Chapter 1 : Youth | Definition of Youth by Merriam-Webster

The 's were years of trial and decision for Filipino youth of commitment and concern. These messages and meditations addressed to their condition at that time may well speak to another generation today in a nationalist and Christian context.

By some key measures, Americans ages 18 to 29 are considerably less religious than older Americans. Fewer young adults belong to any particular faith than older people do today. Fully one-in-four members of the Millennial generation â€" so called because they were born after and began to come of age around the year â€" are unaffiliated with any particular faith. Young adults also attend religious services less often than older Americans today. And compared with their elders today, fewer young people say that religion is very important in their lives. Yet in other ways, Millennials remain fairly traditional in their religious beliefs and practices. Though young adults pray less often than their elders do today, the number of young adults who say they pray every day rivals the portion of young people who said the same in prior decades. And though belief in God is lower among young adults than among older adults, Millennials say they believe in God with absolute certainty at rates similar to those seen among Gen Xers a decade ago. A Note on Sources and Methods This report is based on data from a variety of sources, including Pew Research Center surveys, which are used primarily to compare young adults with older adults today. General Social Surveys and Gallup surveys are used primarily for cohort analyses, which compare young adults today with previous generations when they were in their 20s and early 30s. While the surveys explore similar topics, exact question wording and results vary from survey to survey. Present-day comparisons are made between adults ages and those 30 and older. There is significant â€" but not complete â€" overlap between the two approaches. That is, in the present-day analyses, depending on the year of the survey being analyzed, some in the age group are actually young members of Generation X defined here as those born from to and not true members of the Millennial Generation defined here as those born after In their social and political views, young adults are clearly more accepting than older Americans of homosexuality, more inclined to see evolution as the best explanation of human life and less prone to see Hollywood as threatening their moral values. At the same time, Millennials are no less convinced than their elders that there are absolute standards of right and wrong. And they are slightly more supportive than their elders of government efforts to protect morality, as well as somewhat more comfortable with involvement in politics by churches and other houses of worship. It explores the degree to which the religious characteristics and social views of young adults differ from those of older people today, as well as how Millennials compare with previous generations when they were young. Religious Affiliation Compared with their elders today, young people are much less likely to affiliate with any religious tradition or to identify themselves as part of a Christian denomination. The large proportion of young adults who are unaffiliated with a religion is a result, in part, of the decision by many young people to leave the religion of their upbringing without becoming involved with a new faith. Data from the General Social Surveys GSS , which have been conducted regularly since , confirm that young adults are not just more unaffiliated than their elders today but are also more unaffiliated than young people have been in recent decades. Among Millennials who are affiliated with a religion, however, the intensity of their religious affiliation is as strong today as among previous generations when they were young. But generational differences in worship attendance tend to be smaller within religious groups with the exception of Catholics than in the total population. In other words, while young people are less likely than their elders to be affiliated with a religion, among those who are affiliated, generational differences in worship attendance are fairly small. The long-running GSS also finds that young people attend religious services less often than their elders. Other Religious Practices Consistent with their lower levels of affiliation, young adults engage in a number of religious practices less often than do older Americans, especially the oldest group in the population those 65 and older. These patterns hold true across a variety of religious groups. The differences are smaller among evangelical and mainline Protestants. Although Millennials report praying less often than their elders do today, the GSS shows that Millennials are in sync with Generation X and Baby Boomers when members of those generations were younger. GSS data

