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(Master's Thesis, Philippine Normal University)
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**THE FILIPINO ADOLESCENT SEXUAL SELF-CONCEPT:
A PHENOMENOLOGICAL STUDY**

A Thesis Presented to the
Faculty of the College of Arts and Social Sciences
Philippine Normal University

In Partial Fulfillment of the Requirements for the Degree
Master of Arts in Education
with Specialization in Guidance and Counseling

by

MIGUELITO A. RELENTE

December 2018

ABSTRACT

Title : **THE FILIPINO ADOLESCENT SEXUAL
SELF-CONCEPT: A PHENOMENOLOGICAL
STUDY**

Name : **MIGUELITO A. RELENTE**

Key Concepts : **Adolescent Sexual Self-Concept Sexual Emotion and
Sexual Behavior**

Degree : **Master of Arts of Education**

Specialization : **Guidance and Counseling**

Advisers : **Dr. Adelaida C. Gines
Prof. Sylvia T. Caberio**

This phenomenological study was conducted primarily to describe the sexual self-concept, sexual emotions, and sexual behavior of twenty-three (23) students of a prestigious university in Metro Manila. Since distress in their sexual self-concept is a critical area of development which adolescents commonly tend to experience, this study proposed a framework of adolescent sexuality based on reports of lived experiences of the participants of this research. Anchored on the theories of Impett and Tolman (2006) and O'Sullivan, Meyer-Bahlburg, and McKeague (2006) the study considered sexual self-concept as a multidimensional construct that can describe the self-concept of Filipino adolescents in terms of their sexual being, sexual emotion and sexual behavior. A framework of an adolescent sexuality will be culled from the gathered data.

Findings show the diversity of the participants' procreative sexual self-concepts using the psycho-emotional, psycho-social and moral-ethical orientations. For them, sex

is an expression of love and should be experienced within a relationship. However, sex is also an expression of freedom which can be experienced with any partner. For others, sex is a responsibility that should conform with moral and ethical rules.

Various expressions of sexual feelings were described by the participants. Sometimes influenced by media, participants cited different preferences in displaying their affection publicly and privately. Moreover, they considered personal, and societal standards in doing so. The dynamism and complexity of the sexual emotion and sexual behavior of adolescents involves how they look, how others think about them, and how they feel about others and the society they live in.

To the participants, (1) It is normal for humans to be sexual beings; (2) Sex is associated with responsibility; (3) Sex is an expression of love; (4) There is a development of rules for having sex among partners; and (5) There are modern day definitions of sex.

This study showed that the development of one's sexual self-concept, sexual emotion, and sexual behavior are important process and components in drawing the adolescent sexuality framework. This framework is an important resource for developing programs in guidance, assistance, and other counseling services, as well as for policy making in the universities or institutions for adolescents.

ACKNOWLEDGEMENT

The author wishes to extend his gratefulness primarily to the Best Author of life, the One who gave him power and strength in the fulfillment and success of this study.

The researcher also extends his deep gratitude to the following individuals who have selflessly guided and supported him in this endeavor:

Dr. Adelaida C. Gines and Prof. Sylvia T. Caberio, his advisers, for their time, thorough and accurate review, comments and suggestions on the manuscript until it was perfected;

His panelists during his oral defense, **Dr. Filomena Betina M. Sedilla** (head), **Prof. Rita B. Ruscoe** and **Prof. Elvira A. Asuan**;

Dr. Barbara Fernandez-Wong, Dr. Teresita Ujano-Batangan, and Prof. Jose Maria Diestro for sharing their expertise in critiquing the themes of this study.

FEU Institute Deans, Associate Deans, and faculty members who allowed the students to participate in the interviews and focus group discussions.

To all participants and previous counselees, you are the heart and an inspiration of this research. You took interest and made this study possible. You each contributed something special to my work and enlightened me as a person and researcher to have a new awareness and appreciation for others' experiences. Thank you for being generous with your time and sharing your personal testimonies. Your involvement is very meaningful to me and to the field.

To GOD be given the highest honor and glory!

M.A.R.

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Chapter 1

THE PROBLEM AND ITS BACKGROUND

Adolescence is the period of transition from childhood to adulthood during which young people go through many physical, intellectual, psychological, and social changes (United Nations Children's Fund, 2006). The physical changes that occur in boys and girls represent just a fraction of the developmental processes that adolescents experience (American Psychological Association [APA], 2002). The cognitive development during this stage of life enhances the adolescents' ability to reason and to think abstractly. Moreover, the emotional and social development of adolescents enables them to establish new self-concept and relationships with peers and adults. In addition, adolescents tend to begin to experiment with new behaviors in this transition stage of life (APA, 2002). Unfortunately, the changes and adjustments that adolescents are faced with are often associated with distressing emotions such as tension, confusion, and uncertainty (Ogena, 2004).

One of the most critical areas of development in which adolescents commonly tend to experience distress is in their sexual self-concept. Sexual self-concept refers to the attitude and behavior of an individual in terms of his/her sexuality (Family Planning Council of Central Pennsylvania, Camp Hill, 1988; O'Sullivan, Meyer-Bahlburg & McKeague, 2006). Sexual self-concept encompasses concepts of self as a sexual being, sexual emotions, and sexual behaviors. Sexual self-esteem is the generalized overall

attitude toward one's self as a sexual being and the evaluative component of self-concept. Sexual emotion is the affective state of the sexual experience which has arousing and motivational properties. Sexual behavior refers to actions that produce sexual arousal which may be controlled and regulated by social norms from within the family to the community or society. At this developmental stage, self-concept and emotional stability are closely associated with gender differences (Hay & Ashman, 2003) and undergo major hurdles amidst the rapid physical, psychological, social and emotional changes (Cabigon, 1999). The natural curiosity and risk-taking behaviors in adolescence (Dryfood, 1998; Hamburg, 1997; Roth & Brooks-Gunn, 2000 as cited in APA, 2002), limited knowledge about sex (American Psychological Association, 2002) and contraception (Cabigon, 1999), insufficient involvement of parents (Varga & Zosa-Feranil, 2003) in the sexual education of their teens are among the common factors that contribute to significant problems in this area of development.

In contemporary Filipino society, premarital sex and pregnancy out of wedlock among the youth have become undeniable realities. An estimated 1.8 million Filipino adolescent males and nearly 700,000 females are sexually active (Varga and Zosa-Feranil, 2003). Moreover, 26% of Filipino youth from 15 to 25 years old nationwide admitted to having a premarital sex experience and 38% are already in live-in relationships (University of the Philippines Population Institute and Demographic Research and Development Foundation, 2002). In fact, the Philippines was among the top ten countries with increasing number of teenage mothers (3.6 million) which was closely linked with higher incidence of poverty as reported by the World Bank (The National

Youth Risk Behaviors Survey, 2011)). More recently, the rate of teenage pregnancies and teenage marriages in the Philippines is among the highest in the ASEAN region (Torrevillas, 2013). Consequently, teenage premarital sex and pregnancy generate a host of complex problems that become formidable hindrances in the adolescents' tasks of securing adequate education and becoming responsible and productive adults, thereby endangering the future generation (Cabingon, 1999).

