

# New Homogender Concept and Challenges: Issues Relating to Gender Equality and Morality

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**Abstract—** *This study started with a literature-based analytic design. The discussion begins with the ideas of feminism and Marxism. Studies pertaining to its existence and presence were considered and also analyzed. Further, to concretely substantiate and attest to the veracity of the claims in the paper, actual field research had been exercised. The study in this manner utilized a descriptive design through purposive sampling since it respects the availability and inability of the respondents and the time and resources constraints by the proponent. A survey method was employed on 100 respondents with interviews to deepen and clarify the attestations and findings on selected homosexuals and non-homosexuals. The experiences of homosexuality were described revealing the truth of the claims. The analysis and the descriptive results serve as bases for sustaining the homogender theory. It was concluded that homosexuality is indeed integrated within human sexuality and gender, so as to what is naturally expected and required of. Also, homosexuality's recognition is within human sexuality and gender; acceptance of male and female, man and woman reality would still be as it is, disregarding separation, discrimination & disintegration. Moreover, talking about gender equality applies not exclusively to men and women but also to homosexuality and homosexuals – that every human individual has a place in society. Finally, homosexuality is within the crypt's morality set for human individuals occupying the same sexuality and gender.*

**Indexed Terms—** *Gender Equality, Homogender, Homosexuality, Literature-based Analysis, Morality, Descriptive, Surigao, Philippines.*

## I. INTRODUCTION

The study is about homosexuality being integrated into the conditions of human sexuality and gender. Such integration is claimed to establish a grounding dot for morality and equality. This scene of integration reveals an opportunity to develop a theory called “homogender”.

The homogender theory is ascertained by investigating three searing issues on homosexuality. First, it probed homosexuality's integration into human sexuality and gender. Second, it examined the homosexuals' claim of a typical experience of dignified social recognition. And third, it strongly explored the homosexuals' position in morality.

The paper anchors its idealism from feminism specifically on the desire for gender equality and women's full realization of their sexuality, and Marx's philosophy on conflict and struggle. Research findings regarding the influence and condition of its birth and existence are noted.

The social circumstance of homosexuality affirms ideas about the insurmountable existence of social discrimination and inequality (Nowlan, 1992). This is even the worst and most traumatic experience for women since time immemorial. It is the point of this paper that this social condition does not only refer entirely and literally to male and female individuals but also scrupulously to homosexuals. That the social arena does not only talk about male domination and female subordination but also homosexuality and homosexuals' discrimination and alienation in a particular sense. Homosexuals indeed share the same experience with women, especially in the context of

social identity, social discrimination, and social inequality.

Gender perspectives, moreover, apply not only to male and female individuals but also to homosexuals for by nature they share the same gender. Hence, the call for gender equality does not and should not only favor the experiences of women against men but also of homosexuals against men and even women. The natural claim and realization of the incorporation and integration of homosexuality to gender issues are what is termed here as 'homogender'. In addition, the concept of human beings does not only apply to the two naturally known sexes, male and female, but also incorporates the so-called "third sex", the homosexuals. The issue of equality, further, applies to everyone regardless of any gender, status, role, race, or ethnicity (Macionis, 2012). Therefore, equality applies to every human being. Deviation from it is indeed a reality of human beings against other human beings.

The social condition of homosexuality and homosexuals is inevitable and highly recognizable. Homosexuals in fact play significant contributions ever since to society. It is the position of the proponent that as homosexuality is recognizable, discrimination and inequality in society are in themselves identifiable. However, it is not the intention of this paper to strongly express and emphasize a general structure of tolerance on homosexuality specifically on the homosexuals' off-putting actions. Rather, it is to render a due and reasonable recognition that every human individual has the same and equal nature and that they are significant members of any society no matter what and no matter who they are.

