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THE EXPERIENCE OF HOMOSEXUALITY IN PERSONAL, SOCIAL, AND PROFESSIONAL ASPECTS FROM A PHENOMENOLOGICAL PERSPECTIVE.

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ABSTRACT

In this recent work, research was conducted with a focus on gathering narratives from young adults about their personal, social, and professional experiences. The sociocultural issues of exclusion, violence, and the invisibility of homosexuality were addressed. Through these testimonies, the aim was to reflect on the importance of considering individuals in terms of their dignity, setting aside social biases and stereotypes to preserve the integrity of each person, following the approach proposed by Nussbaum in 2000. The primary goal of this study was to comprehend the meanings and impacts of homosexuality on professionals. To carry out this research, a qualitative approach with a phenomenological design was employed to explore the meanings and experiences of 15 homosexual participants who were experiencing anxiety and depressive disorders. These disorders appeared to have various roots, including family or social issues.

KEYWORDS: Homosexuality, Violence and exclusion.

INTRODUCTION

The purpose of this study is to analyze the understanding of homosexuality, investigate whether homosexual persons are subjected to violence, identify the factors that contribute to this, and examine the challenges they face.

Many scientists argue that sexual orientation is the result of a combination of genetic, hormonal, and environmental influences. At present, homosexuality seems to be more a topic of socio-political debate than a scientific or moral issue, which in a sense hinders a realistic analysis of its complexity and diversity.

According to experts in the field, homosexual orientation can have two possible origins: biological and sociological. However, this notion does not enjoy a broad consensus and continues to be the

subject of debates and discussions, some of which are hypothetical and others arise from groups with a prominent role in history, which can be controversial.

The term homosexual was first used in 1869 by the Hungarian writer, poet and translator Karl-Maria Kertbeny, who was of great anthropological interest. He defined homosexuality as "an innate and permanent state of people (therefore, neither acquired nor modifiable)": This opinion contrasted with the dominant idea of the time, which considered homosexuality as a vice. On the other hand, in 1886, the book *Psychopathia Sexualis* by the German Richard Freiherr von Krafft-Ebing popularized the concept, defining it as sexual perversion, since for him, the objective of sexual desire was only procreation, and any form of desire that did not have procreation as its ultimate goal was considered a perversion.

Years later, the recognized American Psychological Association, the largest mental health institution, decided to place it as a "Mental Disorder", the debate to remove it and clarify everything about homosexuality lasted about 10 years. But, if we have records or vestiges that support that this information has always been present, why don't we know it? Unfortunately, the texts that share this information refer to them as "brothers, twins, best friends" or in the most extreme cases as "concubines", which did not maintain a physical or emotional relationship.

Another structure, which has a more judgmental and judgmental character, is the one managed by religions that mark it as a sin or divine punishment. Homosexual groups: gays, lesbians, bisexuals, transsexuals, transgender, transvestites and intersex (LGBTIQ+) coexist in all countries worldwide and increasingly claim their rights.

In some modern collectivities, the validity of the Universal Charter of Human Rights (UN, 1948), which welcomes them, has resulted in achievements such as the union between members of these social groups with the image similar to heterosexual marriage. However, until these rights are recognized and respected, members of these groups usually have to submit to all kinds of ridicule, sometimes forcing them to hide their true sexual orientation.

The achievement of this objective implies the need to use a qualitative approach, since it is the most advisable option to discern the meanings and activities that make up the culture.

This is done with the intention of providing a detailed description of the experiences that homosexual men have from the categories identified with greater impact and in turn reflect on the importance of conceptualizing people in their capacity for dignity (Nussbaund, 2000) leaving aside prejudices and social stereotypes, ensuring the integrity of the human being.

PHENOMENOLOGICAL APPROACH TO HOMOSEXUALITY

It is complicated to talk about homosexuality because, according to the space and temporality of a few decades ago, the word homosexuality was not present in its usual vocabulary, since in the sociocultural sphere it was not labeled as a sexual orientation and much less as a group apart from society. For when a man had a sexual and/or romantic relationship beyond friendship with another man, it was simply referred to as a relationship between two people.