The dilemma of the Filipino youth on premarital sex is vividly seen among students in colleges and universities, especially in the cities or urban societies. In college, students undergo the process of formation and management of intimate relationships (Varga & Feranil, 2003). This is not an easy task especially in a society that is repressive and time exploitive toward sex. In fact, this is one of the problems that beset the students of the University today. Results of a yearly needs assessment of first-year students through its University Counseling and Career Office have shown that most of the students consider premarital sex as a part of a boy-girl relationship which they find fulfilling. This is subsequently reflected in the frequency of leaves of absences filed by students during the semester due to pregnancy. Recognizing both the significance and the urgency of addressing this concern which confronts Filipino youth in general and the students of the above-mentioned university, this researcher investigated the sexual self-concept of selected college students of the University and proposed a framework of adolescent sexuality program that is based on reports of lived experiences of adolescents.

Conceptual Framework

This study is anchored on the theories of Impett and Tolman (2006) and O'Sullivan, Meyer-Bahlburg, and McKeague (2006) that consider sexual self-concept as a multidimensional construct.

A dimension of sexual self-concept is the concept of self as a sexual being. This may involve evaluations of one's sexuality (Snell, 1998) including perceptions of the body in a sexual context sexual context (Horne & Zimmer-Gembeck, 2006) as well as sexual thoughts, feelings, and behaviors (Zeanah & Schwartz, 1996). Adolescents who have a positive concept of self as a sexual being also tend to have a positive view of their sexual activity (O'Sullivan, Myer – Bahlburg, & Mckeague, 2006) and more likely to engage in earlier onset of intercourse or with an increased number of partner changes (Impett & Tolman, 2006). This may be explained by the high value they place on their sexual beings and experiences which motivate them to engage their partners in discussions about satisfaction, emotions, and risk-taking (Oattes & Offman, 2007).

A summary of the conceptual framework of this paper is shown in Figure 1.

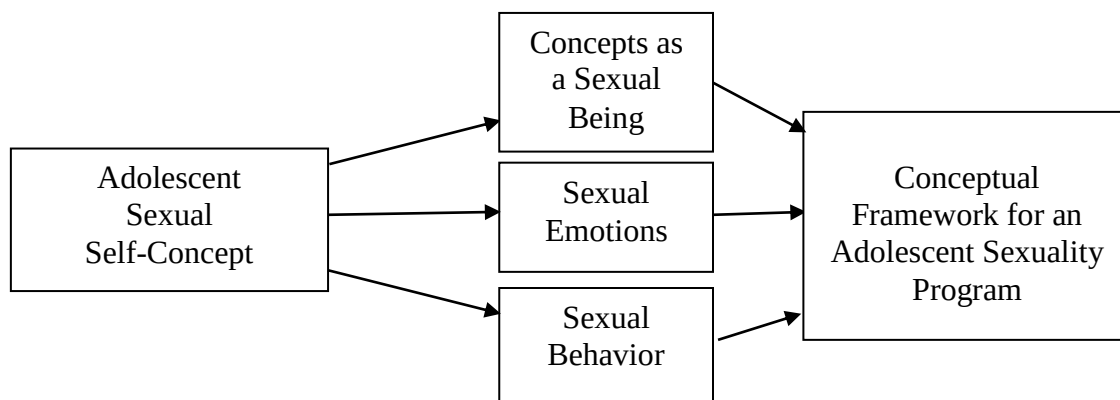


Figure1. Conceptual Framework of Adolescent Sexuality Based on Sexual Self-Concept

Sexual self-concept refers to an individual's positive and negative perceptions and feelings about oneself as a sexual being. As with the other dimensions of self-concept, the development, and consolidation of one's sexual self-concept is considered an important developmental task of adolescence (Chilman, 1983; Gagnon & Simon, 1973; Longmore, 1998 as cited by Rostosky, Dekhtyar, Cupp, & Anderman, 2008).

According to Batangan (2006), coping with sexuality is not only a concern of adolescents but also the people around in them. The adolescent's sexual self-concept emerges from experience affected by the reactions of parents, peers, and other significant figures in their lives. Sexual self-concept is expressed in adolescents' concept of self as a sexual being, expression of sexual emotions, and sexual behavior.

Sexual emotions can envelop adolescents' lives (Barber & Eccles, 2003; Harper, Welsh, and Woody, 2002; Larson, Clore, & Wood, 1999 as cited in Madsen, 2008) because they spend a lot of time thinking about romantic involvements (Madsen, 2008). These sexual emotions include the desire to receive affection, to ease loneliness, to confirm masculinity or femininity, or to escape from boredom (Hajcak & Garwood, 1988 as cited in *The Adolescent Development, Relationship and Culture*, 2002). Sexual emotions typically involve positive emotions of compassion and joy, but can also include negative emotions such as worry, disappointment, and jealousy. Sexual emotions have also been shown to contribute to older adolescents' risky sexual encounters (Von Sadoyszky, Vahey, McKinney, & Keller, 2006 as cited in Fantasia 2008).

Sexual emotions drive the adolescent's sexual behaviors. Both boys and girls slowly become aware of their developing sexual feelings and drives and how these are aroused and expressed. Their development in the cognitive, physical, social, and emotional areas prepare them to experiment with new behaviors that help them to fine-tune their development in these other realms (APA, 2002). Gradually, some adolescents become more interested in sexual experimentation with others that lead to various sexual behaviors. Thus, looking into the adolescents' concepts of self as a sexual being, sexual emotions, and sexual behaviors can provide substance to a framework on adolescent sexuality.

Statement of the Purpose

This study aimed to determine the Filipino sexual self-concept of selected college students of Far Eastern University.

Specifically, the following objectives were sought:

1. Description of the sexual self-concept of Filipino adolescents in terms of:
 - 1.1 concepts as a sexual being
 - 1.2 expression of sexual emotion
 - 1.3 sexual behaviors
2. Development of a framework of an adolescent sexuality.

Significance of the Study

The findings of this study would convey awareness to one's sexual self-concept. It is hoped that this study would be of great help to the following groups:

1. Students

They would find this beneficial as they will be able to know sexuality deeper thereby increasing their level of awareness of their specific behavior of understanding themselves in building and achieving perceptions and feelings about themselves as sexual beings.

2. Teachers

They may find this study useful as they may be able to increase awareness on the appropriate strategies and methodologies in teaching sexuality, hence be more comfortable in doing so.

3. Parents

They play a vital role in the development of adolescents' sexual self-concept. The results of this study would provide significant insights for parents so that they can influence and assist the development of a healthy sexuality among their children.

4. Guidance Counselors

Through this study, they may be provided an accurate source of data as to the student sexual self-concept that can be used for developing programs or intervention strategies in guiding, assisting, and counseling students.

5. Psychologists

The findings of the study are pertinent as they would serve as a frame of reference in further understanding and recognizing the students' sexual self-concept.

6. School Administration

It may be able to use the findings of this study in helping students in developing a correct concept of their own sexuality.

7. Future Researchers

The findings of the study may also serve as a springboard in conducting similar investigations on sexual self-concept among Filipino adolescents in urban and rural settings.

Scope and Limitations of the Study

This research used a phenomenological study on sexual self-concept, sexual emotions and sexual behavior among twenty-three (23) students who were officially enrolled in one of the prestigious University in Manila for the 1st semester of School Year 2009-2010. Thus, existing theories on sexual behavior were suspended pending the gathering of the participants' constructs on the matter. However, the "suspension of theories" (bracketing) was primarily applied to the essence of the sex constructs of the subjects. Theories on the development of these constructs were adopted to identify the sequence of constructs-from the preliminary constructs that resulted in definitive constructs of the subjects on sexual self-concept.