The homosexual experience remains an unusual phenomenon on human sexuality and gender. That it is totally distant and separate, hence excluded in the argument. Such fact even leads to homosexuality's deprivation to venerable social respect through discriminatory tagging. This condition manifested further the homosexuals' disposition of freedom and the opportunity therefore to express their full humanity. As a result, establishing a homogender theory is an opportunity to assert the inclusion of homosexuality and homosexuals to human sexuality and gender, the rightful claim to fair social category

and the vindicated exercise of morality. As Nowlan (1992) points out that the homosexual experience is exactly a revelation of a social scenario pertaining to morality and equality. In other words, homogender theory could take affect social transformation.

It is in this social reality that the development of this perspective takes its ground.

Human Rights Watch (HRW) claimed that "students across the Philippines experience bullying and discrimination in school because of their sexual orientation and gender identity". (<https://www.hrw.org/news/2017/06/21/philippines-lgbt-students-face-bullying-abuse>). It is therefore a common worldwide phenomenon that even a normal human being is being bullied, discriminated against, and disrespected how much more of the homosexuals. More so, it is a sociological reality that some people have homophobic tendencies. Meaning, they have tendencies to ignore, discriminate, reject, or even abuse homosexuals. It is the intention of this study to address the fundamental equal nature of homosexuals among males and females in society. According to the Human Rights Watch and the Church Teachings, homosexuals are still human beings who have some basic human rights and must earn courtesy and respect. For Christians, human "sexuality signifies an essential dimension of the whole person, by which he/she enters into relationship with others. It thus touches every aspect of personal life, and has to be developed by all men and women just as life itself must be" (CFC 1069; cf. NCDP 287; cf. CCC 2332). On the other hand, gender, according to dictionary, is "also used more broadly to denote a range of identities that do not correspond to established ideas of male and female." It is in this way that homogender theory probes homosexuality's integration to human sexuality and gender. Hence, homogender theory recognizes homosexuality's diverse options of relating one's sexuality to the society in general. Consequently, homosexual tendencies' claim of morality and equality.

## II. METHODS

This study started with a literature-based analytic design. The discussion begins with the ideas of feminism and Marxism. Studies pertaining to its existence and presence were considered and also

analyzed. Further, to concretely substantiate and attest to the veracity of the claims in the paper, actual field research had been exercised. The study in this manner utilized a descriptive design through purposive sampling since it respects the availability and inability of the respondents and the time and resources constraints by the proponent. A survey method was employed on 100 respondents with interviews to deepen and clarify the attestations and findings on selected homosexuals and non-homosexuals. The experiences of homosexuality were described revealing the truth of the claims. The analysis and the descriptive results serve as bases for sustaining the homogender theory.

Ethics, rigor, and trustworthiness in the conduct of this research were strongly maintained for the academic integrity of this study. Ethical research practices in educational institutions are strongly followed since it is always the goal of educational research to contribute to the general welfare of the academic community and to generally create measurable information or data that will eventually add to the increase of human knowledge (Ederio, et.al., 2023) such as the essence depicted by this study.

### III. RESULTS AND DISCUSSION

This study on “homogender” is established through the discussion of the three issues on homosexuality, namely: homosexuality’s integration to human sexuality and gender; homosexuals’ claim to a dignified social recognition; and, the homosexuals’ position in morality. Results are derived from literature, survey, and interview. Respondents in the survey are presented in two tables, where Table 1 shows their profile, and Table 2 shows their assessment of homosexuality and homosexuals which could substantiate claims and discussion on the development of the homogender study.

#### A. Profile of the Participants

Table 1 shows that most of the respondents were 18 years old and above with 68% as to age, female with 81% as to sex, students with 69% as to status, and Christians with 97% as to religion. Such profile defines interested respondents who were ready to

*Table 1. Summary of Participant’s Profile*

Profile Variables	Sub-categories	Percentage
Age	17 years & below	32%
	18 years & above	68%
Sex	Male	19%
	Female	81%
Status	Student	69%
	Professional	31%
Religion	Christian	97%
	Non-Christian	3%

share emotions and perceptions towards the study on homogender.