However, thanks to various historians we can take up the biography of many homosexual men who have impacted and prevailed throughout history, such as:

Khnumhotep and Niankhkhnum.

They were royal servants who shared the title of 'Supervisors of manicurists in the palace of King Niuserre'. Both are depicted in their tomb in one of the most intimate poses permitted by Egyptian artistic conventions: face to face, touching their noses. It is believed to be the first same-sex couple recorded in human history (Mayans, 2022).

David & Jonathan

In the year 1000 B.C., out comes the young hero David who was brought before Saul, the first king of Israel. Jonathan, the king's eldest son, instantly fell in love with the handsome young warrior and stripped off his clothes and armor and offered them to David. When Jonathan dies, David lamented and said, "A great lover you were to me; your love for me was wonderful, greater than the love of a woman." The story of David and Jonathan can be found in the Old Testament of the Bible, in the books 1 and 2 Samuel (Horner, 1978).

Mayan Couple

There is evidence of same-sex couples in the Americas, different American cultures are known to have a tolerant even revered sexual and gender diversity. Yet there is much we do not know about homosexuality in the New World. When Christians invaded the Americas, Europeans conquered and imposed their values by destroying evidence of same-sex partnerships, as they were considered "sinful" (Arzuffi, 2022).

Socrates

He was born in Athens, Greece, in 470 BC. Considered a prestigious teacher, philosopher and lover of young men. Although he left no diverse writings, our knowledge of his teachings and personality comes from the dialogues of his most famous pupil, Plato (Sardinero, 2020).

Platon

Greek philosopher born in Athens in 427 BC. A disciple of Socrates and teacher of Aristotle, he founded the Academy of Athens and made known to us the teachings of his master. Plato described him as: "the best, the wisest and the most just of the men I knew". After the death of Socrates. Dion,

Plato's disciple, to whom he was powerfully attracted and to whom he transmitted the Socratic doctrines about virtue and pleasure, was not the last of his homosexual lovers throughout his history (Sardinero, 2020).

The Theban Army

The Sacred Battalion of Thebes was an elite Greek military unit made up of 150 pairs of lovers, all male, who formed the elite force of the Theban army in 400 BC, ending the domination of Sparta (Mark, 2022).

Alexander the Great

Born in Pella, Macedonia, in 356 BC. He assumed the throne at the age of 20. He was a military genius who in 11 years of war never lost a single battle and conquered huge kingdoms. Disciple of Aristotle. He left no heir, despite having wives, since his main love was Hephaestion, a man (Sardinero, 2020).

Emperor Ai De Han & Dong Xian

Emperor Ai de Han of China fell in love with a minor official named Dong Xian, this young official of great political power. Legend has it that while they were both asleep, the emperor was awakened by one of his followers, to deal with a matter of utmost urgency. The young official Dong Xian was asleep on the emperor's robe, but instead of waking him up, the emperor cut the sleeve of his robe. Thus, "The passion of the cut sleeve" became a euphemism in the Chinese homoerotic tradition. Approximately in the first century B.C. (Hinsch, 1990).

Abu Nuwas

One of the greatest Arab poets of 756 times and considered the most important in Islam, Abu-Nuwas. His homoerotic poems could be sweet and romantic, to downright lustful. "In the baths, the mysteries hidden beneath the pants are revealed before your eyes Feast without restraint" (Anonymous, 1784).

Pyotr Ilyich Tchaikovsky

He was a Russian composer of the Romanticism period. He is the author of some of the most famous classical music works of the current repertoire, "Swan Lake and The Nutcracker". Despite having had relationships with other men throughout his life, and having an openly homosexual brother (Modest), Tchaikovsky suffered to accept himself, fearful of the opinion of others, suffered from personal and depressive crises, full of guilt, fear and shame Tchaikovsky finally decides to marry Antonina in an ill-conceived attempt to "cure" his homosexuality, taking with him two lives. In 1893, this great composer died, however, his death is still debated, because according to the government report it was due to cholera, on the other hand, Tchaikovsky's sister-in-law assured that he was poisoned by order of the tsar as a punishment for having a homosexual relationship with the nephew of a duke (Escobedo, 2020).

