

CHAPTER II

REVIEW OF LITERATURE

B. 1 Theoretical Framework

B. 1. 1 Heteronormativity

Heteronormativity functions as a regulatory framework concerning sex, gender, and desire, shaping the parameters of what is deemed acceptable or not in terms of understanding gender (Chambers, 2007). Michael Warner introduced the term in 1991 to shed light on how heterosexuality is privileged in societal structures, relegating sexual minorities to the margins. He posits that society considers heterosexuality as the normative standard for identity, behavior, and practices. In essence, heterosexuality is not just statistically dominant but also expected, demanded, and inherently rewarded in societal contexts. Heteronormativity, therefore, goes beyond individual assumptions about sexuality; it encompasses societal expectations and rewards for heterosexual identity and desire.

Herz and Johansson (2015) offer two approaches to understanding heteronormativity: firstly, by examining how sexual practices align with or challenge normative gender and sex binaries within social contexts, and secondly, by focusing on conventional lifestyle aspects like marriage and parenthood. Warner's concept of heteronormativity underscores how heterosexual culture perceives itself as the fundamental form of human

association, intergender relations, community building, and societal reproduction. In this framework, "normal" and "heterosexual" are synonymous, shaping all social interactions and modes of thought. Essentially, heteronormativity constructs a "straight" language, influencing how individuals perceive, interpret, and think within societal norms.

In the context of sexual orientation, society needs to adopt a culture of silence towards those who are in an ambivalent position. For example, when a transgender person, especially one who displays masculine traits, enters a women's restroom, there may be discomfort for some women. In situations like this, a culture of silence does not mean ignoring the issue or avoiding discussion, but rather providing a known-enough attitude. This discomfort may stem from societal norms and expectations about gender and privacy. However, responding to this discomfort with discrimination or exclusion is not the solution. Instead, it is crucial to approach this issue with a focus on education and fostering sensitivity to the diverse experiences and challenges faced by transgender individuals. Many transgender people face significant risks to their safety and well-being in everyday environments, including in restrooms, due to prejudice and misconceptions. Addressing these issues therefore requires a nuanced understanding of gender identity and considerations that respect everyone's rights and safety. As highlighted by Buffie and Bill (2016), navigating these complexities and making decisions that uphold fairness and inclusivity can be difficult and uncomfortable, but

essential to promoting a more just and supportive society for all individuals.

B. 1. 2 Homosexuality: Michel Foucault's Perspective

Foucault's reflections in *The Will to Knowledge* (1976) gave rise to the idea that sexuality is not something that comes naturally and is a part of a person's identity but can change over time. According to Michel Foucault, the idea that sexuality can change over time relates to his view of how sexual identity and sexual orientation develop within a social and cultural context. Foucault argues that sexuality is not something fixed and absolute, but rather something that is shaped and changed by social, cultural, and historical factors.

Humans are biologically born with two sexes-female or male-individual sexual identities and sexual orientations can develop and change over time. This process is influenced not only by personal understandings of sexuality but also by the way society and culture perceive and regulate sexuality. For example, a person may begin with a limited understanding or experience of sexuality and, over time and environmental influences, may identify as homosexual or remain heterosexual.

Factors such as social norms, cultural values, and religious beliefs can play a big role in shaping and influencing how a person understands and expresses their sexuality. Religious beliefs, for example, can shape a person's views on sexual relationships and orientation, which in turn affects how they define and experience their sexuality. In other words, Foucault's

understanding emphasizes that sexuality is not something static and fixed, but rather something dynamic and can be influenced by various external and internal factors.

According to Foucault, the eighteenth-century articulation of medical discourse played a crucial role in this process. The concept of "sexual identity" as a fundamental category for constituting and comprehending the "self" was created by new sciences like sexology, psychology, and psychoanalysis. Foucault situates the "birth" of homosexuality within this framework. In Foucault's narrative, homosexuality has evolved from the practice of sodomy to a form of "interior androgyny," a hermaphroditism of the soul, since the eighteenth century. Previously, sodomy was a category of prohibited acts. The homosexual "was now a species," whereas the sodomite "had been a transient aberration."

Didier Eribon, a French philosopher, said in an interview in 1982 that Boswell's use of the term gay was a "useful instrument of research" because it focused more on consciousness and "what one makes" of an experience than on the issue of desire and its alleged "naturalness." Didier Eribon had already made the point that even though Foucault vehemently opposed the idea of homosexuality as a changeless anthropological category, he did acknowledge the existence of some permanent characteristics, such as the subject's self-consciousness of diversity. Foucault likewise declared that the familiarity with same-sex sexuality went a long way past individual

experience and delivered a feeling of having a place with a gathering that dated back to the vestige.