show that daily prayer increases as people get older. By this measure, young people exhibit lower levels of religious intensity than their elders do today, and this holds true within a variety of religious groups. In this case, differences are most pronounced among Catholics, with younger Catholics being 10 points less likely than older Catholics to believe in God with absolute certainty. In other religious traditions, age differences are smaller. Levels of certainty of belief in God have increased somewhat among Gen Xers and Baby Boomers in recent decades. Data on this item stretch back only to the late s, making it impossible to compare Millennials with Boomers when Boomers were at a similar point in their life cycle. Differences between young people and their elders today are also apparent in views of the Bible, although the differences are somewhat less pronounced. Overall, young people are slightly less inclined than those in older age groups to view the Bible as the literal word of God. Interestingly, age differences on this item are most dramatic among young evangelicals and are virtually nonexistent in other groups. Although younger evangelicals are just as likely as older evangelicals and more likely than people in most other religious groups to see the Bible as the word of God, they are less likely than older evangelicals to see it as the literal word of God. On this measure, too, Millennials display beliefs that closely resemble those of Generation X in the late s. On still other measures of religious belief, there are few differences in the beliefs of young people compared with their elders today. In fact, on several of these items, young mainline Protestants and members of historically black Protestant churches exhibit somewhat higher levels of belief than their elders. Young people who are affiliated with a religion are more inclined than their elders to believe their own religion is the one true path to eternal life though in all age groups, more people say many religions can lead to eternal life than say theirs is the one true faith. This pattern is evident among all three Protestant groups but not among Catholics. Interestingly, while more young Americans than older Americans view their faith as the single path to salvation, young adults are also more open to multiple ways of interpreting their religion. Social and Culture War Issues Young people are more accepting of homosexuality and evolution than are older people. They are also more comfortable with having a bigger government, and they are less concerned about Hollywood threatening their values. But when asked generally about morality and religion, young adults are just as convinced as older people that there are absolute standards of right and wrong that apply to everyone. Young adults are also slightly more supportive of government efforts to protect morality and of efforts by houses of worship to express their social and political views. Stark age differences also exist within each of the major religious traditions examined. Compared with older members of their faith, significantly larger proportions of young adults say society should accept homosexuality. These two cohorts are significantly less likely than members of previous generations have ever been to say that homosexuality is always wrong. The views of the various generations on this question have fluctuated over time, often in tandem. On this issue, young adults express slightly more permissive views than do adults ages 30 and older. Interestingly, this pattern represents a significant change from earlier polling. Previously, people in the middle age categories i. In , however, attitudes toward abortion moved in a more conservative direction among most groups in the population, with the notable exception of young people. The result of this conservative turn among those in the and age brackets means that their views now more closely resemble those of the youngest age group, while those in the and-older group now express the most conservative views on abortion of any age group. These patterns are seen both in the total population and within a variety of religious traditions, though the link between age and views on evolution is strongest among Catholics and members of historically black Protestant churches. But differences between young adults and their elders are not so stark on all moral and social issues. GSS surveys show Millennials are more permissive than their elders are today in their views about pornography, but their views are nearly identical to those expressed by Gen Xers and Baby Boomers when members of those generations were at a similar point in their life cycles. Data for the Silent and Greatest generations at similar ages are not available, but data from the s onward suggest that people become more opposed to pornography as they age. Similarly, Millennials at the present time stand out from other generations for their opposition to Bible reading and prayer in schools, but they are less distinctive when compared with members of Generation X or Baby Boomers at a comparable age. More Information For other treatments of religion among young adults in the U.

Chapter 2 : Character Strengths Survey, Character Test: VIA Character

I'd like to add that today's Filipino youth who believe the pro-Marcos propaganda are not critical thinkers. They don't question what they read, watch or hear from media sources. They have a limited view of the world.