Alan Turing

Considered the father of computing, recognized for having deciphered encrypted messages and saved approximately 14 million people. Unfortunately, in 1952 he was sentenced to 50 years in prison, subjected to chemical castration. During his stay in prison he was poisoned with cyanide, apparently after eating an apple that he did not ingest completely, in a context that was officially considered suicide (Aaron, 2021).

Once we have mentioned various historical characters that have transcended throughout history, we can continue with the diversity of contexts in which each of these individuals live, that is, observe their behavior or attitude towards family, social, cultural, labor or educational environments (depending on their age or schooling), health (physical and mental) and situations of violence, injustice or discrimination.

Family and health context

According to Alejandro Alder, member of the Advisory Council at the State Federation of Lesbians, Gays, Transsexuals and Bisexuals (FELGTB) and general health psychologist, explains how multiple social contexts influence the collective, their decision-making and the development of their mental health, well-being or emotional discomfort.

"Imagine growing up in an environment where your expression of self is rejected," Alder illustrates. "Your family, at school or in high school rejects your sexual orientation or identity. This creates harm in people who are getting the message that affection is not unconditional, but conditional. I love you, but if you are heterosexual. It's as if your family doesn't accept you because you are tall, have red hair or brown eyes. These are things we cannot change" (Alder, 2021).

The expert affirms that this situation, especially if it is maintained for a very long time, can generate emotional wounds, caused by the feeling of abandonment they feel during their childhood and adolescence, by those who in theory should take care of them, support them and give them a context of security to move through the world with great security.

In support of the above, according to data collected by the National Institute of Statistics and Geography (INEGI), at least 1,224,823 men with homosexual sexual orientation in Mexico were interviewed (estimated number of gay populations in the entire Mexican Republic) who identify having emotional problems during the last 12 months, and some of these are: insomnia, stress, depression, loss or increase of appetite, anguish, fear or anxiety. Some of the highest are stress, anxiety, fear, anguish and insomnia. All of these ailments are more prevalent in people of the LGBT+ community than in people with heterosexual sexual orientation. Something extremely alarming is the issue of depression, as the study is divided into two prevalent responses, suicidal ideations and attempts 1,302,627 LGBT+ people have had ideas of this type, while 708,954 have attempted to take their own lives. All these data in comparison with people with heterosexual sexual orientation

indicate that having a sexual orientation other than heterosexual triples the possibility of culminating these two risk factors: having suicidal ideations and acts (INEGI, 2021).

According to the psychological care center "Avance Psicólogo" many people come to therapy stating that their main objective is to improve their self-esteem, often because of the internalized homophobia they suffer.

Internalized homophobia can be defined as a rejection of one's own homosexuality, it has 3 components, emotional, behavioral and cognitive. The emotional component is permeated by fear, disgust, repulsion or aversive affective states. The behavioral component refers to the tendency to hide their sexual orientation while the cognitive component is the belief that homosexuality is a bad thing (Avance Psicólogos, 2022).

School context

In the school environment, according to the newspaper "Animal Político" in Mexico, 67% of homosexual, bisexual and transgender people surveyed were victims of homophobic bullying in public and private schools. The effects of the aggressions ranged from depression to suicidal thoughts.

A sample of this is that, in Mexico, 59% of students use homophobic expressions at school, a figure higher than that registered in other countries such as Guatemala (57%), Peru (56%), and Chile (50%), according to the comparative study between these three countries on bullying and its homophobic manifestations in schools (Roldan, 2016).

On the other hand, it is unfortunate to know that despite the passage of time, this continues to exist, since in comparison with a research conducted in 2019 by the Government of Mexico 3 years later, 61% of lesbian, gay and bisexual students indicate the existence of homophobic bullying in their schools, Likewise, 92% of adolescents have been victims of insults due to their sexual orientation, physical appearance, way of dressing and for not conforming to gender stereotypes such as the typical macho or being a girl who goes out with many boys (Sistema Nacional de Protección de Niñas, Niños y Adolescentes 2019).

