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Filipino University Students' Attitude Toward Sexual Minorities: Implications for International Students

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ABSTRACT

Whether or not sexual minorities in the Philippines higher education system are socially acceptable is not clear. This article specifically investigates the acceptance of gay and lesbian university students in the Philippines and implications for international gay or lesbian students' sociocultural transition. We sampled opinions of both local and international students in all the academic departments of a private university in the province of Cavite. The participants were selected using a proportionate stratified convenience sampling technique according to which they were grouped by academic department and chosen based on their availability, proximity, and convenience. We administered surveys to 368 registered students in 2011. Of the 368 questionnaires distributed, 358 responses were received, which constitutes a 97.3% response rate. Using transition theory, the article argues that the attitude toward sexual orientation had some negative implications for gay and lesbian international students transitioning into the sociocultural environment of the Philippines.

Keywords: higher education, international students, Philippines, sexual minorities, transition

INTRODUCTION

The number of international students in the Philippines has more than doubled from 26,000 in 2011 to 33,561 in 2017 and is still increasing (Ateneo De Manila University, 2013; Bureau of Immigration, 2018). In 2017, international students

constituted only 1.0695% of the 3,589,484 student population in Filipino higher education, the majority originating from South Korea and Association of Southeast Asian Nations (ASEAN) countries including Thailand, Vietnam, Indonesia, Malaysia, Singapore, Myanmar, and Cambodia (Commission on Higher Education, 2017). However, the rate of increase is still quite low compared to other Asian countries (British Council, 2015). The increase is possibly due to a rise in the number of accredited universities and colleges permitted to accept international students by the Philippines Bureau of Immigration. These institutions have increased from 1,252 in 2009 to 2,396 in 2017, with the largest number of international students originating from Iran at 21.44%. South Korean students comprised 19.62% of international students followed by those from China and ASEAN countries at 18.39% and 10.97%, respectively; meanwhile, 23.58% came from other parts of the world (Ateneo De Manila University, 2013). As a result, ASEAN is now advancing along the path of integration of higher education (Hong & Songan, 2011). ASEAN is gradually proceeding at making possible the plan "One Vision, One Identity, One Community" by 2015 (Moenir, 2014). Though the Association has made progress in drafting policy documents and strategic plans for implementation, these goals have not been fully achieved. In the area of education, for instance, a comprehensive strategy is in place to achieve integration in student mobility, credit transfer, and recognition of academic qualifications by 2020. The challenge is that these goals have ignored that ASEAN higher education systems vary in terms of national policy and also in their level of resources to implement the set targets. One critical factor that has also been ignored is the sociocultural environment of the ASEAN higher institutions and its impact on achieving these goals in 2020. These factors are social, technical, and deeply political. Essentially, it will make implementation of goals more complex simply because of the sheer heterogeneity of the ASEAN higher education systems. In other words, while keeping in mind that one of the ASEAN objectives is the creation of a Southeast Asian identity, it means there is also the fear of sociocultural challenges for international students in some institutions (Adeyemo, 2019). The aspiration is to underpin the incorporation of universities across Southeast Asia to ease student mobility among other things, which is seen as a major priority to unite the ASEAN higher education system.

Filipino youth have always been at the forefront of social movements and the bellwethers of social change in the Philippines (Jacob, 2002). Whereas university students comprise a large number of youth (with a median age of just over 23 years), people of gender and sexual minorities have often found themselves the object of scrutiny with a relatively different level of acceptance and recognition (Human Rights Watch, 2016). Many studies on youth, especially those dealing with sexuality, tend to be moralistic and emotional; often these studies subordinate empirical findings for policy analysis either for political or religious ends (Lanuza, 2003). Many higher education institutions in the Philippines are unlikely to predict the complexity of "homonegativity" on the sociocultural experiences of international students. *Homonegativity* simply means intellectual disapproval of the lifestyles of gender and sexual minorities (Blaauw, 2012). This is a situation whereby individuals with sexual orientation and gender diversity encounter barriers of people accepting their own

sexuality or for others to accept someone else's differing orientation (Lottes & Grollman, 2010).