While this study was limited in terms of its participants, the profundity of the inquiry was expected to produce a clear microcosmic and substantial representation of the sexual self-concept. This research was also conscious of the possibility of the peculiarity of the participants' constructs compared to cases in other youth across time. With this peculiarity is the richness of information that can contribute to developing information on young people's construct on sexual self-concept. That is, the result of this study deepens the understanding of the sexual self-concept and behavior of adolescents. Furthermore, the study was limited to the identification of sexual self-concept, sexual emotions and sexual behavior which were considered in the development of the framework of Adolescent Sexuality.

Definition of Terms

The following are operational and conceptual definitions of the important terms used in this study.

Adolescence refers to the youth in the Philippines who are the 18 to 25 years old.

Sexual Self-Concept refers to the attitude and behavior of an individual in terms of his/her sexuality. (Family Planning Council of Central Pennsylvania, Camp Hill, 1988; O'Sullivan, Meyer-Bahlburg & McKeague, 2006). It is viewed as an important part of one's overall self-concept and is considered to be a multidimensional construct that "refers to an individual's positive and negative perceptions and feelings about him- or herself as a sexual being" (Rostosky, Dekhtyar, Cupp, & Anderman, 2008, p. 277). Sexual self-concept also refers to a perception of oneself and can involve cognitive generalizations about the sexual aspects of the self, which are derived from past

experiences and influences and guide future sexual behavior (Anderson & Cyranowski, 1994).

Theories of sexual self-concept posit that it develops not only through individual interpretations of one's own sexual experiences but also from feedback from others through social comparisons or sexual socialization. Sexual self-concept, therefore, has interpersonal and intrapersonal dimensions, making it an "active, dynamic structure that forms by organizing perceptions of personal sexual qualities into a cohesive, internalized construct" (Deutsch, Hoffman, & Wilcox, 2014, p. 933).

Self-esteem refers to a generalized overall attitude toward one's self, and the evaluative component of the self-concept.

Sexual Emotion is an affective state which can be experienced and have arousing and motivational properties.

Sexual behavior refers to behavior that produces arousal and increases the change of orgasm of humans which may be controlled and regulated by social norms from within the family to the community or society.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter discusses the basis for this research study. It provides an overview of the general concept of sexual self-concept, sexual emotion and sexual behavior of adolescences.

Development Concept of Adolescence. “Adolescence” is widely recognized by scholars as a socially—and culturally—constructed period of the life course that begins at the age when changes of puberty are first evident and ends at the age when full adult status is attained (Arnett, 2012). According to the United Nations Children’s Fund (2006), adolescence is the period of transition from childhood to adulthood during which young people go through many physical, intellectual, psychological, and social changes. An individual’s social, economic, and political status is transformed during this stage in the life cycle. Moreover, it is a period of gender differentiation and a critical period of capacity development and one of increased vulnerability and risk, especially for girls. In addition, adolescents form a distinct population group due to their unique physical psychological and social needs must be met for them to have healthy growth and development (ARC, 2001; UNICEF, 2006).

The biological cue is pubescence. Arnett (2012) asserted that puberty is reached earlier now than in the past due to the improvements in nutritional and health status and life styles including engagement in physical activities. With the onset of puberty, an

“individual reaches sexual maturity and becomes capable of bearing offspring and reproducing the species” (Dusek, 1996). This is often characterized by unusual height and weight increases that come with further changes in how adolescents think and act. In addition, hormonal changes during this period trigger the later growth spurt. In line with this, Elizabeth, 2001 cited in Arnett, 2012 reported that the growth spurt among boys and girls tends to occur more slowly and over a longer period of time than among populations of developed countries. According to the American Psychological Association (2002), the physical changes that occur to boys and girls represent just a fraction of the developmental processes that adolescents experience. The brain development during this stage of life enhances adolescents’ ability to reason and to think abstractly. Moreover, the emotional and social development of adolescents enables them to establish new self-concept and relationship with both peers and adults, respectively. In addition, adolescents tend to begin to experiment with new behaviors in this transition stage of life (APA, 2002).

A number of researches have examined the possible genetic, hormonal, developmental, social, and cultural influences on sexual orientation (APA, 2008). Kimura (2002) summarized the whole variation between men and women display patterns of behavioral and cognitive differences that reflect varying hormonal influences on brain development. The developmental changes during adolescence influence personal attitudes about individual appearance and sexual behaviors (Plybon, 2009), self-concept (Hay & Ashman, 2003; Cunningham, et al. 2010), cognition (APA, 2002), and decision making (Juhasz & Sonnenshein-Schneider, 1979; Fantasia, 2008).

On the other hand, adolescence is frequently portrayed in professional literature as a negative stage of life—a period of storm and stress to be survived or endured (Arnett, 1999 cited in APA, 2002). Despite the negative attitudes about adolescents, their unique population posits a positive picture today. In support of this, most adolescents succeed in school, are attached to their families and their communities, and emerge from their teen years without experiencing serious problems such as substance abuse or involvement with violence (APA, 2002).

Young Adults and Sexual Risk Taking Behavior

Many experts conclude that risk taking in adolescence is normal (Dryfood, 1998; Hamburg, 1997; Roth & Brooks-Gunn, 2000 cited in APA, 2002). Risk taking in adolescence is an important way that adolescents shape their identities, try out their new decision-making skills, and develop realistic assessments of themselves, other people, and the world (Ponton, 1997 cited in APA, 2002). During adolescence, it is important to guide adolescents in decision making and encourage them to channel the positive developmental aspects of this energy into less dangerous and more constructive “risky” pursuits (APA, 2002). Recent researches on adolescent sexual behavior predominantly have focused on sexual risk-taking behaviors in efforts to reduce unwanted pregnancies and sexually transmitted diseases (STDs; e.g., Capaldi, Stoolmiller, Clark, & Owen, 2002; Raffaelli & Crockett, 2003 cited in Rostoky, Dekhtyar, Cupp, & Anderman, 2008).

The American Psychological Association (2002) in its discussion on adolescence development presented several theories that explain why adolescents engage in risky behaviors. One theory is focused on individuals’ need for excitement, fun, and novel,

intense sensations that override the potential dangers involved in a particular activity (Arnett & Balle-Jensen, 1993 cited in APA, 2002). Another theory is focused on the occurrence of risk behaviors in a group context and involvement of peer acceptance and status in the group (Jessor, 1991 cited in APA, 2002). A third theory asserts that adolescent risk-taking is a form of modeling and romanticizing adult behavior (Gibbons & Gerrard, 1995 cited in APA, 2002). Given these theoretical perspectives, adolescents engage in some behaviors, such as substance abuse and sex, to identify with their parents and other adults and that they may have different reasons for participating in the same risk behavior.

