

Generational Attitude Among Gays

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ABSTRACT

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Generational Attitude measures the level of acceptance or non-acceptance of gay men in the community as perceived by them. This study's primary purpose is to determine the generational attitude of gays in Tagbilaran City, Bohol, Philippines. A quantitative research method was employed

using a self-constructed questionnaire. Percentages, Weighted Mean, Chi-Square Test, ANOVA, and Spearman Rank Correlation were used to analyze the data collected. Overall results showed that the gay respondents' level of attitude yielded a Moderate Level of Acceptance. As a result of the survey's analysis, gay respondents think and believe that non-gays treat them appropriately. They feel that they are respected and accepted for their gay rights. The data revealed that there was a moderate level of acceptance of gay marriage. The findings of the study would form a basis for the intervention program. Moreover, the study lacked respondents who were not members of the LGBTQIA+ Community Tagbilaran. Additional research among gays who came out publicly but are not members of the LGBTQIA+ Community Tagbilaran must be conducted to validate the result of this study.



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INTRODUCTION

Ideas, perspectives, and views vary from one person to another person. Many factors will contribute to this, and one of these factors is the “generation.” Undeniably, an individual’s generation may affect and influence how a person thinks and views things.

The latest century opens doors to a broader respect for everyone in society. However, it is no guarantee that even with the greater sense of visibility and acceptance of LGBTQIA+ in the public domain, numerous gays experience segregation, discrimination, and harassment at school, work, and in the community. With such a specific premise, this research looked into how the public views gay or male homosexuals despite the influx of inclusivity advocated by all institutions in society.

Pew Research Center has been studying the different generations for quite some time, and they have defined and named these generations. For the people born between 1928-1945, they are called the “silent generation.” From 1946-1964, they are tagged as the “boomers.” The people born in 1965-1980 are called “Generation X, or Gen X.” “Millennials” were born in 1981-1996. Lastly, the people born between 1997-2012 are called the “Zoomers or the Gen Z” (Dimock, 2019)

In the Philippines, students who are LGBTQIA+ often find their school experiences tormenting due to other students’ discrimination and bullying. This maltreatment can cause profound and enduring mischief and shorten students’ entitlement to schooling, secured under Philippine and international laws.

With the statements mentioned above, this research study exerted an effort to investigate the generational attitude, Generation X, Millennials, and Generation Z, of gays in Tagbilaran City. The study’s findings would become the basis for any intervention programs that would benefit gays and the community.

This study is anchored on United Nations Sustainable Development Goal # 5, “Achieve gender equality and empower all women and girls.” Gender equality is a fundamental human right and a necessary foundation for a peaceful, prosperous, and sustainable world. It reduces inequality within and among countries. The said goal has targets that categorically relate to the aims of this study. Target 10.2 states, “By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or

another status.” Target 10.3 states, “Ensure equal opportunity and reduce inequalities of outcome, including by eliminating discriminatory laws, policies, and practices and promoting appropriate legislation, policies, and action in this regard.”

The 1987 Philippines Constitution intends to protect every Filipino citizen’s rights. Article III, Bill of Rights, Section 1 states, “No person shall be deprived of life, liberty, or property without due process of law, nor shall any person be denied the equal protection of the laws.” Thus, despite your gender orientation, you will always be protected equally under the law.

Generational Cohort Theory. Mannheim first put forth the concept of generational cohort theory in 1952. The central idea of generational cohort theory is that a generation of people who experience similar political, economic, and social events in their early lives will acquire similar views, values, and behaviors. This theory indicates that events in the birth year and the corresponding 10 to 20 years define each generational cohort (Thach, Riewe, & Camillo 2019).

According to pure generational cohort theory, a generation can be influenced by technological innovations such as smartphones and social networking. It can be affected by unexpected events such as war and terrorist attacks (Thach et al., 2019). This theory suggests that different generations’ attitudes, behaviors, perceptions, views, ideas, principles, or beliefs may differ.

Social Judgment Theory. Sherif, Sherif, and Hovland introduced this theory in 1960. SJT stands for social judgment theory, a broad paradigm for studying the human judgment. It is a metatheory that guides research in judgment (Brehmer, 1988).

Furthermore, this theory suggests that people bring prior attitudes to an issue and may distort how they perceive persuasive messages. UCSF’s Lesbian, Gay, Bisexual, and Transgender Resources Center defines “gay” as a sexual orientation toward people of the same gender.