Rosser et al. (2008) conducted a study in the Midwestern United States on whether homosexuality or internalized homonegativity is a critical variable affecting the mental health of men who have sex with men. The findings showed homonegativity as a major cause of depression and suicide thoughts or feelings among some patients. A previous study around this issue also highlighted the complexity of the concept and difficulty of measuring it in higher education (M. Morrison & Morrison, 2002). In Southeast Asia, studies have shown obvious rejection of lesbians or gay men as neighbors, with the most homonegative attitudes found in Indonesia (66%) and Malaysia (59%) compared to the Philippines (27.9%; Manalastas et al., 2017). In contrast, prejudiced attitudes predicted homophobic behavior regardless of how strongly these attitudes were held (Mereish & Poteat, 2015). This study therefore focuses on attitude toward homosexuality in the context of the sociocultural environment of a higher education institution in the Philippines, with the view to analyze its implications for international students

LITERATURE REVIEW

As the number of international students continues to grow globally and in the Philippines, the topic of international students continues to be a recurring area of interest among researchers (Healey, 2008). The number of students leaving their home country to obtain higher education qualifications in other countries has generally continued to increase over the years despite different national, institutional, and sociocultural challenges. Among several other challenges that international students may have to cope with is transitioning into the social and cultural environment of the host countries (Yam, 2016). One social stigma or challenge is in relation to sexuality, which has been coined in different studies as homonegativity, homophobia, heterosexism, or anti-gay prejudice (Van den Akker et al., 2013) and which could determine the experiences of international students in a given context. Such social acceptance or nonacceptance, otherwise known as homopositivity if the experience is positive and homonegativity if negative (Manalastas et al., 2017), affects international students' feelings of welcome in the host country or institution, for instance. Overcoming transitional challenges will enable institutions to attract and retain international students regardless of their sexual orientation, among other things (Lee, 2010).

Sexuality and International Students in Sociocultural Transition

Despite the challenges related to international students' transition, about 12 million students participated in mobility program across 6,500 higher education institutions in the 10 ASEAN countries (Secretariat, ASEAN Statistical Yearbook, 2017). In all these, from 2006 to 2015, the percentage of the Philippines' share of intra-ASEAN visitors and the number of those who are likely to remain as students was very low compared to countries such as Vietnam, Thailand, Indonesia, and Myanmar (Adeyemo, 2019). Kim (2009) projected that the number of international

students will increase from 1.7 million in 2000 to 7.6 million in 2025. This projection implies growth of about 6% a year during this period, compared to about 4% in the last decade of the previous century (Findlay & Tierney, 2010). However, it is important to stress that the percentage of international students making the decision to study in a particular country, an emphasis on English language, or having an internship abroad are not actually strong predictors of internationalization but rather a misconception (de Wit, 2017) and not evidence of a smooth transition (McMurtire, 2011).

Transition in the sociocultural context of sexual orientation for international students is the ability to understand and adapt to culture, self-support, and coping in a new environment (Schlossberg, 2011). International students' perception of their transition to the host country in terms of acceptance determines the positivity or negativity of their overall experiences. For instance, in Rusell et al.'s (2010) study, a majority of international students in Australia were affected by the culture of the country. They experienced a certain degree of negativity or cultural stress, majorly due to their inability to communicate well in the new culture. As a result, it affected their evaluation of their perceived academic progress (Rusell, 2016). In the United Kingdom, such negativity has been deemed the result of a lack of social integration and feeling unwelcomed (Choudaha & Schullman, 2014). In other words, international students will seek acceptance and interpret their experiences accordingly (Ramburuth & McCormick, 2001).
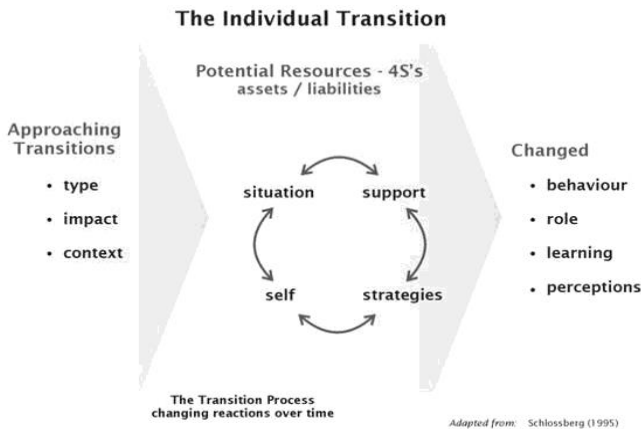
The challenges that international students face in these countries are more cultural in nature than social and are similar to challenges in the Philippines. However, research has not examined the impact on social identity brought about by sexual orientation or the effect it could have on international students transitioning to higher education globally and to the Philippines in particular. The way in which sexual minorities and their sexualities are viewed in the higher education environment could help researchers understand the phenomenon of transition in international students globally. Research by Manalastas et al. (2017) showed that many Southeast Asians reject lesbians or gay men as neighbors, with the most homonegative attitudes being found in Indonesia (66%) and Malaysia (59%), compared to relatively less rejecting nations like Thailand (40%), Singapore (32%), Vietnam (29%), and the Philippines (28%). What this could mean is that someone being a sexual minority was at least acceptable, based on a moral justification measure, among ASEAN countries.

