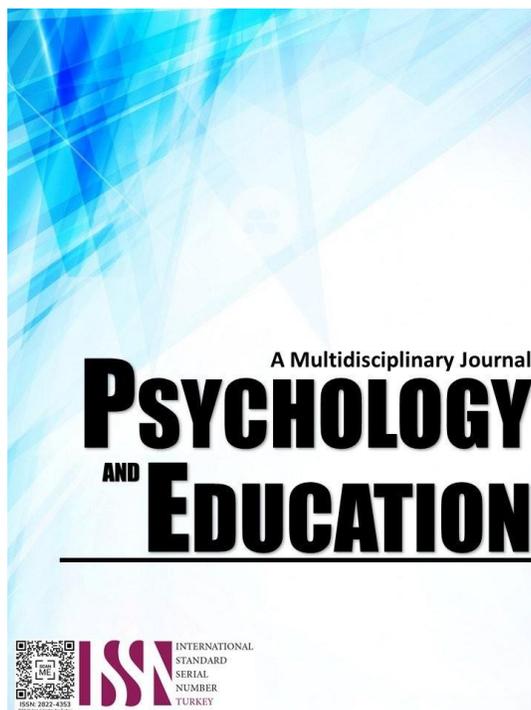


# A CATHOLIC UNIVERSITY'S ATTITUDE TOWARDS LGBT COMMUNITY AND ITS RELATIONSHIP TO RELIGIOSITY AND GENDER ROLE BELIEF



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## A Catholic University's Attitude towards LGBT Community and its Relationship to Religiosity and Gender Role Belief

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### Abstract

The Lesbian, Gay, Bisexual, and Transgender (LGBT) community undoubtedly face hate crimes and prejudice as they defy societal norms through their diverse sexual orientations and gender identities in a world where most people still hold onto their conservative views in the twenty-first century. Hence, understanding the impact of religiosity and gender role belief on attitudes is crucial, especially in a patriarchal, religion-shaped country. Therefore, this study aims to determine the attitude of Saint Mary's University towards the LGBT community, in relation to individuals' religiosity and gender role beliefs. Using descriptive-comparative-correlational research design, this study employed a questionnaire distributed to a total of 300 respondents in Saint Mary's University consisting of senior high school and college students, and faculty and staff. The data were then gathered and analyzed through descriptive and inferential statistics. Moreover, thematic analysis was used for the qualitative interpretation. Based on the result, the study found that the respondents' attitudes towards the LGBT community were positive, with high religiosity and very low gender role belief. Furthermore, both religiosity and gender role belief attained a significant relationship, a moderately low negative correlation and high positive correlation, respectively. However, gender and religious groups have different attitudes towards the LGBT community, while age and designation show no significant differences. Other factors that affect the attitudes of the respondents include personal opinion, principles and realizations in life, still unsure, environment, LGBT community itself, socio-cultural norms and traditions, and media. Henceforth, this study serves as a basis, promotion, and program proposal of school programs to support the community's third sex members' equality and access to opportunities in showcasing their talents and skills. The school program proposal is entitled Project BAHAGHARI (rainbow), intended to raise awareness for the Marian community through symposium and to showcase the culture and creativity of the third sex community through program.

**Keywords:** *LGBT community, religiosity, gender role belief, attitude towards LGBT, factors affecting attitude towards LGBT*

### Introduction

Gender Equality is certainly an issue that has been going around, not just in the Philippines but all throughout the world. Equality when it comes to gender is crucial for every field, may it be in a workplace or in an education institution to give all individuals the access with all the rights when it comes to these sectors; it is a basic human right after all - to choose a desired profession and to attain a degree.

In 2015, the United Nations established the Sustainable Development Goal 5 that covers gender equality where it ranked as fifth of the 17 Sustainable Development Goals. This goal has an action to achieve gender equality and empower all women and girls and believes that ending all discrimination against women and girls is not only a basic human right but vital for sustainable future and empowering women and girls helps economic growth and development (United Nations Development Programme, 2023). However, this goal has not yet been completely covered when it comes to LGBT community as it is mainly focused with women and girls. The given protection for the community regarding the laws is not yet enough to cater all of the heinous events that involve the members of the community as the victims. In this paper, cases would be discussed on the society and politics' attitude towards LGBT including the declined bills that would help to protect them from increased cases of crimes and deaths and to promote their rights just like how heterosexual enjoy theirs. To add, it is time for them to have representation, researches, and studies that would be a tool in opening the minds and hearts of the public - to give the recognition and acknowledgement to LGBT community and for the society and government to know that there is a need to protect these individuals despite their sexual orientation, gender identity, and gender expression. Also, giving them the opportunities for basic necessities including health and public services.

Let it be known that when gender equality is about to be discussed, it is not only about women and men, the third sex community should also be considered. The true essence of gender equality is none other than to empower every gender that composed of a society, especially the disadvantaged groups who are deprived of basic human rights which are the members of the LGBTQ community, who are still subjected to prejudice and hatred that prevents them from unleashing their fullest potential.

*Lesbian, Gay, Bisexual, And Transgender (LGBT) Community*

LGBT technically stands for lesbian, gay, bisexual, and transgender. It includes both sexual orientation (LGB) and gender identity (T). This term is often used as an umbrella term for any individual who does not identify as cisgender or heterosexual (Youth.gov). These people are sexually attracted to someone of the same sex, it may be both, it could be all within the gender spectrum, or it's possible to

be sexually attracted to no one at all; it is normal and makes who you are as this represents your sexual orientation and gender identity. The acronym LGBT has been in use since 1990's by the lesbian, gay, and bisexual activist to designate their community and it has now been broadened to be more inclusive and cater to all genders (Blakemore, 2023). There are also events that celebrate the community and their accomplishments including National LGBT Health Awareness Week (Last Week of March), International Day against Homophobia, Biphobia, and Transphobia (May 17), LGBT Pride Month on the month of June, LGBTQ Families Day (June 1), Solidarity Week, formerly known as Ally Week (Late September/Early October), LGBT History Month (October), National Coming Out Day (October 11), and Transgender Day of Remembrance & Transgender Day of Resilience during November 20 (Youth.gov). These events create opportunities for the community to be valued and acknowledged. This is also a time to celebrate LGBT Diversity, their achievements and look back on the painful past that brought them to where they are now.

The history of LGBT community in the Philippines is rich as it even started from the pre-colonial Philippines. An example is the Babaylan, viewed as a powerful cisgender or a transgender woman who had the power to take charge of a community with the absence of the datu (chief). There are also male babaylan called as asog, they are free to have homosexual relations without any judgment from the society. However, after the 300-year Spanish colonization in the Philippines, a massive change happened with the attitude of the Filipinos due to the spread of Christianity. The Spanish also introduced a patriarchal system which made gender crossing and homosexuality a practice that seems illegal and scandalous (loveyourself.ph, Rozul).

With that, it still remains the major reason why the Philippines is a conservative and religious country. In 1970s, after the World War II, Justo Justo, a Manila city lawmaker, AIDS activist, and columnist established and opened his home to elderly gay men who have been kicked out by their families, which is now famous for the name of The Home for the Golden Gays. They host shows and pageant performances on the weekends to provide their daily needs for themselves (Morales, 2023).

However, despite the movements and defense of the community against hateful remarks, a total of 70 countries still criminalizes same-sex relationships, with the death penalty either 'authorized' or proof of its existence occurring in 11 of these countries. The majority of governments all over the world still deny transgender people the legal right to change their name and gender from what they were given at birth. In addition, a quarter of the global population believes that being LGBT should be regarded a crime (Stonewall's International Work and ILGA World, 2020) and the list goes on.

In the Philippines, the promises enshrined in the constitution have not yet been carried out in the lens of the LGBT community as they are not yet fully accepted by the society. 33% of Filipino LGBT workers experienced harassment from employers and superior officers along with 60% of Filipino LGBT workers have been subjected to offensive slurs and jokes in the workplace (Enriquez, 2017). A transgender woman rarely has the access to find a job as she is going to be denied an interview or turned down for a position despite her qualifications and capabilities just because of her sexuality. If she does find a job, this individual has a 30% chance of being bullied at work (United Nations, 2018). It only shows by the numbers that LGBT people have limited access to acceptance in their workplaces considering that a workplace should be safe, just, and equal for all individuals. In a World Values Survey (2017-2020), 43.5% disagreed if same-sex couples should be parents. Considering with the statistics provided, majority are still not ready for the full acceptance of the LGBT community as there are basic human rights that aren't still recognized including same-sex marriage, right to change legal gender in the country, legal recognition of non-binary gender in the Philippines, an effective protection for LGBT Discrimination and LGBT Employment Discrimination such as Sexual Orientation Gender Identity Expression Bill (SOGIE Bill), same-sex adoption in the Philippines since it is only available for single LGBT member, blood donation as it ban men who have had sex with men (Equaldex, 2023).

Not only are these rights they are deprived of, they are also poverty-stricken of the right to live. At least 50 transgender or nonbinary gender individuals have been murdered across the archipelago since 2010 - but the real death toll is likely much higher and whatever their circumstances of their murder and victims appear to have little chance of recourse (Redfern, 2021).

Besides the society, politicians of the Philippines were also against homosexuality and the community itself. This was shown when the boxer and senator Manny Pacquiao left a controversial statement on national television in 2016, stating that "gay couples are worse than animals", standing with his opinion against same-sex marriage. Former Davao City Mayor and President, Rodrigo Duterte claimed in 2019 that he was cured of being gay before meeting his ex-wife (Ranada, 2019) as if being a member of the community is some sort of illness or disease. Additionally, President Duterte favored and granted absolute pardon to Joseph Pemberton in September 2020 - the American US Marine is convicted for brutally murdering a transgender woman, Jennifer Laude. This act from Duterte was questioned and challenged by many as justice for Laude will no longer prevail. Not only that, there are numerous politicians in the senate and congress that opposed the SOGIE Bill, Senate President Vicente Sotto III says more than half of senators are against the SOGIE equality bill (Rey, 2019) which seeks to fulfill the equal protection clause in the 1987 Constitution and recognize the LGBTQ community as equals (Isla, 2023).

