



最新第 64 期 (2024 年秋/冬季)

Vol. 64 Autumn/Winter 2024

Available online at www.hkjss.com

Research article

 <https://doi.org/10.55463/hkjss.issn.1021-3619.64.18>

Autoethnography of a Gay Man's Social Identities in a Homosocial Environment

Benigno B. Agapito Jr.* (<https://orcid.org/0000-0001-5234-8090>)

University of the Philippines Open University

* Correspondence: bbagapito@up.edu.ph, benignojr.agapito@upou.edu.ph

Abstract:

This study systematically examined the gay character representation of the researcher in a male homosocial interaction using an autoethnographic approach. It employed the researcher's personal narrative of his experiences in joining a university fraternity in one of the institutions in the Philippines. To represent identities in the personal narrative, the researcher utilized an autobiographical essay by considering his self-conception and memory. This autobiographical narrative focused on the recollections of his significant personal events in the university fraternity as a gay man and how he portrayed himself in a homosocial interaction with the male members of the brotherhood. The researcher identified his social identities in each of the three chapters of his personal narrative. The gay character representation limited its interpretation within the social identity of the researcher as evaluated using Ellemers, Kortekaas, and Ouwerkerk's three significant factors that influenced the researcher's social identities: the cognitive, evaluative, and emotional components. This study undertook the endeavor to accurately describe the undisclosed facts about the researcher's personal experience in fraternizing with the heterosexual male members of a brotherhood through a personal narrative

Keywords:

Homosocial interaction,
Gender,
Gay man,
Social identity,
Fraternity,
Autoethnography

Article History:

Received: October 5, 2024

Revised: November 2, 2024

Accepted: November 11, 2024

Published: December 10, 2024



Copyright: © 2024 by the authors. HKJSS

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>)

documentation of his own emotions, behavior, and motivations and how these influenced his perception of the situation.

同性恋者在同性社交环境中的社会身份自传

摘要:

本研究采用自民族志方法,系统地研究了研究者在男性同性社交互动中的同性恋角色表现。研究者利用了研究者的个人叙述,讲述了他加入菲律宾某所大学兄弟会的经历。为了在个人叙述中表现身份,研究者采用了自传体文章,考虑了他的自我概念和记忆。这篇自传体叙述集中讲述了他作为一名同性恋男子在大学兄弟会中的重要个人事件的回忆,以及他在与兄弟会男性成员的同性社交互动中如何表现自己。研究者在其个人叙述的三个章节中都确定了他的社会身份。同性恋角色表现的解释局限于研究者的社会身份,使用埃勒默斯、科特卡斯和奥韦克的三个影响研究者社会身份的重要因素进行评估:认知、评价和情感成分。本研究致力于通过研究者自己的情绪、行为和动机的个人叙述记录,准确描述研究者与兄弟会异性恋男性成员交往的个人经历中未公开的事实,以及这些如何影响他对情况的看法

关键词: 同性社交互动, 性别, 男同性恋, 社会身份, 兄弟会, 自传民族志

1. Introduction

Individuals are entitled to respect regardless of their sexual orientation or preference, which may influence their preferred behaviors, emotions, or cognitive patterns. From the Philippine perspective, if a young male child demonstrates preference for associating with female peer groups and exhibits limited interest in highly physical activities or reduced participation in outdoor sports with male counterparts, he is categorized as gay or 'bakla' or 'binabae' in native Filipino terminology, which is attributed to the perceived lack of mobility and physicality. In Filipino culture, a male child is consistently perceived as resilient and emotionally stoic, both in behavior and affect, which is typically inculcated by paternal figures during the formative years of childhood or adolescence. A key interview informant reports that Filipino homosexual males were perceived to be sensitive, emotive, frail, and affectionate or 'malaming,' exhibiting characteristics contrary to those associated with a traditionally combative male sibling (Albuero, 2011). According to Sexton (Donaldson, 1993), masculine standards emphasize ideals such as courage, internal direction, defined modes of aggression, autonomy, expertise, technical proficiency, adventurousness, and substantial levels of resilience in both mental and physical capacities.