#### B. Assessments of Respondents toward Homosexuality and Homosexuals

*Table 2. Assessment of Homosexuality and Homosexuals*

Variables	Agree	Disagree
Homosexuality is included in Human Sexuality.	46%	54%
Homosexuality is included in Gender.	50%	50%
I personally accept Homosexuality.	32%	68%
I accept Homosexuals.	33%	67%
My family accepts Homosexuality.	25%	75%
My family accepts Homosexuals.	26%	74%
Society accepts Homosexuality.	55%	45%
Society accepts Homosexuals.	56%	44%
Homosexuals are free.	56%	44%
Homosexuals are responsible.	51%	49%
Homosexuality is natural.	37%	63%
Homosexuality is normal.	35%	65%
Homosexuals are fairly treated.	43%	57%
Homosexuality is widely recognized.	49%	51%
Homosexuals are widely recognized.	50%	50%
Homosexuality is generally accepted.	31%	69%
Homosexuals are generally accepted.	38%	62%
Homosexuality is a sin.	59%	41%
Homosexuals are generally sinful.	51%	49%
Homosexuality is a sickness.	50%	50%

Homosexuals are sick.	43%	57%
Homosexuality must be stopped.	67%	33%

Table 2 presents the perceived assessments of respondents toward homosexuality and homosexuals.

#### *On the integration in Human Sexuality and Gender*

The concept of Human sexuality is known to pass through many areas of human life including culture that helps distinguish human individuals apart from other kinds of animals. It is said to refer to various sexually related aspects of human life, “including physical and psychological development, and behaviors, attitudes, and social customs associated with the individual's sense of gender, relationships, sexual activity, mate selection, and reproduction.” (Sanders, 2008)

Our sexuality is said to be a fundamental component of our personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing, and of living human love. (CFC, 2007) Hence, it is the central portion of the development of the personality. It is in fact from sex that the human individual obtains the distinctiveness which, on the biological, psychological, and spiritual levels, enables that person a man or a woman, and thereby largely conditions his or her progress toward maturity and insertion into society. (CFC, 2007) Such a view reveals that human sexuality defines the totality of a human individual as a man and a woman or a male and a female.

The term Gender further refers to a sex of a person or organism, or of a whole category of people or organism. (Encarta Dictionary, 2009) In addition, this term refers to the personal traits and social positions that members of a society attach to being female and male. (Macionis, 2011) This term develops to avoid using the word ‘sex’ which opens most of the times a misconception leading to a sexual activity alone. This term also is said to help shape one’s personal and social identity. Gender is a dimension of social organization, shaping how one interacts with others and how one thinks of oneself. (Macionis, 2011) In other words, talking about gender is also talking about the human category, social position, and identity, and at large, human identity.

Gender identity refers to a firm belief in one’s own gender, that is, the “possession by somebody of a conviction of belonging to a particular sex, regardless of whether this corresponds to his or her anatomical sex” (Encarta Dictionary, 2009). Gender, then, is one way of representing oneself. In a society, gender identity is a key element in self-representations, a stable and important feature by which one orients one’s actions. In the process of being self, one tends to orient oneself differently according to gender. Gender is thus an interesting feature to consider when an individual asks how he or she orients himself or herself. Differences in orientation due to sexual differences may give an individual further clue as to how subjectivity is possible. Homosexuality, then, at this point, must be taken not to be separate and excluded from the discussion of human sexuality and gender. Human nature tells. Even different sexual orientations and sexual preferences are qualified and identified to be incorporated naturally within human sexuality and gender reality.

These views tell obviously that by nature, in whatever sexual orientation and preference may be, homosexuality and a homosexual experience are naturally and normally understood and treated as within the bounds of human sexuality and gender. Homosexuality is identified with human sexuality and gender. Such a claim is supported by the respondents presented in Table 2 who express an even result on the inclusion of homosexuality to gender with 50%, though with a slight difference in its inclusion to human sexuality with 54%. But the data manifests that respondents are becoming aware of the natural integration of homosexuality into human sexuality and gender.

#### *On the claim of a dignified Social Recognition*

The concept of gender equality is really about the emphasis on the recognition, value, and respect of rights and the dignity of every human individual belonging to any sexuality or gender.