According to Anderson (1991), as cited by Holt (2011), in the social sciences, the word “community” is famously ambiguous. It refers to a set of people who share a common characteristic, although the number of shared characteristics that might define a community could be clearer. Sources of the community may include where people live, common languages, identities, mutual values or beliefs, and group activities. It is easy to think of a group forming a community when they share common characteristics, mainly when they live in the same area and interact with

one another. However, there are several instances where people's sense of community is imagined as a common bond rather than reflected by geography, co-presence, or collective action.

Jocson and Adiharton (2020) stated in their study that discrimination based on gender has become more prevalent in recent years, particularly as the battle for equality and acceptance has taken center stage. Gender and sexuality concerns, on the other hand, have a wide range of responses around the world. Given the intolerance of some countries towards this group, determining the LGBTQIA+ population is also tricky. Regarding homosexuality, prejudices, and stereotypes abound, creating obstacles to acceptance in the 'gay community. These barricades arise from various issues, including culture, faith, and ethnicity. Their research aimed to examine and evaluate how homosexual men are treated in two multicultural countries: Indonesia and the Philippines. Posts of gay suppression in Indonesia stand in sharp contrast to the Philippines' seemingly high tolerance for gay people. They examined the reasons for the differences in the treatment of gay people in Indonesia and the Philippines.

The idea of the "gay community" and gay men's attachment to and participation in gay community events has held both a symbolic and realistic role in understanding and directing responses to HIV in developed world contexts. In the West, the HIV epidemic has disproportionately affected gay men. Participating in and being linked to gay community events ("gay community attachment" in Australia) expected the acceptance of safe sex practices. However, the sense of the gay community is evolving. Those involved in HIV prevention face a challenge as a result of this. The sense of gay identity is examined in qualitative interviews conducted with the help of previous studies conducted with Australian gay men. The results of the interviews show that gay men are frequently ambivalent about gay communities, implying that we need to be more subtle in how we think about and approach gay men in HIV education and prevention. The term "personal communities" could better fit how gay men interact with one another and their social networks. Adapting and recognizing the changing nature of gay life will ensure that HIV programs for gay men retain their flexibility and pragmatism (Holt, 2011).

Throughout history and across cultures, societal views toward homosexuality have varied. According to recent public opinion polls conducted in 47 countries as part of the 2007 Pew Global Attitudes

Project, more than 65 percent of respondents in Canada and all six Western European countries included in the study (i.e., France, Germany, Great Britain, Italy, Spain, and Sweden) proclaimed that homosexuality is a way of life for certain people the society must accept. The majority of respondents in Argentina, Brazil, Chile, Mexico, and Peru shared similar views. However, less than half of the Americans polled (49%) thought homosexuality was acceptable, and 41% thought homosexuality was a way of life that society should never tolerate, 89 % or more of respondents held this opinion in nine African nations. Except for Japan, most respondents in 14 Middle Eastern, East, and Southeast Asian countries and two Christian Orthodox Eastern European countries (Russia and Ukraine) agreed that homosexuality should not be tolerated in society (Andreescu, 2011).

Heterosexuals' negative views towards homosexuality are thought to derive, at least in part, from their adherence to conventional gender belief systems. Negative attitudes toward homosexuality seem to be part of a larger framework than just negative attitudes toward homosexuality, and endorsing negative attitudes toward homosexuality reflects a general conservative belief system. As a result, attitudes toward homosexuality may be viewed as a manifestation of a more prominent multi-trait personality factor (Shackelford & Besser, 2007).

Generational Attitude. Public attitudes toward sexual minorities are affected by various demographic, psychological, economic, social, and cultural factors and, to some degree, by the country's legislation, as many studies indicate. For example, according to research conducted in the United States and other countries, individual-level variables such as gender, race, age, education, geographic residence, religiosity, political beliefs, and the number of interpersonal interactions influence differences in public attitudes toward homosexuals (Andreescu, 2011).

Looking at the impact of age and younger generational generations on the same-sex marriage issue, in particular, recent public opinion polling shows that we are only now beginning to see a marked change in opinion (primarily over the last two decades) as younger voters replace and gradually outpace their older counterparts in the voting booths. Furthermore, in this younger generation, more liberal attitudes toward marriage and the family are evolving, reshaping public opinion (Becker, 2012).