In a school-setting, Filipino students who are lesbian, gay, bisexual, and transgender (LGBT) too often find that their schooling experience is filled by bullying, discrimination, lack of access to LGBT-related information, and in some cases, physical or sexual assault. These violations can inflict long-term harm and limit students' access to an education, which is protected under Philippine and international law. The discrimination they face from peers and teachers is worsened by discriminatory policies that stigmatize and disadvantage LGBT students, as well as a lack of information and resources about LGBT issues in schools, which prevents them from

fully participating in the school environment. Gender norms are imposed on students in a number of ways, including gendered uniforms or clothing standards, hair length limitations, gendered toilets, classes and activities that differ for boys and girls, and careful examination of same-sex friendships and interactions (Thoreson, 2023).

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, including Child Protection Policy in 2012 and Anti-Bullying Law of 2013 that sends a strong signal that bullying and discrimination are unacceptable and should not be tolerated in educational institutions. 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 (Thoreson, 2023).

Globally, according to [stopbullying.gov](http://stopbullying.gov), around 20% of children are bullied. Unfortunately, among this 20%, LGBTQ adolescents are considerably more likely to be harassed at school, with The Trevor Project's National Survey on LGBTQ Youth Mental Health 2020 reporting that one-third of LGBTQ youth have been physically threatened or assaulted because of their identity. According to GLSEN's 2019 National School Climate Survey, more than 52% of LGBTQ students reported receiving homophobic statements from teachers and other school staff.

Due to these heinous verbal, mental, and physical attacks or in general, negative attitudes against the community, research shows that members of the LGBT community faced a higher prevalence of poor mental health and low wellbeing compared to heterosexuals, particularly the young ones (Semlyen et al., 2016). The community has a high chance of experiencing these mental health problems as a result of the negative attitudes by the society towards them (Ting et al., 2016). Some of these mental disorders include anxiety disorder (King et al., 2008), conduct disorder (Mustanski et al., 2010), major depression disorder (Chakraborty et al., 2011 cited in Ting et al., 2016; Mustanski et al., 2010 cited in Ting et al., 2016; Wang et al., 2014 cited in Ting et al., 2016), neurotic disorders (Chakraborty et al., 2011 cited in Ting et al., 2016), obsessive-compulsive disorder and phobic disorder (Chakraborty et al., 2011 cited in Ting et al., 2016).

#### *Attitude*

A positive or a negative attitude towards a specific person, event, object would not happen without its reason, factor or a relation to a variable. Attitude refers to a person's beliefs, feelings, and evaluations towards a particular object, person, or situation. It represents one's internal thoughts and opinions (Testbook, 2023). Previous studies have found that the following factors influence an individual's attitude toward homosexuals: religiosity (Besen & Zicklin, 2007 cited in Ting et al., 2016; Cardenas, Barrientos, Gomes, & Frias-Navarro, 2012 cited in Ting et al., 2016; Ng, Yee, Subramaniam, Loh, & Moreira, 2015 cited in Ting et al., 2016; Wu & Kwok, 2013 cited in Ting et al., 2016; Yen et al., 2007 cited in Ting et al., 2016) and traditional gender role belief (Cardenas et al., 2012 cited in Ting et al., 2016; Feng et al., 2012 cited in Ting et al., 2016; Wellman & McCoy, 2014 cited in Ting et al., 2016).

The Philippines is known for it as a religious country with a collective traditional outlook that stems from the supremacy of Catholicism. As a result, persons who fall outside the norm, including the LGBT population, become subjects of negative attitudes in the forms of discrimination and prejudice given by the society. According to Reyes (2019), non-LGBT Filipinos who possess higher religiosity and more conventional gender role beliefs significantly have higher homonegativity within the LGBT community. Furthermore, it was discovered that they had more unfavorable attitude toward gay men than lesbians.

Internationally, there are studies conducted that showed college students' attitude towards LGBT. This was shown from a study of Benitez and Kolde (2017) wherein the findings revealed that it is very likely that social work students will work with LGBT clients in their social work career and the importance that these professionals be adequately trained on working with the LGBT population.

Even though there are college students who accept to work with individuals for their future careers, there are some who do not accept the LGBT community. Specifically, nursing students in Turkey have negative attitudes toward LGBT individuals with a significant relationship to emphatic and stigmatization tendencies (Ozcan et al., 2021).

In a study conducted by Lopez-Saez et al., (2020), it evaluates the correlations between sexism, homonegativity, pro-trans attitudes, political affiliation, contact with LGBT individuals and perceived stigma among psychology students. It reveals that in these psychology students, groups of heterosexual men obtained higher negativity scores and lower acceptance scores towards the LGBT community.

A research of College of Taiwan students aimed at investigating and understanding people's opinions about the LGBT community revealed that the majority of Taiwanese people voted against same-sex marriage (Gutierrez, 2021).

People who are aware of a person's homosexuality are more hostile toward them than people who are unaware, regardless of how they feel about homosexuality (Whitley & Kite, 2010). This trend persisted throughout all like tests. Thus, it appears that even tolerant guys view perceived homosexuals unfavorably.

#### *Religiosity*

Religiosity is how an individual shows his/her devotion to a religion and how frequently one attends church and the frequency of joining religious activities (Ting et al., 2016). Religiosity contributes a lot to how an individual views LGBT community and their

attitude towards them. Individual's inclinations, emotions, convictions, and activities speaking to a current religion can be also characterized as strictness (Stolz, 2009).

Past researches have repeatedly shown that religious people report more prejudice against homosexuality when compared to non-religious people (Olson et al., 2006 cited in Ting et al., 2016; Besen & Zicklin, 2007 cited in Ting et al., 2016; Yen et al., 2007 cited in Ting et al., 2016; Wu & Kwok, 2013 cited in Ting et al., 2016; Ng et al., 2015 cited in Ting et al., 2016; Ting et al., 2016). Since the world is composed of different religious groups with different point of view and beliefs, their attitude about homosexuals is distinct from one another. A study of Roggemans et al. (2015) revealed that Muslims are more likely to have negative attitude about homosexuals, followed by Christians.

In a country where many people have grown up with strong religious beliefs and stucked up into a high level of religiosity. The LGBT rights movement has encountered strong opposition from conservatives who cite Bible verses and church documents to support their solid emphasis to declare their opposition to homosexuality and that claims that there are only two genders. The Roman Catholic Church has opposed laws and policies that would protect LGBT rights, so despite efforts to address discrimination against LGBT people by religious leaders—such as the Catholic Bishops' Conference of the Philippines (CBCP) calling out violence and discrimination against LGBT people—it is still not fully carried out. For instance, the CBCP has fought against the introduction of comprehensive sexuality education in schools and has worked to undermine anti-discrimination laws that are currently before Congress. Church representatives oppose laws that might encourage divorce, euthanasia, abortion, total population control, and gay marriage, all of which they combine together under the acronym "DEATH," and warn that recognizing LGBT rights will pave the way for same-sex marriage (Guzman, 2022). Indeed, compared to Filipinos who grew up in welcoming environments and were exposed to a wider range of cultures from different communities, those who grew up in very religious environments have a tendency to be more illiberal. This is supported by the fact that since the majority of people in the Philippines are Catholic—more than 80%—the Church's opposition as well as the evident high religiosity have a significant impact on how LGBT issues are discussed in households and schools, with many parents and educators informing their children that being LGBT is sinful or bad (Thoreson, 2023).

Internationally, religious people had more negative perceptions about homosexuals and were less willing to accept them as members of the society which only implies that a person's unfavorable attitude toward homosexuality is influenced by religion and resulting in his view of homosexuality as morally wrong (Jäckle & Wenzelburger, 2015).

A Diocesan Catholic University in South Orange, New Jersey was reported that it still lacks visibility and resources for the LGBTQ community available at the site institution, according to its LGBT Faculty and Staff. The LGBTQ student group, for example, was not completely recognized or handled in the same way as other university student organizations. Participants also mentioned the challenges of having an event or activity on campus centered on or related to the LGBTQ population (Fabbi, 2021). Hughes (2015) backed up this by indicating a lack of LGBTQ services and community given by the school and available on campus in the University of California (Hughes, 2015).

Even the ones who were tolerant and likely to be more accepting towards homosexuality referenced religious beliefs and their religiosity in explaining their attitudes toward homosexuality by stating that “according to God, all individuals regardless of their orientation have right to exist” (Hans et. al 2012).

In addition, the role of social networks and being aware of a homosexual person in a religious congregation influences views regarding homosexuality (Hans et al., 2012; Adolfsen et al., 2010). According to these findings, those who's social and friendship networks are firmly connected to a religious congregation are less accepting of homosexuality and have more unfavorable sentiments toward it. The more friends' individuals have in their congregations, the more their view on life tends to be influenced and shaped by these social networks, which fail to encourage positive attitudes about homosexuality (Herek & Glunt 1993; Adolfsen et al., 2010; Hans et al., 2012). Even with religious individuals, they hold more prejudice against homosexuality compared to their non-religious counterparts. This provides a more detailed insight into the precise nature of the relationship between religiosity and the negative attitudes that these people have been holding.

In addition, sexual prejudice and anti-gay anger also served as mediating links between traditional male sexual norms, religious fundamentalism, and aggression toward homosexuals and lesbians. The results show that religious fundamentalism is a multifaceted construct, some aspects of which increase the risk of attacks against gay men and lesbians (Vincent et al., 2011).

A high score in intrinsic religiosity also showed more negative attitudes toward homosexuals as it is well known that homosexuality is illegal in Malaysia, an Asian country and these strong religious beliefs influenced and hindered their perceptions towards the LGBT (Ting et al., 2016).

Overall, religiosity plays a vital role in the attitude of an individual towards LGBT community - may they have a positive attitude or a negative one. It is upon the decision of an individual on how they are going to treat the members of the third sex community.

### *Gender Role Belief*

On the other hand, gender role belief refers to people's ideas of the proper social roles for which men and women are best suited (Whitley, 2001). For instance, men are expected to be aggressive and powerful, but women are portrayed as feminine and are expected

to always be delicate in their words and actions. Additionally, when it comes to holding responsibilities, it goes without saying that women will handle all of the household duties, including the cooking, cleaning, and dishwashing. While men should be in the sector of running businesses and companies. Every society, ethnic group, and culture has gender role expectations. They can also change over time in the same society. For example, if pink was considered all over the world as feminine, it is used to be a masculine color in the U.S. whilst blue was considered as feminine (Planned Parenthood, 2023).