Get them to do a series of mind maps where they write down who they perceive themselves to be in various areas of life. Spend a few minutes on each of the following mind map topics: Relationships â€" List all the different relationship roles that they have, such as brother, son, grandson, nephew, student, employee, boyfriend, etc. Likes â€" List their favorite activities, hobbies, music, sports, TV shows, etc. Dislikes â€" List the activities, music, sports, TV shows, etc. Your more creative young people will prefer to visualize these rather than simply writing their answers down. Who do they have most in common with? Are they surprised by what they find? Activity 3 â€" Fan Mail This activity is good for groups of young people who know each other quite well. You can find a description of how to do the Fan Mail activity here , along with several other self esteem youth group activities. Give your young people the list of 10 Bible verses below minus the answers in red! Have them look in their Bibles to find out their true identity. New creation Romans 8: More than conquerors 1 John 3: Children of God Philippians 3: And we eagerly await a Savior from there, the Lord Jesus Christ. Citizenship 1 John 4: From God Romans 8: Friends 2 Corinthians 5: Be reconciled to God. Heirs Activity 5 â€" Who Are You? The final activity will need a little preparation as you need photos of all your young people. If you have a fairly consistent turnout of the same young people, take their photos a week or two before and get them printed in the meantime. Alternatively, recruit an errand person just for this session â€" take photos of your young people and then send them off to the local Target or Walmart or whatever you have in your country to get 1 hour photos printed and returned in time to finish this off. If possible, include your volunteers by having them write something positive about each young person too. The back of the photo may therefore read something like:

Chapter 3 : Discrimination Against LGBT Students in the Philippines | HRW

If you're a Christian youth group, this fourth activity asks the "Who am I?" question from the perspective of who the Bible says we are. Give your young people the list of 10 Bible verses below (minus the answers in red!).

How do culture and other factors affect the social organization of a community? How do culture and other factors affect the leadership of a community? What are examples of social networks and ethnic organizations that a community builder can use to learn about the social organization of a group and to identify and engage its leaders? What are some of the common challenges that a community builder might face when working in a diverse community? In order to work effectively in a culturally and ethnically diverse community, a community builder needs to first understand how each racial and ethnic group in that community is organized in order to support its members. It is not uncommon to hear a community leader, a funder, a political representative, or a service provider say, "We were not able to engage that group over there because they are not organized. They have no leaders. We need to organize them first. These networks or leaders may not be housed in a physical location or building that is obvious to people outside of the group. They may not even have a label or a title. There is an unspoken understanding in some groups about when and whom they should turn to among their members for advice, guidance, and blessing. Once a community builder understands the social organization of the group, it will become easier to identify the most appropriate leaders, help build bridges, and work across multiple groups in a diverse community. What do we mean by "social organization? This network of relationships helps members of a group stay connected to one another in order to maintain a sense of community within a group. The social organization of a group is influenced by culture and other factors. Within the social organization of a group of people, there are leaders. Leaders are individuals who have followers, a constituency, or simply a group of people whom they can influence. A community builder needs to know who the leaders are in a group in order to get support for his community building work. In this section, you will learn more about the social organization and leadership of different cultural and ethnic groups. The material covered in this section focuses primarily on African Americans and immigrants for two reasons: Tensions tend to occur among groups that are competing for resources that are already limited and not always accessible to them; and Most of the struggles facing community builders and other individuals have been with recent immigrants whose culture, institutions, and traditions are still unfamiliar to mainstream groups. As recent immigrant groups integrate into their new society, their social organization and leadership structures transform to become more similar to those of mainstream groups. This process could take decades and generations; all the more reason why it is important for community builders to understand the social organization and leadership structure of the new arrivals and to build on their values and strengths. While some traditional social structures may prevail, others may adapt to those of the mainstream culture. Take a moment and think about the most recent group of newcomers to your community. Who are their leaders? Where do their members go to for help? Think about the group you belong to. Who are the leaders? Whom do you go to for help? How is your group organized to communicate among its members? Obviously there are too many groups in this world to include in this section. We will try to share information about as many groups as we can. While the section may not inform you about the social organization and leadership of groups other than the ones described here, we hope it will help you understand enough about the influence of culture on social organization and leadership to ask the right questions of any group. There are many definitions of culture. Culture typically refers to a set of symbols, rituals, values, and beliefs that make one group different from another. Culture is learned and shared with people who live or lived in the same social environment for a long time. In the Chinese community: The Chinese community is the largest and the fastest growing group among Asian and Pacific Islander populations. Therefore, make sure you know which Chinese dialect requires translation if you have to provide translation services. The Chinese believe that taking care of their families is a contribution to civic welfare, because healthy families lead to a healthy society. This belief is based on Confucian values, which emphasize filial piety, or a respect for family. The concept of filial piety is instilled in Chinese children from a very young age. In other words, familial relationships form the basis for