Employers, family members, teachers, clergy, and society, in general, may all significantly impact whether LGBT people are accepted or rejected.

Negative attitudes against LGBT people can trigger the desire to reject and exclude them, often leading to violence and bigotry against them. These shared views are stigmas, which can be understood as believing in someone based on their characteristics and label (Flores, 2019).

Long-term shifts in public opinion are generally assumed to be primarily due to generational effects. It is often said that older, more traditional generations have been substituted by younger, more tolerant generations. The “age-stability hypothesis” of Alwin and Krosnick suggests that people change their minds little as they age, which is similar. This hypothesis has been supported regarding several social attitudes (Andersen & Fetner, 2008).

In the 1920s, Mannheim popularized the idea of generational groups. According to Mannheim’s (1928/1972) definition, a generation is a community of people who “share a common habitus, Nexis, and culture... a collective memory that serves to integrate.” A community of people shares a typical birth period, cemented by significant events and social changes during their formative period, resulting in a collective area of emotions and attitudes (Yi, Ribbens & Morgan, 2010). Contextual experiences become ingrained in a person’s personality. They affect that person’s worldview and the attitudes, values, and opinions of anyone born during that period, resulting in a collective peer personality, mentality, rituals, and culture (Yi, Ribbens & Morgan, 2010). Generational cohorts are subcultures in a community whose value orientations represent cultural, political, and economic changes during their generation’s pre-adult years (Yi et al., 2010).

Generational Attitude. Steffens and Wagner (2004) studied Attitudes Toward Lesbians, Gay Men, Bisexual Women, and Bisexual Men in Germany. It concluded that in a national representative sample of 2,006 self-identified heterosexual women and men living in Germany, attitudes toward lesbians, gay men, bisexual women, and bisexual men were measured. Younger people had more favorable attitudes than older people; women had more favorable attitudes than men; men had more favorable attitudes toward females than male homosexuality, whereas women did not differentiate. On the other hand, women had more favorable views toward homosexuals than bisexuals, while men did not. Knowing a homosexual individual, as well as political party preference, were both significant predictors of attitudes. Attitudes were significantly related to both same-sex and opposite-sex sexual attraction. Their findings support

that attitudes toward lesbians, gay men, bisexual women, and bisexual men are linked but separate constructs.

The study of Twenge, Campbell, and Freeman., 2012, entitled "Generational Differences in Young Adults' Life Goals, Concern for Others, and Civic Orientation," proved that recognizing and forecasting generational changes has generated much intellectual, cultural, and economic interest. According to two major polls performed over several decades, more recent generations had lower levels of community feeling, less intrinsic and more extrinsic life objectives, less concern for others, and poorer civic engagement.

This study's primary purpose was to determine the generational attitude of gays in Tagbilaran City. Specifically, it sought to answer the following questions: What is the profile of the respondents in terms of age and generation? Across generations, what is the level of attitude of gay respondents on the following: dealing with gays, rights of gays, gay marriage, and gays in society? What is the happiness index of gays? Is there a significant variance in the attitude among the generations? Based on the findings, what intervention programs can be recommended?

RESEARCH METHODOLOGY

Design. This study is correlational research that sought relationships between variables. Thus, the quantitative research design method was used. The data was collected using the descriptive normative survey approach through a self-constructed questionnaire (in getting the different attitudes) and a standardized happiness questionnaire to acquire sufficient data and valuable information from the respondents.

Respondents. This study gathered the needed information from the respondents, who were the Tagbilaranon gay men. The inclusion criteria included those Tagbilaranons born from 1965-2003 (56-18 years old) in identifying respondents. Therefore, three generations were included in this study: Gen X, born from 1965 to 1980, Millennials from 1981 to 1996; and Gen Z from 1997 to 2003 (originally 1997-2012). In addition, the respondents must be resident of Tagbilaran City for at least one year; they admitted to being gays and a member of the LGBTQIA+ Community Tagbilaran.

Moreover, in-school, out-of-school, and professionals (gay men) were also included in the study. Excluded in this study are gay men below 18

years old. Thus, for Gen Z, it was just from 1997 to 2003.

The researchers collaborated with the organization of LGBTQIA+ Community Tagbilaran in order to get the population of the registered gay men. At 95% confidence level, 5% as the margin of error, and 50% as the population proportion, the researcher was able to get 75 as the sample size.