The term equality refers to the state of being equal in the context of rights, treatment, quantity, or value. The fundamental concept of equality grounds the participation and solidarity of all peoples. The sense of the dignity of the human person has impressed itself

more and more deeply with the consciousness of contemporary human beings. The inviolable dignity of every human person is the most precious possession of an individual whose value comes not from what a person has as much as from what a person is. But such a claim is put within the context of human sexuality and gender.

Human freedom, moreover, is the ability to act freely: a state in which somebody is able to act and live as he or she chooses, without being subject to any undue restraints or restrictions. It also refers to a release from captivity or slavery: release or rescue from being physically bound, or from being confined, enslaved, captured, or imprisoned. (Babor, 2001) It also means the right to act or speak freely: the right to speak or act without restriction, interference, or fear. (Cruz, 1995) It also refers to the absence of something unpleasant: the state of being unaffected by, or not subject to, something unpleasant or unwanted. (Montemayor, 1995) It could be freedom from fear or ease of movement: the ability to move easily without being limited by something such as tight clothing or lack of space, and the right to occupy a place: the right to use or occupy a place and treat it as your own. (Babor, 2001)

Human freedom, moreover, is regarded as one basic characteristic of a human person that distinguishes and separates him or her from all other animals. Very basic in man's freedom is the ability to choose. In relation to that the human person is able to make decisions, decisions about particular elements in his or her life and his or her life as a whole. One can direct his or her life in a way that suits him or her. In other words, man's freedom determines his wholeness as a human being. (CFC, 1997)

The drive for equality is a struggle of every human individual. Such is the case that one has to be free from anything just to attain it. But such is not the case for homosexuality. Homosexuality and homosexuals are somehow deprived in many ways. Homosexuality's deprivation of a venerable social respect is done through discriminatory tagging, negative perception, stereotyping, or biases. Respondents interviewed had felt freedom but unfair treatment is remarkable (e.g. bullying). In other words, homosexual respondents are still deprived of just treatment and pure acceptance.

And that they are still subject to discrimination, alienation, and inequality.

The experiences of homosexuals and homosexuality are less revealed than that of the struggle of women. But it is believed that homosexuals share in many events of women's life. These experiences in the context of women's struggle challenge them to act and cry for recognition and respect for their rights as homosexuals and as human individuals. Homosexuality and homosexuality is looking also for a "right place" in our society. If men and women claim their rights, this is also the reality for homosexuals. In fact, as pointed out by Marx in his theory on homosexuality that the struggle for gay and lesbian liberation has the potential to become a significant force in the ongoing struggle to transform capitalism into communism. (Nowlan, 1992) This situation would lead to a transformed society where rights are duly recognized and respected, and freedom is exercised.

In Marx's theory on homosexuality, he marks homosexuals' life and the struggle for liberation. This condition is treated to be of urgent importance to the broad struggle for human sexual — and social — emancipation.

Marx pointed out that the struggle of homosexuals can lead to the creation of a truly free (communist), humane society. Though, it has been expressed that this is already attained by many homosexuals, especially those who belong in the upper class. However, this is not the experience of the majority of homosexuals. But whether one likes it or not, people still tend to develop a negative construction of homosexuals.

One event, in addition, was the situation of homosexuals in the Socialist Workers Party in the United States where homosexuals until the 1970s were said to be barred to become members. Socialist Workers Party (SWP) was one of the first and few organizations of "the Old Left" immediately to join in active support for Black civil rights and Black Nationalism, as well as for Women's Liberation, struggle against the Vietnam War, and the broad student/youth counter-cultural and sexual liberation movement of the 1960s. (Nowlan, 1992) Even today, the Maoist Revolutionary Communist Party continues

to exclude homosexuals from membership and condemn gay and lesbian liberation as a merely “bourgeois” form of decadence. (Nowlan, 1992) Other Maoists groups, such as the Maoist International Movement, publisher of MIM Notes, do not explicitly and obviously condemn yet tend most often towards a very similarly rude and demeaning move to the scrutiny of gay and lesbian politics and culture as purely the desire of a “privileged” group for a better “bourgeois” “lifestyle.” (Nowlan, 1992)

These are a few facts that will also prove that homosexuals and homosexuality are indeed discriminated. That they experience inequalities and are deprived of the due recognition and respect of their rights and the realization of their freedom in our society. These issues are said to be the reasons for the struggle to be liberated and respected.