It is a prevalent perception in Philippine society and certain global cultures that a young male who associates predominantly with female peers and demonstrates a preference for their company while avoiding male companionship is often presumed to be homosexual and consequently becomes the subject of derision from his contemporaries. Hill (2000) cites the case of a 12-year-

old boy named 'Oliver,' who loves to socialize with girls, and talks about exciting stuffs with girls given that he finds other boys as idle, childish and sports enthusiasts, for he hates football. With Oliver's group preference, the other boys tease and call him a gay. Hill (2000) posits that any transient or partial manifestation of characteristics or appearance traditionally associated with femininity in a male individual is still widely interpreted as an indicator of homosexuality. Consequently, any male who fails to conform to the established paradigm of masculine normativity becomes susceptible to homophobic discrimination. He concludes that the primary reason most males reject feminine qualities in themselves and others despite deriving pleasure from these characteristics is their fear of being labeled as 'queer.' This significant event in homosexual history has led to the emergence of 'homosexual panic,' which subsequently manifested itself in a literary genre known as 'paranoid Gothic,' wherein the overt expression of homophobic ideology could be observed (Sedgwick, 1985).

The issue of homosexual participation in fraternal organizations or brotherhoods, where the environment is oriented toward traditional notions of masculinity or machismo, remains a subject of contentious debate in contemporary discourse. Based on empirical gender scholarship that examined inquiries on masculinity in a fraternal context (Anderson, 2008), social behaviors and attributes of men in American fraternities consistently demonstrated similar patterns, indicating preference for practices that reinforce male dominance in society. Thus, they assert that traditional attitudes, rituals, and practices within fraternal environments or groups have legitimized men's dominant position

(hegemonic masculinity) through the manifestation of a macho culture that is ethnologically exclusive, sexist, and homophobic. In the lived experiences of homosexual individuals, there exist challenges and adversities that gay men encounter during homosocial interactions with heterosexual members within fraternal organizations. Carriveau (2014) cites some of his experiences in dealing with heterosexual male members of his fraternity, and some of them are unacceptable to a gay man because of the fraternity members' homophobic acts that lead to interpersonal discrimination and violence.

This autoethnographic study examined and analyzed the personal narrative of a homosexual male who joined a university fraternity and represented his homosexual identity in a male homosocial interaction by documenting his authentic emotions, cognitions, and behaviors while interacting with heterosexual male members of a brotherhood who shared common hegemonic social objectives and interests. This research investigated the application of an autoethnographic approach to convey the homosexual identity representation of the researcher in a male homosocial interaction through an autobiographical essay. The study identified and analyzed the researcher's multiple social identities in each of the three chapters of his personal narrative, which related to his actual interpersonal experiences with male members of his university fraternity.

2. Research Method

This study used a qualitative research method since it uncovered various components of the social world, particularly on the social identities of a gay man through a personal narrative. Qualitative research investigates an extensive collection of scopes of the social environment that embraces people's regular living, interpretations of their social experiences, research participants' discourses, and the impact of the social values they make (Mason, 2017). The researcher who uses this method usually examines points in their usual situations to generate and construct a well-defined meaning of the phenomenon in terms of the way people understand and realize its value (Corpuz, 2014). The word "qualitative" implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency (Kohlbacher, 2006).

In the selection of the objects of this study, suitable criteria were considered to guarantee that this autoethnographic research would be insightful, ethically sound, and contribute substantial knowledge to gender studies and social identity inquiries. The following are the decisive factors in the selection of research objects for this autoethnographic study on the gay man's social identities in a homosocial environment:

1. *Live experience and personal meaning*: The research object was selected based on the researcher's significant personal experiences through an autobiographical narrative focused on the memories of his important personal dealings in the university fraternity as a gay man. This measure attested that this study was justified and supported by reliable and direct narratives, which were central and vital for autoethnographic scholarship that investigated the subtle and often appealingly complex qualities and aspects of gay men's social identities.

2. *Contextual and cultural relevance*: The homosocial environment, as one of the research objects under investigation, was critically examined for its potential to elucidate comprehensive social and cultural implications, which significantly influence gender identity formation during homosocial interactions. This measure offers distinct and deep connections that facilitate the realization and recognition of identity formation.

3. *Ethical and realistic viability*: The selection of the research objects considered the ethical implications of relating and narrating personal experiences. This process guaranteed that the study could be performed without invading or interfering with the privacy or rights of other individuals. This measure supports a balanced representation of personal narratives and ethical research obligations.