Gender Role Belief can affect someone's attitudes regarding homosexuality, either they are traditional or non-traditional. Previous studies discovered that feminists are more inclined to view homosexuals favorably and have fewer unfavorable sentiments when it comes to gender roles. Indeed, they are seen to break societal norms and stereotypes. People who adhere to traditional gender roles, on the other hand, believed that homosexuality violated societal norms of femininity and masculinity due to the differences in their gender identities and roles, they tend to be more negative towards the LGBT community (Ito, 2007; Stoof 2014; Brown & Gladstone, 2012; Ting et al., 2016).

Gender Role Beliefs is reported as the strongest predictor of anti-gay prejudice (Brown & Henriquez, 2008). This was shown in a study where Japanese heterosexual males who have stronger traditional gender role beliefs, tend to be more unfavorable toward homosexuals than people who advocate or encourage the equality of females and males in all aspects of life (Ito, 2007). It is also believed that being homosexual has something to do in violating the nature of femininity and masculinity in the context of cultural standards (Nierman et al., 2007).

Moreover, those who hold conservative and reactionary beliefs with regards to gender roles, have more negative attitudes toward homosexuality as males with higher traditional gender role beliefs supported their masculinity and self-esteem and stayed strong in males' own identity and responsibility (Stoof, 2014). Whilst there are results in a study of Ting et al. (2016) that significantly showed that respondents with non-traditional gender role belief are more likely to be favorable towards homosexuals.

These findings are also significant with the study of Hirai et al. (2014). They found out that the identified predictor of anti-gay prejudice is gender role beliefs. This can be traced with the Gender Belief theory where it suggests that this theory is perceived gender role violation of homosexuals elicits prejudice towards them (Kite & Whitley, 1998). Basically, some still think that homosexuals are violating gender roles or expressions and they can be neither in the side of masculine nor feminine. In relation to this theory is a meta-analytic review that concluded that gender-role beliefs explained a significant proportion of prejudice toward homosexuals (Whitley, 2001).

Furthermore, Anti-gay prejudice may be prominent in individuals who tend to maintain traditional gender role beliefs. It would still continue up until this generation if these gender roles and gender role beliefs will be taught or exposed in a former education setting, mass media, religion, language, and most importantly - in a family context. This is in relation to a study conducted by Hirai et. al (2014) indicating that machismo was examined as a predictor of prejudice towards lesbians and gay men. It showed that there is a positive correlation between machismo and prejudice toward gay men and lesbians. Machismo is a male behavior that is strong and forceful, and shows very traditional ideas about how men and women should behave (Cambridge Dictionary, 2023). This level of machismo across the genders should be taken into consideration in challenging and addressing traditional beliefs (Hirai et al., 2014).

Lesbians and gays are viewed more negatively by people who advocate more conventional roles for men and women (DeCarlo, 2014; Kimmel, 1997). Support for established gender norms and attitudes against lesbians and gays were both predictors of negative opinions (DeCarlo, 2014). Additionally, conventional male gender roles are typically rigid or inflexible, nations with a more patriarchal culture have a tendency to have more negative attitudes on those who breach such norms, such as homosexuals (Kite & Whitley, 1998).

It has been possible to predict prejudice towards lesbian women and homosexual men (Hirai, 2014) due to gender stereotypes (Brown & Henriquez, 2008 cited in Ting et al., 2016; Keiller, 2010 cited in Ting et al., 2016; Kite & Whitley, 1998 cited in Ting et al., 2016; Parrott & Gallagher, 2008 cited in Ting et al., 2016; Whitley, 2001 cited in Ting et al., 2016) and gender itself as the predictors of anti-gay prejudice. To simply put, prejudice towards lesbians and homosexual people is specifically sparked by perceptions that lesbian women and gay men are violating gender roles (Kite & Whitley, 1998).

According to other empirical studies (Brown & Henriquez, 2008 cited in Ting et al., 2016; Keiller, 2010 cited in Ting et al., 2016; Parrott & Gallagher, 2008 cited in Ting et al., 2016), gender role beliefs truly play a role as a factor in anti-gay prejudice. These results are consistent with the hypothesis that those who tend to uphold traditional gender roles may harbor more anti-gay prejudice (Cullen, Wright, & Alessandri, 2002).

Potential predictors also include hypermasculinity in explaining unfavorable attitudes toward the LGBTQ student community in a college campus in the context of queer theory within the paradigm of social constructionism (Caballero, 2013). This justification suggests that homophobia on college campuses may be predicted by attitudes toward hypermasculinity, which requires further investigation in the study.

According to these studies, there is a huge problem with negative attitudes against homosexuality because it is evident that laws, the government, the religion and society in the Philippines and throughout the world all see and treat homosexuals unfavorably as the community is seen as the least and loss of the society. Indeed, they belong in the marginalized sector.

However, even though the aforementioned studies provided results that helped to determine the attitude of people towards the LGBT community and its relationship with religiosity and gender role belief. The scope of the study is, still, limited because it only studies a small number of respondents with ages ranging from young adult to adult from a small number of countries, as this study is rarely conducted in the Philippines or, if it has, only a limited number of sources can support it, which include surveys. The small sample size of the studies was also unable to generalize the findings to other populations as the respondents only focused on one course or department in a campus. Additionally, the identical study is always carried out among people of the same kind of race. With that being said, the study would be conducted in a Philippine context which is considered as a religious country who still hold conservative views, ranking fifth among the most religious countries in 2018 (Merez, 2018). Furthermore, the researches aforementioned were conducted in the last years, making the respondents' attitudes toward the LGBT community may not or may have changed especially now, wherein social media platforms have been strongly advocating for gender equality especially for the rights of LGBT community.

Though, some surveys relating to this are now conducted, it still lacks when it comes to the Generation Z respondents, this study is important to have respondents that came from the said generation in order to leave long-term impact, to determine if the next generation of employees and leaders would or would not understand the community as well as how open they are to change and development whereas their attitude is critical for long-term planning and decision making across a wide range of industries and fields. For instance, if these employers are positive towards the LGBT community, then they would look upon the qualifications and the capabilities of the members rather than their sexual orientation and gender identity. Not only that, this study would comprise respondents from different generations including the working staff and faculty of the campus, college students, and senior high school students, which can inform the public of the different attitudes from different generations.

Not only that, if some aforementioned studies are comprised of heterosexual respondents with the use of purposive sampling, the researchers would both include the latter and the third sex community for their respondents, as internalized homophobia still continues within the community but never given enough opportunity to be explored. Internalized homophobia occurs when a person is subject to society's negative perceptions, intolerance, and stigma toward people with same- sex attraction. They then turn those ideas inward, believing that they are true, and experience self-hatred as a result of being a socially stigmatized person (Villines, 2021). Basically, it refers to oppression that takes place within the community as a result of the fear of being identified as a member of the LGBT community. Since there are few to no studies on the attitudes of the LGBT members towards their own community, it is also necessary to investigate how some LGBT people regard their own bubble.

It just gets to show how vital it is to explore this issue by studying this topic on senior high school students and college students and their attitudes toward homosexuals, not only to spread awareness and educate but they are seen as the future of the generation. If these teenagers and young adults would have utmost understanding and empathy for people from all walks of life, they can play a significant role in making the nation progressive. This study also provides insights if the LGBT community is accepted inside the campus especially in the lens of the faculty and staff considering the Department of Education (DepEd) claims that a school should be a safe place and second home for students and teachers as second parents. Also, the researchers would also like to consider how Saint Mary's University positions itself as a catholic institution, which can inform the public the development of inclusivity, equality, and rights of the students who are members of the LGBT community inside the whole vicinity. It is also ideal to conduct this research to ascertain whether Catholic universities, such as Saint Mary's University, are now inclined with a positive attitude towards the LGBT community. Moreover, it is also one of the objectives to examine the age, gender, religion, and designation differences in the attitudes towards the LGBT community among the faculty, staff, and students of the university to evaluate the attitude of each respondent towards homosexuals.

To add, this research also has its objective on determining if the two claimed predictors, religiosity and gender role belief has its relation on the attitude of the respondents toward homosexuals at Saint Mary's University. This study also has an objective to benefit the LGBT community by making them accepted and recognized as it opens the minds of each student in the university.

Above all, this research paper would help to spread awareness, continuously challenge the societal norms and call for accountability against discrimination, homophobia, transphobia, and hate crimes experienced by the LGBT community on a daily basis, for the people to know that despite the religious and gender role beliefs that they are holding, an individual should never be deprived of basic human right regardless of the age, religion, life choices, life status, and most especially - gender.

### Research Questions

This study aimed to determine the attitude of Saint Mary's University Senior High School Students towards LGBT and its relationship to Religiosity and Gender Role Belief. Specifically, it aimed to answer the following questions:

1. What is the attitude of the respondents towards the LGBT?
2. What is the religiosity of the respondents?
3. What is the gender role belief of the respondents?
4. Is there a significant difference on the attitude of the respondents when grouped according to the following:
  - 4.1. age
  - 4.2. gender;

- 4.3. religion; and
- 4.4. designation?
5. Is there a significant relationship between the respondents' attitude towards LGBT community and their religiosity?
6. Is there a significant relationship between the respondents' attitude towards LGBT community and their gender role belief?
7. What is the common factor that affects the respondents' attitude towards the LGBT community aside from religiosity and gender role belief?

## Methodology

### Research Design

This research study used a combination of quantitative-qualitative approach since the study quantified the data regarding the demographic profile of the respondents, their attitude towards the LGBT community, how religious they are and their gender role belief. The questionnaire also included an open-ended question which makes it a qualitative type of study asking what is the reason that affects their attitude towards the LGBT.

The study also used a descriptive-correlational research design since the researchers wanted to know the relationship of religiosity and the attitude of the respondents towards LGBT community as well as the gender role belief ensuring if these two really have a relation to the attitude of the senior high school students.

It is also descriptive-comparative as this study aims to determine whether there is a significant difference in the attitude of the respondents when grouped according to age, designation, gender, and religion.

The data and information are gathered using an adapted, altered, and redesigned survey questionnaire.

### Respondents

The respondents of this study consisted of the whole Saint Mary's University main campus which comprises the faculty and staff, college students in the four departments: School of Accountancy and Business (SAB), School of Engineering, Architecture and Information Technology (SEAIT), School of Health and Natural Sciences (SHANS), and School of Teacher Education and Humanities (STEH) and the senior high school students with various strands such as Science Technology Engineering and Mathematics (STEM), Accountancy Business and Management (ABM) strand, Humanities and Social Sciences (HUMSS) strand, Information and Communications Technology (ICT) strand, Home Economics (HE) strand, and Arts and Design (AD) strand.