Meanwhile, respondents’ responses presented in Table 2 express, as a matter of fact, strong disagreement on personal and familial acceptance of homosexuality and homosexuals with 68% and 75% respectively. This reveals that the respondents’ family and even personally most respondents cannot accept homosexuality and homosexuals. However, it can be noticed as presented in Table 2 that most respondents observed that society slightly accepts homosexuality and homosexuals with 56% but as to the general acceptance, respondents assess that there is high disagreement on homosexuality with 69% and homosexuals with 62%.

Homosexual experience is less told. Such is the case with homosexuals’ discrimination and deprivation of a dignified social reality. But rooting naturally from the concepts of human sexuality and gender, due and dignified recognition is applied to every human individual regardless of orientation and preference.

#### *On the position of Morality*

Morality is manifested in the manner where one exercises human freedom and responsibility. It is a fact that moral standards are put in the context of human sexuality and gender, that is, what is for the good of every human individual.

Human freedom is limited and carries responsibility. It is not simply doing what a person wants. Instead, it

is about doing what a person wants to do as long as that person does not violate the want and the freedom of others. Therefore, human freedom is doing what is good for oneself, others, and of course our God. Thus one can say that human freedom is relational, other-centered, and value-oriented. (CFC, 1997) An authentic human freedom is a shared capacity with others in the community for choosing – not anything at all – but what is good, in order to become our true selves. (CFC, 1997) Homosexuals’ claim for freedom and treatment of them carries responsibility in effect.

The term right which is understood in freedom is defined as pertaining to what is a morally appropriate thing: that which is morally good or in accordance with accepted principles of justice, fairness, and honesty. (Encarta Dictionary, 2009) The term could also refer to entitlement or freedom: a justified claim or entitlement, or the freedom to do something. In the context of law, it could refer to a claim to property or somebody’s interest in a property. Meanwhile, the word right is usually related to and integrated to freedom, justice, and equality. This is the right that is considered by most societies to belong automatically to everyone like the rights to freedom, justice, and equality.

Homosexuals are free and have rights but they still have to submit to moral standards. In fact, the homosexual respondents had a strong agreement on the issue of morality. In personal and social perception and treatment, they are all put within the morality set for every human individual. Homosexuality and homosexuals must carry with them big responsibility to assess themselves. They must also struggle to conform their actions and behaviors to social norms and standards for this is also where most of the time negative treatment and perceptions of them start. They are truly free yet must relate such freedom to the freedom of others. In other words, morality is established within the reality of human sexuality and gender. Since homosexuality is rooted in human sexuality and gender, such is the application of morality. Homosexuals’ true freedom is still within what is required and expected of human individuals sharing the same sexuality and gender.

#### IV. SUMMARY AND CONCLUSIONS

##### A. Summary

Human sexuality, gender, and homosexuality refer to being male and female or man and woman. In relation, social recognition is grounded on human sexuality and gender, and homosexuality is rooted in human sexuality and gender. Moral standards are set for every human individual; homosexuality is within the norms of human sexuality and gender.

##### B. Conclusions

Homosexuality is indeed integrated within human sexuality and gender, so as to what is naturally expected and required of. Also, homosexuality's recognition is within human sexuality and gender; acceptance of male and female, man and woman reality would still be as it is, disregarding separation, discrimination & disintegration. Moreover, talking about gender equality applies not exclusively to men and women but also to homosexuality and homosexuals – that every human individual has a place in society. Finally, homosexuality is within the crypt's morality set for human individuals occupying the same sexuality and gender.

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