

# HUMANIDADES E CIÊNCIAS SOCIAIS:

Perspectivas  
Teóricas,  
Metodológicas  
e de  
Investigação

Luis Fernando González-Beltrán  
(organizador)

VOL IV



EDITORA  
ARTEMIS  
2024

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### Dados Internacionais de Catalogação na Publicação (CIP) (eDOC BRASIL, Belo Horizonte/MG)

H918 Humanidades e ciências sociais [livro eletrônico] : perspectivas teóricas, metodológicas e de investigação: vol. IV / Organizador Luis Fernando González-Beltrán. – Curitiba, PR: Artemis, 2024.

Formato: PDF

Requisitos de sistema: Adobe Acrobat Reader

Modo de acesso: World Wide Web

Inclui bibliografia

Edição bilíngue

ISBN 978-65-81701-14-7

DOI 10.37572/EdArt\_300424147

1. Ciências sociais. 2. Humanidades. I. González-Beltrán, Luis Fernando.

CDD 300.1

Elaborado por Maurício Amormino Júnior – CRB6/2422



## PRÓLOGO

En este cuarto volumen de Humanidades y Ciencias Sociales: Perspectivas Teóricas, Metodológicas y de Investigación, mantuvimos el objetivo de ofrecer a los lectores obras de diferentes disciplinas que, desde sus propias trincheras, intentan el análisis de diferentes aspectos del ser humano y sus relaciones sociales.

De esta manera, el lector encontrará en este único lugar una gran variedad de temas científicos y autores, que de otro modo requeriría una enorme cantidad de trabajo para encontrar. Pero la obra no se limita a la diversidad disciplinaria: las investigaciones presentadas son urgentemente relevantes. Este volumen contiene 24 estudios agrupados en seis grupos temáticos:

**Protección y Regulación de Derechos:** Abrimos el libro con dos textos que exploran la protección de los derechos de los pueblos indígenas: el primer artículo aborda el encuentro y posterior choque cultural entre los pueblos indígenas Waorani, que habitan la selva tropical ecuatoriana desde hace más de 10.000 años, y la cultura occidental moderna, que llegó a través de los misioneros protestantes en los años sesenta. El segundo trabajo trae reflexiones sobre los derechos políticos, sociales y culturales de las mujeres indígenas en el norte del Cauca-Colombia. El tercer texto trae una importante discusión acerca de las reformas laborales brasileñas en las últimas décadas, con reducción de derechos y aumento de la desigualdad social y económica en el país. El cuarto artículo, sobre derecho penal, analiza la afectación de la figura jurídica del *actio libera in causa* en la determinación de la culpabilidad. El quinto texto trata de abusos contra la población LGBTQIA+ en Filipinas, y apunta a la necesidad de una intervención de los gobiernos para preservar derechos y para la necesidad de aprobación del proyecto de ley contra la discriminación en el Congreso del país. El texto final de esta sesión, de importante valor histórico, nos trae el resultado de una investigación que catalogó, utilizando fuentes judiciales, 109 Sesmarias<sup>1</sup> concedidas por la corona portuguesa, en el actual Triángulo Mineiro, entre 1772 y 1816.

**Arte y lenguaje:** Tener la capacidad de comunicar la experiencia humana a través del lenguaje y las artes es lo que da propósito y significado a la existencia y permite el desafío de motivar y cambiar mentes. El capítulo 7 examina las cartas del poeta brasileño Murilo Mendes a Guillermino César, enriqueciendo la comprensión de la literatura, la sociedad y la cultura brasileña de finales de los años 20 del siglo pasado. El capítulo 8 analiza cómo las innovaciones tecnológicas contribuyeron a la recuperación del patrimonio

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<sup>1</sup> Sesmaria - sistema judicial creado por Portugal, a finales del siglo XIV, para regularizar la colonización en Brasil). Las Sesmarias fueron las primeras propiedades legales de tierra en Brasil - en ellas nacieron muchas ciudades y fortunas actuales.

cinematográfico, permitiendo un redescubrimiento de la cinefilia. Complementando y cerrando este tema, el capítulo 9 examina la relación técnico-artística que existe en el proceso de restauración de copias cinematográficas, y más específicamente el trabajo llevado a cabo por Acácio de Almeida en el contexto de la digitalización del cine portugués.

**Aprendizaje – Adquisición y Transferencia de Conocimiento:** Los capítulos 10 a 14 traen temas relacionados con el aprendizaje, tanto a nivel organizacional como en el contexto escolar. El capítulo 10 explora un tema original, en el sentido de que busca comprender, en el aprendizaje organizacional, el papel del aprendizaje informal. El texto 11 trae la temática de las universidades públicas como centros de innovación por sus actividades de docencia, investigación, y más recientemente como centros de transferencia de conocimiento y la tecnología. En la misma línea temática, el capítulo 12 explora las posibilidades didácticas de la herramienta WebQuest, que consiste en plantear una tarea o un problema a los estudiantes y proporcionarles una serie de recursos y orientaciones para que puedan resolverlo de forma autónoma y colaborativa. El capítulo 13 presenta un estudio que analiza el impacto del programa «Entender para leer, leer para comprender» en la promoción del desarrollo de la comprensión del lenguaje oral y el desarrollo de la comprensión y metacompreensión lectora em Portugal. El capítulo 14, que cierra esta sesión temática, aborda el importante tema del currículum oculto en el proceso de enseñanza-aprendizaje.

**Emprendimiento, Cooperación y Desarrollo:** Los cinco textos agrupados bajo el tema emprendimiento, cooperación y desarrollo aportan importantes reflexiones sobre: los factores que inciden en el ecosistema del emprendedor (cap. 15); la implementación de un proyecto de mejora continua en una empresa de transporte urbano en México (cap. 16) ; las formas de promover el desarrollo emprendedor sostenible en las regiones latino-americanas, desde el contexto de Perú y Colombia (cap. 17); una contribución sobre los diversos aspectos de las inversiones y la cooperación entre China y los países del centro y sur del continente americano, en particular, Guyana (cap. 18) y finalmente, el capítulo 19 trae un tema de importante valor filosófico-práctico, que es la propuesta de un Código de Ética para Gestores de Información.