In this study, the researcher used an autoethnographic approach to represent his gay character in the homosocial interaction through a personal narrative. This autobiographical narrative focused on the memories of his important personal events in the university fraternity as a gay man and how he depicted himself in a homosocial interaction with the male members of the brotherhood. The researcher identified his different social identities in each of the three chapters of his personal narrative. The gay character representation limited its interpretation within the social identity of the researcher as evaluated using Ellemers, Kortekaas, and Ouwerkerk's three significant factors (Hogg & Terry, 2014): the cognitive, evaluative, and emotional components.

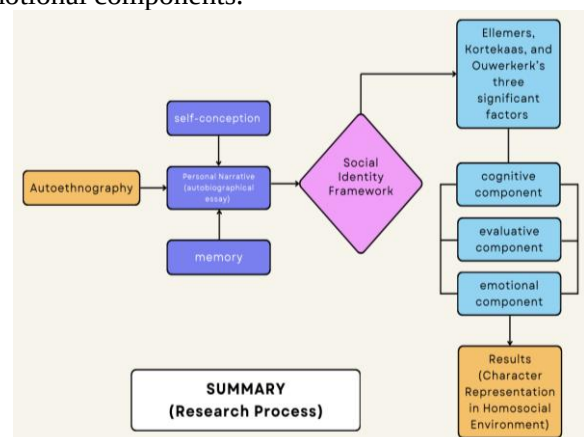


Figure 1. Research flowchart (The author)

2.1. Autoethnography

This research used autoethnography as a method because it required the testimony of the researcher's personal experiences through a narrative on his gay character experience in dealing with heterosexual male members of a fraternity. The autoethnography became a mode or technique of deliberating the possibilities of discovering the personal experiences and facts of the author by examining his or her own feelings, reactions, and motives within a communication frame (Adams et al., 2017). The researcher-filmmaker's concept of "understanding the social realities" was used to identify and examine the explicit significance of his social experiences as a gay in the real world (fraternal system) through homosocial interaction. This communal interaction of the researcher-filmmaker as a gay man with the heterosexual male members of a fraternal environment was the basis for evaluating and interpreting his actions, goals, vocations, responsibilities, strengths, struggles, adversity, and how he represented his gay characters in a homosocial culture.

The researcher used a personal narrative in an autobiographical essay by considering his self-conception and memory. He developed his autobiographical narrative based on what he remembered from the events of his college life, specifically from the time his father died when he was a sophomore student, up to the time when he joined a university fraternity. This autobiographical narrative focused on the memories of his important personal events in the university fraternity as a gay man and how he depicted himself in a homosocial interaction with the male members of the brotherhood. The development and occurrence of socially and aesthetically distinctive self-conceptions, numerous procedures of autobiographical recall, and various approaches to social interaction and dealings can crop up diverse human individuals with unique characteristics (Wang & Brockmeier, 2002).

The written narrative disclosed the author's actions, goals, vocations, responsibilities, strengths, struggles, adversity, and how he represented his gay characters in homosocial culture. This disclosure revealed how the researcher made sense of himself and of the people within his social environment, the fraternal environment he belonged to. The different autoethnographic approaches can be classified according to 'evocative' and 'analytical' approaches, in which evocative autoethnography makes the most prominent or important feature of the writer's personal stories (Ellis & Bochner, 2006); while the analytical autoethnography hooks up to unspecified set of social experiences and events rather than those endowed with by the records or documents themselves (Anderson, 2006, p. 387).

2.2. Social Identity Framework

The researcher identified his different social identities in each of the three chapters of his personal narrative. The gay character representation limited its interpretation within the social identity of the researcher as evaluated using Ellemers, Kortekaas, and Ouwerkerk's three significant factors that caused the researcher's social identities (Hogg & Terry, 2014): the cognitive, evaluative, and emotional components.

Considering the theoretical component of SIT, Tajfel (Ellemers et al., 1999) defines social identity as "part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership." Based on this definition, Ellemers, Kortekaas, and Ouwerkerk acknowledge the idea that three significant factors may help cause or bring about one's social identity (Hogg & Terry, 2014):

1. Cognitive component (cognitive awareness of one's membership in a social group - self-categorization)
2. Evaluative component (a positive or negative value connotation attached to the group membership - group self-esteem)
3. Emotional component (sense of emotional involvement with the group - affective commitment)

There is a major dilemma in evaluating qualitative research among experts who have engaged in this area of scholarly work because autoethnography has no precise rules or criteria to follow as this approach uses varied modes of inquiry (Méndez, 2013). This stumbling block is due to the qualities an autoethnography has; the responses to a personal narrative can never be realized in advance as the interpretation and understanding of the sequence of events may be wide-ranging (Méndez, 2013).