In the Filipino culture, there is a tremendous cultural value placed on virginity before marriage, fertility marriage, and the pressure to have children (Varga & Zosa-Fernalin, 2003). Moreover, young people today are socially pressured to be sexually active long before they have been prepared educationally and psychologically to cope with the intensely personal and highly charged nature of sexuality (Moore, 1987). In support to this, an anthropologist in Cebu described a phenomenon known as "buntog" which is best described as ritual exchange of sex within a youth peer group resulting from youth seeking acceptance among peers in reaction to family breakdowns or stress (Varga & Zosa-Feranil, 2003). Moreover, Varga & Zosa-Feranil reported that adolescent boys and girls and even university students comprise an increasing proportion of commercial sex in Cebu and Davao due to a combination of increased contact with other Asian countries, poverty, lack of supportive home environment for young people, and inadequate sexual and reproductive knowledge. Moreover, adolescents experience significant peer pressure to engage in sexual behavior. In the study of Kaiser Family

Foundation (1996) cited in APA (2002), the findings revealed that boys thought that pressure from a partner was “often” a reason that teenagers have sex while girls said they thought that fear of being teased by others about being a virgin was often a reason they engage in sexual activity.

In the study of Serquina-Ramiro (2005) on physical intimacy and sexual coercion among Filipino adolescent intimate partners, she postulated that “intimate relationships are governed by societal notions of gender roles, socialization, and power relations (p.476)”. There are expected certain norms specific to each gender in the Filipino culture compared to cultures of other East Asian countries (Bouis, Costello, Solon, Westbrook, & Limbo, 1998 cited in Serquina-Ramiro, 2005). Serquina-Ramiro asserted that Filipino males need to be strong, firm, decisive, assertive, rational, and responsible; women should be meek, submissive, caring, and affectionate. Moreover, males are anticipated to perform the more active part in courtship and sex, whereas females wait for the males to make the first move. However, these patterns are quickly being challenged by today’s Filipino youth (Conaco, Jimenez, & Billedo, 2003 cited in Serquina-Ramiro, 2005). Women’s groups in the country have restructured the Filipino adolescents’ views on sex and sexuality with the influx of Western liberal ideas either through migration, cyberspace, or strong advocacy.

Recent studies focused on the role of media on the risk-taking behavior of adolescents revealed that media plays are factor that influence the sexual risk-taking behavior of adolescents (APA, 2002; Varga & Zosa-Feranil, 2003; Hawk,

Vanwesenbeeck, de Graaf, & Bakker, 2006; Owens, Behun, Manning, & Reid, 2012). Media is considered a part of the adolescents' community (APA, 2002) where adolescents can engage with sexually explicit materials among others. Owens, et al., (2012) reported that sexually explicit internet materials influence ones' self-concept, body image, social development, adolescent brain function and physical development. Media can negatively influence adolescents because of their portrayals of violence, unhealthy sexuality, conflicting message about sex and lack of positive role models (APA, 2002; Varga & Zosa-Feranil, 2003). On the other hand, they can also be venues for education, providing young people with valuable information about such issues as how to handle sexual situations, substance abuse, nutrition, violence prevention, and mental health concerns (Kaiser Family Foundation, 2002 cited in APA, 2002).

Regarding free time usage, the APA (2002) revealed that many adolescents today have much free unsupervised time on their hands compared with previous generations, particularly in the afternoon, and parents worry that their teenagers will get into trouble during these hours. Adolescents use their free time either in constructive pursuits such as leisure for girls and outside activities for boys (Verma & Sharma, 2003 cited in Arnett, 2012) or in experimenting with sexual behaviors, crime and delinquency, or substance abuse (Sickmund, Snyder, & Poe-Yamagata, 1997 cited in APA, 2002). Moreover, adolescents tend to become curious, tempted to experiment and engage in particular risk behavior given the use of sexuality to market just about every product imaginable (APA, 2002).

Although young adults currently account for a relatively small percentage of the diagnosed AIDS cases in the United States, according to the Center for Disease control (CDC) young people between the ages of 13 and 24 are at an increasing risk for HIV infection (CDC, 2003 cited in Coulter, 2007). Despite high levels of awareness regarding the avenues of transmission and dangers associated with HIV and other sexually transmitted diseases in the United States (Cooper, Shapiro, & Powers, 1998), many young people continue to engage in sexual behaviors that place them at risk for contracting these diseases (Coulter, 2007).

Most of research findings among college students suggest that a high level of HIV and STD risk behavior is associated with inconsistent or lack of condom use, multiple lifetime sex partners, and alcohol and other drug use combined with sexual activity (Catania, Coates, Stall, Turner et al., 1992; Donenberg, Emerson, Bryant & King, 2006; Lewis & Malow, 1997 as cited in Coulter, 2007). The Center for Disease Control (CDC), in the National College Health Risk Survey, indicated that 35% of college students ages 18-24 had had six or more sexual partners in their lifetime, only 25% reported consistent condom use with their partner, and 17 % of college students polled had used alcohol or drugs during their last sexual encounter (CDC, 1997). Other studies have suggested that less than 10% of college students report consistent condom use (Prince & Bernard, 1998 cited in Coulter, 2007).

Intervention and prevention programs in public high schools have focused most of their attention on admonitions to abstain from sex, except for in monogamous relationships. (Kelly & Kalichman, 1995; Peterson & DiClemente, 2000 cited in Coulter,

2007). Although abstinence will stop the incidence of HIV infections (Kelly & Kalichman, 1995 cited in Coulter, 2007), this model greatly underestimates the complexity of sexual behavior and the difficulty many young people have in following these prescriptions.

Research on the association of global self-esteem or sexual self-esteem and sexual behavior has focused heavily on self-esteem in the context of safer-sex practices and less so in the context of satisfying sexual behaviors and communication. For example, research has shown a relationship between global self-esteem, sexual self-esteem and sexual behaviors (Ethier et al., 2006; Holmbeck et al., 1994 cited in Oattes, & Affman, 2007) but the behavioral focus has been primarily on preventative health measures. It is not clear how this focus applies to understanding the role of self-esteem in communicating about sexual needs with a partner. It may be that self-esteem plays a different role about communication about satisfying sexual behaviors, (i.e., needs, pleasures), then about communication regarding preventative behaviors. Global and sexual self-esteem may also relate differently to one's ability to communicate general topics as well (Oattes, & Affman, 2007).

Sexual Development

The UNICEF (2006) defines sexual development as a “normal part of adolescence, and most adolescents go through these changes without significant problems.” It was reported that adolescents need support, care and special help among adolescents during this transition to adulthood. The lives of millions of adolescents

worldwide are at risk because they do not have the information, skills, health services and support they need to go through sexual development during adolescence and postpone sex until they are physically and socially mature, and able to make well-informed responsible decisions. The main issues in adolescent sexual and reproductive health are sexual development and sexuality, sexually transmitted diseases and HIV/AIDS, and unwanted and unsafe pregnancies (APA, 2002).

Human Sexuality

Discussion on the issue of human sexuality is a recent phenomenon. The concept of adolescent sexuality is also based mainly on the behavior of unmarried sexually active adolescents since the idea of adolescence is Western in origin, as most adolescents in the West are unmarried. This position stands challenged in most developing nations and issues of fertility replace those of sexuality, making it essential to address policy and programs related to delay of marriage (Arnett, 2012). Until the mid-20th century, human sexuality “was not taught in public schools, colleges, or even in medical school” (Nevid, Fichner-Rathus, & Rathus, 1995 as cited in <http://www.getcited.org/pub/103198730>, 2002). Even in media, human sexuality was avoided. Unlike today where varieties of films on human sexuality are shown, motion pictures were not allowed to show kissing scenes until the 1940s. As a result, human sexuality continued to be clouded with myths and misconceptions.