Chinese social organization and behavior. Chinese parents place a heavy emphasis on their children and their ability to become successful. Confucian values include reaching for perfection, and perfection can be achieved through education. This is why Chinese parents invest a lot of resources in making sure that their children excel academically. How does this value affect the way Chinese communities are organized and participate in their communities? In Chinese communities in America and other countries, it is common to find local associations or huiguan formed by members from the same province or village in China and Taiwan. These local associations provide capital to help their members start businesses. They also perform charitable and social functions and provide protection for their members. These associations play a key role in community building efforts, particularly in Chinatowns. They are formed because of the Chinese emphasis on the importance of family; in China, you consider the people from the same province or village as your extended family. Therefore, in order to engage any Chinese community in a community building effort, it will be useful to identify and involve the leaders of these associations. How do you find out about huiguans? Education also becomes an issue that can be used to mobilize the Chinese community. This means that you should look for ways to link education to the issue that you are trying to address in your community building effort. Recent Chinese immigrants fear very much that their children or the next generation will lose touch with their culture. Hence, they do whatever they can to teach their children how to speak and write Mandarin. This desire has led to the creation of many Chinese schools in areas that have large populations of Chinese immigrants. Sometimes, these schools have their own buildings; at other times, they are conducted on the weekends in a public school. These schools can play a critical role in reaching out to the Chinese community. In the African American community: The networks and organizations that form to protect the rights of their members influence the way in which members of the group organize for self-help. African slaves, who were "christianized" by their European owners, used spiritual symbolism to preach freedom and to give their people hope and strength. As a result, in the African American culture, religious institutions, primarily Christian e. While Christian churches are predominant among African Americans, the existence and leadership of the Nation of Islam and Muslim leaders in organizing the African American community should also be considered. Today, African American spiritual leaders are among the most influential leaders in African American communities. How does this value affect the way African American communities are organized and participate in their communities? In most African American communities, it is common to find one or more churches that are the focal point for social, economic, and political activities. Spirituality, especially Christianity, provides an effective bridge among African Americans, Latinos, and European Americans. African American Baptist ministers, European American Lutheran and Disciples of Christ ministers, as well as Latino and European American Catholic priests who were connected to one another through their spiritual interests decided to work across racial lines in order to improve the quality of life for their members. With the help of the Industrial Areas Foundations IAF , they struggled to identify their commonalties, differences -- especially related to race -- power, and assets. Eventually, they established ACT and took on the issue of school reform, starting with the African American community. African American church leaders came together to develop initiatives within their own churches to empower and support parents to participate in the effort. In the Central American community: Many Central Americans fled the poverty and oppression in their countries to seek a more secure and better life in a new place. As one person settled in the new location and saved enough money, he or she would help family members to migrate. Because of the informal and extended family networks that are part of the Central American culture, natural support systems develop to assist new arrivals. Aside from culture, what other factors affect the social organization of Central Americans? The close proximity of Central America to the United States compared to other continents plays a role in the social organization of Central Americans. These associations are usually affiliated with religious groups, soccer clubs, political parties, revolutionary movements, or social service organizations in Central America. Because of this form of social organization, the Salvadoran community in the United States has been able to raise a large amount of funds to assist earthquake and hurricane victims in their homeland. How can you build on these forms of social organization to engage the Central American community? Soccer is a favorite activity among Central Americans. It is not unusual to see adults and children from Central American countries