Environment. The locale of this study is the City of Tagbilaran. This environment is purposively chosen because this is the only city in Bohol. Additionally, it is regarded as a great location to research because the city is known as the province's melting pot.

Instrument. To facilitate data gathering, this study used a self-constructed questionnaire (to get the different attitudes of gays) and a standardized tool to get the level of happiness of the gays. The research adviser checked the self-constructed questionnaire for corrections, suggestions, and further improvements.

Face validity was conducted pertaining to the tool by gathering the practicing psychologists within and outside the province to comment on the tool that every item operated on the realm of the study. They commented and made the necessary modifications to level up the self-constructed tool.

The following descriptions are applied (for the self-constructed questionnaire):

3.25 - 4.00	4	Strongly Agree	High level of acceptance
2.50 - 3.24	3	Agree	Moderate level of acceptance
1.75 - 2.49	2	Disagree	Low acceptance
1.00 - 1.74	1	Strongly Disagree	Very low acceptance

Pilot testing for the self-constructed questionnaire for the generational attitude and the standardized questionnaire for the happiness index was conducted to ensure the validity of the questionnaires, with 10 respondents having a similar profile to the actual respondents. It was subjected to Cronbach's Alpha. The pilot testing revealed that the self-constructed and standardized questionnaires are both valid and reliable.

A standardized tool used is the Oxford Happiness Questionnaire developed by psychologists Michael Argyle and Peter Hills at Oxford University.

The following descriptions are applied (for the standardized questionnaire):

5.15 - 6.00	6	Strongly Agree	Too Happy.
4.32 - 5.14	5	Moderately Agree	Rather happy; pretty happy.
3.49 - 4.31	4	Slightly Agree	Somewhat happy or moderately happy
2.66 - 3.48	3	Slightly Disagree	Not particularly happy or unhappy
1.83 - 2.65	2	Moderately Disagree	Somewhat unhappy
1.00 - 1.82	1	Strongly Disagree	Not happy or very lonely

Ethical Considerations of Research. The UB Research Ethics Committee reviewed the research protocol before distributing the questionnaires. Ethical considerations were followed in this study. The protocol before the conduct of the research study was observed correctly. The researcher ensured that the respondents' rights were protected, and they could stop responding if they believed their rights have been violated. To ensure that the "do-no-harm" principle is followed in the study, the researcher wrote a letter of consent to the participants explaining the plan to conduct the study and asking for their time to respond freely to the questions. The researcher ensured that the interests of the respondents were maintained. The respondents affixed their signatures on the consent form and gladly and openly chose to participate in the study.

RESULTS AND DISCUSSION

Profile of the Respondents

Age of the Respondents. According to the survey, nearly half of the 75 respondents (42.7%) are between the ages of 20 and 24. With 13.3 percent, the age group of 25-29 years old came in second. Both the 18-19 and 45-49 age groups received 10.7 percent. In addition, the 50-54-year-old age group received 6.7 percent. The 30-34 and 35-39-year-old age groups are next on the list, with gains of 5.7 percent. Finally, the age groups of 40-44 and 55-59 had the fewest percentage (2.7%).

Generation of the Respondents. More than half of the 75 gay respondents (53.3 %) are Gen Z (these are the gay respondents who were born between 1997 and 2003.) The Millennials (those born between 1981 and 1996) came in second with 25.3 percent. The remaining 21.3 percent went to Generation X (born from 1965 to 1980).

For a considerable length of time, the Pew Research Center has been studying the various generations, identifying and labeling them. People born between 1928 and 1945 are known as the “silent generation,” while those born between 1946 and 1964 are known as the “boomers.” People born between 1965 and 1980 are known as “Generation X, or Gen X,” while “Millennials” were born between 1981 and 1996. Finally, the “Zoomers or Gen Z” were born between 1997 and 2012. (Dimock, 2019).

Attitude Towards Dealing with Gays. Seven out of ten items were interpreted as Moderate Level of Acceptance, two out of ten items were interpreted as a High Level of Acceptance. In contrast, the remaining item was understood as Low Acceptance. The composite mean was described as Agree and interpreted as Moderate Level of Acceptance. It simply means that the majority of the respondents felt that heterosexuals deal with them nicely and appropriately (See Table 1).