Aspects of the Self and Sexuality

Developing a sexual self-concept is an important developmental task of adolescence (Hensel, Fortenberry & O'Sullivan, 2010). However, empirical literature

neither exhaustively describes this development nor expound on the changes as they relate to development in sexual behavior. Using longitudinal cohort data from adolescent women, Hensel, Fortenberry and O'Sullivan (2010) invoked latent growth curve analysis to: (1) examine reciprocal development in sexual self-concept (sexual openness, sexual esteem and sexual anxiety) over a four-year time frame; and (2) describe the relationship of these trajectories with changes in sexual behavior. They found significant transactional effects between these dimensions and behavior: sexual self-concept evolved during adolescence in a manner consistent with less reserve, less anxiety and greater personal comfort with sexuality and sexual behavior. Moreover, they found out that sexual self-concept results from sexual behavior, as well as regulates future behavior.

Self-esteem, in turn, can be affected by one's self-efficacy in specific areas. Randall (2008) defined self-efficacy as the self-perceived capability of carrying out a specific behavior. The concept of self-efficacy is grounded in a theory that states that one's behavior depends upon how one judges one's capabilities. Thus, one set of reasons that adolescents engage in unsafe sexual behavior may relate to their perceived inability to control what is happening to them sexually (low self-efficacy) (Rosenthal et al., 1991 cited in Randall, 2008).

The relationship between body image and psychological well-being is strongest during adolescence (Carroll, Tiggemann, & Wade, 1999; Cash & Henry, 1995; Frisen, Lunde, & Hwang, 2009; Rosenblum & Lewis, 1999as cited in Delfabbro et al., 2011). In recent years, however, there is some indication that men and women have become more

bodily conscious. In the study of Gadin and Hammarstrom (2005 cited in Delfabro et al., 2011), it was revealed that girls were significantly less likely than boys to express satisfaction with their appearance and to be less satisfied with their weight or with their bodies in general. Moreover, girls were also more likely to receive unwanted comments about their bodies. The girls also recommended that fathers not comment on their daughters' physical changes and that mothers not discuss these changes with fathers in front of the adolescent, even when they become evident (APA, 2002). Negative body image was found to be a significant predictor of poorer psychological functioning (Delfabbro, et. al.2011).

Blaine & McElroy (2002) posited that social stereotypes about body image are based on belief system that place significant responsibility on individuals to be charge of their life choices and outcomes, including those related to body weight and appearance.

Sexual Self-Concept

To understand adolescent sexual behavior, it is important to examine how adolescents construct their self-concept as sexual people (O'Sullivan et al., 2006). Sexual self-concept is considered a multidimensional construct that refers to an individual's positive and negative perceptions and feelings about him or herself as a sexual being (Rostoky, Dekhtyar, Cupp, & Anderman,2008). As with other dimensions of self-concept, the development, and consolidation of one's sexual self-concept is considered an important developmental task of adolescence (Chilman, 1983; Gagnon & Simon, 1973; Longmore, 1998 cited in Rostoky, Dekhtyar, Cupp, & Anderman, 2008).

Currently, there is a significant amount of research in self-concept. On the other hand, minimal effort has been done by researchers to explore further sexual representations of this construct and how it may relate to a human being's sexual behavior. Anderson and Cyranowski (cited in Wagner, Joyce A, 2008) suggested that very little attention has been given by people to cognitive representations of sexuality and their relevance to our society. In their various attempts to add valuable data to their research, Anderson and Cyranowski (cited in Wagner, 2008) stated that sexual conceptualizations of the self, otherwise known as sexual self-schemas, can also be known as cognitive generalizations about sexual aspects of a person.

O'Sullivan et al. (2006) developed and validated a sexual self-concept inventory specifically for ethnically diverse early adolescent girls. In this study, sexual self-concept was composed of three factors, sexual arousability, sexual agency, and adverse sexual affect, each of which was associated with reports of romantic and sexual experiences. Higher scores on the first factor were significantly associated with girls' stories of having a boyfriend, having been in love, kissing, fondling, and coitus; higher scores on the sexual agency factor were associated with stories of kissing and caressing experiences.

Andersen and Cyranowski [(1994 cited Andersen, Cyranowski & Espindle, 1999)] offered the concept of sexual self-schema as an aspect of one's self-view that is specific to sexuality and operationalized this construct concerning women's sexuality. Conceptually, men should also possess sexual self-schemas; however, the content of men's sexual self-views was expected to differ from that obtained from women.

Furthermore, women also differ in valence, as well as in various aspects of their sexuality. Women also had measuring differences in previous sexual activities, number of lifetime partners, or age of first intercourse. These differences would ultimately lead to the discovery of factors that vary with schema valence. It was discovered that the sexual self-views of a woman were partly derived from past experiences and were reflected in her present sexual experience. It was also found that women with positive self-schemas reported having had more sexual partners, a more extensive range of sexual activities, and more “one-night stands” (Andersen and Cyranowski, 1994)].

Sexual self-concept is also considered a multidimensional construct that refers to an individual's positive and negative perceptions and feelings about him- or herself as a sexual being (Hay& Ashman, 2003). As with other dimensions of self-concept, the development, and consolidation of one's sexual self-concept is considered an important developmental task of adolescence (Chilman, 1983; Gagnon & Simon, 1973; Longmore, 1998 as cited by Rostosky, Dekhtyar, Cupp, and Anderman, 2008). Despite its developmental significance, however, only a handful of published studies have focused on assessing adolescents' sexual self-concepts and determining associations between adolescents' sexual self-concepts and sexual behaviors and experiences (Breakwell & Millward, 1997; Impett & Tolman, 2006; O'Sullivan, Meyer-Bahlburg, & McKeague, 2006; Winter, 1988as cited by Rostosky, Dekhtyar, Cupp, and Anderman, 2008).

In this, modern times, many openly express their sexual emotions. Even if they are in front of other people, they do not care what others think about them because they

believe that it is now the modern times and that they will not express to others their sexual emotions to protect their names because it creates a bad impression on other people. (Justo, 2005).

Sexual Self-Esteem and Sexual Self-Efficacy

Self-esteem and sexual self-efficacy have also been hypothesized to be influenced by past behavior and to play a part in shaping decisions to engage or not engage in specific sexual behaviors (Rostoky, Dekhtyar, Cupp, & Anderman, 2008).

Perceived self-efficacy is primarily related with people's beliefs that they can exert total control over their motivation, behavior and their emotional environment. The views of these people about their capabilities affect what they decide to do, how much effort they release, the time it will take for them to persevere in the face of difficulties, whether they engage in self-debilitating, or self-encouraging thought patterns and the amount of stress and depression they experience in taxing situations (Bandura, 1990, cited in Al-Darmaki 2004).

Bandura (1997) also recognized the relevance of applying self-efficacy to personal management of sexuality in young adults. He also hypothesized that just providing people with the right and crucial information on the dangers of HIV and AIDS will not be enough in the face of difficult sexual decision making.

Bandura expounded that the weaker the perceived self- efficacy or ability to utilize personal control in the face of such pressure in his/her environment, the likelihood of participation in early or risky sexual behavior will increase.