3. Results and Discussion

The researcher's personal narrative has three significant chapters: 1) longing for a sturdy base, which begins with the death of the researcher's father until the early part of his college years in a prestigious university in Quezon City, Philippines; 2) facing the challenge of 'machismo,' which tells the week-long physical and mental initiation rites of the fraternity that carry the test of the researcher's sexuality; 3) embracing the shadow of uncertainty, which narrates the researcher's ultimate experience in the tough part of the initiation, the 'final rites.' The researcher used a personal narrative in an autobiographical essay by considering his self-conception and memory. He developed his autobiographical narrative based on what he remembered from the events of his college life, specifically from the time his father died when he was a sophomore student, up to the time when he joined a university fraternity. This autobiographical narrative

focused on the memories of his important personal events in the university fraternity as a gay man and how he depicted himself in a homosocial interaction with the male members of the brotherhood.

Since this research was conducted using autoethnography, which was solely based on the way the author felt and represented himself during his homosocial interaction with heterosexual male members of the community he belonged to, the researcher identified his social identities as reflected in three chapters of his personal narrative, and as evaluated based on Ellemers, Kortekaas, and Ouwerkerk's three significant components that caused his social identities: cognitive, evaluative, and emotional. The researcher's social identities were evaluated using the conceptual definitions of the three components. Since the definition of the cognitive component focused on the mental awareness of the author's membership to his social group, this study used 'conscious' and 'unconscious' as the measures to interpret the cognitive level of the researcher's social identities in his personal narrative. On the part of evaluative component, the researcher used 'positive' and 'negative' value connotations to describe his attachment to his social group membership. Lastly, regarding the emotional component, this study used 'committed' and 'not committed' as the scales in measuring the sense of emotional involvement of the researcher with the group he was part of. Since the researcher declared his attachment as part of his activities that time, he categorized 'committed' scale into two: 'committed-active' as he was visible with the group; and 'committed-non-active' as he appeared to be committed with the group but with hesitations.

According to Table 1, the initial social identity identified by the author was 'emptiness.' This identity was manifested when he experienced the loss of a significant male figure to whom he turned for guidance, counsel, protection, and support, specifically in the context of his father's demise. He was cognizant of that social identity or experience; however, it held a negative value connotation regarding his attachment to the community to which he belonged during the initial phase of his collegiate education in the metropolis. The researcher experienced significant insecurities, as reflected in Table 1, which constituted his second social identity based on his personal narrative. This identity was experienced when he lived alone in Quezon City, with no one to lean on during troubles and difficulties. These were the times when he felt unshielded, weak, and defenseless. 'Pretensions' as the researcher's third social identities, served as his temporary relief and reinforcement for his emotional distress. This identity had been experienced when he focused his attention and mental effort on his academic activities, but the whole scenario was the same as before, and nothing had changed because he was still longing for unconditional

support, unrelenting encouragement, and sensible advice from his father, which shaped up his hardwearing character with a sense of urgency and dedication. With that, he gave less commitment to the social group or community and considered his second home environment. Another social identity the researcher had developed during his few years in the university was 'isolation' as reflected on Table 1. This identity was experienced when he felt no networks where he could release his seclusion and meet people of common culture within the academic environment.

Table 1. Social identities reflected in Chapter 1 "Longing for a Sturdy Base" (The author)

Social Identity	Cognitive	Evaluative	Emotional
Emptiness	Conscious	Negative	Committed-non-active
Insecurities	Conscious	Negative	Committed-non-active
Pretensions	Conscious	Positive	Committed-non-active
Isolation	Conscious	Positive	Committed-non-active
Desolations	Conscious	Negative	Committed-non-active
High Regard for Men	Conscious	Positive	Committed-active
Animated Character	Conscious	Negative	Committed-active
Homosexual Tendency	Conscious	Negative	Committed-active
Love to Explore	Conscious	Positive	Committed-active