Table 1. Level of Attitude Towards Dealing with Gays (n=75)

Items	WM	D	I	Rank
I believe that gay men must be respected and treated appropriately by people.	3.64	Strongly Agree	HLA	1
I feel like my friends enjoy their time when they talk to me	3.35	Strongly Agree	HLA	2
Most people I know respect gay men and wholeheartedly accept us.	3.08	Agree	MLA	3.5
My family and friends are not ashamed of me and my chosen sexual orientation.	3.08	Agree	MLA	3.5
People don't mind me speaking some gay languages as long as they can understand the content of my sentences.	3.04	Agree	MLA	5
My family always supports me in everything that I want to do as long as it makes me happy	3.03	Agree	MLA	6
My family and friends were not upset when they found out I was gay.	3.00	Agree	MLA	7
If I invite some of my heterosexual friends to attend LGBTQ+ events, they would gladly come if they have some free time.	2.87	Agree	MLA	8
People have always been supportive of gay men who have chosen to come out.	2.79	Agree	MLA	9
People always treat gay men and non-gay men equally.	2.48	Disagree	LA	10
Composite Mean	3.03	Agree	MLA	

The result somehow disagrees with the study of Jocson and Adiharton in 2020. Stated in their study that discrimination based on gender has become more prevalent in recent years, particularly as the battle for equality and acceptance has taken center stage. Gender and sexuality concerns, on the other hand, have a wide range of responses around the world. Given the intolerance of some countries towards this group, determining the LGBTQI population is also tricky. When it comes to homosexuality, prejudices and stereotypes abound, creating obstacles to acceptance in the 'gay community. These barricades arise from various issues, including culture, faith, and ethnicity, among others.

Level of Attitude Towards the Rights of Gays. A majority of eight out of the ten items was interpreted as Moderate Level of Acceptance, while the remaining two items were distributed to the following interpretations: High Level of Acceptance and Low Level of Acceptance. Moreover, the composite mean yielded a 3.00 rating and was interpreted to be in Moderate Level of Acceptance. This means that majority of the respondents think that the heterosexuals accepted their rights moderately, and thus they feel that they can exercise their rights as gays without any prejudice (See Table 2).

Table 2. Level of Attitude Towards the Rights of Gays (n=75)

Items	WM	D	I	Rank
Parents of students know that taking sex education should have the options to allow these students to learn about heterosexuality, and or LGBTQ+.	3.36	Strongly Agree	HLA	1
I think the government will implement more laws in the future to protect us.	3.21	Agree	MLA	2
People know that our rights are just as important as the rights of all citizens.	3.20	Agree	MLA	3
We are allowed to adopt children.	3.12	Agree	MLA	4
I think heterosexuals know that the struggle for gay rights is comparable to the struggle for the rights of other groups.	3.05	Agree	MLA	5.5
I think people know that we should have the same rights as heterosexual couples.	3.05	Agree	MLA	5.5
We are allowed to have surgery so our body matches our identity.	2.92	Agree	MLA	7
I think the government has always been protecting us from any forms of discrimination.	2.87	Agree	MLA	8
We are allowed to serve in the military.	2.84	Agree	MLA	9
We are allowed to use the restroom of the sex we identify with.	2.36	Disagree	LA	10
Composite Mean	3.00	Agree	MLA	

Stated in the Universal Declaration of Human Rights that regardless of race, sex, color, language, religion, political or other beliefs, national or social origin, property, birth, or other position, everyone has equal access to all of the rights and freedoms listed in the said Declaration. Thus, gay men are no exception.

Level of Attitude Towards Gay Marriage (Same-Sex Marriage). All ten items gained the descriptive rating of Agree and a Moderate Level of Acceptance interpretation. Hence, the composite mean of 2.81 was described as Agree. It was construed that gay respondents feel and think that the heterosexuals are okay with them engaging in a same-sex marriage, specifically gay marriage (See Table 3).