While some forms of sexual orientation are perceived as immoral and criminalized in some countries like Malaysia, Singapore, and Indonesia (Carroll & Itaborahy, 2015), the dimension of this relatively fair attitude (only 28% homonegative) for the Philippines and their general attitude toward lesbian and gay sexualities in the higher education system needs investigation. This is because education also contributes to negative or positive opinions about sexual orientation in most Southeast Asian countries (Slootmaeckers & Lievens, 2014). It is unlikely for international students to change their sexual orientation or identity in the sociocultural transition process to a new educational institution (Hertel et al., 2008). In most cases, international students are expected or motivated on arrival, to adapt to the sociocultural environment of an institution (Pande, 2016). This situation is deeply problematic and often challenging because it means sacrificing one's freedom

(Gardner, 2013). This process brings uncertainty, fear of the unknown, lack of confidence, and anxiety that may have a detrimental effect on international students' academic performance. While sociocultural transition poses a number of challenges, it also presents opportunities for growth and change for both students and host institutions (Hicks & Heastie, 2008).

Theoretical Consideration

Higher education students come across different kinds of changes and experiences, especially when they decide to study in an unfamiliar context. Goodman et al. (2006) explored the complexity of an individual coping with transition by what they termed the four factors of transition, otherwise known as the 4 Ss (see Figure 1), which are situation, self, support, and strategies. Examining these factors in the context of this study, situation is the environment and the condition in which an international student finds themselves. A student's situation may vary according to the circumstances surrounding the transition, the length of time, previous experience in relation to a similar situation, the amount of control that can be exercised during the transition, and the overall assessment of the transition process. The second S, self, refers to a student's personal, demographic, and psychological characteristics, which affect how they view life. These include age, gender and sexuality, socioeconomic status, ethnicity, personal values, resiliency, and spirituality (Sengupta, 2015). The third S, support, influences a student's ability to adapt to transition. The fourth S, strategies, implies the ways individuals cope with transition. Coping responses could be in three forms: modifying the situation, controling the meaning of the problem, or assisting in managing stress (Evans et al., 2010).

The Individual Transition

Potential Resources - 4S's
assets / liabilities

Approaching Transitions

- type
- impact
- context

situation   support

self   strategies

Changed

- behaviour
- role
- learning
- perceptions

The Transition Process
changing reactions over time

Adapted from: Schlossberg (1995)

Figure 1: Schlossberg's (1995) Individual Theory of Transition

In the context of this study, the majority of international students joining the case university are from the ASEAN countries and have to overcome the challenge of adjusting to the Philippines higher education and cultural environment. Students'

ability to adjust and adapt to the new environment will have an influence on learners' persistence or withdrawal from the institution (Woodley et al., 2001). Those who are unable to separate from their previous engagements are unlikely to be able to make the transition to the new environment.

In the context of the Philippines, the majority of international students are from Southeast Asia where sexual minorities are criminalized. The implication of this for sociocultural transitioning is that international students from those countries may struggle adjusting with other students or professors who are gay or lesbian. The theoretical perspective of Tinto (1997) on students' transitions is valid to understand reasons why we should not ignore or undermine the complexity of sexuality in the sociocultural transition process for international students. Tinto's model asserts students who are likely to fully integrate are those who found their expectations met. It sounds like a gamble. In other words, a student who is a gender or sexual minority may have to restrict their emotions or behavior in favor of an academic degree or to stay in a new environment.

Within the body of literature, several findings and opinions have been introduced to better explain international students' sociocultural transition and integration into host cultures by distinguishing academic, social, personal, and emotional adjustment as important for academic integration. Schmidt et al. (2010) provided an alternative to Tinto's integration theory. Schmidt et al.'s theory focused more on the learning process itself rather than student perception of integration. Despite the critiques of Tinto's model and the various modifications to it, the model is appropriate to appreciate the complexity of students' sociocultural transition in the face of diverse expectations (students versus institutions). Who wins and who loses depends on who has more power. This idea was clarified in intersectional methodologies, a theory postulated by a women's activist, Kimberle Williams Crenshaw, in 1989. The theory claims sexual orientation, for example, cannot be discussed in isolation because it is complex and also linked to other issues of the human condition. In the study of international students, human conditions or expectations are interwoven and influenced by the existing culture of host universities or countries.