**Sostenibilidad y medio ambiente:** el conjunto de artículos agrupados bajo el tema de sostenibilidad y medio ambiente traen diferentes perspectivas que son urgentes para la preservación ambiental, cómo presentar una propuesta sociopedagógica para construir un turismo acorde con los valores de la comunidad Guajira em Colombia, (cap.20), estudiar los gases de efecto invernadero y su relación con el cambio climático(cap. 21) y el uso del compostaje y de compuestos orgánicos para mitigar los impactos ambientales

y económicos de los desechos sólidos de la pesca, contribuyendo a la cadena pesquera, la agricultura local y el medio ambiente (cap. 22).

**Salud y Rehabilitación:** Los dos textos finales de este volumen realizan importantes aportes al área de la salud, la rehabilitación y los cuidados inclusivos, como la elaboración de planes de cuidados de enfermería para la prevención y tratamiento de úlceras por presión (cap. 23) y el relato de una importante experiencia inclusiva con jóvenes con discapacidad visual, basada en el diseño gráfico y la fotografía (cap. 24).

Intentamos, una vez más, haber representado lo más actual de las Humanidades y las Ciencias Sociales, y esperamos seguirlo haciendo en el futuro inmediato.

¡Les deseamos a todos una agradable lectura!

Luis Fernando González-Beltrán  
Universidad Nacional Autónoma de México (UNAM)



## SUMÁRIO

### PROTEÇÃO E REGULAÇÃO DE DIREITOS

#### **CAPÍTULO 1..... 1**

ETHOS GUERRERO Y EVANGELIZACIÓN CRISTIANA: LOS INDÍGENAS WAORANI DEL ECUADOR

Susana Andrade

Patricio Trujillo

 [https://doi.org/10.37572/EdArt\\_3004241471](https://doi.org/10.37572/EdArt_3004241471)

#### **CAPÍTULO 2..... 12**

EL DERECHO A LA REIVINDICACIÓN POLÍTICA DE LA MUJER INDÍGENA AL NORTE DEL CAUCA-COLOMBIA

Alfredo Aranda Núñez

 [https://doi.org/10.37572/EdArt\\_3004241472](https://doi.org/10.37572/EdArt_3004241472)

#### **CAPÍTULO 3..... 35**

A CONSTRUÇÃO DE CRISES NO BRASIL E SUAS IMPLICAÇÕES PARA AS POLÍTICAS PÚBLICAS: UMA CONTRIBUIÇÃO AO DEBATE RECENTE DA REFORMA TRABALHISTA

Maria Gracinda Carvalho Teixeira

Pedro Henrique de Moraes Felisardo

Vinicius Gabriel da Cunha Gonçalves

 [https://doi.org/10.37572/EdArt\\_3004241473](https://doi.org/10.37572/EdArt_3004241473)

#### **CAPÍTULO 4..... 57**

SIGNIFICADO DE ACTIO LIBERA IN CAUSA Y DETERMINACIÓN DE LA CULPABILIDAD, EN JUECES Y FISCALES DE LIMA CENTRO

Jorge Luis Pineda Martinez

Jorge Luis Pineda Urbano

Herbert Martínez García

 [https://doi.org/10.37572/EdArt\\_3004241474](https://doi.org/10.37572/EdArt_3004241474)

**CAPÍTULO 5..... 93**

PREVALENCE OF ABUSE EXPERIENCED BY MEMBERS OF THE LGBTQ+ COMMUNITY IN THE PHILIPPINES

Dirb Boy O. Sebrero

 [https://doi.org/10.37572/EdArt\\_3004241475](https://doi.org/10.37572/EdArt_3004241475)

**CAPÍTULO 6..... 103**

SESMARÍAS

Rosa María Spinoso Arcocha

 [https://doi.org/10.37572/EdArt\\_3004241476](https://doi.org/10.37572/EdArt_3004241476)

**ARTE E LINGUAGEM**

**CAPÍTULO 7..... 131**

REGISTRO DE ERRÂNCIAS NA CORRESPONDÊNCIA DE MURILO MENDES PARA GUILHERMINO CESAR

Lúcia Sá Rebello

Luciano Rodolfo

 [https://doi.org/10.37572/EdArt\\_3004241477](https://doi.org/10.37572/EdArt_3004241477)

**CAPÍTULO 8..... 147**

REVOLUÇÃO DIGITAL: A RECUPERAÇÃO DO CINEMA E REDESCOBERTA DA CINEFILIA

Paulo Portugal

 [https://doi.org/10.37572/EdArt\\_3004241478](https://doi.org/10.37572/EdArt_3004241478)

**CAPÍTULO 9..... 160**

DIGITALIZAÇÃO DO CINEMA PORTUGUÊS: ACÁCIO DE ALMEIDA, UM CASO DE AUTORIA

Paulo Portugal

 [https://doi.org/10.37572/EdArt\\_3004241479](https://doi.org/10.37572/EdArt_3004241479)

## APRENDIZADO – AQUISIÇÃO E TRANSFERÊNCIA DE CONHECIMENTO

### **CAPÍTULO 10..... 173**

ORGANIZATIONAL LEARNING AND INFORMAL ORGANIZATIONAL LEARNING: A CONCEPTUAL ANALYSIS

Roba Elbawab

 [https://doi.org/10.37572/EdArt\\_30042414710](https://doi.org/10.37572/EdArt_30042414710)