Table 3. Level of Attitude Towards Gay Marriage (Same-Sex Marriage) (n=75)

Items	WM	D	I	Rank
Heterosexuals know that we deserve the right to be happy.	3.16	Agree	MLA	1
Gays are allowed to have a relationship with a person of their same-sex	3.07	Agree	MLA	2
I feel that heterosexuals know that same-sex marriage should be a socially acceptable relationship.	3.00	Agree	MLA	3
I feel that I can live in a society that makes it legal for us (gays) to marry.	2.80	Agree	MLA	4
I feel that I will be accepted even if I will be seen by other people adopting a child once I will be married to my partner.	2.79	Agree	MLA	5.5
I think heterosexuals believe that marriages should be considered equal.	2.79	Agree	MLA	5.5
I feel that my family and friends will support me if I engage in same-sex marriage.	2.75	Agree	MLA	7
I feel that the society believe that marriage is the same whether the couple is of the same gender or in the opposite gender.	2.63	Agree	MLA	8
I feel that society is okay with same-sex marriage as long as it does not affect other people's lives.	2.57	Agree	MLA	9
Most families are okay with having a family member in a same-sex marriage.	2.56	Agree	MLA	10
Composite Mean	2.81	Agree	MLA	

Looking at the impact of age and younger generational generations on the same-sex marriage issue, in particular, recent public opinion polling shows that we are only now beginning to see a marked change in opinion (primarily over the last two decades) as younger voters replace

and gradually outpace their older counterparts in the voting booths. Furthermore, in this younger generation, more liberal attitudes toward marriage and the family are evolving, reshaping public opinion (Becker, 2012).

Level of Attitude Towards Gays in Society. All ten items on this dimension received the descriptive rating of Agree. Thus, the composite mean of 2.80 was construed and understood that the acceptance level of heterosexuals in the society that the gay respondents think was in moderation (See Table 4).

Table 4. Level of Attitude Towards Gays in Society (n=75)

Items	WM	D	I	Rank
Heterosexuals love to hang out with us.	3.09	Agree	MLA	1
We are welcome in my community.	3.04	Agree	MLA	2
Society believed that we have unique spiritual gifts.	2.91	Agree	MLA	3
We have a special place in society.	2.84	Agree	MLA	4
Society is okay with the traditional norms in society about relationships.	2.76	Agree	MLA	5
I think the society is okay with seeing gays showing affection in public.	2.73	Agree	MLA	6
We are treated equally in the society.	2.72	Agree	MLA	7
Everybody knows that being gay is a choice.	2.68	Agree	MLA	8
The society is not worried about exposing children to people who dress and live as one sex even though they were born another.	2.67	Agree	MLA	9
Most people believe that we are not committing a sin.	2.55	Agree	MLA	10
Composite Mean	2.80	Agree	MLA	

This result agreed with the study of Grigoriou in 2004 about the friendship between gay men and heterosexual women. There were different levels of friendship between gay men and heterosexual women, and most results showed a positive relationship between them.

Thus, non-heterosexual friendships are the channels through which homosexual social worlds are established, the places upon which gay men's identities and communities are formed, and where the daily features of our (their) lives are carried out. Friendships like these are vital because they support the non-heterosexual world while also challenging established societal norms connected with traditional family life (Grigoriou, 2004).

Relationship between Respondents' Age and Level of Attitude.

As to the respondent's age and their level of attitude, the result showed that the Spearman Rank Correlation Test Value revealed that there was no significant relationship between gay respondents' age and their level of attitude towards the four dimensions since the p-value of 0.475 is greater than 0.05 (level of significance); thus, the null hypothesis is accepted. Therefore, it can be construed that the level of attitude of the gay respondents towards the four dimensions in the survey questionnaire has nothing to do with their age (See Table 5).

Table 5. Relationship between Respondents' Age and Level of Attitude (n=75)

Variables	Spearman Rank Correlation Test Value	P-value	Decision	Interpretation
Age and Level of Attitude	0.084	0.475	Failed to reject the null hypothesis	There is no significant relationship between the variables

This result apparently did not jive with the result of the study of Baiocco, Nardelli, Pezzuti, and Lingiard (2013) on Attitudes of Italian Heterosexuals Older Adults Towards Lesbian and Gay Parenting, which shows that age is related to the negative attitudes towards lesbian and gay parents.

Relationship between the Three Generations and Level of Attitude.

Since the p-value of 0.825 is greater than the level of significance of 0.05, the Chi-Square Test determines that there is no significant relationship between the generation and the level of attitude. Hence, the result failed to reject the null hypothesis and did not find enough evidence to show a relationship between the two variables. It can be determined that the level of attitude of the gay respondents towards the four dimensions in the survey questionnaire has nothing to do with the generations they belonged to (See Table 6).

Table 6. Relationship between Generations and Level of Attitude (n=75)

Variables	Chi-Square Test	P-value	Decision	Interpretation
Generation and Level of Attitude	1.519	0.825	Failed to reject the null hypothesis	There is no significant relationship between the variables.