Quota sampling was employed by the researchers since it enables them to focus on a certain attribute within a given subgroup. It's also ideal for evaluating the connections between various groupings. In the study's case, these particular groups include college students, senior high school students, and faculty and staff of Saint Mary's University. It is also ideal as this is a non-probability sampling technique that depends on the non-random selection of a set quantity or number of units, referred as a quota. The population is initially divided into mutually exclusive groups, or "strata," and then sample units are recruited until the quota is met (McCombes, 2019).

Once the study's quota of 100 responders per group—100 for faculty and staff, 100 for college students, and 100 for senior high school students—was reached. The researchers then employed simple random sampling to select a subset of individuals from these quotas based on the other three profile variables such as age, gender, and religion randomly. This ensures that every respondent of the quota per designation, regardless of the three profile variables given, has an equal probability of getting chosen.

### Profile of the Respondents

Table 1 shows the frequency count and percentage of the profile of respondents according to age group, gender, religion, and designation. Specifically, the data presented that the majority of the respondents belonged to the age group of 18 to 24 with over 108 respondents (36.0%) closely followed by 14 to 17 (34.0%) and respondents coming from the age group of 65 or over did not get any respondent (0%).

Meanwhile, almost half of the respondents came from the group of heterosexual females (46.7%) followed by Heterosexual Male (23.0%) and Bisexual (11.7%). Asexual, Omnigender, Enby, Genderfluid with just about the same number of having one respondent, being second to the last with the least number whilst Intersexual as having no respondent at all.

More than a half of the respondents were from the religion of Catholic (74.7%) which is obviously predictable since Saint Mary's University is a catholic institution, it was followed by Iglesia ni Cristo (6.7%) with a huge gap of 68%. The remaining religious groups have response rates below 4.0%. Meanwhile, Jewish, Muslim, Presbyterian, Union Espiritista, Jehovah's Witness, Anglican, Wesleyan, Aglipayan, and Agnostic having one respondent each (.3%) and Mormon having the fewest number as having no respondent at all.

With regards to the designation, quota sampling was used to create a convenience sample involving individuals that represent a certain population and in order to have an equal quota in the 3 departments with 100 respondents each from the College Students, Faculty and Staff, and Senior High School Students. In addition, when each designation reached its quota, simple random sampling was employed to ensure that respondents coming from different age group, gender, or religion, had an equal chance of being selected.

Table 1. Frequency and percentage count of the profile's variables

Variables	Groups	Frequency	Percentage
Age	14 to 17	102	34.0%
	18 to 24	108	36.0%
	25 to 34	36	12.0%
	35 to 44	30	10.0%
	45 to 54	18	6.0%
	55 to 64	6	2.0%
	65 or over	0	0%
Total		300	100%
Gender	Heterosexual Male	69	23.0%
	Heterosexual Female	140	46.7%
	Lesbian	3	1.0%
	Gay	18	6.0%
	Bisexual	35	11.7%
	Transgender	4	1.3%
	Queer	4	1.3%
	Intersexual	0	0%
	Pansexual	23	7.7%
	Asexual	1	0.3%
	Omnigender	1	0.3%
	Enby	1	0.3%
	Genderfluid	1	0.3%
Total		300	100%
Religion	Catholic	224	74.7%
	Protestant	2	0.7%
	Jewish	1	0.3%
	Muslim	1	0.3%
	Seventh-Day Adventist	4	1.3%
	Atheist	7	2.3%
	Mormon	0	0%
	Iglesia ni Cristo	20	6.7%
	Born Again	12	4.0%
	Christian	9	3.0%
	Methodist	7	2.3%
	Presbyterian	1	0.3%
	Baptist	4	1.3%
	Union Espiritista	1	0.3%
	Jehovah's Witness	1	0.3%
	Church of Christ	2	0.7%
	Anglican	1	0.3%
	Wesleyan Aglipayan	1	0.3%
	Agnostic	1	0.3%
Total		300	100%
Designation	Staff and Faculty College	100	33.3%
	Students Senior High School	100	33.3%
	Students	100	33.3%
	Total		300

## Instruments

A survey questionnaire was adapted, altered and revised from the primary study entitled "Social Work Students' Attitudes Towards Lesbian, Gay, Bisexual and Transgender Foster Youth" (Benitez & Kolde, 2017). It used to determine the attitude of the respondents towards the LGBT community. The researchers also used the questionnaires of Duke University Religion Index (DUREL) and The Liberal Feminist Attitude and Ideology Scale: Domains and Items Gender Roles to determine the religiosity and gender role belief of the respondents, respectively.

The research tool was altered as a result by choosing a set of questions that were suitable and applicable to the study. The survey questionnaire also had a few changes made by the researchers including turning some statements into a positive one and can be comprehended easily by the respondents.

The research instrument has a demographic section with the variables of age, gender, religion, and designation. In asking for the age, the researchers used a closed question from Smart Survey to present age brackets, where respondents are asked to select their age from

a range of age group categories since this simple question can be sensitive for some. For the gender demographic profile, the researchers used all the possible genders and even sexuality that could identify their SOGIE. The definition of each identity comes from the sources: The University of British Columbia, WebMD, and Britannica in order for the respondents to assess themselves well. In the religion part of the demographic profile, the researchers adapted its choices from the anchor study wherein they also use religion and gender as one of their variables. With regards to the designation, there are three choices to choose from since the researchers conducted the study with the involvement of senior high school students, college students, and faculty and staff as the respondents for the study.

The research survey questionnaire consists of three sets of questions. The first set questionnaire is a Likert's Scale model, as it was a pure quantitative type of study from the primary study, the first set will be responsible in determining the attitude of the respondents towards the LGBT community.

The second set questionnaire is to determine the religiosity of the respondents which will be used to know if there is a relationship between the religiosity and the attitude of Saint Mary's University towards the LGBT, it uses Duke University Religion Index (DUREL). The DUREL is a brief, comprehensive, easily used measure of religiosity that is designed for use in large epidemiological studies, and is now being widely used around the world. It is a reliable measure of the three major dimensions of religiosity. The DUREL has now been used in over 100 studies, and more and more investigators are choosing to use this index, especially those who want to include only a few questions on religion in their surveys and yet measure the religious domain comprehensively (Koenig, 2010).

The third set of questions is to determine the respondents' gender role belief which will be later determined in the relationship to their attitude towards the LGBT. It uses The Liberal Feminist Attitude and Ideology Scale: Domains and Items Gender Roles, it is a 60-item measure of the extent to which individuals embrace feminist ideology and attitudes. Sub-domains of the measure include aspects of gender roles, global goals, specific political agendas, discrimination and subordination, collective action and sisterhood. Results demonstrate that the final 60-item form of the Liberal Feminist Attitude and Ideology Scale (LFAIS) scale and each of its domains are highly reliable (Morgan, 1996). However, the researchers only used the first 10 statements from the questionnaire as the study only required the domains and items that mainly focused on gender role beliefs. Unfortunately, half from the 10 statements were removed as Statistical Package for the Social Sciences (SPSS) considered them as unreliable.

The researchers also included an open-ended question, making it a qualitative – quantitative type of study asking the respondents' what is the reason that affects their attitude towards the LGBT aside from religiosity and gender role belief. The instrument used in the research study was validated by the research validators and tested for reliability testing using the SPSS.

Table 2. *Cronbach's Alpha Result*

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.837	.868	30

### *Reliability Statistics*

Table 2 shows the result of the reliability statistics. Based on the table, Cronbach's Alpha is equal to 0.837. Its internal consistency is equivalent to Good ( $0.9 > \alpha > 0.8$ ). Therefore, the questionnaire is reliable.

### **Procedure**

The research design included the adaptation of the survey questionnaire from the anchor studies – “Social Work Students' Attitudes Towards Lesbian, Gay, Bisexual and Transgender Foster Youth”. The content validation of the redesigned survey questionnaire was completed and reviewed by the research adviser.

The survey comprises the demographic profile part and three parts of the questionnaire proper which were related to the participants' attitude towards the LGBT community and their relation to Religiosity and Gender Role Belief. In determining whether the respondents strongly agreed, agreed, disagreed, or strongly disagreed to the listed statements, the researchers used the Likert scale. An open-ended question was also included in the questionnaire for additional data and to further understand what could also be the other factors that could affect the attitude of the respondents towards LGBT community aside from religiosity and gender role belief.

The researchers obtained a letter of approval from the principal's office to disseminate the modified survey questionnaire. The authorized written permit/consent letter was then used to float and distribute the questionnaires to the participants. Statistical tools like excel were then used for the data collection and tabulation. The tabulated data were then obtained and interpreted through reliable testing in Statistical Package for the Social Sciences (SPSS) - ensuring if the questionnaire is either reliable or not. The researchers then report the findings after a comprehensive assessment in formulating conclusions, summaries, and recommendations.

### **Data Analysis**

To treat the data gathered, the researchers used the following statistical tools and techniques:

For descriptive statistics, frequency and percent count were used to summarize the demographic profile variables of the respondents, such as their age, designation, gender, and religion.

In measuring the attitude of the respondents toward the LGBT community, the mean scores and standard deviation were used. Also, the Likert Scale was used, wherein the quantitative questions/statements are labeled with 1,2,3 and 4, with numerical expressions for strongly disagree, disagree, agree, and strongly agree. The Likert Scale data were analyzed using the Statistical Package for Social Science (SPSS). A four-point scale was used as a basis to describe and evaluate the data that will be gathered qualitatively. The mean was calculated and interpreted to show whether their attitude has a highly negative attitude, negative attitude, positive attitude, or highly positive attitude. As seen below:

Table 3. *The Attitude of Saint Mary's University towards the LGBT Community according to the mean score of items*

<i>Mean Scores</i>	<i>Qualitative Description</i>
3.50-4.00	Highly Positive
2.50-3.49	Positive
1.50-2.49	Negative
1.00-1.49	Highly Negative

The mean scores and standard deviation were used to determine how religious the respondents were. Additionally, the Likert Scale was employed, which are labeled with 1, 2, 3, and 4, with the qualitative descriptions as very low, low, high, and very high, respectively.