'Desolations,' the next social identities on the table, were the researcher had experienced during the times in college when he felt helpless and could not figure out the needed people who could put the last touches on the unfinished puzzle in his character. The researcher displayed 'high regard for men' at some point in his life as a student-journalist in the university official student publication. The individual derived satisfaction from reporting on and observing basketball competitions in the nation's preeminent university athletic tournament, particularly noting the physical nature and muscular interactions among players within the court. In relation to the researcher's 'high regard for men' identity, he developed an 'animated character' particularly during the times when he came close to every player for a short interview in every bout to talk about their performances in the game. The next social identity the researcher identified was his 'homosexual tendency.' He developed this identity when he moved into the exclusive male dormitory inside the university campus, and he was exposed to 'macho' culture and acquaintances. With these, his homosexual tendencies and admiration for men became more prominent than before. The last social identity the researcher identified under Chapter 1 of his personal narrative was his 'love to explore.' This identity was developed when he was approached and convinced to join a prominent fraternal group, which primarily comprised well-known alumni

in the field of governance and public service in the country. With that, he committed to the group and was active by attending every initiation event with the fraternity members.

Based on Table 2, the first social identity the author identified under the second chapter of his personal narrative was 'familiarity with brotherhood.' This identity was depicted when he thought, prior to his initiation rites, about what would come out in the city's version of fraternity initiation. He believed that there were physical pains inflicted on each neophyte based on what he had learned at some stage of his childhood team spirit with his buddies in his hometown. The researcher experienced 'confusion,' as reflected in Table 2, as a social identity based on his personal narrative. This identity was experienced during the times when he kept on moving all over his dormitory room, back and forth, without the feeling of any touch of being drained while waiting for the fraternity members to pick him up in his dormitory. 'Worries and fears, were mixed identities, which the researcher had experienced when he was brought to the designated area of the initiation rites, then saw all-male members, who seemed to be uncaring. The next social identity the researcher identified was his 'homosexual tendency.' He developed this identity upon experiencing a sense of exhilaration while observing numerous affluent and esthetically pleasing individuals within the fraternity membership hierarchy during the initiation ceremonies.

Table 2. Social identities reflected in Chapter 2 "Facing the Challenge of 'Machismo'" (The author)

Social Identity	Cognitive	Evaluative	Emotional
Familiarity on Brotherhood	Conscious	Positive	Committed-active
Confusion	Conscious	Negative	Committed-non-active
True to his Word	Conscious	Positive	Committed-active
Worries and Fears	Conscious	Negative	Committed-non-active
Homosexual Tendency	Conscious	Negative	Committed-active
Strong Feeling for Men	Conscious	Negative	Committed-active
Submissiveness	Conscious	Negative	Committed-active
Low Self-Esteem	Conscious	Negative	Committed-active
Uncertainty	Conscious	Negative	Committed-non-active

In relation to the researcher's 'homosexual tendency' identity, he developed a 'strong feeling for men' particularly during the indoctrination part with the male members of the fraternity, who were all physically attractive, well-built, and looked like sons of the wealthy families. His feeling was revitalized and started to scream to let it out of the closet. Another social identity that the researcher developed during the initiation rites was 'submissiveness,' as reflected in Table 2. This identity was experienced when he agreed to take all the insults and humiliations from the fraternity members. The next social identity the researcher developed during the initiation rites was his

'low self-esteem.' This identity was experienced when he exhibited significant anxiety and distress during the night of initiation. It seemed that his conscience already convinced him to quit and run. The last social identity the researcher identified under Chapter 2 of his personal narrative was his 'uncertainty.' This identity was developed when he started to question whether a young man like him, who had some missing puzzles in his inclusive character, could stand to the tempo of the heterosexual and hard-wearing characters of the men in the homosocial environment of a fraternity.

Based on Table 3, the first social identity the author identified under the third chapter of his personal narrative was 'apprehension.' This identity was depicted when he was no longer comfortable with what he felt inside his dormitory an hour before the final rites. The researcher considered himself to be 'physically weak,' as reflected in Table 3. This identity was experienced when he engaged in excessive introspection, at which time he presented with an average body type, a fragile personality, and a feminine disposition. The next social identity the researcher identified was his 'mysterious feeling.' He developed this identity when he felt an emotional attachment to one of his batchmates in the rank of neophytes. He was empowered with the state of being strong to complete the process up to the last phase of the initiation rites. The researcher experienced a 'suffocating blurriness' at some stage in his application for fraternity membership, as reflected in Table 3. This social identity was experienced when he was filled with uneasiness, pressure, and worry prior to the final rites.