The result will not affirm the idea of Keleher & Smith (2012) that the majority of current public opinion research on attitudes toward gays and lesbians looks at change across and within age groups, attempting to understand attitudinal shifts caused by generational shifts (when attitudes differ across age cohorts) or lifecycle shifts (when attitudes differ across age cohorts) (when attitudes shift within a cohort over time). Changing public opinion is caused mainly by generational and life changes.

Variance in the Attitude among the Generations. The data showed that the data failed to provide evidence to suggest that variability in the level of attitude and the generations was significant. The null hypothesis was accepted since the p-value of 0.554 was greater than the level of significance of 0.05. As a result, there is no observable difference in the level of attitude among the generations.

Table 7. Analysis of Variance in the Level of Attitude among the Generations (n=75)

Variables	ANOVA Test Value	P-value	Decision	Interpretation
Generation and Level of Attitude	0.595	0.554	Failed to reject the null hypothesis	There is no significant variance in the level of attitude among the generations

This disagreed with the study of Twenge, Campbell & Freeman in 2012 about the “Generational differences in young adults’ life goals, concern for others, and civic orientation.” Their study reflected a difference in the perspective of the different generations being studied in terms of their life goals, concern for others, and civic orientation.

CONCLUSIONS

Based on the study's findings, the four dimensions of the gay respondents' level of attitude all yielded the result of Moderate Level of Acceptance.

General views among generations of gays perceived a moderate level of acceptance of gay rights that includes same-sex marriage by the community. This perceived level of acceptance of generational attitudes among gays can be explained by the Generation Cohort Theory, which pinpoints that a generation of people may experience similar political, economic, and social events in their early lives and will acquire similar views, values, and behaviors. This theory indicates that events in the year of birth and the corresponding 10 to 20 years define each generational cohort (Thach, Riewe, & Camillo 2019).

RECOMMENDATIONS

In light of the study's findings and conclusions, the following recommendations are provided:

1. Disseminate findings of this research in the local communities of Tagbilaran City, to be spearheaded by the researcher with the connect of the Local Government Units (LGU) and the academe. Furthermore, gather the stakeholders' thoughts concerning the recommendations for possible actionable programs and timelines.
2. When given a chance for same-sex marriage to be legalized in the Philippines. A Pre-Cana seminar for same-sex marriage should be a requirement to help members of LGBTQIA+ ease their way into married life. It is somehow better also if in there planned Pre-Cana seminars, gender sensitivity awareness must also be included in the topics to be presented during the seminar in order for the couple to be prepared how they should properly deal if in case they will have a child who will become a member of the LGBTQIA+.
3. Although the majority of the gay respondents agreed that the heterosexuals had accepted them in society, there is still a need to embed Gender and Development Perspective into the curriculum at all levels of education, including senior high school, higher education, and even in the community.

4. Acceptance and support from family are critical because it is the basic unit of society and the first people who gay men expect to accept them for who they are. As a result, a family orientation on how to provide psychological support to a family member who identified as a gay man is needed. The Tagbilaran City Government, in partnership with the LGBTQIA+ Tagbilaran Community, Civic Society Organizations, and International Organizations, must lead this initiative.
5. There is a need to intensify the topics and conferences about acceptance and inclusion of the LGBTQIA+ to lessen and eventually eradicate bullying and discrimination against these marginalized members.
6. A need for more programs and activities for the Gay Men and LGBTQIA+ members to help spread awareness on their positive roles in the city of Tagbilaran.
7. Gather the stakeholders in the implementation of the Proposed Intervention Program.
8. There is a need for Tagbilaran City Government to establish a group for LGBTQIA+ members centered on human rights values that uphold human dignity and equality, which will serve as a help desk for gay men and LGBTQIA+ members as a social support system next to the family. This core group must initiate a program with a clear goal of providing psychosocial support to group members.
9. The Tagbilaran City Government may continue to develop programs and activities addressing the need to spread awareness of the rights of gay men as well as the LGBTQIA+ members of Tagbilaran City.
10. There is a need to establish strong counseling programs in the city of Tagbilaran in coordination with the academe to help gay men who struggle to come out and are victims of undesirable happenings in society.
11. Future researchers may conduct parallel studies that may look into the perceptions of the community's acceptability level on LGBTQ+ to enhance and verify the findings of the study.

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