Table 4. *The Religiosity of Saint Mary's University according to the mean score of items*

<i>Mean Scores</i>	<i>Qualitative Description</i>
3.50-4.00	Very High Religiosity
2.50-3.49	High Religiosity
1.50-2.49	Low Religiosity
1.00-1.49	Very Low Religiosity

The mean scores and standard deviation are also used to calculate the respondents' gender role beliefs. A Likert scale was utilized, with the numbers of 1,2,3, and 4 being labeled as very high gender role belief, high gender role belief, low gender role belief, very low gender role belief, respectively.

Table 5. *The Gender Role Belief of Saint Mary's University according to the mean score of items*

<i>Mean Scores</i>	<i>Qualitative Description</i>
3.50-4.00	Very Low Gender Role Belief
2.50-3.49	Low Gender Role Belief
1.50-2.49	High Gender Role Belief
1.00-1.49	Very High Gender Role Belief

Analysis of Variance (ANOVA) was used in determining whether there will be significant differences in the attitude of the respondents when grouped according to their demographic profiles including age, gender, religion, and designation.

Furthermore, in determining the significant relationship between the respondents' attitude towards LGBT and their religiosity, the Pearson's  $r$  Correlation was used as well in determining the significant relationship of the respondents' attitude towards LGBT and their gender role belief.

In analyzing the qualitative data, thematic analysis was used. Each respondent qualitatively addresses the question to identify other factors that affect the respondents' attitude towards the LGBT aside from religiosity and gender role belief.

## Results and Discussion

This study's section presents the collated data among 100 respondents from SMU-Senior High School, SMU-College Students, and SMU-Faculty and Staff, respectively. It also provides the results of the statistical analysis of data using the Statistical Package for Social Sciences (SPSS) version 22 and the corresponding interpretation that was arranged under the research problems.

### Attitude towards LGBT Community

Table 6 presents the overall results of the respondents' attitude towards LGBT community. Based on the result, the attitude of Saint Mary's University towards the third sex community indicates a positive attitude ( $\bar{x}=3.39617$ ,  $SD=.80190$ ) with the majority of the respondents strongly agreed that it is right for the LGBT community to be acknowledged as a member of society, it is also the only item to have a highly positive attitude as a qualitative description. The result implies that most of the respondents already built a progressive attitude on how they treat and accept the LGBT community. This may signify that the respondents are more aware of the recognition of LGBT community as members of the society amidst the differences in the field of gender and could be a testament to the approval of support, respect, and recognition of rights and normalcy of LGBT individuals by the Marian community.

In relation to the study's findings, a study of Smith et al. (2014) entitled Public Attitudes Towards Homosexuality and Gay Rights Across Time and Countries indicated that residents in 90% of all surveyed countries have become more accepting of homosexuality

over the past 20 years. This may be attributed to the kind of environment they grew up with or how their environment shapes them as an individual. For instance, the multivariate models in the same study of Smith et al. (2014) generally found that ex-communist states had less favorable attitudes towards gay rights and homosexuality than many other European societies who are now known to be progressive with their laws that are not limited to the LGBT community.

Table 6. *The attitude of Saint Mary's University towards the LGBT Community*

<i>Statements about the Attitude of Respondents towards LGBT Community</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Qualitative Description</i>
1. I think being a male homosexual is not wrong and should be accepted.	300	3.47	0.79	Positive Attitude
2. Male homosexuality is a natural expression of sexuality in men.	300	3.30	0.78	Positive Attitude
3. Relationship between two men should be celebrated and respected just like any other loving relationship.	300	3.29	0.88	Positive Attitude
4. I think being a lesbian is not wrong and should be accepted.	300	3.46	0.79	Positive Attitude
5. Female homosexuality is a natural expression of sexuality in women.	300	3.29	0.83	Positive Attitude
6. Relationship between two women should be celebrated and respected just like any other loving relationship.	300	3.30	0.89	Positive Attitude
7. I think being bisexual is not wrong and should be accepted.	300	3.44	0.80	Positive Attitude
8. Transgenderism is not wrong and should be accepted.	300	3.38	0.82	Positive Attitude
9. I respect transgendered individuals' preferred pronoun and gender identity	300	3.41	0.79	Positive Attitude
10. It is alright with me if a close family members became romantically involv with a transgendered individual.	300	3.34	0.82	Positive Attitude
11. It's important to raise awareness that person's sexual orientation is not associated with their risk of getting STDs or HIV.	300	3.48	0.80	Positive Attitude
12. LGBT members are capable of being faithful in a relationship.	300	3.41	0.76	Positive Attitude
13. It would be beneficial to society to recognize being a member of the LGBT as normal.	300	3.45	0.75	Positive Attitude
14. It is right for the LGBT Community to be acknowledged as a member of society.	300	3.51	0.73	Highly Positive Attitude
<b>Overall Respondents' Attitude towards LGBT Community</b>	<b>300</b>	<b>3.40</b>	<b>0.80</b>	<b>Positive Attitude</b>

Legend: 1.00-1.49 Highly Negative Attitude, 1.50-2.49 Negative Attitude, 2.50-3.49 Positive Attitude, 3.50-4.00 Highly Positive Attitude

In a study of Simpson et al. (2016), it points out that a clear majority of respondents felt comfortable talking about LGBT-related issues and even disagreed with the proposition that same-sex relations are 'morally wrong'. That suggests qualified support for theorizing concerning greater tolerance of non-normative sexualities and genders. The findings reflect a positive attitude towards the LGBT community, with room for continued awareness and education to foster even greater understanding and acceptance and greater openness and acceptance of diverse sexual orientations.

## Religiosity

Table 7. *The Religiosity of Saint Mary's University*

<i>Questions and Statements about the Religiosity of Respondents</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Qualitative Description</i>
1. How often do you attend church or other religious meeting?	300	3.18	0.70	High Religiosity
2. In my life, I experience the presence of Divine (i.e., God)	300	3.27	0.83	High Religiosity
3. My religious beliefs are what really lie behind my whole approach to life.	300	2.85	0.97	High Religiosity
4. I try hard to carry my religion over into all other dealings in life.	300	2.89	0.94	High Religiosity
<b>Overall Religiosity of the Respondents</b>	<b>300</b>	<b>3.05</b>	<b>0.86</b>	<b>High Religiosity</b>

Legend: 1.00-1.49 Very Low Religiosity, 1.50-2.49 Low Religiosity, 2.50-3.49 High Religiosity, 3.50-4.00 Very High Religiosity

Table 7 presents the religiosity among the respondents of Saint Mary's University. Based on the result, the religiosity of the respondents indicates a high religiosity ( $\bar{x}$ =3.0508,  $SD$ =.86186). This implies that the majority of the respondents are molded by their religion's teachings, beliefs, and traditions that they evidently apply throughout their life despite the growing advancements and liberal ideologies that develop in the 21st century. It just goes to show that in everything that they do, they always invoke the presence of God which could be a manifestation of how they practice their faith and enhance their religiosity.

There is no doubt that a country who still practices religious traditions and beliefs are rooted from the religion they are involved in. In the Philippines, a study reported that spirituality and religiosity among Filipinos are strongly associated with almost every situation wherein the country ranked as 10th in the world in terms of religiosity, nearly 87% of Filipinos place religion as one of their priorities in life (Cariñal, 2022). Recent studies on Filipino youth articulations of religious belief already show a diffused appreciation of religion, morals and spiritual life (Baring & Cacho, 2015).

In relation to the study's findings, Bautista (2017) presents that the majority of the respondents believe that God exists and are aware



of His divine teachings and laws as well as accepting and practicing the doctrines of the church to which they belong.

**Gender Role Belief**

Table 8. *The Gender Role Belief of Saint Mary’s University*

<i>Statements about the Gender Role Belief of the Respondents</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Qualitative Description</i>
1. When a couple go out, a man and a woman should share dating expenses if they both have the same income.?	300	3.42	0.71	Low Gender Role Belief
2. Both husband and wife should be equal responsible for the care of young children.	300	3.79	0.56	Very Low Gender Role Belief
3. A man who has chosen to stay at home and be a house-husband is not less masculine than a man who is employed full-time.	300	3.54	0.77	Very Low Gender Role Belief
4. An employed woman can establish as warm and secure a relationship with her children as a mother who is not employed.	300	3.43	0.77	Low Gender Role Belief
5. A woman can successfully balance the responsibilities of raising children and pursuing her chosen career if that what she desires.	300	3.66	0.63	Very Low Gender Role Belief
<b>Overall Gender Role Belief of the Respondents</b>	<b>300</b>	<b>3.57</b>	<b>0.69</b>	<b>Very Low Gender Role Belief</b>

Legend: 1.00-1.49 Very High Gender Role Belief, 1.50-2.49 High Gender Role Belief, 2.50-3.49 Low Gender Role Belief, 3.50-4.00 Very Low Gender Role Belief

Table 8 presents the overall gender role belief of the respondents of Saint Mary’s University. Based on the result, the gender role belief indicates a very low gender role belief ( $\bar{x}$ =3.56734,  $SD$ =.68927). This implies that the respondents strongly disagree with gender roles or the ways through which a person is supposed to behave and act based on their assigned sex. People who hold beliefs like these towards gender are also called gender non-conforming or gender egalitarians. They support equal rights, roles, and responsibilities for men and women (Investopedia). Basically, respondents under the low gender role belief are individuals believing that a person should not be constrained by societal expectations. Furthermore, the willingness among respondents showed as they wish to challenge traditional gender norms in financial aspects of dating, advocating for shared responsibilities, a strong inclination towards egalitarian views on parenting, and an expectation that both spouses share equally in care of young children and a belief in the potential for women to successfully navigate both professional and family responsibilities based on their desires. These findings imply that the respondents subscribe to progressive thinking, which holds that a person's gender should not be the only factor used to identify a person and the duties assigned to each gender may be played by the other gender as well, implying that with the flourish of having low gender role beliefs is a major indicator that gender equality will be promoted in the future.

The study of Strauch (2019) agrees with the study’s findings as increasingly more men, especially in Western countries like the Netherlands or Germany, were identified as progressive and thus believe in more egalitarian values due to societal changes in recent years. One cause or reason why everyone is now advocating for egalitarian views is to eradicate gender roles and stereotypes and also end the decrease of girls' self-esteem, ambition and expectations as they are the first victims of gender stereotypes. Therefore, eliminating clichés and their associated behaviors should be a priority for any society (Iberdrola, 2023).