playing soccer in public parks and school compounds. Central American countries are very proud of their national soccer teams. Soccer becomes an avenue for meeting other people from the same country or region and forming a social support network. If you are a community builder who is trying to bring various Central American groups together, try using soccer as the common ground! The Catholic Church is also a key institution that holds members of the Central American communities together. Even in Central America, the church has played a leading role in political advocacy and organizing. Build on the strength and influence of the church to bring credibility to your community building effort and to reach out to Central American communities. In the Caribbean community: Migration patterns can provide important information about a group of people. Typically, most immigrants come because they already have a relative or a friend that lives in the United States. They move in with the relatives or friends who also help them find their first job. In the Caribbean culture, there is a tradition of helping the new arrivals through rotating credit associations or saving clubs, otherwise known as susus. According to this tradition, a group of people pools their money and then loans it to someone who needs it. The borrower pays back the loan over a period of time and commits to stay in the susu until the payment is complete.

Chapter 4 : Youth In Action (@youthinactionmn) â€¢ Instagram photos and videos

Filipino students are organizing to affect change. Better education, jobs and climate change are key issues that young people in the Philippines want their new government to address.

A native-born citizen or resident of a country whose parents are foreign born, or a foreign-born citizen whose parents immigrated when that person was very young, that is, the first native-born generation. A foreign born citizen or resident who has immigrated to a new country of residence, that is, the first generation to immigrate. OED definition of "generation," section 6b. They earn the label the "1. Oftentimes, in the case of small children, a battle of linguistic comprehension occurs between their academic language and the language spoken at home. Sociologist Ruben Rumbaut was among the first to use the term to examine outcomes among those arriving in the United States before adolescence, but since then the term has expanded to include foreign students, as well as other unique individuals. However, their identification is affected by their experiences growing up in the new country. Second generation[edit] The term "second-generation" extends the concept of first-generation by one generation. As such, the term exhibits the same type of ambiguity as "first-generation," as well as additional ones. Like "first-generation immigrant," the term "second-generation" can refer to a member of either: The second generation of a family to inhabit, but the first natively born in, a country, or The second generation born in a country In the United States, among demographers and other social scientists, "second generation" refers to the U. Generation labeling immigrants is further complicated by the fact that immigrant generations may not correspond to the genealogical generations of a family. For instance, if a family of two parents and their two adult children immigrate to a new country, members in both generations of this family may be considered "first generation" by the former definition, as both parents and children were foreign-born, adult, immigrants. Likewise, if the two parents had a third child later on, this child would be of a different immigrant generation from that of its siblings. For every generation, the factor of mixed-generation marriages further convolutes the issue, as a person may have immigrants at several different levels of his or her ancestry. These ambiguities notwithstanding, generation labeling is frequently used in parlance, news articles [1] , and reference articles without deliberate clarification of birthplace or naturalization. It may or may not be possible to determine, from context, which meaning is intended. Likewise, Statistics Canada defines second generation persons as those individuals who were born in Canada and had at least one parent born outside Canada. Rumbaut has coined the terminology "1. Children who arrive in their adolescent years ages 13â€"17 are referred to as 1. Immigrant children usually have more in the way of family obligation than children not born of immigrants, so they are more likely feel pressure to study seriously at school and gain the ability to provide for their relatives. As bilinguals, they have "advantages on all tasks especially involving conflicting attention".

Chapter 5 : Millennials: Demographics & Facts

How to say who are you in Filipino. Filipino Translation. sino ka. Find more words!