### **CAPÍTULO 11..... 182**

LA UNIVERSIDAD AUTÓNOMA DE QUERÉTARO, FRENTE AL RETO DE LA INNOVACIÓN Y LA TRANSFERENCIA DEL CONOCIMIENTO

Raúl Arturo Alvarado López

Alberto de Jesús Pastrana Palma

 [https://doi.org/10.37572/EdArt\\_30042414711](https://doi.org/10.37572/EdArt_30042414711)

### **CAPÍTULO 12..... 195**

INVESTIGACIÓN DEL USO Y DIFUSIÓN DE LA WEBQUEST EN LA COMUNIDAD EDUCATIVA

Giuseppe Francisco Falcone Treviño

Zaida Leticia Tinajero Mallozzi

Joel Luis Jiménez Galán

 [https://doi.org/10.37572/EdArt\\_30042414712](https://doi.org/10.37572/EdArt_30042414712)

### **CAPÍTULO 13..... 257**

COMPREENDER PARA LER. LER PARA COMPREENDER. UM PROGRAMA DE ENSINO EXPLÍCITO DA COMPREENSÃO DA LEITURA PARA O 2º ANO DE ESCOLARIDADE

Tânia Filipa Moniz Fernandes

 [https://doi.org/10.37572/EdArt\\_30042414713](https://doi.org/10.37572/EdArt_30042414713)

### **CAPÍTULO 14..... 276**

EL CURRÍCULUM OCULTO Y LA REPRESENTACIÓN SOCIAL PRESENTES EN EL PROCESO DE ENSEÑANZA-APRENDIZAJE

Jesús Rivas Gutiérrez

María Dolores Carlos Sánchez

Georgina del Pilar Delijorge González

Christian Starlight Franco Trejo

Martha Patricia de la Rosa Basurto

Luz Patricia Falcón Reyes

José Ricardo Gómez Bañuelos

 [https://doi.org/10.37572/EdArt\\_30042414714](https://doi.org/10.37572/EdArt_30042414714)

## EMPRENDEDORISMO, COOPERAÇÃO E DESENVOLVIMENTO

### **CAPÍTULO 15 .....291**

EL EMPRENDEDOR ECUATORIANO Y LOS FACTORES QUE INCIDEN EN SU ECOSISTEMA

Alexandra Auxiliadora Mendoza Vera

Pablo Edison Ávila Ramírez

Gina Gabriela Loor Moreira

Janeth Virginia Intriago Vera

María Judith Giler Saltos

Manuel Antonio Zambrano Basurto

Luis Javier Arteaga Wintong

 [https://doi.org/10.37572/EdArt\\_30042414715](https://doi.org/10.37572/EdArt_30042414715)

### **CAPÍTULO 16 .....305**

IMPLEMENTACIÓN DE MEJORA CONTINUA EN UNA EMPRESA DE TRANSPORTE URBANO

Zulma Sánchez Estrada

Jorge Noriega Zenteno

Jorge Carlos León Anaya

Saúl Rangel Lara

 [https://doi.org/10.37572/EdArt\\_30042414716](https://doi.org/10.37572/EdArt_30042414716)

### **CAPÍTULO 17 ..... 310**

CARACTERÍSTICAS DEL DESARROLLO EMPRENDEDOR SOSTENIBLE UNA MIRADA DESDE EL CONTEXTO DE PERÚ Y COLOMBIA

Ana Judith Paredes Chacín

Enrique Alonso Castro Guzmán

Margot Cajigas-Romero

Fernando Tam-Wong

 [https://doi.org/10.37572/EdArt\\_30042414717](https://doi.org/10.37572/EdArt_30042414717)

**CAPÍTULO 18..... 340**

LAS INVERSIONES Y LA COOPERACIÓN ENTRE GUYANA Y CHINA

Javier Fernando Luchetti

 [https://doi.org/10.37572/EdArt\\_30042414718](https://doi.org/10.37572/EdArt_30042414718)

**CAPÍTULO 19.....349**

PROPOSTA DE UM CÓDIGO DEONTOLÓGICO DOS GESTORES DE INFORMAÇÃO -  
CONTRIBUTOS ÉTICOS E DEONTOLÓGICOS

Armando Malheiro

Milena Carvalho

Susana Martins

Paula Ochôa

Ana Novo

Maria Inês Braga

Sónia Estrela

Luís Borges Gouveia

Maria Beatriz Moscoso

 [https://doi.org/10.37572/EdArt\\_30042414719](https://doi.org/10.37572/EdArt_30042414719)

**SUSTENTABILIDADE E MEIO AMBIENTE**

**CAPÍTULO 20.....368**

PROPUESTA SOCIOPEDAGÓGICA PARA CONSTRUIR UN TURISMO ACORDE CON  
LOS VALORES DE LA COMUNIDAD GUAJIRA

Armando Alvarado Pacheco

 [https://doi.org/10.37572/EdArt\\_30042414720](https://doi.org/10.37572/EdArt_30042414720)

**CAPÍTULO 21..... 379**

LOS GASES DE EFECTO INVERNADERO Y SU RELACIÓN CON EL CAMBIO  
CLIMATICO

Luz Elena Aguayo Haro

Blanca Gabriela Pulido Cervantes

María Elisa Escareño Espinosa

Elizabeth Aguirre Medina

Martha Patricia de la Rosa Basurto

José Ricardo Gómez Bañuelos



Jesús Rivas Gutiérrez

 [https://doi.org/10.37572/EdArt\\_30042414721](https://doi.org/10.37572/EdArt_30042414721)

**CAPÍTULO 22 .....395**

COMPOSTAGEM: AGRICULTURA SUSTENTÁVEL, RECICLAGEM DE RESÍDUOS E PROTEÇÃO DOS RECURSOS HÍDRICOS

Silvia R. Moreira

Antônio C. C. Marchiori

Isabel F. P. Viegas

Silas B. Barrozo

Patrícia H. N. Turco

 [https://doi.org/10.37572/EdArt\\_30042414722](https://doi.org/10.37572/EdArt_30042414722)