Even though there are several studies who see progress in the eradication of gender roles, there are still studies who negate the study’s findings showing results of a high belief in gender norms and roles when it comes to breadwinning and unpaid care work. In 2022, Oxfam Pilipinas and The Women and Gender Institute (WAGI) stated the findings of their researches that women still take on much of the responsibilities in home, such as unpaid care work and household chores and women continue to be held against very high.

**Significant Difference of Respondents’ Attitude according to profile variables**

Table 9. *The significant difference on the attitude of the respondents based on their age*

<i>Variable</i>	<i>Groups</i>	<i>f</i>	<i>Mean</i>	<i>SD</i>	<i>F-value</i>	<i>df</i>	<i>p-value sig</i>	<i>Decision and Interpretation</i>
Age	14 to 17	102	3.48	0.81	.944	299	.453	Accept Ho Not Significant
	18 to 24	108	3.42	0.62				
	25 to 34	36	3.33	0.46				
	35 to 44	30	3.26	0.56				
	45 to 54	18	3.21	0.63				
	55 to 64	6	3.30	0.51				

\*Significant ( $p < 0.05$ )

Table 9 presents the results of the significant difference of the respondents based on their profile variables when grouped according to age. Based on the table, the result indicates a high p value thus accepting the null hypothesis signifying that there is no significant difference on the attitude of Saint Mary’s University when grouped according to age [ $F(5, 294) = .944, p = .453$ ]. This implies that regardless of the age or the generation they were born in, they still hold a positive attitude towards the LGBT community. It indicates that there has been a shift in the attitudes of people from various age groups toward the community over time, showing openness and tolerance. This will be a major reflection of the progressive gains in advocacies and education throughout time.

In a survey conducted by Pew Research Millennials (2015), millennials or adults born since 1980 who are currently ages 18 to 34 –

continue to be far more supportive of the community's rights which includes the same-sex marriage than older age cohorts who are known as the boomers (ages 51 to 69) are currently divided (45% favor, 48% oppose), while Silents (ages 70-87) are the only generation in which significantly more oppose (53%) than favor (39%) gay marriage. But among both Boomers and Silents, support for same-sex marriage has increased over the past decade. In today's generation, 73% of millennials believe that gays and lesbians should be allowed to marry legally, while just 24% say they should not. Gen Xers, the next youngest cohort, also support gay marriage, though by a narrower margin with 59% favoring it.

However, age alone might not be a sufficient predictor of attitudes towards LGBT issues. Studies, such as the one conducted by Herek (2002), indicate that attitudes towards LGBT issues can vary significantly based on factors like gender, religion, and educational roles more than age. Additionally, work by Morrison and Morrison (2002) suggests that educational environments, like those in high schools and colleges, can shape individuals' attitudes by fostering diverse perspectives and not mostly from age.

Table 10. *The significant difference on the attitude of the respondents based on their gender*

Variable	Groups	f	Mean	SD	F-value	df	p-value sig	Decision and Interpretation
Gender	Heterosexual Male	69	3.01	0.76	4.851	299	.000	Reject Ho Significant
	Heterosexual Female	140	3.38	0.57				
	Lesbian	3	3.88	0.08				
	Gay	18	3.63	0.71				
	Bisexual	35	3.81	0.29				
	Transgender	4	3.36	0.91				
	Queer	4	4.00	0.00				
	Pansexual	23	3.61	0.84				
	Asexual	1	3.64	-				
	Omnigender	1	3.71	-				
	Enby	1	3.79	-				
	Gender Fluid	1	4.00	-				

\*Significant ( $p < 0.05$ )

Table 10 presents the results of the significant difference of the respondents based on their profile variables according to gender. Based on the table, the result indicates a lower p value thus rejecting the null hypothesis signifying that there is a significant difference in the attitude of Saint Mary's University when grouped according to gender [ $F(11, 288) = 4.851, p = .000$ ]. This implies that the different gender groups have different attitudes on how they treat the LGBT community, taking different stances on matters that influence how they handle the LGBT people, including their attitudes and general treatment towards the community. In this research's study, it illustrates how every gender group, either outside or within the LGBT community, only fall in the range of Positive Attitude to Highly Positive Attitude which points to a more inclusive environment inside the campus. Additionally, it shows how LGBT individuals are also supportive of their own community especially looking at the mean scores and responses they have answered in the qualitative question, claiming that they, themselves should be the first people to give support and recognize the community they grew up with. Also, given that non-binary and gender diverse people frequently struggle with issues related to gender identity and may be more open to the struggles faced by other marginalized gender and sexual orientation categories, this indicates that they are supportive of the LGBT community.

The study's findings were negated by a study of Ito (2007) who found that Japanese heterosexual males who believe stronger in traditional gender roles hold more unfavorable attitudes toward homosexuals compared to those who encouraged total equality between females and males in all aspects of life, who are feminists. These are the same males who have higher traditional gender role belief, supported their masculinity and self-esteem and stayed strong in males' own identity and responsibility (Stoof, 2014). Moreover, it is said that homosexuality can violate the nature of femininity and masculinity based on their cultural standards, resulting in a negative attitude towards homosexuals (Nierman et al. 2007).

There are little to no studies with regards to determining the difference between the attitude of heterosexual females and males and the non-heterosexuals but the distinction from different genders in the study presents that women, on average, tend to be more supportive of LGBT as they are often more empathetic and accepting, scoring higher in measures of cognitive empathy and the extent to which a person can understand another's emotions and take on another's perspective to understand their feelings (Croft, 2023). This may translate into greater support for research that seeks to understand and address the challenges faced by the LGBT community.

Meanwhile, men, on average, may exhibit a range of attitudes towards LGBT research, with some being highly supportive while others may be less so. However, there are some men who are more likely to treat and view homosexuals as mentally ill, sexual predators or child molesters, and generally more likely to fit negative stereotypical preconceptions (Herek, 2002). Men who are more progressive or have direct personal connections to the LGBT community may be more likely to support such marginalized groups.

Lastly, today's lesbian, gay, bisexual, and transgender (LGBT) youth come out at younger ages, and public support for LGBT issues



has dramatically increased (Russell & Fish, 2016). As a result, there are studies conducted that found LGBTQ+ individuals had lower general self-acceptance compared to heterosexual participants, bisexual individuals had lower sexuality self-acceptance compared to lesbian/gay individuals, and lesbian women had lower sexuality self-acceptance compared to gay men (Camp et al., 2020). With that being said, internalized homophobia may interfere where they could formulate negative attitudes as well as perceptions to their own community as a result of being afraid of what their environment has to say. Higher levels of stress are common among LGB individuals who feel they have to hide their sexual orientation from others (Iwasaki & Ristock, 2007) or have negative feelings towards themselves based on their same-gender sexual attractions (Weber, 2008). Given that, it just works to demonstrate to the prevailing ideology that they despise these types of individuals while being a part of them.

Table 11. *The significant difference on the attitude of the respondents based on their religion*

Variable	Groups	f	Mean	SD	F-value	df	p-value sig	Decision and Interpretation
Religion	Catholic	224	3.44	0.62	2.532	299	.001	Reject Ho Significant
	Protestant	2	3.50	0.71				
	Jewish	1	2.07	-				
	Muslim	1	3.93	-				
	Seventh-Day Adventist	4	3.88	0.11				
	Atheist	7	4.00	0.00				
	Iglesia ni Cristo	20	3.13	0.66				
	Born Again Christian	12	3.11	0.74				
	Methodist	9	3.44	0.77				
	Presbyterian	7	3.08	1.00				
	Baptist	1	3.00	-				
	Union	4	3.00	1.27				
	Espiritista	1	2.93	-				
	Jehovah's Witness	1	3.64	-				
	Church of Christ	2	3.71	0.40				
	Anglican	1	3.71	-				
Wesleyan	1	2.93	-					
Aglipayan	1	1.00	-					
Agnostic	1	1.86	-					

\*Significant (p<0.05)

Table 11 presents the results of the significant difference of the respondents based on their profile variables according to religion. Based on the table, the result indicates a lower p-value thus rejecting the null hypothesis signifying that there is a significant difference in the attitude of Saint Mary's University when grouped according to religion [F (18, 281) = 2.532, p=.001]. This emphasizes the actuality that religious organizations and individuals may differ in their attitude and acceptance of LGBTQ+ people, which suggests that they have different ways on how they project their attitude to the LGBT community which may be rooted from their church's teachings and beliefs imposed on them from the beginning.

The study's findings agree with a study of Ting et al. (2016) where the results showed that different religious groups have different attitudes as well where Muslims have negative attitude and least acceptance of homosexuals whereas Freethinkers had the most positive attitude and acceptance toward homosexuals. In addition, Christians scored for second lowest in ATLG but held more positive attitudes concerning homosexuals as compared to Buddhists and Muslims. A study of Ng et al. (2015) also agreed with the study's findings as it purported that respondents who have unlikely attitudes toward homosexuals is significantly correlated with intrinsic religiosity and Muslim revealed more unfavorable attitudes toward homosexuals compared to other religions due to the strong Islamic belief that Muslims kept and restrained them to hold such attitudes toward homosexuals.

Table 12. *The significant difference on the attitude of the respondents based on their designation*

Variable	Groups	f	Mean	SD	F-value	df	p-value sig	Decision and Interpretation
Designation	Staff & Faculty	100	3.31	0.54	2.795	299	.063	Accept Ho
	College Students	100	3.36	0.73				
	Senior High School Students	100	3.52	0.72				

\*Significant (p<0.05)



Table 12 presents the results of the significant difference of the respondents based on their profile variables according to designation. Based on the table, the result indicates a higher p value thus accepting the null hypothesis signifying that there is no significant difference in the attitude of Saint Mary’s University when grouped according to designation [F (2, 297) = 2.795, p=.063]. This implies that in spite of the different designation of the respondents, they still have positive attitude towards the LGBT community with senior high school students having highly positive attitude whilst staff & faculty and college students both have positive attitude towards LGBT community. It emphasizes that the support and acceptance of LGBT individuals transcend in students and different professional roles in the faculty and staff. Education professionals, including staff members, contribute to the spread of diversity and equality awareness. As they are exposed to educational efforts and programs that foster knowledge of LGBT problems, this may result in students and their peers having a more favorable attitude as well. Furthermore, the staff and faculty members are the first to act as role models and instructors for their pupils, which speaks volumes about their positive attitudes. Their tolerance of the LGBT community may foster a more welcoming and encouraging environment for pupils.