According to observations made by Sechrest, L., and Flores, L. (1969), there is a low level of concern about homosexuality in the Philippines' culture. According to Mondimore, F., our concepts and classifications of sexual expression are based on the genders of the partners in a relationship: homosexuality when the partners are of the same sex and heterosexuality when they are of the opposite sex. There is no such thing as a "homosexual" because sexual contact between people of the same sex is not necessarily considered to be a characteristic of any particular group or subset of people. On the other hand, in some cultures, same-sex eroticism is an expected part of everyone's sexual experience, which seems to refute the idea that "homosexuality" is a personal trait.

Foucault (1999) dedicated himself to fighting on behalf of the people who were labeled as "others," the omitted, and people who survived lifestyles that were not considered "normal." This initiative represented a desire to challenge dogmas, norms, myths, and representations. According to Foucault (1996), each culture has a unique definition of suffering, including oddities, deviations, and disruptions. According to Foucault, each civilization has a set of separate lines, such as the ban on incest, the definition of crazy, and the exclusion of certain religions. However, the possibility of violating these limitations arises as soon as they are defined. According to

Foucault (1996), the "transgression system" encompasses both constrained and open spaces for transgression, with laws unique to each epoch.

"What I do is the history of problematizations. That is, the story of how things become problems" (Foucault 2003).

Foucault describes a method of examining culture to discover when and under what conditions homosexuality became problematic. In other words, why does sexual behavior become problematic? He wanted to comprehend the circumstances that cause a person to question who they are, how they behave, and the world in which they live. According to Foucault (2007), the emergence of homosexuality as a problem may be traced back to the contemporary Western conscience from the 18th to the 20th centuries, an era of repression.

In his 1978 lectures on liberal ideology and physiocracy, Foucault (2007) emphasized the importance of understanding the period as a time of unprecedented social discipline, as well as the transformations of power technologies known as "security dispositifs." Using this theoretical framework, he identified two distinct economics of power: the economy of disciplinary mechanisms (law and regulation) and the economy of security dispositifs, which correlates with freedom. Hermaphroditism and homosexuality were prohibited in the 18th century because they were

considered against nature. In other words, they were legal attacks against the natural order. Homosexuals were incarcerated due to their perceived social danger.

According to Foucault (2010), practices of freedom include a free person's desire to develop, change, and access a particular way of being. These actions demonstrate the self-intervention freedom required to bring about qualitative shifts and establish distinct power relationships based on "desubjugation." The practice of subject freedom is based on gradually abandoning established methods to acquire more suitable skills. In a meeting with Fernet-Betancourt, Becker, and Gómez-Müller on January 20, 1984, Foucault (2010) characterizes the act of opportunity as the relationship one has with oneself and with others, i.e., the component that develops the materiality of morals, which is delivered when we can reflect and characterize each of the types of rehearsing opportunity in the public arena and among people. In this context, ethics is defined as one in which the truth-telling game is played in social relationships with little dominance. This moral is respected neither from the lawful point of view of individual privileges, nor according to the viewpoint of the person as a subject of privileges, yet rather according to the point of view of the collaboration of opportunity relations.

B. 1. 3 Socio-Cultural Context in The Philippines

Garcia (2004) points out that attitudes of tolerance toward male

homosexuality are frequently predicated on stereotypes. He specifically mentions that the majority of Filipinos seem to accept effeminacy and cross-dressing among gay men in the country, but he issues a warning against confusing acceptance of transvestism with acceptance of homosexuality (Garcia, 2004). This discovery aligns with Manalastas' (2005) research on the attitudes of Filipinos regarding gays and lesbians, which indicates that a significant portion of the population has an unfavorable opinion of these individuals. His research reveals that irrespective of gender, socioeconomic background, educational attainment, or religious beliefs, 25% of respondents expressed a dislike for gays or lesbians living next door. Furthermore, 28% of them think homosexuality is not acceptable.

It is also possible to argue that depictions of Filipino gays and lesbians in public legislative issues are influenced by these negative perceptions. Laddad, the Philippines' only political party committed to LGBT issues, had to face two denials before the Commission on Elections fully accredited them (UNDP, USAID, 2014). Meanwhile, powerful organizations like the Catholic Church and conservative legislators are still opposing a proposed anti-discrimination bill. Given these elements, the supposed "success" or "liberation" of a coming-out talk might be tainted by the uneven and dispersed degrees of refusing to accept what LGBT people continue to face even after coming out.