They should just let us be. But in the Philippines, students who are lesbian, gay, bisexual, and transgender LGBT too often find that their schooling experience is marred by bullying, discrimination, lack of access to LGBT-related information, and in some cases, physical or sexual assault. In recent years, lawmakers and school administrators in the Philippines have recognized that bullying of LGBT youth is a serious problem, and designed interventions to address it. In , the Department of Education DepEd , which oversees primary and secondary schools, enacted a Child Protection Policy designed to address bullying and discrimination in schools, including on the basis of sexual orientation and gender identity. The following year, Congress passed the Anti-Bullying Law of , with implementing rules and regulations that enumerate sexual orientation and gender identity as prohibited grounds for bullying and harassment. The adoption of these policies sends a strong signal that bullying and discrimination are unacceptable and should not be tolerated in educational institutions. June 21, Video Video: LGBT Kids in the Philippines Need Protection from Bullying at School Students across the Philippines experience bullying and discrimination in school because of their sexual orientation and gender identity. But these policies, while strong on paper, have not been adequately enforced. In the absence of effective implementation and monitoring, many LGBT youth continue to experience bullying and harassment in school. The adverse treatment they experience from peers and teachers is compounded by discriminatory policies that stigmatize and disadvantage LGBT students and by the lack of information and resources about LGBT issues available in schools. This report is based on interviews and group discussions conducted in 10 cities on the major Philippine islands of Luzon and the Visayas with 76 secondary school students or recent graduates who identified as LGBT or questioning, 22 students or recent graduates who did not identify as LGBT or questioning, and 46 parents, teachers, counselors, administrators, service providers, and experts on education. The incidents described in this report illustrate the vital importance of expanding and enforcing protections for LGBT youth in schools. Despite prohibitions on bullying, for example, students across the Philippines described patterns of bullying and mistreatment that went unchecked by school staff. The effects of this bullying were devastating to the youth who were targeted. And I had friends, but I still felt so lonely. I was listing ways to die. Schools impose rigid gender norms on students in a variety of ways—for example, through gendered uniforms or dress codes, restrictions on hair length, gendered restrooms, classes and activities that differ for boys and girls, and close scrutiny of same-sex friendships and relationships. For example, Marisol D. When I was in high school, there was a teacher who always went around and if you had long hair, she would call you up to the front of the class and cut your hair in front of the students. That happened to me many times. It made me feel terrible: I cried because I saw my classmates watching me getting my hair cut. These policies are particularly difficult for transgender students, who are typically treated as their sex assigned at birth rather than their gender identity. But they can also be challenging for students who are gender non-conforming, and feel most comfortable expressing themselves or participating in activities that the school considers inappropriate for their sex. Efforts to address discrimination against LGBT people have met with resistance, including by religious leaders. The CBCP has sought to weaken anti-discrimination legislation pending before Congress, for example, and has opposed implementation of comprehensive sexuality education in schools. One way that schools can address bullying and discrimination and ameliorate their effects is by providing educational resources to students, teachers, and staff to familiarize them with LGBT people and issues. Unfortunately, positive information and resources regarding sexual orientation and gender identity are exceedingly rare in secondary schools in the Philippines. When students do learn about LGBT people and issues in schools, the messages are typically negative, rejecting same-sex relationships and transgender identities as immoral or unnatural. When students face these issues—whether in isolation or together—the school can become a difficult or hostile environment. In addition to physical and psychological injury, students described how bullying, discrimination, and exclusion caused them to lose concentration, skip class, or seek to transfer schools—all impairing their right to