“In these interpersonal predicaments, the sway of allurements, heightened sexual arousal, desire for social acceptance, coercive pressures, situational restraints, and fear of rejection and personal embarrassment can override the influence of the best informed judgment” (p.180)”.

Sieving, Bearing, Resnick, Pettingell, & Skay (2007 cited in Rostoky, Dekhtyar, Cupp, & Anderman, 2008) mention an individual’s beliefs about his/her ability to perform a behavior in a given situation, mediates the relation between an individual’s knowledge and skills related to perform in a behavior and his or her actual performance of the behavior. For example, in sexual risk taking, contraceptive self-efficacy has been found to be linked to actual contraceptive use level at last sexual intercourse.

In the study of Rostoky et al. (2008), findings revealed that males reported lower sexual esteem and lower sexual self-efficacy than females. The higher sexual self-esteem uniquely predicted higher sexual self- efficacy scores and mediated the relation between knowledge of sexual risk and both types of sexual self-efficacy.

Sexual Emotion. People do not engage in sex purely to procreate. People participate in sexual behavior for many reasons including love, pleasure, stress reduction, anger, recognition, and gaining power (Browning, Hatfield, Kessler, & Levine, 2000). Sexual encounters are emotional events, and it is important to understand sexual motives

and emotions to predict sexual behavior which can be useful in reducing conflict and re-igniting romantic relationships.

Nelson found that conformity, love, and pleasure were the highest rated reasons for people engaging in sexual behavior (as cited in Browning et al., 2000). However, a more recent study has found that one of the main reasons that people have sex is because it feels good and that people who report greater enjoyment also report having sex more frequently (Pinkerton, Cecil, Bogart & Abramson, 2003). However, all people are different, and emotions and motivation can vary. It has been noted that males and females experience different feelings during sex. Emotions also vary across the ages, for example, adolescents will state different reasons for engaging in sex than older people in a steady and secure relationship when it is their first time.

Average men have higher sex drives than women do. They experience more frequent and more intense sexual desires and are routinely motivated to engage in sexual activity than women (Catanese, Baumiester, and Vohs, 2004). Men's more significant interest in sex may put the principle of lesser interest in action. Women's control over access stops something that they have and what men want may give them power with which to influence their men. In some relationships, sex may be "a valued good for which there is a marketplace in which women act as sellers and men as buyers" (Baumiester and Vohs, 2004).

Human Sexuality and Sexual Behavior

The individual human sexuality manifests itself in various sexual behaviors, or “...behavior that produce arousal and increase the change of orgasm” (Hyde, 1986 cited in Rice, 2002). However, these behaviors are controlled and regulated by social norms from within the family to the community or society (Renzetti and Curran, 1998 cited in Rice, 2002). Sanctions range from socially construed seriousness – like reprimand for kissing inside the school to judicially endorsed imprisonment or penalty for adultery.

De Lamater and Friedrich, (2002) believe that human sexuality usually moves from self-involvement (masturbation) to sexual involvement with others. Masturbation is part of the normal human sexual experience (Schor, 1999).

Culturally, sexual behaviors are interpreted differently. In tribes in Papua New Guinea, for example, masturbation is encouraged by parents while the contrary is observed in many countries, including the Philippines (Hyde, 1986). Even across time, the relative interpretations on sexual behaviors can be observed. Among the ancient Greeks, for example, older males practiced pedophilia, considered immoral and illegal today (Murstein, 1974 cited in Dacey, Travers, & Fiore, 2009). Hence, constructs on sexual behavior are spatial and cultural, and periodical (time bound).

Gender role strain theory draws from feminist discourses on social construction of gender. Pleck (1995) (cited in Wagner, 2008) argues that masculinity and femininity are socially constructed about each other in the form of gender roles. Contemporary gender

roles are contradictory and inconsistent but have predominant themes. These roles are considered themes to be prevalent gender stereotypes that function to form the standards and norms of masculinity ideology. Drawing from Erving Goffman's work on stigma, published 40 years ago, Pleck provides a concrete description of current masculinity ideology supporting his theory of gender role strain:

"In an important sense there is only one complete unblushing male in America: a young, married, white, urban, northern, heterosexual Protestant father of college education, fully employed, of good complexion, weight, and height, and a recent record in sports. Every American male tends to look out upon the world from this perspective, thus constituting one sense in which one can speak of a common value system in America. Any male who fails to qualify in any one of these ways is likely to view himself—during moments at least—as unworthy, incomplete, and inferior (as cited in Pleck, 1995, p. 13)".

Contemporary scholars address crisis in masculinity by rethinking and rewriting the meaning of men's development, masculinity, gender and identity (Phillips, 2006). Grodan (2008) asserted that the development of masculinity has been primarily shaped by postmodern culture. Culture transmits prevailing views on masculinity, gender roles, and expectations to the people (Pleck, Sonenstein & Ku, 1993; Kimmel 2000; Phillips, 2006; Grodan, 2008). People in the society impose gender norms on the developing child (Kimmel, 2000; Phillips 2006). As a result, this masculinity ideology argues that it "directly creates trauma in male socialization" wherein males experience ambiguity about their roles and behaviors (Saunders, 2005 cited in Grodan, 2008). The traditional masculinity ideology leads some males to over-conform to the prescribed traits, which then causes male violence and other unhealthy practices of masculinity concerning quality of adolescent males' close heterosexual relationships, increased risk of unintended

pregnancy and sexually transmitted diseases, including AIDS (Pleck, Sonenstein & Ku, 1993). On the other hand, Grodan (2008) asserted that masculinity can shape how the individual views himself is one that can have positive ramifications for personal development. He posited that individuals with strong sense of identity can develop a unique perspective on masculinity.

Sexual Behaviors

The essentiality of understanding human sexuality is not confined among adults. Teenagers, like adults, have also urges and desires whose intensity is directly proportional to their age and experiences. As said by Foley, Kope, and Sugrue (2002), children (and adolescents) “...are sexual beings from birth, and their adult sexuality is influenced by childhood experiences.” Ventura, Matthews, and Curtin (1999; in Daria and Campbell; 2004) even maintained the essentiality of educating teenagers on human sexuality. They claim that:

In spite of the decrease in sexual intercourse and teen birth rates, adolescent continue to need information and skills to help them make responsible decisions about sexuality.

Adolescents provide diverse reasons to explain their sexual activity (Metts, 2004). The reasons offered by adolescents for engaging on their first sexual intercourse are like the sexual motives reported by people more generally; love, pleasure, conformity and social recognition were all motives offered by older college students for having sex (Browning et al., 2000). Feiring and associates (2002) concluded that girls are more likely to report initiating physical, sexual aggression than boys.

Male Identity and Experience

Within the humanities and social sciences, there is a growing understanding of identity as a normative ideal that is assured through use of categories like sex, sexuality, gender, race, and ethnicity (Allen, Allman, & Powers, 1991; Drevdahl, Phillips, & Taylor, 2006; Drevdahl, Taylor, & Phillips, 2001; Phillips & Drevdahl, 2003). These categories function to regulate and “develop” identity by including and excluding particular characteristics about an assumed “normal.” That is, normative heterosexuality fortifies normative gender. Moreover, heterosexuality is secured through regulatory practices or behaviors that restrict the meanings of normal sexuality to heterosexuality.