The male homosexual identity that one asserts upon coming outand,

thus, builds while recounting a coming-out narrative is further complicated by local discourses regarding homosexuality. The image of the *bakla* has mostly homogenized discourses surrounding male homosexuality. To comprehend the *bakla*, one must be aware of what Garcia (2008a) refers to as its "gender transitivity." As a homosexual, the *bakla* expresses and carries a feminine gender identity, contrary to gender-intransitive identities like gays and closet queens, which frequently convey a gender expression that is typically associated with men. This perspective results from the inversion of the local gay discourse, which is ascribed to the *bakla*. According to this discourse, gay men are typically seen as having internalized their femininity rather than being men who would seek out another man (Garcia 2008). Garcia(2008a) emphasizes that although the idea of inversion is fundamental to the *bakla*, the terms *bakla* and homosexual are not always synonymous because the latter is a general phrase that indicates sexual orientation while the former is a culturally unique term. The introduction of international LGBT discourse into the Philippines further blurs these boundaries. It's crucial to remember, though, that *bakla* cannot be used as a catch-all phrase to describe all forms of homosexuality practiced in the Philippines.

The Philippines has consistently ranked as one of the more tolerant societies, which is particularly noteworthy considering its religious orientation. Catholic Christians stand out as an exception to the general finding that more religious societies have lower acceptance levels of

homosexuality. In particular, Catholics are more disposed to acknowledge homosexuality contrasted with Protestants and evangelicals (Poushter and Kent, 2020).

The persistence of bias against those who identify as lesbian, gay, bisexual, transgender, and/or queer (LGBTQ) has been cited for a long time as the result of a correlation between religious values and societal attitudes toward LGBTQ individuals. This supposition holds in rising economies like the Philippines as well as in settings outside Western European and North American social orders. A qualitative study on LGBTQ realities in Asia was carried out by the United Nations Development Programme in collaboration with local partners to provide a more in-depth comprehension of this setting. This work brought about the distribution of a few reports in 2014, including "Being LGBT in Asia: The Philippines Nation Report" (USAID, UNDP 2014). In 2018, a review of gender recognition-related legal and policy issues was conducted in collaboration with the Commission on Human Rights of the Philippines (USAID, UNDP, 2014). These studies contextualized their findings within the cultural framework of the Philippines, highlighting Indigenous gender expressions, in addition to presenting statistics on the experiences of LGBTQ individuals.

The 2015 report, for instance, explored these expressions, tracing them back to pre-colonial times when figures like the babaylan, considered religious functionaries, played significant roles defined by both social status

and feminine characteristics (USAID, UNDP 2014). Over time, these historical figures evolved into contemporary queer identities such as *Baylan*, *bayoguin*, and *Bakla*, illustrating the enduring interplay between sexual identity, gender, and religious roles. The 2014 study specifically addressed the role of religion in either promoting or obstructing LGBTQ protections within the Philippine legal system, dedicating a section to this complex dynamic (USAID, UNDP 2014).

The Family Code of the Philippines (1987) defines marriage as a unique contract where a man and a woman unite legally to form a conjugal and family life. This legal framework adheres strictly to heterosexual norms (Supreme Court of the Philippines 2019). In 2020, the Supreme Court reiterated its rejection of a petition to include same-sex couples in the definition of marriage. Emphasizing the need for legislative action to grant legal recognition and protections to LGBTQ individuals and their partners (Guerra 2020). The court also pointed out that public opinion and advocacy efforts must precede judicial intervention (Supreme Court of the Philippines 2019). Ochoa et al. (2016) suggest that in the Philippines, marriage and sexuality are often viewed through a religious rather than a secular lens, with church teachings influencing attitudes towards same-sex marriage. Despite lacking legal recognition, some same-sex couples and LGBTQ individuals in the Philippines participate in "Rite of Holy Union" ceremonies, symbolizing their commitment to lifelong partnership based on love,

responsibility, and spiritual communion (Agbayani 2017). Religion holds significant importance for many Filipino Catholics, as evidenced by their participation in religious feasts. In Aklan, a notable event is the *Ati-Atihan* festival, characterized by lively street dances. During this festival "Tay Augus," a transgender person, found a way to navigate the Church's traditional stance on heterosexuality, affirm membership in the Roman Catholic community, and express devotion to the Christ Child (Alcedo 2007).

A traditional Marian celebration known as Flores de Mayo, or "flowers of May," which is frequently associated with the Santacruzán, or Holy Cross of Jesus, illustrates the deep devotion many Filipino Catholics have to Mary (Rosales, 1975). In honor of Queen Helen and Prince Constantine's discovery of the cross of Jesus, children, young men, and women in elegant costumes parade through the streets during the annual Santacruzán celebration in May (Skinner, 2011). While generally the members in a Santacruzán are thought to be heterofemales known as sagala (ladies), there are likewise various LGBT bunches teaming up with neighborhood legislatures, coordinating motorcades that enable gay people under the flag of "sa-gay-la" (a mix of sagala and gay) (Reyes 2015).