**SAÚDE E REABILITAÇÃO**

**CAPÍTULO 23 .....413**

ÚLCERAS POR PRESIÓN EN ADULTOS MAYORES DE UNA ESTANCIA GERIÁTRICA PERMANENTE

Claudia Marcela Cantú Sánchez

 [https://doi.org/10.37572/EdArt\\_30042414723](https://doi.org/10.37572/EdArt_30042414723)

**CAPÍTULO 24 .....429**

TALLERES DE FOTOGRAFÍA PARA PERSONAS CON DISCAPACIDAD VISUAL, EXPERIENCIA EN EL HOGAR TALLER PARA CIEGOS ÁNGEL DE LUZ

Gina Paola Bayona Niño

Briyit Lizeth Jiménez Cáceres

Cristian Francisco Guerrero Jaramillo

Fredy Yesid Higuera Díaz

Tatiana Milena Muñoz Rondón

 [https://doi.org/10.37572/EdArt\\_30042414724](https://doi.org/10.37572/EdArt_30042414724)

**SOBRE O ORGANIZADOR.....438**

**ÍNDICE REMISSIVO .....439**

# CAPÍTULO 5

## PREVALENCE OF ABUSE EXPERIENCED BY MEMBERS OF THE LGBTQ+ COMMUNITY IN THE PHILIPPINES

Data de submissão: 11/04/2024

Data de aceite: 24/04/2024

**Dirb Boy O. Sebrero**

School of Criminal Justice Education  
JH Cerilles State College

<https://orcid.org/0000-0003-4602-3833>

**ABSTRACT:** The Philippine LGBT Hate Crime Watch reported a total of 69 cases of hate crimes against the LGBT community, with the majority of the cases being related to violence and discrimination. This study aims to assess the prevalence of abuse experienced by LGBTQ+ individuals in Ozamiz City, Philippines. A quantitative, descriptive research design was employed in surveying members of the LGBTQ+ community. Results show that emotional abuse was prevalent, with a weighted mean of 3.30, with respondents most experiencing being told that being LGBTQ+ is a sin. Physical abuse was reported less frequently, with a weighted mean of 2.16. Sexual abuse was also experienced with a weighted mean of 2.03. The results suggest that while at low frequency there is still a prevalence of members of the LGBTQ+ community in Ozamiz City Philippines experiencing emotional, sexual, and physical abuse. The researcher recommends that

the Local Government Unit of Ozamiz City implement human rights awareness programs and promote the welfare and safety of LGBTQ+ individuals in Ozamiz City and pass an ordinance that protects their welfare. This study also presents data supporting that it is high time for the Philippines to pass the SOGIE Anti-Discrimination Bill.

**KEYWORDS:** Prevalence of Abuse. Emotional Abuse. Physical Abuse. Sexual Abuse. LGBTQ+ Community. Philippines.

### 1 INTRODUCTION

Lesbian, gay, bisexual, and transgender (LGBT) individuals are an integral part of the Philippine society. They, however, are vulnerable to various forms of abuses and discrimination, which impact their physical and mental well-being. The Philippine LGBT Hate Crime Watch regularly releases reports on hate crimes and other forms of violence against LGBT individuals in the Philippines. Their most recent report, covering the period from 2015 to 2019, found that there were a total of 490 documented cases of hate crimes and discriminatory acts against LGBT individuals during that period. Of these, 167 cases were physical assault, 160 cases were online harassment or bullying, and 126 cases

were verbal harassment or discrimination. The report also notes that hate crimes against LGBT individuals were more likely to occur in urban areas, and that transgender women and gay men were the most common victims. In 2017, at least 36% of LGBT individuals in the Philippines experienced physical violence, while more than half experienced discrimination in their daily lives (Reyes & Repamo, 2017). Furthermore, research has also shown that members of the LGBT community in the Philippines are at higher risk of experiencing abuse and discrimination compared to their heterosexual counterparts (Cordero, 2017).

Despite the increasing visibility and advocacy for the rights of the LGBT community, the Philippines still faces significant challenges in addressing LGBT-based discrimination and abuse. In 2019, many of the cases related to abuse experienced by members of the LGBT are related to violence and discrimination (Reyes & Repamo, 2019). The same authors explored the perceptions and experiences of discrimination and hate crimes among the LGBT community in the Philippines. Their study found that 36% of LGBT individuals reported experiencing physical violence, while 53% reported discrimination in their daily lives. The authors concluded that LGBT individuals in the Philippines were at higher risk of experiencing abuse and discrimination compared to their heterosexual counterparts. Similarly, Cordero (2017) examined the prevalence of hate crimes against the LGBT community in the Philippines. The study found that LGBT individuals were subjected to a range of abuses, including physical violence, psychological abuse, and verbal harassment.

These studies highlight the continued prevalence of abuse and discrimination against members of the LGBT community in the Philippines, emphasizing the need for continued research and advocacy efforts to address these issues. And despite this growing body of research on the topic, there is still a gap in the literature when it comes to further identifying the factors contributing to the high prevalence of abuse and the nature of the abuse experienced by the LGBT community particularly in the provinces in the Philippines. A quantitative study that examines the prevalence and nature of abuse experienced by the LGBT community in the Philippines is necessary to fill this gap.

It is in this context that this study aims to identify the prevalence, and nature of abuse experienced by LGBT individuals. By shedding light on the nature and prevalence of abuse experienced by the LGBT community in the Philippines, the study will contribute to the existing body of knowledge on the topic. This will provide policymakers and organizations with an evidence-based approach to addressing the problem of abuse and discrimination against the LGBT community in the Philippines. The findings of the study

will be valuable in the development of targeted interventions that will promote the rights and welfare of LGBT individuals in the country.