Intersectionality is a framework used mostly by social theorists to understand complex issues such as sexual orientation and how it leads to oppression (Choo & Ferree, 2010; McCall, 2005; Prins, 2006; Walby et al., 2012). One of the approaches is meant to focus on inclusion of the formerly marginalized group. This is called an inclusion approach and it argues that a particular social group is at once constituted by multiple statuses (Choo & Ferre, 2010). Another approach is a relational process. It is a "structural type process-centered analysis," which considers the change that occurs when different statuses meet. Rather than seeing sexual orientation and race as additively affecting a person's experience, it considers both how gender was racialized, and how race was gendered. This means sexual orientation can simultaneously have effect on international students during the transitional stage, as well as have a separate effect in interaction with social and cultural status in the host institutions. The relational process approach also attempts to identify whether certain categories are more or less salient in a given situation, and this approach has often been adopted with the strategic aim of liberation (McCall, 2005). However, it may

ultimately tend to reinforce categories, rather than break them down (Choo & Ferree, 2010).

The big issue of difference in sexuality orientation among students has not been questioned and cannot be ignored. McFaul (2015) found many international students struggling to connect with other people in their host institutions. Generally, most studies have attempted to critique the strategies international students use to adjust, adapt, negotiate, or transition in their new learning environment. Some of the studies also add the dimension of the expectations of students prior to their arrival in a foreign land (initial dreams) and their experiences upon arrival (usually cultural differences that result in culture shock). This article focuses on understanding the sociocultural environment of Philippine higher education in relation to sexual orientation. Sexual orientation has been coined as a "currency" to measure how Filipino university students are likely to react to differences in other people (international students). This study is driven by the notion that change in the sociocultural environment impacts international students' ability to integrate into the new education learning environment.

Global Attitudes Toward Sexual Orientation

According to Kohut et al. (2013), many African and Muslim countries reject sexual minorities in their societies. In Nigeria, 98% believe homosexuality should not be accepted, in Senegal (96%), Ghana (96%), Uganda (96%), Kenya (90%), Jordan (97%), Egypt (95%), Tunisia (94%), Palestine territories (93%), Indonesia (93%), Pakistan (87%), Malaysia (86%), Lebanon (80%), and Turkey (78%). However, about half of women in Israel express positives view of sexual minorities, and Britain, Chile, France, and the United States say sexual minorities should be accepted by society (Kohut et al., 2013).

Yinhe (2008) conducted a study about Chinese attitudes toward sexual minorities and found that 70% of the 400 respondents surveyed believed that being a sexual minority is either a little wrong or completely wrong (30% and 40%, respectively). When asked what they would do if they learned that their child's school teacher were gay or lesbian, more than half indicated that they would ask that the teacher be changed or fired. Attitudes toward sexual minorities became more negative with men reporting more negative attitudes toward sexual minorities than women (E. Morrison, 2011).

It is slightly different in the Philippines where a number of sexual minorities have made their orientation public; moreover, children as young as 6 years old and many teenagers see themselves as a sexual minority (Tubeza, 2013). Attitudes toward homosexuality in the Philippines have varied greatly over time and how this development will affect the higher education sector and international students in terms of transition is not clear.

METHODS

Participants

I used a cross-sectional survey to collect data from 368 selected students. The survey questionnaires in this research were initially designed by MVA Hongkong Limited (2006) and were adapted to suit the context of this study. The Hong Kong Home Affairs Bureau used the questionnaire to assess public awareness, attitudes, acceptance, and extent of the problem of discrimination faced by sexual minorities. In this study, the survey was used to gather opinions of predetermined aspects of sexuality within a higher education setting (McMillan & Schumacher, 2001). The adapted survey focuses on sections of the survey that are related to awareness and acceptance of sexual orientation. It is a case study research design; therefore, the survey has allowed larger data of an in-depth understanding of international students' experiences and their perception during the sociocultural transition stage within the context of the Philippines. Part 1 of the survey questionnaire sought to ascertain the sociodemographic characteristics of the participants. Some of the demographic data obtained in this research were the respondents' gender orientation, age, year, level, college or department where they belong, civil status, religion, and whether they have relatives or family members who are sexual minorities.