Table 3. Social identities reflected in Chapter 3 "Embracing the Shadow of Uncertainty" (The author)

Social Identity	Cognitive	Evaluative	Emotional
Apprehension	Conscious	Negative	Committed-non-active
Physically weak	Conscious	Negative	Committed-active
Mysterious feeling	Conscious	Positive	Committed-active
Suffocating blurriness	Conscious	Negative	Committed-active
Self-sacrificing	Conscious	Positive	Committed-active
Delusion of persecution	Conscious	Negative	Committed-non-active
Troubled behavior	Conscious	Positive	Committed-active
Victim of irrepressible mischief	Conscious	Negative	Committed-active
Unaccounted inner sense	Conscious	Negative	Committed-non-active
Self-worth	Conscious	Positive	Committed-active
Intensified/electrified self	Conscious	Positive	Committed-active
Test of virility	Conscious	Negative	Committed-active
Slow and Weak	Conscious	Negative	Committed-non-active
Complaisant	Conscious	Negative	Committed-non-active
Grayness character	Conscious	Negative	Committed-active
Out of resistance	Conscious	Negative	Committed-active
Missing puzzles in character	Conscious	Negative	Committed-active

Another social identity that the researcher developed during the initiation rites was his 'self-sacrificing' nature, as reflected in Table 3. This identity was experienced when he ignored all the pains in his physical being and all the worries in his state of mind during the initiations. The next social identity the researcher had developed during the initiation rites was his 'delusion of persecution.' This identity was experienced when he perceived that fraternity members were unaccustomed to accepting homosexual men into their membership roster. This was due to his exposure to the way fraternity members treated homosexuals in ordinary conversations. They consistently regarded homosexuality as a subject of derision and routinely mocked homosexual-related matters. Another social identity the researcher developed during the initiation rites was his 'troubled behavior.' This identity manifested when the subject was coerced and compelled to ingest a liquid with an acidic taste reminiscent of vinegar. He felt that he was burning that day. The researcher felt that he was a 'victim of irrepressible mischief' at some stage in the initiation rites, as reflected in Table 3. This social identity emerged when he experienced the derision of actions among fraternity members and their sarcasms that continued to ruin his patience.

The next social identity reflected from the researcher's character during the initiation rites was his 'unaccounted inner sense.' This identity was experienced when he could not publicly pronounce the pride in being a gay. Another social identity the researcher developed during the initiation rites was his 'self-worth.' This identity came across when he was trying to reconcile all the thoughts and possibilities of quitting, but the self-worth and honor for being recruited by one of the prestigious fraternities in the university continued to dominate the strength of his will to stay. The researcher developed an 'intensified and electrified self' at some point in the initiation rites, as reflected in Table 3. This character was experienced when he set aside the physical suffering he received from fraternity members. The subsequent identity that challenged the researcher's resilience was the "virility test." The researcher experienced this when subjected to paddling on the thighs, which evoked a sensation akin to being exposed to intense heat in a realm of adversity and distress. The researcher felt that he was 'slow and weak,' as reflected in Table 3. This social identity came across when the teasing and contemptuous behavior of the fraternity members dominated the situation. He assumed that all remarks and behaviors of the fraternity men were intended to make him appear slow and weak. Another social identity the researcher developed during the initiation rites was of being a 'complaisant.' This identity was experienced when he confined himself within the boundaries of conformity to the fraternity

members' reprehensible actions. The researcher considered himself as a person with a 'grayness character,' as reflected in Table 3. This identity was reflected when he was confused about his real self, which was represented by different perceptible characters not parallel to his anatomical and physiological being during the last sequence of his initiation rites. 'Out of resistance' was the identity the researcher had experienced during the dark side of the initiation rites that continued to ruin his endurance and perseverance. The last social identity the researcher identified under Chapter 3 of his personal narrative was his 'missing puzzle in character.' This identity was reflected when he survived the initiation rites and was declared a certified member of the fraternity. Despite the triumph he achieved, there were still some missing puzzles in his character. The victory did not address the uncertainties of his personal character.

4. Conclusion

This study employed an autoethnographic process of inquiry to formulate a conceptual dimension in the narrative representation of a homosexual character in homosocial interactions through personal narrative storytelling. The research endeavored to elucidate undisclosed aspects of the researcher's lived experience in socializing with heterosexual male members of a fraternal organization through a personal narrative documentation of his emotions, behaviors, and motivations and their influence on his cognitive processes regarding the situation.