## 2 OBJECTIVES

This study aimed to profile the prevalence of abuses experienced by members of the LGBTQ+ Community in Ozamiz City, Misamis Occidental. Specifically, this study aims to answer the following questions:

1. What is the demographic profile of the respondents in terms of:
  - 1.1 Sexuality;
  - 1.2 Age;
  - 1.3 Educational attainment?
2. How often did the members of LGBTQ+ Community in Ozamiz City, Misamis Occidental experience the following:
  - 2.1 Emotional Abuses;
  - 2.2 Physical Abuses;
  - 2.3 Sexual Abuses?

## 3 MATERIALS AND METHODS

This study utilized a quantitative-descriptive research design in surveying 407 total members of the LGBT Community “Rosebuds” in Ozamiz City, Misamis Occidental who shall be the respondents of this study. The survey questionnaire was researcher-made and was pilot tested to determine its reliability through Cronbach’s alpha test, as determined by the University Statistician of La Salle University – Ozamiz City. The survey was conducted through a questionnaire survey form in a face-to-face set-up to the respondents. The demographic profile of the respondents is shown below:

Table 1. Sexuality.

<b>Sexuality</b>	<b>f</b>	<b>%</b>
Gay	216	53.1%
Bisexual	51	12.5%
Lesbian	72	17.7%
Transgender	68	16.7%
Total	407	100%

Table 2. Age.

<b>Age</b>	<b>f</b>	<b>%</b>
18-20 years old	96	23.6 %
21-23 years old	144	35.4%
24-25 years old	48	11.8%
25-30 years old	66	16.2%
30 above	53	13%
Total	407	100%

Table 3. Educational Attainment.

<b>Educational Attainment</b>	<b>f</b>	<b>%</b>
High School Level	46	11.3%
1st Year College	62	15.2%
2nd Year College	44	10.8%
3rd Year College	32	7.9%
4th year	64	15.7%
College Graduate	91	22.4%
Master's degree	43	10.6%
Post Graduate Degree	25	6.1%
Total	407	100%

The Likert Scale shown below served as basis in interpreting the weighted mean of the questionnaire:

<b>Scale</b>	<b>Weight</b>	<b>Quantitative Description</b>	<b>Verbal Interpretation</b>
4.21-5.00	5	Always	Members of the LGBTQ+ always experienced abuse
3.41-4.20	4	Often	Members of the LGBTQ+ often experienced abuse
2.61-3.40	3	Sometimes	Members of the LGBTQ+ sometimes experienced abuse
1.81-2.60	2	Seldom	Members of the LGBTQ+ seldom experienced abuse
1.00-1.80	1	Never	Members of the LGBTQ+ never experienced abuse

## 4 RESULTS AND DISCUSSION

This section presents the prevalence of abuses experienced by members of the LGBTQ+ community in Ozamiz City, Misamis Occidental. The presentation of data starts with the respondents' experiences on emotional, physical, and sexual abuse.



Table 4. Prevalence of Experience on Emotional Abuse

<i>Item</i>	<i>Mean</i>	<i>Verbal Interpretation</i>
1. I have experienced being told that being LGBTQ+ is a sin.	3.90	Often
2. I have experienced being told that I will burn in hell for eternity because I am part of LGBTQ+ community.	3.82	Often
3. I have experienced being called a faggot, gay and other derogatory terms.	3.65	Often
4. I have experienced being told that LGBTQ+ people will never be accepted in my society.	3.63	Often
5. I have experienced being called inutile by other people because I am part of LGBTQ+ community.	3.30	Sometimes
6. I have experienced being told that I will never achieve anything because I am part of LGBTQ+ community.	3.10	Sometimes
7. I have experienced being called worthless and a waste of space in the world because I am part of LGBTQ+ community.	3.08	Sometimes
8. I have experienced being called unlovable because I am part of LGBTQ+ community.	2.45	Seldom
9. I have experienced being told that I'd rather be dead for being part of LGBTQ+ community.	2.18	Seldom
<b>Weighted Mean</b>	<b>3.30</b>	<b>Sometimes</b>

Legend: 1.00-1.80 Always, 1.81-2.60 Often, 2.61-3.40 Sometimes, 3.41-4.20 Seldom, 4.21-5.00 Never.

Table 4 presents the prevalence of emotional abuse with a grand mean of 3.30, equivalent to the verbal interpretation sometimes, this indicates that members of the LGBTQ+ community experience emotional abuse at some point in their life.

A body of existing literature corroborates this result. In a 2017 study of 104 LGBT individuals in the Philippines, participants reported experiencing verbal abuse, ridicule, and exclusion from social and family events, which contributed to feelings of shame, guilt, and self-doubt (Cruz & Abadesco, 2017). The study of Santos, Sales, & Barbosa (2018) also found that members of the LGBT+ community often experienced emotional abuse in the form of rejection, verbal harassment, and discrimination from family members, peers, and health care providers (Santos, Sales, & Barbosa, 2018).

The indicator "*I have experienced being told that being LGBTQ+ is a sin*" got the highest mean of 3.90 with the verbal interpretation of *often*. This explains that the respondents are often told that being LGBT+ is immoral, one that conflicts with the teachings of their religious beliefs. This result is in consonance with a body of literatures such as the study conducted by Cao et al. (2018) who concluded that Protestant Christians

who held more traditional beliefs about gender and sexuality were more likely to view homosexuality as a sin. Further, the study of Ritter et al. (2017) found that those who identified as conservative, and religious were more likely to view homosexuality as a sin and were less likely to support LGBT rights.

This statistic can possibly lead to serious consequences for LGBT individuals who experienced emotional abuse. For one, according to a study by Gato et al. (2019), emotional abuse can lead to negative psychological outcomes among LGBT individuals, such as depression and anxiety. Toomey et al. (2018) also found that emotional abuse can also lead to lower self-esteem and higher levels of perceived stress among LGBT youth, while the study of Homma et al. (2020) concluded that emotional abuse was found to be associated with an increased risk for suicidal ideation, and tendency among LGBT individuals.