Socio-cultural context

To better understand our study group, it is important to review the statistics and the survey conducted by INEGI, thanks to which we can give an estimate of men with homosexual sexual orientation in Mexico. The age range is estimated to be approximately 15 to 60 years old.

The State of Mexico is considered the state with the largest number of LGBT+ people, with about 489,594 people. In second place, Mexico City leads with approximately 310,788 people, and lastly, in third place, Veracruz de Ignacio de la Llave, with a total of 307,858 LGBT+ people. Meanwhile,

Baja California and Tamaulipas are considered the entities with the lowest percentage of LGBT+ people.

Around 2,000,000 participants of this survey report having discovered their sexual orientation during their early childhood, that is, before the age of 7 (43.3%), while another large part of this survey (34.1%) report having discovered it during adolescence, that is, between the ages of 12 and 17. Despite the early age at which the LGBTI+ population identifies their sexual orientation, sharing this issue with family, friends and close people almost always generates difficulties, discrimination, violence and exclusion (INEGI, 2021).

Many of the social consequences that refer to the difference of sexual orientation, end up in situations of direct violence; attempting against life, their rights, opportunities and capabilities of homosexual people, such is the case that refer the statistics provided by the newspaper "El Financiero", about 87 LGBTTTIQ+ hate crimes have been registered between May 2020 until April 2021, that is 11 months approximately. Of which 32 are homosexual men, representing 37% (El Financiero, 2021).

Following this line, it is allowed to exemplify that a few months ago that in the middle of 2022 a social event of great impact occurred; "A couple was beaten in a restaurant in Polanco in alleged homophobic attack.... A 34-second video shows a man lying on the floor, he is face down on the floor without moving and with his head on one side.... In the distance someone is heard shouting to record the culprits of the incident. "They broke his foot, they broke his foot!", raises the voice of a visibly desperate man... it was 10 men who beat him until they broke his foot, just for being homosexual." (INFOBAE, 2022).

Professional context

In the work context, according to the first National Survey on Homophobia in the Workplace, conducted in 2014 in Mexico, 35% of gay, lesbian, bisexual and transgender people have been victims of some type of discrimination in their workplace, as reported by the group Espolea A.C.

The organization implemented the survey together with the website Foro Enehache and the National Human Rights Commission, and had a sample of 2,284 individuals from all over Mexico and was applied via internet during March and April. The study also revealed that 20% of LGBT people have been asked about their sexual orientation or gender identity before being hired and 14% have been denied a job because of their orientation or identity. While 55% of survey participants expressed that no one or few coworkers know about their sexual orientation, this because they may be treated differently, up to violence and harassment at work (Espolea, 2014).

On the other hand, citing again the INEGI, it states that at least 781,059 LGBT+ people have experienced at least one situation of social rejection for being LGBT+, and, speaking of experiences of discrimination, at least 1,617,015 have suffered from this in the last 12 months (INEGI, 2021).

METHOD

The phenomenological perspective was used as a qualitative method to study the phenomenon of homosexuality from a personal, social and health point of view in the State of Mexico. Toluca City. In-depth interviews were applied to homosexual persons using the "snowball" technique. The interviews were recorded and processed in the Atlas TI program and the discourse analysis was carried out using the "grounded theory" method. According to the categories, an analysis of the data was carried out, highlighting these three categories Social/Family/Health.

Phenomenology seeks to understand the meaning that individuals attribute to their experiences. The important thing is to "understand" the interpretative process by which people define their world and act accordingly. The phenomenological method studies the phenomena of human experience and perception. According to Martínez (Martínez, 2009), the specific nature and structure of the reality under study can only be perceived from the internal frame of reference of the subject who experiences and experiences them.

Participants:

Fifteen homosexual men with an age range of 20-34 years, belonging to the State of Mexico, were interviewed.

Instruments:

The instrument used was an in-depth interview taking into consideration items raised from the proposed theory and research foundations.