This investigation utilized a qualitative research methodology and data collection technique. The personal narrative is the autobiographical essay of the researcher about his personal experience as a gay man in dealing with the heterosexual male members of a fraternity. He considers his self-conception and memory when constructing his personal narrative. The analysis of the researcher's personal narrative focused on the interpretations of his social identity as a homosexual male in a male homosocial interaction, utilizing Ellemers, Kortekaas, and Ouwerkerk's three significant factors that influenced the researcher's social identity: the cognitive, evaluative, and emotional components. From the researcher's personal narrative, 35 identities were ascertained and analyzed. These social identities were genuine ways of feeling, thinking, and behavior of the researcher as a gay man while fraternizing with the heterosexual male members of a brotherhood who shared common hegemonic social purposes and interests.

This gender study contributes significantly to academic scholarship through its primary utilization of an autoethnographic approach, which combines personal narrative and empirical inquiry to investigate social identity construction in a homosocial framework that lacks consistent representation in academic

research. This study provides an underlying perspective that integrates individual experiences with a comprehensive examination of social environments, which elucidates how a gay man characterizes his social identities within male-dominated, typically heteronormative, spaces. Furthermore, this study contributes to the expansion of queer theoretical lenses by examining how homosocial culture and environment shape gay men's social identities through the representation of their authentic feelings, cognitions, and behaviors while interacting with the heterosexual male members of a brotherhood who shared common hegemonic social purposes and interests. Additionally, this study provides valuable information for gender advocates and policymakers in developing relevant guidelines for inclusivity and gender equality.

Funding

This research received no external funding.

Data Availability Statement

The original contributions presented in this study are included in the article. Further inquiries can be directed to the corresponding author.

Conflicts of Interest

The author declares no conflicts of interest.

References

- [1] ADAMS, T.E., ELLIS, C., & JONES, S.H. (2017). Autoethnography. In: MATTHES, J., DAVIS, C.S., & POTTER, R.F. (eds.) *The International Encyclopedia of Communication Research Methods*. 1st ed. Wiley, pp. 1–11. <https://doi.org/10.1002/9781118901731.iecrm0011>
- [2] ALBURO, K.Z.K. (2011). Brothers, lovers, and revolution: Negotiating military masculinity and homosexual identity in a revolutionary movement in the Philippines. *Asia-Pacific Social Science Review*, 11(2), 27–42. Retrieved from <https://ejournals.ph/article.php?id=5959>
- [3] ANDERSON, E. (2008). Inclusive masculinity in a fraternal setting. *Men and Masculinities*, 10(5), 604–620. <https://doi.org/10.1177/1097184x06291907>
- [4] ANDERSON, L. (2006). Analytic Autoethnography. *Journal of Contemporary Ethnography*, 35(4), 373–395. <https://doi.org/10.1177/0891241605280449>
- [5] CARRIVEAU, D.A. (2014). Gays in Fraternities. *The Queer Foundation*. Retrieved from <http://queerfoundation.org/docs/newsletterapril14.pdf>
- [6] CORPUZ, D.R. (2014). *The Ordinary Things We Do: A Research-Based Video Installation on the Construction of Marriage among Selected Filipino Same-Sex Couples*. Master's dissertation, University of the Philippines Diliman College of Mass Communication.
- [7] DONALDSON, M. (1993). What is hegemonic masculinity? *Theory and Society*, 22(5), 643–657. <https://doi.org/10.1007/bf00993540>
- [8] ELLEMERS, N., KORTEKAAS, P., & OUWERKERK, J.W. (1999). Self-categorisation, commitment to the group and group self-esteem as related but distinct aspects of social identity. *European Journal of Social Psychology*, 29(2–3), 371–389. [https://doi.org/10.1002/\(sici\)1099-0992\(199903/05\)29:2/3](https://doi.org/10.1002/(sici)1099-0992(199903/05)29:2/3)
- [9] ELLIS, C.S., & BOCHNER, A.P. (2006). Analyzing analytic autoethnography: An autopsy. *Journal of contemporary ethnography*, 35(4), 429–449. <https://doi.org/10.1177/0891241606286979>
- [10] HILL, D. (2000). Oliver Prefers to Play with the Girls. So the Boys Call Him Gay. Why? *The Guardian*. Retrieved from <https://www.theguardian.com/education/2000/feb/02/parents.familyandrelationships>
- [11] HOGG, M.A., & TERRY, D.J. (2014). *Social identity processes in organizational contexts*. New York: Psychology Press. <https://doi.org/10.4324/9781315800530>
- [12] KOHLBACHER, F. (2006). The use of qualitative content analysis in case study research. *Forum: Qualitative Social Research*, 7(1), 21. <https://doi.org/10.17169/fqs-7.1.75>
- [13] MASON, J. (2017). *Qualitative Researching*. SAGE Publications.
- [14] MÉNDEZ, M. (2013). Autoethnography as a research method: Advantages, limitations and criticisms. *Colombian applied linguistics journal*, 15(2), 279–287. <https://doi.org/10.14483/udistrital.jour.calj.2013.2.a09>
- [15] SEDGWICK, E.K. (1985). *Between Men: English Literature and Male Homosocial Desire*. New York: Columbia University Press.
- [16] WANG, Q., & BROCKMEIER, J. (2002). Autobiographical Remembering as Cultural Practice: Understanding the Interplay between Memory, Self and Culture. *Culture & Psychology*, 8(1), 45–64. <https://doi.org/10.1177/1354067x02008001618>