Part 2 of the questionnaire sought to ascertain the respondents' awareness and acceptance of sexual minorities. The researcher included this in order to find out whether the respondents were aware of sexual minorities for understanding the succeeding questions. In Part 3, the researcher applied an interval scale and categorized it as the acceptance level of sexual minorities. In this part, the researcher presented 22 questions that were marked by the respondents on a 4-item scale ranging from *strongly agree*, *agree*, *disagree,* to *strongly disagree*. These questions were intended to measure the tolerance level of the respondents toward sexual minorities and the behaviors of gay and lesbian students on campus as an indicator of sociocultural transition for international students.

I obtained consent to conduct the study from both the university authority and the participants before administering the questionnaire. A group of students from my research class administered the questionnaire. The reliability and validity of the questionnaire were tested by administering the questionnaire first to a small group of experts (e.g., professors) in order to obtained feedback that could help improve the content and to understand its adaptability to the Philippine context. The questionnaire was revised thereafter and some questions were adapted to school setting.

Sampling

As of the second semester of the 2010–2011 school year, the sampled university had a total number of 4,540 students in various colleges and departments. International students constituted about 1% of the student population. The total university population was divided into four departments, namely: Arts and Sciences, having a total number of 522 students; Business Administration, with 666 total number of students; Engineering and Computer Studies, having 1,201 students; and

International Tourism and Hospitality Management with a total number of 2,121 students. Having a relatively big population, it would be nearly impossible for the researcher to distribute survey questionnaires to all 4,540 students. In this case, the researcher decided to select sample size from the total university population. The sample size was achieved through the formula written below:

Formula: $n = N$

$1 + Ne2$

Where n = sample size

N = Population

e = Margin of error (5%)

Applying the formula we will have:

$n =$ 4,540

1 + 4,540 (0.05)

$n = 4,540$

1 + 4,540 (0.0025)

$n = 4,540$

12.3

$n = 367.611336 = 368$ students

RESULTS

From the formula above, 368 university students were selected using the proportionate stratified convenience sampling using each college/department as a stratum. From the sample size of 363 respondents, the researchers applied the proportionate stratified sampling by multiplying the total number of sample/sample size to the corresponding percentage/size of each stratum in relation to the population as shown in Table 1. After identifying the number of respondents in each stratum, a convenience sampling technique was then applied to avoid the complications of using a randomized sample because it was possible that some students would be not be willing to participate.

Table 1: Respondents Distribution in Each College

College	Number of respondents estimated	Number of respondents identified
Arts and sciences	44.7488	45
Business administration	53.9856	54
Engineering and computer studies	97.33	97

College	Number of respondents estimated	Number of respondents identified
International tourism and hospitality management	171.9296	172
Total	367.994	368

After having identified the number of respondents in each stratum, a convenience sampling technique was applied. Table 2 shows that of the 368 questionnaires that were administered to different colleges, 358, or 97.28%, were returned.

Table 2: Response Rate of Questionnaires

College	*n*	%
Arts and sciences	45	12.57
Business administration	53	14.80
Engineering and computer studies	96	26.82
International tourism and hospitality management	164	45.81
Total	358	100.00

The majority of the respondents identified as female (62.85%) with a total of 225, and 129 (36.03%) of the respondents identified as male. Only four respondents (1.12%) responded as "Others," meaning gender was not specified. Because the questionnaire did not asked respondents to specify their sexual orientation, no conclusion in terms of sexual orientation can be made of those four who answered "other."

Table 3 demonstrates that the greatest percentage of respondents (36.31%) were aged 17 at the time of the study. This age group is considered to be youth or teenagers. Importantly, it is the stage of development in terms of feelings and interaction when bodies grow, and more importantly, it is a time of discovery for them. Therefore, this institution was composed of a majority of teenagers who ideally were able to express an opinion about their sexuality.

Table 3: Age of Respondents

Age	*n*	%
15	1	0.3
16	52	14.53
17	130	36.31
18	107	28.89
19	36	10.06
20	8	2.23

Age	*n*	%
21	2	0.6
22	2	0.6
25	1	0.3
34	1	0.3
No age provided	18	5.03
Total	358	100.00

We asked the respondents about their relationship status and found that 332 (95.82%) of the respondents were single, making up the vast majority of the total number of retrieved questionnaires.

The majority of the respondents gave Roman Catholic as their religion with a frequency of 271. The remainder identified as Protestants ($n = 10$), Iglesias ni Cristo (8), Seventh Day Adventist (4), Baptist (3), Aglipayan (3), Christian Catholic (3), Buddhist (2), Latter-day Saints (1), and Jehovah's Witness (1). According to Fassin (2010), in 2005 and for the first time in the history of Catholic church, homosexuals were explicitly excluded from holy orders and also considered as ecclesial problem. Religion often affects people view sexual minorities, and the number of Roman Catholics in the study may have had a significant effect on individuals' attitudes toward sexual minorities.

