in both the series' episodes and the responses from semi-structured surveys. These themes, such as Identity and Self-Discovery, Chosen Family, Coming Out, Representation, and Visibility, are then contrasted to show how queer worlds are represented on screen as they are experienced in the respondents' realities.

Ultimately, the project aims to challenge existing BL narratives and contribute to ongoing local queer media studies that focus specifically on the Filipino BL series produced during the pandemic.

*Keywords: BL series; queer worldmaking; gay identity; queer representation; Filipino queer media*



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## Queering the Mic: A Phenomenological Study on Voice Acting as a Queer Performative Space among Filipino Gender Nonconforming Voice Actors

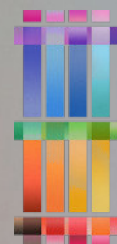
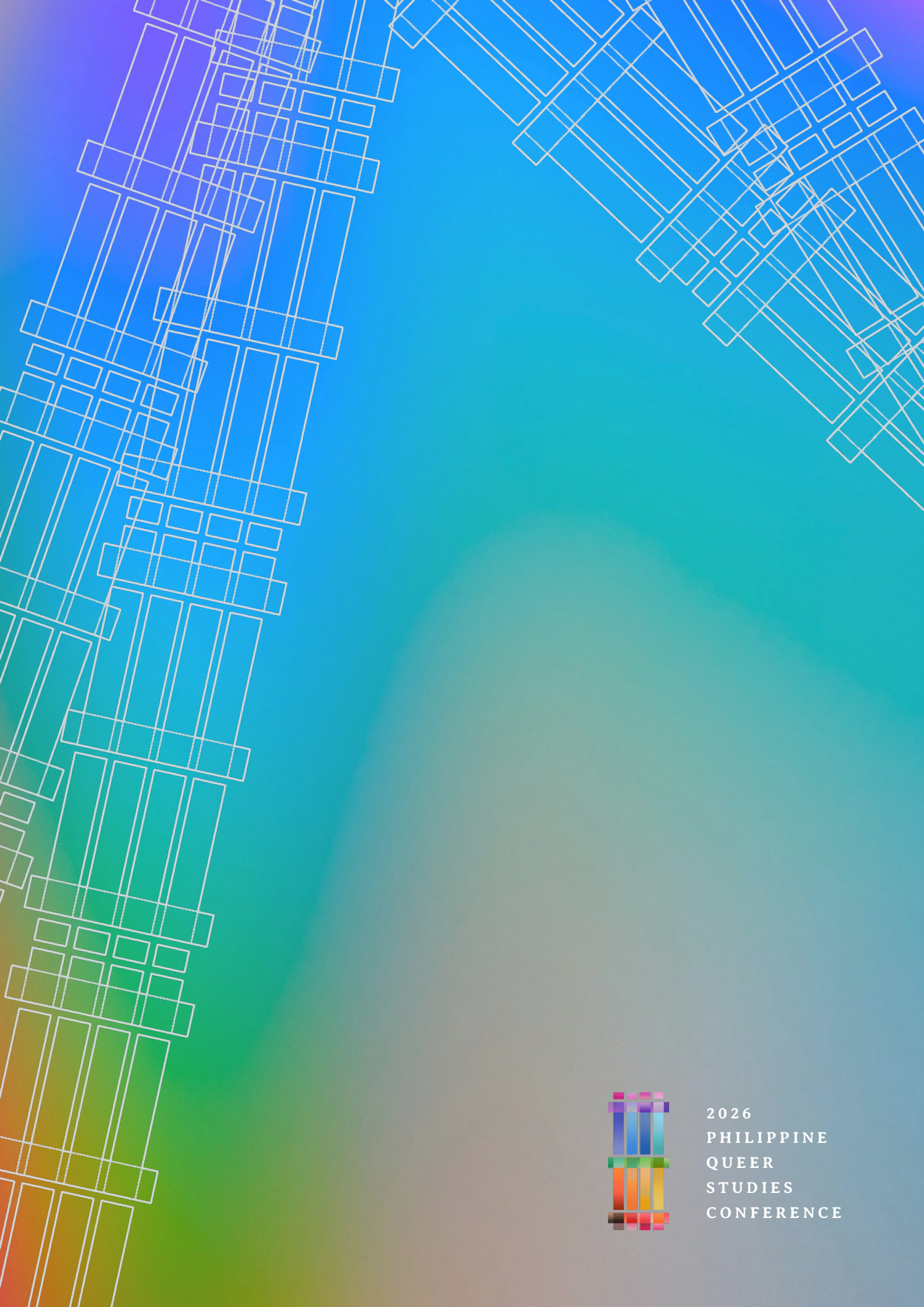
*Marybelle Grace Aton*

This study explores the lived experiences of six Filipino queer voice actors and how they negotiate their gender identities within the Philippine voice acting industry. While existing literature in performance and queer studies has examined gender representation in theater, film, and on-screen media, limited attention has been given to how queerness is regulated, expressed, or reimagined through vocal performance, especially in contexts where the body is unseen as related to the voice acting industry. Addressing this gap, the research aims to understand how queer voice actors navigate industry expectations, discrimination and representation in their professional environments. Guided by the Queer Theory (De Lauretis, 1991), and Gender Performativity Theory (Butler, 1999), the study uses a Queer Phenomenological approach through in-depth interviews and reflexive memos. The findings are organized into seven main themes, revealing how voice acting has become a performative space for transformation and self-discovery, creative adaptation, resistance to gendered norms, and strategic navigation of professional standards. Participants reported subtle and blatant forms of gender-based discrimination, and yet also demonstrated agency through subversion, visibility and queer advocacy and queer optimism. Ultimately, the study positions voice acting as both a liberating and a constrained space, where queer actors reshape what gendered voices can sound like, and advocate for broader inclusivity in media labor.

*Keywords: Queer Voice Actor; Voice Acting; Heteronormativity; Performative Space; Queer Phenomenology; Gender Discrimination*



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