参考文献:

- [1] ADAMS, T.E., ELLIS, C., & JONES, S.H. (2017). 自传民族志。收录于: MATTHES, J., DAVIS, C.S., & POTTER, R.F. (编辑)《国际传播研究方法百科全书》。第一版。威利, 第 1-11 页。 <https://doi.org/10.1002/9781118901731.iecrm0011>
- [2] ALBURO, K.Z.K. (2011). 兄弟、情人和革命: 在菲律宾革命运动中探讨军事男子气概和同性恋身

- 份。《亚太社会科学评论》，11(2)，27-42。摘自 <https://ejournals.ph/article.php?id=5959>
- [3] ANDERSON, E. (2008)。兄弟会中的包容性男性气质。男性与男性气质，10(5)，604-620。
<https://doi.org/10.1177/1097184x06291907>
- [4] ANDERSON, L. (2006)。分析性自传民族志。当代民族志杂志，35(4)，373-395。
<https://doi.org/10.1177/0891241605280449>
- [5] CARRIVEAU, D.A. (2014)。兄弟会中的同性恋者。酷儿基金会。摘自 <http://queerfoundation.org/docs/newsletterapril14.pdf>
- [6] CORPUZ, D.R. (2014)。我们做的平凡事：关于菲律宾同性伴侣婚姻建构的研究性视频装置。菲律宾大学迪利曼大众传播学院硕士论文。
- [7] DONALDSON, M. (1993)。什么是霸权男性气质？理论与社会，22(5)，643-657。
<https://doi.org/10.1007/bf00993540>
- [8] ELLEMERS, N.、KORTEKAAS, P. 和 OUWERKERK, J.W. (1999)。自我分类、对群体的承诺和群体自尊是社会身份中相关但不同的方面。欧洲社会心理学杂志，29(2-3)，371-389。
[https://doi.org/10.1002/\(sici\)1099-0992\(199903/05\)29:2/3](https://doi.org/10.1002/(sici)1099-0992(199903/05)29:2/3)
- [9] ELLIS, C.S., & BOCHNER, A.P. (2006)。分析分析性自民族志：尸检。当代民族志杂志，35(4)，429-449。
<https://doi.org/10.1177/0891241606286979>
- [10] HILL, D. (2000)。奥利弗喜欢和女孩一起玩。所以男孩们叫他同性恋。为什么？卫报。摘自 <https://www.theguardian.com/education/2000/feb/02/parents.familyandrelationships>
- [11] HOGG, M.A., & TERRY, D.J. (2014)。组织情境中的社会身份过程。纽约：心理学出版社。
<https://doi.org/10.4324/9781315800530>
- [12] KOHLBACHER, F. (2006)。定性内容分析在案例研究中的应用。论坛：定性社会研究，7(1)，21。
<https://doi.org/10.17169/fqs-7.1.75>
- [13] MASON, J. (2017)。定性研究。圣人出版物。
- [14] MÉNDEZ, M. (2013)。自传体民族志作为一种研究方法：优势、局限性和批评。哥伦比亚应用语言学杂志，15(2)，279-287。
<https://doi.org/10.14483/udistrital.jour.calj.2013.2.a09>
- [15] SEDGWICK, E.K. (1985)。男人之间：英国文学与男性同性恋欲望。纽约：哥伦比亚大学出版社。
- [16] WANG, Q., & BROCKMEIER, J. (2002)。自传体记忆作为文化实践：理解记忆、自我和文化之间的相互作用。文化与心理学，8(1)，45-64。
<https://doi.org/10.1177/1354067x02008001618>