In 2016, individuals from the LGBT people group associated with the barangay (the smallest regulatory division in the Philippines) in Zamboanga City communicated their commitment to Mary through the Parada de Flores or March of Blossoms. By deciding not to utilize the expression

"Santacruzán" which conveys strict implications, the LGBT people group passed that the motorcade pointed on to bring issues to light about LGBT issues and encourage more prominent support of LGBT people in local area undertakings (LGBT People group in Zamboanga City Hosts 'Parada de Flores' 2016).

B. 2 Review of Related Research

The study (Reyes, 2024) described the current attitudes of cisgender heterosexual Filipinos toward transgender individuals and compared these attitudes among Filipinos from various demographic variables of the study. The findings demonstrated that transgender people are still viewed negatively by cisgender heterosexual Filipino men who are married, born-again Christians, and a part of Generation X. They additionally thought about members' perspectives towards trans men and trans ladies. Reyes's study findings revealed that transgender Filipino participants were significantly more likely than trans men to harbor anti-transgender prejudice.

The study entitled "Narratives of Compulsory Heterosexuality Struggles of Filipino Lesbians in the Selected Poems from Tingle: Anthology of Pinay Lesbian Writing" investigates the struggles and narratives of Filipino lesbians as depicted in a selection of poems from "Tingle: Anthology of Pinay Lesbian Writing." Rich's theory, which views heterosexuality as a social requirement rather than a choice open to women, can be used as a critical

framework to gain a deeper understanding of Filipino literature. This study shows how Rich's understanding of society has a significant impact on the real-world experiences of the LGBTQIA+ population in the Philippines. It becomes clear that themes of societal pressure, economic dependency, and the need to be heterosexual after thorough research with qualitative content analysis.

The chosen poems offer a thorough examination of the difficulties encountered by lesbians in the Philippines navigating a culture that strongly values heterosexuality. The term "compulsory heterosexuality," coined by Adrienne Rich, describes how heterosexuality is enforced as the norm in society while other sexual identities are frequently marginalized or suppressed. The poem expresses the profound impact of this prevalent social norm and alludes to the psychological, financial, and even legal fallout of defying authority.

In Hanna's research entitled "Reproducing or Challenging Heteronormativity? Representation Of Gender, LGBTQ Characters, And Queerness in Estonian Television Series on The Example Of "Pilvede All" She analyses how heteronormativity is reinforced and/or challenged in Estonian television series, with the example of the popular drama series "Pilvede All" (Under the Clouds), by exploring how LGBTQ and queer characters are portrayed. "The researcher focuses on the representation of LGBTQ characters (or lack thereof) and how heteronormativity is expressed, reinforced, and/or

challenged in the series.

The article, *“Doing Gender, Doing Heteronormativity: ‘GenderNormals,’ Transgender People, and the Social Maintenance of Heterosexuality”* (Schilt, K., & Westbrook, L. 2009), looks at how gender norms' reactions to transgender people demonstrate the relationship between gender and (hetero)sexuality. The cornerstone of the system of sex, gender, and sexuality is the idea that there are only two opposing sexes, defined by biology and identified essentially by the shape of the genitals. The case examples in this article help us to better understand how a heteronormative gender system based on people being classified as one of the two sexes functions.

The media, in its development, has an important role in influencing the general public toward the acceptance of homosexuals, as the research conducted by Mazur and Emmers Sommers (2002) discovered in their research that exposure to films depicting nontraditional families with homosexual characters led to greater acceptance of homosexuality. Bonds-Raacke, Cady, Schlegel, Harris, and Firebaugh (2007) demonstrated that participants exposed to a positive portrayal of a gay character subsequently held more positive attitudes toward gay men than those exposed to a negative portrayal. Rössler and Brosius (2001) observed that German adolescents who watched talk show segments discussing homosexuality over a week showed more tolerant attitudes toward homosexuals compared to a control group. Additionally, Shiappa and colleagues (2006) found that undergraduate

students who watched Will & Grace more frequently exhibited lower levels of prejudice toward gay men.

There is still a gap in understanding how daily media consumption relates to attitudes toward homosexuality, although existing research suggests that targeted exposure to homosexual characters can influence viewers' attitudes, (Calzo & Ward, 2009). Based on cultivation theory, it is hypothesized that frequent media exposure shapes viewers' beliefs about homosexuality to align with the images they encounter. If negative stereotypes prevail in media content, regular exposure has the potential to reduce acceptance of homosexuality by reinforcing unfavorable portrayals (Gross, 1991). Conversely, when media representations of homosexuality become more positive and diverse, these changes may increase acceptance of homosexuality (Calzo & Ward, 2009). Based on previous research as above, it can be concluded that the people of the Philippines still adhere to heteronormativity. They know the mistakes they have made and the impact of their actions. But they still hope to get a proper place like the heterosexual role. They continue to campaign and ask for their rights as non-heterosexuals. As will be explained in this research, where the two advertisements to be studied, have heteronormative understanding but still want to fight for the right to security.