Prior to the instrument, a brief socioeconomic factor survey was conducted; the identification area (for confidentiality purposes) was made using only the initial of their name, taking care of their personal identity, therefore, in the results and arguments they will be with such reference and in parentheses their age.

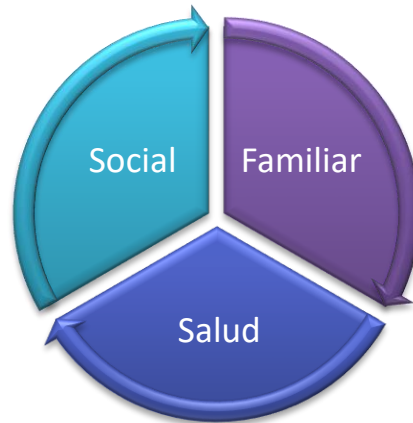
Design and procedure:

The design of the study is cross-sectional, since the collection of information corresponds to the period October-November 2023. We proceeded to launch a call to participate freely in a study for research purposes only people who met the profile: homosexual men, in some cases a first contact was made to explain the objectives and authorization was requested for the use of the information provided through the consent and confidentiality form.

Analysis of the information:

In-depth interviews were applied to homosexual persons using the "snowball" technique. The interviews were recorded and processed in the Atlas TI program and the discourse analysis was carried out using the "grounded theory" method. According to the categories, an analysis of the data was carried out, highlighting these three categories: Social/Family/Health.

RESULTS



According to the results obtained it can be determined that:

A. In the area of health, 13 of the 15 homosexual participants suffer from an anxious disorder, depressive disorder, which develop due to different issues such as family or social development. It is important to mention that these disorders were accompanied by psychosomatic illnesses, such as gastritis, colitis and migraines.

- Before I came out of the closet I was in chaos. I didn't know how to control myself and I had a lot of self-esteem issues that were linked to how I felt and how I wanted other people to see me." -J. (21)
- "I once had sex with one of my partners, which was very traumatic for me because even though I didn't dislike it, I felt self-repudiation for enjoying it." -E. (21)
- "After coming out of the closet and having to endure extreme pressure from my mom's religious side and the church, I thought and tried more than once to take my own life and I was on medication for neurological problems and clinical depression and I was going to psychological and psychiatric therapy..." -E. (22)
- "My fear has kept me from having any relationships, even though I accept myself, the traumas haven't passed. I don't think I have ever been in such a low point of depression as I have been in the last two years. My depression started since I was 15... After almost 14 years, I started treating myself for depression, I have attempted suicide at least twice in the last year, my family relationship is limited because of my sexuality, as I was not the ideal son, we fight a lot. I have a dream of having a family, but I'm afraid of having the responsibility or affection that my parents didn't have with me." -A. (30)
- "Definitely at this time I developed some self-destructive habits and behaviors, such as drug and alcohol abuse, risky sexual relationships and promiscuity, absenteeism in college, self-harm, abusive romantic relationships equally as a victim and perpetrator, I definitely did not have a close relationship with my family, and tried to avoid contact with them for several years

without any really compelling reason, but a sense of misunderstanding on their part and feeling out of place on my part." -P. (34)

- I wanted to die, I felt that I was worthless, at this moment I can say that I have overcome most of the situations that hurt me and I continue in this constant of minimizing the damage" -J. (30).

The testimonies collected are consistent with the studies provided by Alder (2021). Hiding our sexual orientation in the family, social and professional environment is a risk factor for developing a wide range of mental disorders, such as: anxiety, depression, addictions of any kind, eating disorders and in extreme situations, feelings of emotional emptiness, suicidal ideation processes, suicide planning and attempts.

A. In the family environment 12 of the 15 participants refer to having had a conflictive relationship with their parents, one of the main reasons for this, the sharing of their sexual orientation, their clothing, way of acting, thinking and expressing themselves.