In a study of Gostomska (2023), it indicates that senior high school students hold a positive attitude towards the LGBT community as they belong to the Generation Z, poised to become the most diverse and socially conscious generation in history. As they come of age and enter the workforce, their values and expectations are reshaping the conversation around diversity and inclusion.

In a study conducted by Felices (2019), with respondents coming from the Grade 12 students at Taytay Senior High School, majority of the respondents clearly agreed with the statement that everyone has the right to express individual identities and speak-out issues regarding sexual orientation that are free from fear of discrimination, violence, intimidation, and prosecution. The level of acceptability towards LGBT and its issues are high. Basically, the students are aware of the uniqueness of the individual and tolerant of their relationship together with the LGBT community. The study also concluded that religion and religious beliefs are related to how the individual accepts the LGBT people and causes for them to have fair treatment and biases among LGBT.

Additionally, 43% of the senior high school respondents from Iligan City National High School showed support and admiration as the top attitude they project towards the LGBT people. The same percentage also claimed that they have already accepted LGBT and are able to become one of the allies of the LGBT (Duhaylungsod et al., 2018).

In the study of Lin et. al (2016), it finds that Chinese college students generally hold accepting attitudes toward homosexuality: less than 8% of the students believe that homosexuality is wrong or a sin. Older students and students who had been at the university longer were more positive towards LGBT community, specifically college students (Copp et al., 2017). This also agreed with several studies, including Jenkins et al. (2009), and Worthen (2012). Moreover, it confirms that exposure to and interaction with LGBT people and issues on campus resulted in a more positive attitude amongst undergraduate students (Sevecke et al., 2015).

In the designation of faculty and staff, larger numbers have shown a positive attitude towards the LGBT community, as they play a significant role in promoting a safe space within the campus. In a study conducted by Gegenfurtner et al. (2023), pre-service teachers with close lesbian, gay, or bisexual friends or network contacts, less religious, and politically left-wing-oriented hold positive attitudes toward sexual minority students, specifically, among young, female, bisexuals or homosexuals. It also demonstrates how heterosexual male population in teacher education programs have lower scores or negative attitudes towards homosexuals than female pre- service teachers, which supports the study’s findings.

**Significant Relationships**

Table 13. *The significant relationship between the respondents’ attitude towards LGBT and religiosity*

Indicator	Pearson r	p-value (sig)	Decision	Qualitative Description	Interpretation
Respondents’ attitude towards LGBT ↔	-.211**	.000	Reject Ho	Moderately Low Negative Correlation	There is a significant relationship.
Religiosity of the respondents					
+0.80 – +0.99 Very High Correlation      +0.20 – +0.39 Moderately Low Correlation					
+0.60 – +0.79 Moderately High Correlation +0.01 – +0.19 Very Low Correlation					
*Not Significant (p>0.05)					

Table 13 reveals the relationship between the respondents’ attitude towards LGBT community and their religiosity among respondents at Saint Mary’s University. Based on the table, the result indicates a low p-value thus rejecting the null hypothesis signifying that there is a significant relationship in the attitude of Saint Mary’s University and to the respondents’ religiosity with moderately low negative correlation (r= -.211, p= .000). Their religiosity either minorly affects the attitude of the respondents towards LGBT community or contributes to little or not even related to the religiosity they have on how they project their attitude to the said community. It can also be rooted from the strength of one’s religious beliefs, especially if it does not consistently or significantly predict their stance on or attitude towards the LGBT community. Nonetheless, this implies that the positive attitudes towards the LGBT community among individuals with high religiosity reflect the evolving nature of religious perspectives and the capacity for personal growth and acceptance within diverse belief systems. It also indicated that the coexistence of high religiosity and positive attitudes towards the LGBT community can be attributed to several factors - individuals may interpret their religious teachings in a way that emphasizes love, acceptance, and inclusivity, aligning with the values of respecting and understanding diverse identities. Additionally, personal



experiences, friendships, or family connections with LGBT individuals can foster empathy and understanding. Lastly, individuals may reconcile their religious beliefs with a broader perspective that acknowledges the dignity and rights of LGBT individuals.

Even though there are a lot of studies conducted with regards to the relation of religiosity and attitude towards LGBT community that showed how religion tend to reject the lifestyle and behavior patterns of lesbians and gay men (Reyes, 2019) and greater attendance in religious service or rituals is associated with less support for the LGBT community (Decoo, 2014). There are still studies who agree with the study’s findings showing acceptance despite their strong hold in religious beliefs. In Pew Research Center’s 2014 U.S. Religious Landscape Study, 60% of United Methodists said homosexuality should be accepted by society – a clear majority, and a substantial increase from 2007, when 51% said this. In addition, about half of U.S. Methodists (49%) said they favored legal same-sex marriage.

The power of religion to influence people is so strong that even those who were tolerant of homosexuality cited the teachings of religion to justify their views by claiming that, according to God, all people have the right to exist, regardless of their sexuality or gender identity (Hans et al. 2012). Same goes with the other responses of the respondents included in the open-ended question, claiming that only God can judge us.

Table 14. *The significant relationship between the respondents’ attitude towards LGBT and gender role belief*

Indicator	Pearson r	p-value (sig)	Decision	Qualitative Description	Interpretation
Respondents’ attitude towards LGBT ↔	.532**	.000	Reject Ho	High Positive Correlation	There is a significant relationship.
Gender Role Belief of the respondents					
Pearson r	Qualitative Description	+0.40 – +0.59 High Correlation			
+0.80 – +0.99	Very High Correlation	+0.20 – +0.39 Moderately Low Correlation			
+0.60 – +0.79	Moderately High Correlation	+0.01 – +0.19 Very Low Correlation			
*Not Significant (p>0.05)					

Table 14 illustrates the relationship between the respondents’ attitude towards LGBT community and their gender role belief at Saint Mary’s University. Based on the table, the result indicates a low p-value thus rejecting the null hypothesis signifying that there is a significant relationship in the attitude of Saint Mary’s University and to the respondents’ gender role belief with high positive correlation (r= -.532, p=.000) which indicates that the gender role belief and attitude moderately correlates with one another positively.

This implies that the very low gender role beliefs of the respondents merely or do not hold traditional gender roles at all are more accepting and tend to tolerate the LGBT community than those who keep their traditions, beliefs, and faith behind their back. The results could be attributed to evolving societal norms and a progressive shift in perspective and suggests a new spectrum of gender role beliefs among the respondents, ranging from moderately liberal to very liberal. This diversity highlights the evolving nature of societal views on gender roles, with an increasing acceptance of non-traditional roles and responsibilities.

The study’s findings were supported in a study conducted by Nketiah (2022), where feminists from Ghana showed support to LGBT through continuous and growing LGBT movement, with many women becoming organizers, community mobilizers and speaking boldly in digital spaces about the increasing attacks on the community. Even though Ghana is unsafe for lesbian, bisexual and queer (LBQ) women. Still, the Ghanaian feminist movement has been trying to celebrate International Women’s Day as it is more urgent for feminists and LGBTI activists to have more political clarity and solidarity. This is also rooted from the view that feminists are known for exerting movements to put an end to sexism, sexist exploitation, and oppression and to achieve full gender equality in law and in practice (Council of Europe, 2023).

Meanwhile, people who hold traditional gender roles or molded by masculinism views towards LGBT community can vary to this question. However, there are some who still hold their negative attitude due to the heterosexist ideals associated with gender norms, gay men often experience negative attitudes towards their own sexuality also known as internalized homophobia. As a result, gay men often feel compelled to compensate for their perceived lack of masculinity. Internalized Homophobia could lead to social isolation and poor mental health outcomes associated with sexual minority groups (Thepsourinthone, 2020). As a result, LGBT people begin to believe that any sexual orientation other than “straight” or heterosexual is wrong, evil, or immoral. Hence, creating a more homophobic environment towards the community (Lyons, 2020).

Lastly, significant negative relationships were uncovered between participants' gender role beliefs and their attitudes toward lesbians and gay men in the Philippines where findings suggested that greater acceptance of non-traditional gender roles among the participants correlated with reduced homonegativity or rejection towards lesbians and gay men (Reyes, 2019). Basically, it illustrates that people who truly hold low gender role beliefs tend to be more accepting and promote inclusivity towards various communities, especially the oppressed ones. Whilst, people who are still glued to the traditions from the past find a hard time to accept and treat LGBT community just like how they treat the people from the heteronormative world.



Table 15. *Thematic analysis of the reason that affects the attitude of the respondents towards LGBT Community aside from Religiosity and Gender Role Belief*

Statements	Responses	Frequency	Percentage
Personal Opinion, Principles and Realizations in Life	“We are all created by GOD, we have to respect each other”. “My realizations in life; as they say: life is too short, so live your life because it is yours”. “As long as it doesn't harm others, I support whatever it is”. “I believe in Equality, I stand by the fact that we have the freedom to be whatever we want to be. What point is there in discriminating anyway”. “They know better who themselves are more than me. I don't think I have the right to assume them for who they truly are. Every individual deserves respect and acceptance. I'll respect you the way you want to be respected. morals and conscience to respect everyone despite that sexuality “As long as LGBT isn't disrespectful to other genders I will always appreciate and respect them	96	32%
Still Unsure	N/A “Nothing because still unsure” None	78	26.0%
Environment (People Surrounding Them)	“The modern society” “my son” “The environment I grew up with are accepting” “As for me, how large views the LGBT community also affects my attitude towards the LGBT community”. “I think that because I have so many friends that are part of the LGBT community, there are a few things or words that I know and really adopt from them”.	50	16.7%
LGBT Community itself	“some toxicity in the community” “Hindi ko sinasabing lahat, pero may mga part kasi ng LGBT na mejo may attitude sila and because of that it affect the other part of LGBT na mabait naman”. “There are times where I had to face rude queer coded people”. “I think about how SOME LGBT sexually intercourse with different persons that can lead to diseases”. “Their attitudes” [pertaining to LGBT Community]. “Some LGBTQs make their gender, their point of life. Trying hard to be accepted in a society even though they are already accepted”. “The way they dress and carry themselves”	42	14%
Socio-Cultural Norms, and Traditions	“My cultural background because this can be based on their cultural norms and values” “Society & Law” “Laws and Regulation” “The beliefs and culture of the society” “Society & Cultures”	26	8.7%
Media	“media and experts” “the medias perception on the lgbtq and how they paint them out” “social media has been influential to the youth and so one thing that influenced my attitude towards the LGBT community is the influential factors of social media as they open and widen my knowledge about the community itself”. “Social media” “Media consumption”	8	2.7%
Total		300	100%