The regulation and policing of such heterosexual gender norms to mark normative masculinity is pervasive in the discourses taken up and reproduced in popular media and in the accounts provided by adolescent boys and men in research (Lisak, Hopper, & Song, 1996; Messerschmidt, 2000a, 2000b; Phillips, 2000b, 2001, in press, 2005; Real, 1997). “Media stars” and “popular” adolescent boys, for instance, are repeatedly positioned as heterosexual by constructing “beautiful” women as objects and resources for proving heterosexuality. Even more rigid policing of heteronormative masculinity occurs through discourses that construct homosexual masculinity as non-normative, marginalized, and dangerous. Media images of effeminate men positioned as inferior, and boys’ accounts of the unacceptability of wearing “tight pants,” “purple or pink shirts,” and “being weak” are produced by the dominant masculinity ideal working to unify and stabilize the heterosexual norm (Phillips, 2000b, 2005).

The idea of a normal “male experience” is also critiqued by postmodern positions. The essential male experience is the privileged or superior end of the normal male—not normal male experience binary. Shared experiences of heterosexual “conquest,” for example, fortifies heteronormative masculinity which is the superior end of the norm (heterosexual)/non-norm (homosexual) binary. Unusual or “different” experiences are unified under non-normative and occupy the inferior end of the binary. Unified normative male experience and the masculine gender norm are created and reproduced about “other” (different) experiences that are implicitly or explicitly not the norm (Phillips, 2006).

Masculinity and the Nature-Social and Sex-Gender Binaries

Gender identity corresponds with social learning, which is assumed to be learned by a blank slate kind of mind and fit with the biologically “pre-inscribed” body. Unlike nature and biology, gender is assumed to be changeable, in which case the mind can be re-educated or re-gendered to facilitate or control natural masculinity or femininity emerging from the biological core (Phillips, 2006).

Cross-cultural examples show the diversity of gender systems across the globe (Corwin, 2009). For example, the cultural ideal of person, constructed in the male/female binary valorizes the male as ideal. These binaries also produce implicit and explicit conclusions that there are biological limits to social change, such as men are hardwired to be aggressive, competitive, unemotional, and dominating. This “in the last instance” way

of understanding biology as fixed has also “led to efforts to alter bodies of homosexuals to make them normal, that is ‘heterosexual’”.

The assumption of a causal relationship between the minds (cognitive abilities) over the body supports the position that the mind is in control and individual “will” can eradicate the effects of gender socialization (Phillips, 2006). Phillips also asserted that the passive subject governed by the rational mind can be re-gendered or re-socialized. Although this supports popular and political rhetoric on free will, individual choice and responsibility, and the possibility of re-socializing behavior deemed deviant, deeply embedded within this assumption lays the presupposition of natural sex, of a biological realm that is more real than the cultural realm, and of anatomy as destiny (Phillips, 2006).

That is, “the constant and uncritical use of the category ‘men’ reflects a tendency towards universalism. The unstated assumption is that there exists a universal category of human subject [man] defined by biology and common experience [male]” (p. 6). This assumption has consequences, depending on how one is positioned about this assumed universal man (Phillips 2006).

There is a huge and consequential difference between understanding masculinity, gender, identity, and development as innately predetermined and influenced by society and understanding them as socially produced through pervasive and insidious norms of identity, development, and behaviors (Phillips, 2006). The former view focuses the disciplinary and clinical gaze primarily on man as the locus of change and supports

individual intervention by way of mental health treatment (hospitals) and criminal justice treatment (jails). The latter view is more complicated, multidimensional, and challenging as the focus is on the societal level as well as the individual as a social being. This view shifts attention from viewing men, masculinity, and male experience as a fixed essence, defined by innate biology, psychology, or by theology, to considering them as specific social and historical productions (Kimmel, 2000).

From this perspective, male identity, development, and experience are not fixed, stable, or singular. How men understand themselves, and their lived experience depends on the societal discourses they are participating in, and how they are produced by and positioned in those discourses as men relative to the norm in a cultural context. The former view is the historical and contemporary status quo. It has done little to improve the mental and physical health of men or the safety of women and men from unhealthy practices of masculinity. The latter view warrants significantly more attention (Phillips, 2006).

Local Literature

Adolescents in the Philippines.

In the Philippines, there are various terms used in multiple parts of the country to refer to adolescents. One dialect may have several terms for adolescents that often reflect cultural identity and diversity. For example, "***dalagita***" and "***binatilyo***" in Tagalog means young woman and young man, respectively. These terms denote that they are going through changes toward becoming ***dalaga*** and ***binata***. According to Panganiban, as

cited by Ogena (2004), other colloquial terms for the very young "***dalaga***" are "***dalaginding***" and "***dalaginday***." The corresponding Ilocano terms for these are "***ballabagitolay***" and "***babaracito***".

Even minority groups in the country have their terms for adolescents. The Tausugs in Mindanao refer to an adolescent girl as "***d'ga***" or "***budjang***," i.e., a maiden girl in puberty and "***subul***" refers to a young unmarried man past the age of puberty (Hassan et al. 1994). A more gender-neutral term for adolescents in the Bicol region is "***jovenes***."

Psychosocial transitions popularly associated with adolescence – such as autonomy, dating, and sex – tend to occur at later ages among Filipino youth, relative to their Western counterparts (Ogena, 2004).

The discussion and study of sexuality need to be rooted on gender, which encompasses “statuses, roles, and expectations” (Tan, 2005). The inter-subjectivity of sexuality mirrored by shared meanings need to be considered. Estrada–Claudio (cited in Tan, 2005) discussed how "***pagkababae***" (femininity) relates to "***pagkatao***" (personhood), and how these are reflected by how men perceive women.

Research Literature

Foreign researches show that a person needs to define himself as such, as his task is to combine stereotypes, behaviors, traits, cultural expectations. And the “rules” of his

childhood household into an integrated self-concept of him as a man. Masculinity is precipitated by the psychological and physical maladjustment of male stereotypes and role norms, reinforced by inappropriate societal, community family socialization process and daily interactions (Kimmel, 2000).

An observation has been shown that boys' and girls' conceptions of femininity become broader as they mature, incorporating traditionally masculine attributes along with as they traditionally feminine (Priess, Lindberg, & Hyde, 2009; Priess & Lindberg 2008).

In general, it is argued that boys and girls experience an intensification of gender – related expectations with the onset of puberty since behavioral, attitudinal, and psychological differences between sexes increase with socialization pressures to conform to traditional masculine and feminine sex roles (Priess, Lindberg, & Hyde, 2009; Priess & Lindberg 2008).

Another important limitation in theorizing the sexual decision – making of young people is the lack of knowledge of the framework of meanings around sexuality and sexual behavior among adolescents. Lacking knowledge from the literature are adolescents' thought and feelings about sexuality, which constitutes their phenomenological experience, spoken their voice, on the masculinity and femininity (Munoz-Laboy et al., 2005).