- "My childhood was tortuous; my father was hardly with me and my mother abused me psychologically... -E. (21).
- "When my orientation came to the attention of the management, my principal invited my teachers to fail me, two teachers told me about it sometime later. When I told my mom, I was in a very vulnerable moment because of everything that was happening, and she just saw me and told me not to speak to her again. With my dad, I didn't tell him directly, but my high school principal told him that, instead of saving the semester, I should go to a psychologist because they suspected I was gay. My dad was very angry and also stopped talking to me for a long time because of that."- A. (30)
- "The relationship with my parents has always been conflictive in the fact that I was always judged for what I did, thought or expressed..." -H. (21)
- "I knew my sexuality and by behaving in certain ways, I was always labeled as queer, forced to do activities and sports...I fought against my nature for fear of rejection...my mom found out and didn't speak to me for many months and many of my friends turned their backs on me because of that. I was cut off from internet and phone access so I couldn't communicate with anyone. I was forbidden to study artistic careers because they are for homosexuals."-A. (21)
- "At this time my mom took me out of the closet and it was very painful and traumatizing the way she treated me, I was humiliated and forced to go to church, I went through processes of Christian conversion therapies with pastors, children of pastors and a Christian psychologist, which to tell the truth did not affect me as much as they could, due to the character with which I faced things, but it hurt me the treatment of my mom and her continuous rejection and threats."-E. (22)
- I was rejected by both my parents at the beginning, I fell into depression for a while as well as vices such as alcohol and cigarettes from an early age, I consider that my problem became alcoholism because every chance I had to be alone with a bottle of alcohol I drank until I lost

consciousness, this could be on weekdays or weekends no matter what. ... two uncles who I do not maintain any relationship with them calling me "fugitive of the rainbow, faggot, mariposon, joto, amaneradito" among other words." -C. (24)

- "When I was 14 years old, I came out to my parents and close friends, when I told my parents at first, they didn't take it well, especially my dad who said that God was punishing him for wanting to throw stones at the church, on the other hand my mom said that I was confused and that I didn't know what I wanted and that I still had a lot of growing up to do. Clearly I felt abandoned and rejected, I can say that from that day on I stopped believing in the church and religion as such" -C. (24)
- -I came out at 18, I started to say it because I no longer wanted to keep secrets of how I felt and how I wanted to be, I told my friends and when I started I felt very good, to remove a weight and be as I wanted, I told my family and they did not accept me but I was left with the idea that my family is not necessary, as long as I am happy and I have a person by my side I am fine" - A. (22)
- My extended family, because they are from a smaller town than the city where I am from and they are very Catholic believers, I can find many negative attitudes that made me cut my ties temporarily and also pushed me to migrate from the city of Chilpancingo, Guerrero to Mexico City"-P. (34).

The testimonies show us that family, friends, co-workers and society in general have an impact on the thinking of each of the interviewees by rejecting their sexual orientation, generating damage and making it clear that affection is not unconditional, but conditional. Sexual orientation is inherent to human nature, it is something that cannot be changed. Alder (2021) exemplifies this situation, it is like judging by skin color, height or eye color.

- A. In the school environment, 11 of the 15 respondents reported having suffered some type of violence, both physical and psychological, during their academic development.
- "I was violated on several occasions because of my sexual orientation by my schoolmates, physical abuse did not occur more than once or twice, but I was constantly alone and they took advantage of it to make fun of me."-E. (21)
 - "At school I was a victim of bullying on a daily basis for having slightly mannered or feminine behaviors among other situations, fortunately I was never a victim of abuse during this time."- C. (24)
 - "I had received at that time, a couple of comments from other classmates, males regarding my preferences. They made certain jokes and mockery regarding my way of being"-J. (21)
 - At school there were situations, such as messages with homophobic insults on my bench, such as "puto", "gay" in a derogatory way, etc. Also a couple of teachers said things like that I was a deviation, that I would be miserable or die alone among other ignorant prejudices and also involving misogyny in other comments." -E. (22)

- During elementary school I suffered from bullying, in middle school, I suffered from depression because of the constant rejection I experienced. In high school I was expelled from school because the owner is homophobic and there I entered already accepting my sexuality." -C. (24)-I was bullied a lot at school, my classmates would touch me and hurt me." -J. (30)

Returning to the research conducted by Roldan (2016) the use of derogatory words to call homosexual people is still in force, something that refers to us that has not been intervened and evolved in the school environment. Violence in the classroom is present.