education. For the right to education to have meaning for all studentsâ€"including LGBT studentsâ€"teachers, administrators, and lawmakers need to work together with LGBT advocates to ensure that schools become safer and more inclusive places for LGBT children to learn. Key Recommendations To the Congress of the Philippines Enact an anti-discrimination bill that prohibits discrimination on the basis of sexual orientation and gender identity, including in education, employment, health care, and public accommodations. To the Department of Education Create a system to gather and publish data about bullying on the basis of sexual orientation and gender identity in schools. Revise forms to more clearly differentiate and record incidents of gender-based bullying on the basis of sex, sexual orientation, and gender identity, and include these categories on all forms related to bullying, abuse, or violence against children. To Local Officials Enact local ordinances to prohibit discrimination on the basis of sexual orientation and gender identity, particularly in education, employment, healthcare, and public accommodations. To School Administrators Adopt anti-bullying and anti-discrimination policies that are inclusive of sexual orientation and gender identity, inform students how they should report incidents of bullying, and specify consequences for bullying. Methodology Human Rights Watch conducted the research for this report between September and February in 10 cities on the major islands of Luzon and the Visayas in the Philippines. To identify interviewees, we conducted outreach through LGBT student groups, particularly at the university level. Human Rights Watch interviewed members of those groups as well as students who were known to those groups, whether or not they had experienced discrimination in school. We sought interviews with students of diverse sexual orientations and gender identities, but gay boys and transgender girls were disproportionately represented among the students identified by LGBT groups and the students who attended the group discussions. Human Rights Watch conducted a total of interviews, including with 73 secondary school students or recent graduates who affirmatively identified as LGBT or questioning, 25 students or recent graduates who did not affirmatively identify as LGBT or questioning, and 46 parents, teachers, counselors, administrators, service providers, and experts on education. Interviews were conducted in English or in Tagalog or Visayan with the assistance of a translator. No compensation was paid to interviewees. Whenever possible, interviews were conducted one-on-one in a private setting. Researchers also spoke with interviewees in pairs, trios, or small groups when students asked to meet together or when time and space constraints required meeting with members of student organizations simultaneously. Researchers obtained oral informed consent from interviewees after explaining the purpose of the interviews, how the material would be used, that interviewees did not need to answer any questions, and that they could stop the interview at any time. When students were interviewed in groups, those who were present but did not actively volunteer information were not counted in our final pool of interviewees. Human Rights Watch sent a copy of the findings in this report by email, fax, and post to DepEd on May 15, to obtain their input on the issues students identified. Human Rights Watch requested input from DepEd by June 2, to incorporate their views into this report, but did not receive a response. In this report, pseudonyms are used for all interviewees who are students, teachers, or administrators in schools. Unless requested by interviewees, pseudonyms are not used for individuals and organizations who work in a public capacity on the issues discussed in this report. Bakla A Tagalog term for a person assigned male at birth whose gender expression is feminine and who may identify as gay or as a woman; it can be used pejoratively as a slur for an effeminate individual. Bayot A Cebuano term for a person assigned male at birth whose gender expression is feminine and who may identify as gay or as a woman; it can be used pejoratively as a slur for an effeminate individual. Bisexual A sexual orientation in which a person is sexually or romantically attracted to both men and women. Cisgender The gender identity of people whose sex assigned at birth conforms to their identified or lived gender. Gay Synonym in many parts of the world for homosexual; primarily used here to refer to the sexual orientation of a man whose primary sexual and romantic attraction is towards other men. A descriptor for people whose gender fluctuates and may differ over time. Gender Non-Conforming A descriptor for people who do not conform to stereotypical appearances, behaviors, or traits associated with their sex assigned at birth. Lesbian A sexual orientation in which a woman is primarily sexually or romantically attracted to other women. LGBT An acronym to describe those who are lesbian, gay, bisexual, and transgender. Tomboy A term for a person assigned female at birth whose gender expression is masculine and who may identify as lesbian or as a man; it