Table 5. Prevalence of Experiences on Physical Abuse.

<i>Item</i>	<i>Mean</i>	<i>Verbal Interpretation</i>
1. I have experienced being slapped in any part of my body for acting flamboyant.	2.56	Seldom
2. I have been bullied and boxed in school because I am part of LGBT Community.	2.50	Seldom
3. I have experienced being battered by a family member or a relative because I am part of the LGBT Community.	2.32	Seldom
4. I have experienced being sexually assaulted by someone.	1.96	Seldom
5. I have experienced being punched because of the way I talk, or dress.	1.71	Neutral
6. I have experienced being thrown something on the street because of the way I walk, or how I look.	1.9	Neutral
<b>Weighted Mean</b>	<b>2.16</b>	<b>Seldom</b>

Legend: 1.00-1.80 Always, 1.81-2.60 Often, 2.61-3.40 Sometimes, 3.41-4.20 Seldom, 4.21-5.00 Never.

Table 5 presents the prevalence of emotional abuse with a grand mean of 2.16, equivalent to the verbal interpretation seldom, this indicates that members of the LGBTQ+ community experience physical abuse at some point in their life.

This result is not new, as a body of literature support these data. For one, A 2020 study by Sangrador-Vegas of the Philippine LGBT Hate Crime Watch found that out of the 189 reported hate crimes against LGBT individuals in the Philippines from 2015 to 2019, 54% were physical assaults or attacks (Sangrador-Vegas, 2020). Further, Ponseca concluded that the physical abuse experienced by LGBTQ+ individuals in the form of

violence and intimidation, including being beaten up, punched, kicked, and threatened with violence (Ponseca, 2019).

The indicator “I have experienced being slapped in any part of my body for acting flamboyant” got the highest mean of 2.56 with a verbal interpretation of seldom. A body of literature support these findings as several researchers have also concluded that LGBT individuals are prone to experiencing physical abuse. For one, a 2019 qualitative study by Perez et. al. (2019) that explored the motivations and experiences of perpetrators of violence against LGBT individuals found that some perpetrators were motivated by a desire to exert power and control over their victims, while others were motivated by a belief that violence was an acceptable means of enforcing gender norms (Perez et al., 2019). A 2017 study by Corrigan and Matthews that surveyed heterosexual individuals’ attitudes towards LGBT individuals found that heterosexual individuals who held more negative attitudes towards LGBT individuals were more likely to inflict violence against them (Corrigan & Matthews, 2017). These factors certainly point to a dire fact that a negative outlook towards LGBT individuals could translate into physical harm.

If no interventions made, LGBT individuals who experienced abuse may manifest symptoms of depression, anxiety, and PTSD symptoms (Katz-Wise, Rosario, Tsappis, & Wu, 2017). The study of Reisner and colleagues also concluded that LGBT individuals who experienced physical violence had higher rates of substance abuse, homelessness, feelings of isolation, and suicidal ideation. (Reisner et al., 2019)

Table 6. Prevalence of Experiences on Sexual Abuse.

<i>Item</i>	<i>Mean</i>	<i>Verbal Interpretation</i>
1. I have experienced being groped.	2.26	Seldom
2. I have experienced being sexually assaulted.	2.17	Seldom
3. I have experienced being raped.	2.15	Seldom
4. I have experienced unwanted touch of my breast, or crotch area.	2	Seldom
5. My classmates, or workmates often give unwanted sexual gesture to me.	1.98	Seldom
6. I have experienced being cat-called.	1.94	Seldom
7. I have experienced someone stalking me at night.	1.69	Sometimes
<b>Weighted Mean</b>	<b>2.03</b>	<b>Seldom</b>

Legend: 1.00-1.80 Always, 1.81-2.60 Often, 2.61-3.40 Sometimes, 3.41-4.20 Seldom, 4.21-5.00 Never.

Table 6 presents the prevalence of emotional abuse with a grand mean of 2.03 equivalent to the verbal interpretation seldom, this indicates that LGBTQ+ individuals experience physical abuse at some point in their life.

This result follows an existing body of knowledge. For one, a study by Reisner et al. (2019) found that LGBT individuals are at a high risk for sexual victimization, with one in two LGBT individuals experiencing sexual violence in their lifetime. Another study conducted by the Philippine LGBT Hate Crime Watch found that 14.4% of LGBT respondents reported experiencing rape or attempted rape at least once in their lifetime (Hate Crime Watch, 2019). Further, a study by Breslow et al. (2015) found that sexual minority individuals, including those who identify as LGBT, are more likely to experience sexual violence than heterosexual individuals.

The indicator *“I have experienced being groped”* got the highest mean of 2.26 with a verbal interpretation of 2.26. This is followed by indicators highlighting LGBT individuals who have experienced being sexually assaulted and raped. While all these indicates few instances, the fact that some LGBT individuals experience these sexual abuses is entirely alarming.

This data is in consonance with the study by the Philippine LGBT Hate Crime Watch (2017) which found that sexual abuse of LGBT individuals can take many forms, including physical sexual assault, non-consensual touching of sexual body parts, and forced sexual activity, and rape. This study also found that LGBT individuals who are perceived to be more feminine or effeminate are more likely to experience sexual abuse than those who are perceived to be more masculine. Lopez (2018) also concluded that LGBT individuals experience unwanted sexual advances, gestures, or comments that create a hostile or offensive environment (Lopez, 2018).