The majority of the respondents ($n = 225$; 62.85%), did not have a family member who was a sexual minority, while 85 (23.74%) respondents did, and the remaining 48 did not answer. When asked whether respondents were aware of the sexual orientation of others on campus, 344 (96.1%) said yes. Table 4 illustrates that most of the respondents, a total of 111, do not frequently interact with sexual minorities. None of the respondents indicated that they interacted frequently with sexual minorities, which may suggest homonegativity and evidence that students, either local or international, who are different may struggle to belong and succeed if this situation get worse. There is a relationship between a participant's lack of association with homosexual people and their lack of knowledge of homosexual people.

Table 4: Respondents' Social Interaction with Sexual Minorities on Campus

Social interaction	*n*	%
Yes	6	1.68
Frequent	96	26.82
Not Frequent	111	31.01
No	91	25.42
Not sure	46	12.85
No answer provided	8	2.23
Total	358	100.00

Table 5 shows the divide in opinion in terms of acceptance of sexual minorities on campus, in relation to moral value of the community, the effect this might have on students, and what it means in general for the sociocultural climate of the university campus. From the findings in Table 10, the majority felt uncomfortable seeing sexual minorities displaying sexual affection on campus or they did not want to see it. Despite the level of awareness of sexual orientation of others, this finding suggests that international students are likely to face some discrimination based on their sexual orientations on this campus.

Table 5: Acceptance Level of Sexual Minorities on Campus

Q	Strongly Agree		Agree		Disagree		Strongly Disagree		No Answer	
	n	%	*n*	%	*n*	%	*n*	%	*n*	%
1	35	9.8	139	38.8	154	43.0	29	8.1	1	0.3
2	88	24.6	157	43.9	92	25.7	20	5.6	1	0.3
3	81	22.6	148	41.3	79	22.1	47	13/1	3	0.9
4	128	35.8	159	44/4	48	13.4	21	5.9	2	0.6
5	30	8.3	66	18.4	102	28.5	156	43.6	4	1.2
6	30	8.3	116	45.0	161	45.0	49	13.7	2	0.6
7	30	8.3	51	14.3	117	32.7	151	42.8	9	2.5
8	27	7.5	181	50.6	117	32.7	29	8.1	4	1.1
9	57	15.9	185	51.7	86	24.0	26	7.3	4	1.1
10	62	17.3	186	52.0	71	19.8	37	10.3	2	0.6

CONCLUSIONS

This quantitative research was intended to seek the opinions of Filipino students about sexual minorities to analyze the extent of acceptance of sexual minorities among Filipinos, especially with regard to international students. Schlossberg's theory of transition was used as a lens to understand the experiences of international students during transition into the sociocultural diversity of the Philippines and its higher education system. While many of the respondents agreed that it is definitely normal if one of their relatives or family members is a sexual minority, the majority (56.98%) believe that sexual minorities have a negative moral impact on the society. This study further explains the findings of Manalastas et al. (2017), as it shows that understanding homonegativity in higher education in the Philippines and among young people is different from a broader view of the concept.

Limitations

One particular limitation of this study is that this study was conducted in 2011. Thus, Filipino students' attitudes toward the sexual orientation of others may have changed recently, and more current research is needed. Also, there is a need to conduct a further study to allow respondents to separately identify their gender and their sexuality, and to allow respondents to provide their own answers rather than only provide a list of options for them to select. In order to allow more personal, in-depth examination of host country's feelings toward sexual orientation, a qualitative study is recommended. Other studies could also examine the feelings of international students who are sexual minorities to understand their perspective.

Implications

The findings show that the sociocultural environment of the Philippines and its higher education is somewhat conducive for international students who are sexual minorities but it is not without challenges. One notable challenge is the religion and impact it has on how students perceived sexual minorities on campus. This challenge especially reveals an interesting link as to why international students may struggle in adapting into the sociocultural environment of the Philippines. For instance, while majority of the Filipino students were aware of sexual orientation of others, it is most likely that their religion and value will continue to influence acceptance of sexual minorities. Hence, there is need for a further research to unravel how to create a positive campus climate for international students who are sexual minorities so that they can succeed the Philippines or in similar sociocultural education environments.

Acknowledgments

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