can be used pejoratively as a slur for a masculine individual who was assigned female at birth. Transgender The gender identity of people whose sex assigned at birth does not conform to their identified or lived gender. As of June , 15 municipalities and 5 provinces had ordinances prohibiting some forms of discrimination on the basis of sexual orientation or gender identity. During his time as mayor, Davao City passed an LGBT-inclusive anti-discrimination ordinance, and on the campaign trail, he vocally condemned bullying and discrimination against LGBT people. A bill that would prohibit discrimination based on sexual orientationâ€"and in later versions, gender identityâ€"in employment, education, health care, housing, and other sectors has been regularly introduced in Congress since In , for example, the Church sought amendments to pending anti-discrimination legislation that would prohibit same-sex marriage and allow religious objectors to opt out of recognizing LGBT rights. But these protections have not been effectively implemented. They will need to be strengthened and expanded if they are to uphold the rights of LGBT youth in schools. It does not account for instances where teachers bully LGBT youth. Further, many students told Human Rights Watch that they did not feel comfortable reporting bullying, or did not know how to report bullying or what the consequences would be for themselves or the perpetrator. The datasets that DepEd releases regarding reported incidents do not disaggregate bullying on the basis of SOGI, so there is no available data to identify when such bullying occurs or what steps might be effective in preventing it. The sexuality education curriculum has not yet incorporated the recommendations developed by experts, teachers, parents, students, and other stakeholders, nor has it been accompanied to date by training to ensure that it is taught correctly and effectively. In addition to the documentation contained in this report, data collected by the Philippine government, academics, and civil society organizations illustrate how bullying and harassment, discrimination, and a lack of access to information and resources are adversely affecting LGBT youth across the Philippines. In the Philippines, as elsewhere, violence and discrimination place LGBT youth at heightened risk of adverse physical and mental health outcomes, including depression, anxiety, substance use, and suicide. Although many LGBTs learn to cope with this social stigma, these experiences can cause serious psychological distress, including immediate consequences such as fear, sadness, alienation, anger and internalized stigma. One such study found that LGBT high schoolers were preoccupied with stigma, violence, bullying, discrimination in school, and anxiety over their future career prospects. The results of the Young Adult Fertility and Sexuality Survey 3, for example, indicate that 16 percent of young gay and bisexual men in the Philippines had contemplated suicide, while only 8 percent of young heterosexual men had done so. In a survey conducted in , researchers from GALANG found that 18 percent of LBT respondents, who were almost all between the ages of 18 and 29, had attempted suicide. Bullying and Harassment Whether it takes physical, verbal, or sexualized forms, in person or on social media, bullying endangers the safety, health, and education of LGBT youth. In order to keep myself in a peaceful place, I tend not to go to school. I just get tired of the discrimination at school. And I would stay at home. Once I stayed at home for two weeks. Most of the students who described physical bullying to Human Rights Watch were gay and bisexual boys or transgender girls. These incidents persisted even after the passage of the Anti-Bullying Law. In some instances, teachers also participated in harassment. Such behavior is not only discriminatory toward students of different sexual orientations and gender identities, but deters students from turning to teachers and administrators for help when they are bullied or harassed by their peers. And they have different ways of copingâ€"some are hiding, but a lot of them are taking the challenge, being sexually active, without thinking of the consequences. Only men and women are in the Bible. Teasing prompted some students to remain closeted, particularly in the absence of other positive resources to counteract negative messaging. So being gay was a curse, I thought for a long time. They were teasing me for being effeminate. I developed this concept of how a man should walk, how a man should talk. I was forced to be masculine, just for them to stop teasing me. They say that gays are the black sheep of the family, and sinners. He prayed for me. There were no supportive teachers at the school.

Chapter 6 : Youths | Define Youths at calendrierdelascience.com

News for Youth continually updated from thousands of sources on the web: Actor Michael Caine, 85, On His Long

Career: 'The Alternative Was A Factory'.

Chapter 7 : Youth - Definition | United Nations Educational, Scientific and Cultural Organization

The Filipino Pride, a book promoting national pride, patriotism and love of country, is part of the Filipino Matters initiatives that we hope to spur and cultivate in every Filipino. For more information, please visit us at calendrierdelascience.com

Chapter 8 : Religion Among the Millennials | Pew Research Center

Youth is a more fluid category than a fixed age-group. However, age is the easiest way to define this group, particularly in relation to education and employment.

Chapter 9 : Filipino Advocates for Justice | @Filipinos4justice

27 Filipinos Who Make You Proud To Be Pinoy. "I love Filipino food," she told the Philippine Inquirer in "I love halo-halo, pancit, and adobo. I eat rice every day." Girl gets it.