Table 15 presents the various categories of the respondents with regards to other reasons that affect their attitude towards LGBT community aside from religiosity and gender role belief. Based on the table, the respondents' personal opinion and realizations in life have the biggest factor on how they would present their attitudes with regard to LGBT people (f = 96; percentage = 32%). For instance,

the principle of basic human respect and decency. Meanwhile, the media has the lowest percentage with the means to affect an individual's attitude towards LGBT community ( $f = 8$ ; percentage = 2.7%). The study's findings imply that it is not solely based on the religiosity and gender role belief of the respondents on why they hold such attitudes toward the community but rather it comes in different factors which includes their environment, the LGBT community itself, socio-cultural norms, beliefs, and traditions whilst some are still unsure. The categories were identified, adapted, and altered using studies that also correlates other concepts to the attitude towards the community, other than religiosity and gender role belief which includes interpersonal contact with LGBT individuals (Tu & Lee, 2014) mediated exposure of homosexual, principles of those who view homosexual either a choice or not and level of knowledge regarding homosexuality (Detenber et al., 2013). The following studies support the study's findings by also indicating the same factors on why people hold such attitudes towards homosexuals.

Attitude towards LGBT people may be rooted from different perspectives, most especially from their personal opinions and realizations, establishing their own principles and not basing them from other factors like the environment they grew up with the societal norms and traditions. In a study of Harper et. al (2012), LGBT adolescents' now have positive personal conceptualizations of being gay/bisexual and the continuous development of positive conceptualizations to their sexual orientation despite experiencing negative societal messages about being gay/bisexual. Opinions and principles centered in fostering open-mindedness, empathy, and a commitment to equality and fairness, positively influence attitudes towards the LGBT community as it emphasizes the need for open-mindedness about sexuality to empower and instill confidence in young people (Dideriksen, 2018). Some respondents also answered that the principle of basic respect & human decency is the foundation of their attitude. In addition, students from Taytay National High Schools already molded an attitude of being tolerant of their relationship together with the LGBT community and perceive the community as unique individuals (Felices, 2019).

Some respondents are still unsure on determining other factors that could affect their attitude towards LGBT or their religiosity and gender role beliefs still remain as the main factors for them to have that attitude, with them leaving the question blank and including N/A as their responses. Respondents' attitude about the LGBT community can be a bit unclear as they might not fully understand why they feel a certain way. This points to a variety of opinions among respondents, indicating that attitudes toward the LGBT community are not uniform but shaped by different factors and perspectives.

The Environment - the physical surroundings as well as the people surrounding them play a crucial role in shaping attitude. Living in either a supportive or discriminatory environment can significantly influence one's outlook and even their interpersonal contacts with LGBT people, either a stranger or a family member. In this research study, it shows that respondents who are close or have a family member who is a member of a community hold a highly positive attitude and are more accepting. In a study conducted by Duhaylungsod et al. (2018), it proves that heterosexual individuals with more interpersonal contact tend to develop more favorable attitudes and closer relationships with the LGBT community. Whilst, parents may experience a number of different responses when faced with a disclosure of sexual minority orientation from their child, ranging from accepting to rejecting. Research in this area has yielded mixed results regarding the positivity and negativity of parental reactions towards their queer kids (Katz-Wise et al., 2016). Lastly, contact with diverse groups shape people's beliefs and values (Ayoub, 2019) as it influences them to be more knowledgeable about certain communities through understanding the community itself by observations and through discourse in their environment.

The LGBT community itself - how they show and express themselves through the lens of the society may also impact how the latter treat the former just like how the respondents answered that sometimes, they tend to generalize the whole community based on one experience from a member who treated them "rudely".

The socio-cultural norms and tradition that an individual encultured with them is also a factor since these nurtured aspects and deep-rooted cultural values have been raising them. As a result, it will leave a profound impact on their attitudes. So, understanding these dynamics is essential for fostering acceptance. Individuals with stronger gender identification tend to attribute more stereotypical characteristics to gender in-group members (Bosson & Michniewicz, 2013).

Any form of media has become vital in portraying and giving representation to individuals, it is through media that people become more educated, informed, and cultured as they gain knowledge with more inclusive ideologies that lead them to shaping their opinions. Few changes in public opinion in the United States have been as rapid and pervasive regarding the attitudes toward lesbian women and homosexual men. According to research, the media may influence political attitudes regarding sexuality and minorities in general on a global scale, particularly those of more impressionable, younger people (Ayoub, 2018).

Understanding the factors that influence attitudes towards the LGBT community is crucial for promoting inclusivity, informing interventions, developing effective policies, fostering social progress, and addressing mental health implications. In summary, the attitude of respondents about the LGBT community is influenced by different things - where the respondents live, the values they grew up with, what they see in the media, basic principles and values like being respectful, and how LGBT individuals show and perceive themselves in the society can also play a role. Looking at all these factors together, it's clear that attitudes are quite complex and that leads to the importance of understanding the various attitudes of people to promote inclusivity and fight against discrimination.

## Conclusion

The purpose of this study determines Saint Mary's University's attitudes towards LGBT community, their religiosity, and gender role belief from different designation including the senior high school students, college students, and faculty and staff. The study findings show that the respondents project a positive attitude towards LGBT community despite the high religiosity they acquired. It also determines that the respondents are now disregarding gender norms and traditions, scoring very low in accepting gender role beliefs.

With regards to the profile variable, only age and designation within the university results in no significant differences. This suggests that age and designation have the same attitude towards LGBT community. Meanwhile, gender and religion have significant differences amongst respondents where it emphasizes that different sectors from gender and religious groups foster various attitudes towards LGBT community.

In addition, the result of the correlation test shows that there is a significant relationship between the high scores in religiosity and positive attitude towards the LGBT community. However, there is moderately low negative correlation, indicating that the relationship between the two concepts is small and trivial, strong religious beliefs may not really influence and hinder holistically their attitude towards homosexuals. On the other hand, very low gender role belief and the attitude towards LGBT community emphasizes a high positive correlation as people who reject and accept more inclusive and equitable ideologies of gender role beliefs are the same people who are more likely to have fewer negative attitudes toward homosexuals. This can be explained by the perception that homosexuality broke cultural norms on the nature of femininity and masculinity among individuals who adhere to traditional gender roles. They were stricter and valued gender norms and identities than people with very low gender role beliefs.

To further, findings show that gender role belief is the strongest concept in relation to the attitudes toward homosexuals, followed by religiosity. This can be explained by the fact that the Philippines is somehow developing compared to before and to any other nations, giving more freedom to women and eradicating stereotypes amongst females despite being a patriarchal country that practices a medium masculinity culture in political ideologies.

Lastly, aside from Religiosity and Gender Role Belief, the most prevalent and common factors that affect the respondents' attitude are as follows in order: (1) Personal Opinion, Principles and Realizations in Life, (2) Still Unsure, (3) Environment (People Surrounding Them), (4) LGBT community itself, (5) Socio-cultural Norms, and Traditions, and (6) Media. The six common factors or reasons only serve as an indication that a person's attitude about the LGBT community can take many different forms and are not exclusively determined by their gender role beliefs and religiosity. It may have its origins in their values and beliefs, the surroundings that shaped their attitude, the sociocultural norms and customs they were exposed to, or even the LGBT community itself, which is typically the result of firsthand interactions and experiences. However, some people are still unsure about the possible influences on their attitude that go beyond gender role beliefs and religiosity.

In today's world where diverse gender spectrums have already emerged, every university will come across with LGBT students as well as workers therefore; it is vital for everyone to know the basics of SOGIE and gender sensitivity in order to create an inclusive environment where everyone feels safe and secured in a learning atmosphere. Since the main campus of Saint Mary's University already illustrated a positive attitude towards the community, the researchers provided recommendations that will uphold or maintain such attitudes even in the coming years. Educational institutions may implement LGBT issues into their curriculum and lectures that tackle variety of gender issues that will be a tool in enlightening the minds of everyone. Additionally, the educational institution may conduct conferences and symposiums to let students know about LGBT-related topics and may recommend cultural competence training for teachers and staff that can ensure the school environment is safe and sensitive to diverse backgrounds as years pass by. In order to educate and entertain the Marian community, the institution may opt to implement programs that will showcase the talents and skills of LGBT individuals with the goal of helping the audience gradually learn about the basics of the community.

Moreover, since the faculty and staff illustrated a positive attitude towards the community, they may now have the role to uphold such attitude in order to grant equal rights and opportunities to all students while also giving them access on the fundamentals of the various sex and gender spectrums, its differences, and normalcy in their discussions if necessary to assure no kid is left behind in terms of the basics of these sensitive issues.

Furthermore, students in senior high school and college may also broaden their understanding and self-awareness of the LGBT community by conducting independent study on LGBT-related subjects. Also, given that the study's results demonstrated the respondents' overall positive attitudes about the LGBT community, it is now an opportunity to support and push for a school program that the institution will be putting into place to highlight the capabilities of the LGBT community.

Finally, this research study might be strengthened in a number of ways. One area that should be expanded on is that for future researchers, to conduct follow-up studies in order to investigate further and specifically of a certain strand (Academic and Non-Academic Strands), college departments (School of Accountancy and Business, School of Engineering, Architecture, and Information Technology, School of Health and Natural Sciences, School of Teacher Education and Humanities), and designation in faculty and staff (language department, mathematics department etc.). In such a manner, attitudes from diverse and specific designation can be understood categorically and clearly. To get a wider variety of demographics, variables for the following demographic profile will also

be added: ethnicities, family types, political views (radical to liberal), and educational attainment (e.g., college graduate, high school graduate, etc.). This is also to determine more significant differences in relation to someone's attitude towards LGBT community. Topics for future studies may also be conducted in order to investigate on why there isn't much evidence to support the idea that media portrayals of LGBT people influence public's attitude and additional study may also be done to determine the factors that students may acquire to help them feel more at ease with the LGBT community.

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