- A. In the sociocultural sphere, 8 of the 15 interviewed went through a critical situation in public spaces, such as physical and verbal violence.
- "My now ex-partner and I suffered discrimination on several occasions, one of them being in the Metepec pavilion square being beaten by a homophobic attack, and on various occasions we received screams and insults from people in the center of Toluca." -C. (24)
 - "I became a victim of violence in the streets when I went out with my partner and I received screams, looks or ridicule and it also depended a lot on what area of the city I was in when these situations happened" -P. (3. 4)
 - "When I turned 17, shortly before turning 18, I was the victim of rape at the hands of a friend of my father, a situation that I would never mention to my father or anyone since I would not have support." -C. (24)

The note written by INFOBAE (2022) about the homophobic attack that took place in Mexico City and the speeches given by the participants allow us to observe that violence is still valid in our society, hitting in a restaurant or in a plaza, shouting, looking contemptuously, mocking and insulting is part of Mexican culture, all due to intolerance of a sexual orientation.

A. In the professional field, 6 of the 10 interviewees who are in a work area describe keeping their sexual orientation a secret, since sharing it can lead to mistreatment, fewer opportunities for job growth, violence or workplace harassment.

- "Fewer job opportunities and they have many taboos" -A. (31)
- "In my last job, I resigned as a teacher due to harassment from a homophobic teacher who caused me a lot of problems and discomfort. -TO. (30)
- "I do not give an explanation in my work about my orientation"-A. (31)
- "In the work environment, for a time I worked in the judiciary of the federation as secretary and there I never revealed anything about my sexuality since I did not feel comfortable in that environment and preferred to keep it secret. After that I started working managing departments and my sexuality has never been a topic of conversation." -C. (24)

Espolea's (2014) research is consistent with previous testimonies, as it states that the interviewees expressed that few or no one of their co-workers knows their sexual orientation, which can lead to fewer job opportunities, physical or verbal violence, and harassment. for homophobia.

CONCLUSIONS

In consideration of the speeches provided by the participants, it can be seen that the process of “coming out” is not at all simple, in practice it involves many factors; the acceptance of identity by the family, parents, cultural and social expectations, the stage of physical and emotional development in which the participants were, the search for answers such as: what is happening; whether it is right or wrong to be attracted to a person of the same sex; what family, friends will say; if they share how they feel with people they trust; whether they will suffer ridicule, exclusion or acceptance, or other types of actions.

In this research it can be seen that each participant experienced this acceptance process at different or somewhat similar ages, in different social, educational, historical and other contexts, under other ideas, customs and traditions.

The concept of homosexuality should be considered normal and natural, one more sexual orientation within the great spectrum that is human sexuality, it is inherent to the human being, therefore, it cannot be modified; No religious, pseudoscientific or scientific therapy can change it. The fear of discovering what one is is part of growing and being, but it is a great opportunity to live, build our present and future, life is only a moment.

Consequently, through this research it is possible to contemplate the importance that should be given to the issues of sexual diversity, human sexuality, masculinities, femininities and families, in different social institutions such as school, the purpose of this is to eradicate those discriminatory and exclusive actions motivated by a person's sexual orientation and train subjects who assume, understand, support and accept without any type of prejudice or heteronormative idea someone with a sexual orientation different from theirs.

One of the recommendations to all those who do not know about the subject; investigate, document and work to change the inherited cultural and social schemes, since on many occasions the life of a child, adolescent, young person or adult can be endangered by cultural dogmas.

With everything seen, you can see what are the main obstacles that many homosexual people face today; which prevents them from putting their socio-emotional skills into practice and accepting their sexual orientation and expressing it in society; the time it took to face what society will say.

It must be remembered that every individual can be faced with a person with an orientation other than heterosexual and accept their thoughts, behaviors and feelings as they are, it does not automatically

mean that the person is also homosexual, for example. On the contrary, it is allowing us to know the different realities that have been oppressed, silenced and criticized for a long time.

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