## 5 CONCLUSION

This study aimed to profile the prevalence of abuses experienced by the LGBTQ+ members in the selected barangays of Ozamiz City, Misamis Occidental. This study utilized a quantitative-descriptive research design in surveying 407 LGBT individuals using a researcher-made questionnaire. Based on the findings of the study, it can be concluded that most of members of LGBTQ+ experienced emotional abuse with a weighted mean of 3.30 and a verbal interpretation of sometimes with some of the respondents being told that being LGBT is a sin. The population of the Philippines being predominantly Christians, this result is not entirely new. Second, it can also be concluded that the respondents experience physical abuse with a weighted mean of 2.16 and the verbal interpretation of seldom, with some of them having experienced being slapped on any parts of their body. Lastly, the LGBT individuals also experience sexual abuse with a weighted mean of 2.03 and the verbal interpretation of seldom with some of them experiencing being groped.

While these statistics maybe minimal, it still presents a danger that is faced by LGBT individuals in Ozamiz City, Misamis Occidental. Also, this findings present that the City is still far from becoming a welcoming and safe space for members of the LGBT community. the researcher suggests that a psychosocial support program tailored to cope with the experiences of the respondents be provided to mitigate the possible effects of the abuses they experienced. Ultimately, the research also recommends that the SOGIE Anti-Discrimination Bill, which has been lagging in Congress, be passed immediately.

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## SOBRE O ORGANIZADOR

**Luis Fernando González-Beltrán-** Doctorado en Psicología. Profesor Asociado de la Facultad de Estudios Superiores Iztacala (FESI) UNAM, Miembro de la Asociación Internacional de Análisis Conductual. (ABAI). de la Sociedad Mexicana de Análisis de la Conducta, del Sistema Mexicano de Investigación en Psicología, y de La Asociación Mexicana de Comportamiento y Salud. Consejero Propietario perteneciente al Consejo Interno de Posgrado para el programa de Psicología 1994-1999. Jefe de Sección Académica de la Carrera de Psicología. ENEPI, UNAM, de 9 de Marzo de 1999 a Febrero 2003. Secretario Académico de la Secretaría General de la Facultad de Psicología 2012. Con 40 años de Docencia en licenciatura en Psicología, en 4 diferentes Planes de estudios, con 18 asignaturas diferentes, y 10 asignaturas diferentes en el Posgrado, en la FESI y la Facultad de Psicología. Cursos en Especialidad en Psicología de la Salud y de Maestría en Psicología de la Salud en CENHIES Pachuca, Hidalgo. Con Tutorías en el Programa Alta Exigencia Académica, PRONABES, Sistema Institucional de Tutorías. Comité Tutorial en el Programa de Maestría en Psicología, Universidad Autónoma del Estado de Morelos. En investigación 28 Artículos en revistas especializadas, Coautor de un libro especializado, 12 Capítulos de Libro especializado, Dictaminador de libros y artículos especializados, evaluador de proyectos del CONACYT, con más de 100 Ponencias en Eventos Especializados Nacionales, y más de 20 en Eventos Internacionales, 13 Conferencia en Eventos Académicos, Organizador de 17 eventos y congresos, con Participación en elaboración de planes de estudio, Responsable de Proyectos de Investigación apoyados por DGAPA de la UNAM y por CONACYT. Evaluador de ponencias en el Congreso Internacional de Innovación Educativa del Tecnológico de Monterrey; Revisor de libros del Comité Editorial FESI, UNAM; del Comité editorial Facultad de Psicología, UNAM y del Cuerpo Editorial Artemis Editora. Revisor de las revistas "Itinerario de las miradas: Serie de divulgación de Avances de Investigación". FES Acatlán; "Lecturas de Economía", Universidad de Antioquía, Medellín, Colombia, Revista Latinoamericana de Ciencia Psicológica (PSIENCIA). Buenos Aires, Revista "Advances in Research"; Revista "Current Journal of Applied Science and Technology"; Revista "Asian Journal of Education and Social Studies"; y Revista "Journal of Pharmaceutical Research International".

<https://orcid.org/0000-0002-3492-1145>

## ÍNDICE REMISSIVO

### A

Adubação orgânica 396

Adulto mayor 413, 414, 415, 416, 417, 418, 419, 422, 426, 427

Agroecologia 396

Alteración de la consciencia 57, 58, 59, 63, 66, 67, 68, 69, 71, 74, 75, 76, 80, 81, 82, 86

Antropología cultural 368, 374

Araxá 103, 104, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 122, 124, 127, 129

Arquivos judiciais 103

Autoria 160, 162, 167, 168, 169, 171

### B

Blog o Bitácora 196, 249

### C

Cambio climático 209, 226, 245, 324, 325, 326, 327, 335, 343, 379, 380, 381, 385, 386, 387, 388, 390, 392, 393

China 101, 340, 341, 343, 344, 345, 346, 347, 348, 385, 433

Ciclagem 396

Ciência da Informação 349, 350, 351, 352, 363, 364, 367

Cinefilia 147, 148, 149, 152, 153, 155, 158, 162

Cinema 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 167, 168, 169, 170, 171, 172

Cientes 305, 312

Código de Ética 350, 356, 363, 364, 366, 367

Compreensão da leitura 257, 258, 259, 260, 262, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274

Construção de crise 36

Cooperación 21, 219, 340, 341, 343, 344, 348

Correspondência 131, 132, 134, 136, 137, 138, 139, 140, 143, 144, 145, 213

Cotidiano 53, 131, 132, 139, 142, 280

Cristianismo 1, 7

Cultura turística 368, 371, 372, 373, 375, 376, 377, 378

Curriculum oculto 276, 277, 278, 279, 280, 281, 282, 283, 284, 286, 289, 290

## D

Desarrollo emprendedor 310, 313, 334

Desarrollo sostenible 248, 310, 315, 316, 317, 320, 323, 324, 325, 326, 327, 335

Digitalização 147, 148, 151, 152, 153, 154, 155, 156, 157, 160, 161, 162, 163, 167, 168, 169, 170, 171

## E

Ecosistema del emprendedor 291, 292, 293, 297, 298

Ecuador 1, 2, 3, 4, 10, 11, 59, 85, 90, 198, 291, 292, 293, 299, 300, 301, 302, 303, 336, 341

Educación 6, 13, 30, 31, 89, 91, 183, 189, 190, 194, 198, 199, 203, 205, 211, 212, 215, 218, 230, 234, 236, 238, 239, 243, 251, 252, 253, 254, 255, 276, 278, 281, 289, 290, 296, 297, 300, 301, 302, 303, 310, 311, 313, 339, 342, 344, 345, 368, 369, 370, 371, 376, 378, 414, 418, 427, 428, 429, 432

Emotional abuse 93, 97, 98, 99, 100

Emprendimiento 182, 184, 185, 188, 189, 192, 292, 293, 294, 295, 296, 298, 299, 300, 301, 302, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 323, 326, 328, 329, 330, 331, 332, 333, 335, 336, 337, 338, 339

Ensayo fotográfico 430, 431, 433

Ensino explícito 257, 258, 259, 271, 274

Envejecimiento 413, 414, 415, 418, 427, 428

Espírito empreendedor 186, 292, 312, 314, 318

Estancia 413, 414, 421

Ética e deontologia da Informação 350, 355

Extensão rural 395, 396

## F

Formación turística 368

Formal learning 173, 177

Fotografía participativa 429, 430, 432, 433, 436

Fotografía sensorial 429, 430, 431, 433

## G

GEI 379, 380, 381, 382, 383, 384, 385, 388, 390, 392, 393

Guilhermino Cesar 131, 139, 142, 143, 145

Guyana 340, 341, 342, 343, 344, 345, 346, 347, 348

## H

Historia do Brasil 103, 138

Horticultura 396

## I

Impacto económico del turismo 368

Impunidade 18, 57, 58, 59, 70, 74, 79, 80, 81, 82, 85, 86, 87

Informal learning 173, 174, 176, 177, 179, 180

Informal organizational learning 173, 174, 176, 177, 178, 179

Inovação 182, 184, 185, 186, 188, 189, 190, 191, 192, 193, 194, 251, 291, 292, 293, 294, 296, 298, 299, 300, 301, 302, 303, 312, 313, 314, 315, 317, 318, 321, 322, 323, 324, 326, 329, 330, 331, 333, 334, 335, 336, 341, 368, 426, 427

Inovação empresarial 292, 303

Interculturalidade 1

Inversões 314, 321, 325, 326, 340, 342, 343

## L

Leitura 134, 137, 141, 257, 258, 259, 260, 261, 262, 263, 265, 266, 268, 269, 270, 271, 272, 273, 274, 275

LGBTQ+ community 93, 95, 96, 97, 98

Literatura epistolar 131

## M

Materiales didácticos 196, 249

Mejora continua 193, 305, 309

Misiones 1, 10, 11

Murilo Mendes 131, 139, 140, 141, 142, 143, 144, 145, 146

## N

Negócios 42, 88, 127, 184, 291, 292, 293, 294, 299, 300, 301, 302, 303, 310, 311, 312, 313, 314, 315, 316, 320, 324, 325, 326, 327, 329, 330, 332, 335, 336, 337, 338, 339, 340, 355

## O

Oficinas de Transferencia 182, 194

Organizational learning 173, 174, 175, 176, 177, 178, 179, 180, 181

Organization development 173

## P

Pensamiento estratégico 292  
Perdurabilidad de emprendimiento 310  
Philippines 93, 94, 97, 98, 100, 101, 102  
Photovoice 430, 431, 432, 437  
Physical abuse 93, 98, 99, 100  
Políticas públicas 13, 25, 31, 35, 36, 37, 38, 39, 43, 44, 53, 56, 189, 310, 312, 313, 314, 319, 323, 324, 334, 371, 376, 397, 426, 427  
Potencial turístico 368, 376, 378  
Premeditación 57, 74, 82, 84  
Prevalence of abuse 93, 94  
Programa de intervenção 257, 258, 266  
Propostas reformistas 36, 37, 38, 39, 40, 45, 48, 51, 54

## R

Reforma trabalhista 35, 36, 40, 42, 43, 44, 45, 49, 50, 51, 55, 56  
Rehabilitación Basada en Comunidad (RBC) 430  
Representaciones sociales 276, 285, 286, 287, 288, 289  
Responsabilidad penal 57, 59, 60, 62, 63, 65, 66, 67, 68, 69, 70, 71, 72, 74, 75, 76, 77, 78, 79, 80, 81, 84, 86, 87, 88  
Restauro 148, 156, 160, 163, 164, 165, 166, 167, 169, 170, 172

## S

Sesmarias 103, 104, 112, 123, 126, 130  
Sexual abuse 93, 96, 99, 100  
Sitio Web 195, 196, 249  
Sostenibilidad 30, 183, 188, 193, 310, 311, 316, 317, 318, 319, 321, 322, 324, 325, 326, 327, 329, 330, 331, 333, 334, 337, 368, 376, 378

## T

Tecnologia 6, 135, 147, 148, 149, 150, 151, 152, 153, 154, 155, 157, 158, 182, 184, 185, 187, 188, 189, 190, 192, 193, 210, 211, 251, 253, 275, 298, 314, 315, 317, 321, 322, 329, 344, 349, 353, 363, 368, 379, 380, 390, 391, 392, 393, 395, 407, 412  
Tipos de emprendimientos 310, 326, 327  
Transferencia de tecnología 182, 184, 187

Transformação digital 350, 352, 353, 365

Transporte urbano 305, 309

Triângulo Mineiro 103, 104

## U

UAQ 182, 183, 184, 185, 186, 188, 189, 190, 191, 192, 193, 194

Úlceras 413, 414, 420, 421, 422, 425

## W

Waorani 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11

Web 2.0 196, 249

WebQuest 195, 196, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 211, 212, 213, 215, 216, 217, 218, 219, 220, 222, 223, 224, 225, 226, 227, 228, 229, 230, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256