Women, men, boys, and girls are continually dealing with gender – related issues. Consciously and unconsciously, people (particularly young people) continually assess and redefine their identities as females and males and are affected by subtle pressures to maintain gender – stereotypical attitudes and behaviors that devalue both sexes and negatively impact women, men, and society. Counselors are in critical position to facilitate healthy development in this area. Thus, counselors need to examine what masculinity and femininity mean both to themselves and their clients (Hoffman, 2001)

Rosenthal et al. 1997 (cited in Florsheim, Paul 2003) explored the degree to which the effects of sexual self-efficacy and sexual self-esteem on sexual risk-taking behavior are moderated by the overall total of sexual activity. They discovered that sexual self-efficacy and sexual self-esteem were both positively associated, either directly or indirectly, to sexual risk-taking behaviors in both regular and casual sexual relationships between males and females. Specifically, they discovered that a woman's feelings of their sexual self-worth were not related with risk-taking in regular or casual relationships. Higher levels of sexual self-esteem, about how women feel about their sexual relationships, were either directly or indirectly related with more significant levels of risky sexual behavior. Rosenthal et al. also discovered, regarding sexual self-efficacy, that more confidence to stress control in sexual relationships with regular partners may lead to increasing amounts of sexual activity. This perception of greater control did not necessarily lead to taking preventative measures against STDs. This study supported the idea that young women who are less confident and have less self-esteem in relating to

their sexual partners are less likely to engage in sexual activities and take fewer sexual risks.

A more recent study by Reissing et al. (2005) investigated the role of sexual self-efficacy, sexual self-schema, sexual aversion, and body attitudes in the sexual adjustment of young women. Specifically, it was hypothesized that sexual self-efficacy would mediate the effects of sexual self-schema and body attitudes on sexual adjustment. It was expected that a woman's experience of being able to give and receive sexual intimacy confidently and in a satisfying fashion would lessen the effect of negative cognitive schemata on sexuality. It was thought that a woman who avoids sexual behavior is not able to disconfirm her negative perceptions of her sexuality and her body image and therefore would demonstrate more negative sexual adjustment.

Overall, the Rosenthal et al. study in 1991 (cited in Florsheim, Paul 2003) suggested teaching adolescences strategies to feel more secure and self-confident in their ability to engage in safe sex and to refuse specific sexual activities that may lead to dangerous sexual diseases. Because these links were not as clear, it is important to note that these decisions are complicated, and they depend on a multitude of factors, confidence being the most important, but not by any means a sole contributor.

In the Philippines, sexual behaviors are significantly restricted by a Spanish colonial culture that anchors on restrictive Roman Catholic tradition. Despite increased in exposure to Western lifestyle through media, human sexuality among the Filipinos

remains conservative, but with a twist. Religious teachings influence adolescent behavior especially in decreasing decreased risk behaviors such as smoking, alcohol use, truancy, sexual activity, marijuana use, and depression (Sinha, Cnaan, Gelles, 2007). Most religions prohibit adolescents from engaging in premarital sex, promiscuity, and abortion. The Christian faith, within which majority of the Philippine population belong, has a strong position on these issues, more particularly the Roman Catholic church with its quite articulated position.

Medina 1991 (cited in Ogena, 2002) noted that there is no “rite of passage” or formal initiation, which marks the shift in status from childhood to adulthood in the Philippines. Compared to the apparent parent-youth conflicts in Western culture, Filipino adolescence is generally not turbulent or characterized by tension, rebellion, and confusion (Mendez et al., n.d. as cited in Medina, 1991). It is perceived that the strains and stresses of growing up are experienced more by urban rather than rural adolescents given the greater social structural complexity and faster rates of change in the former (Medina, 1991).

Among Maranao adolescents, only positive upbringing indicators by their parents (such as love and control) are associated with their self-concept. Negative upbringing indicators (such as punishment and permissiveness) do not significantly affect self-concept (Manonggiring, 1987, cited in Ogena 2002).

A variety of methods have been developed to enhance the self-concept of adolescents. These methods are based on the following broad goals (Garbarino as cited in Ujano-Batangan, 2002): positive identity, sense of self-determination, and sense of relatedness with others. It teaches young individuals the skills they need to develop personal identity and positive self-concept and encourage practicing skills in real-life settings.

Studies reveal that adolescent students who have problems with their relationships and sexuality are more inclined to seek assistance from close friends (Conaco et al. 2003; Tan, 1986; Tan et al., 2001). Male parents and religious persons are the least popular sources of guidance and help. In general, young individuals' knowledge and attitudes are reflections of their peer group's perceptions. Magazines and movies also play significant roles while very little information come from parents and teachers, specifically on sexuality related issues (Tan, 1994; Tan et al., 2001). As the adolescent adjust to new social expectations, peer group influence increases. His/her peers become his/her real world, giving rise to his/her vital needs (Conaco et al., 2003; Tumangday, 1992; Tan et al., 2001).

Friendships imply reciprocity of choice and some level of mutuality (Gabarino, cited in Ujano-Batangan, 2002a). The way these choices are mutually expressed reflects two significant components of friendship: the feelings of liking or attraction between two people (affect); and how people treat each other, the kinds of activities they participate in, and the way they act in the presence of each other (behavior).

Studies on adolescent peer groups exhibited that peers are the primary reasons for adolescents' initiation to sex (McWhirter et al., Tan et al., 2001); however, more girls than boys are pressured to premarital sex by peers. Sexual behavior of girls is influenced dramatically by the behavior of their same-sex friends. Males, on the other hand, appear to pick their friends based on similarity in sexual activity.

Contemporary Filipino youth are more likely to marry later in life compares to the older generation (De Guzman, 1996 cited in Ogena, 2004). Females marry earlier than males attributed to the differential roles and expectations for women and men. Men are expected to be financially established while women do not experience as much pressure regarding financial stability (Ogena, 2004).

Jimenez and Lee (2001) revealed that men's positive behavior can be sustained and utilized in portraying other men's alternative sexual behavioral standards. The current rules are somewhat unidirectional, one that usually illustrates men with their shining sexual armor, running around the streets, looking for sexual partners, and when they would find partners, they would tend to engage in non-stop sex.

Synthesis of the Review of Literature

The related literature gives importance to the present study. It explains the development concept of adolescence that will be helpful to this study by providing a broad idea and knowledge about adolescence. The related literature also shows how the development concept of the adolescence sexual activities that lead to dangerous sexual

risks. Studies were not as clear, it is important to know these inner concepts and factors are most important means as a sole contributor. Lacking knowledge from the literature are adolescents' thoughts and feelings about sexuality, which constitutes their phenomenological experience, spoken their voice and their live experiences. In addition, a limited publish studies focuses on assessing adolescents' sexual self-concepts and determining associations between adolescents' sexual self-concepts and sexual behaviors and experiences.

Since this research study was a phenomenology of adolescents' sexual self-concept experiences, it is valuable to know the most effective ways of interviewing participants. The essences as descriptions only came from the accounts of the experiences. Hence, the techniques to obtain exhaustion had to be studied and practiced. The literature is written about exploring the sexual self-concept, sexual emotion, and sexual behavior, conducting research, doing phenomenology, and interviewing served as a tool for enhancing the body of knowledge. It allowed the researcher to collect data to as previous studies had recommended. By reviewing what has already been done, the research to proceed was prepared.

CHAPTER III

RESEARCH METHODOLOGY

This chapter presents the research design, research locale, sampling techniques, participants, instrument used, data gathering procedure and data analysis.

Research Design

This study utilized the qualitative research using the phenomenological method. Lester (1999) contends that phenomenology aims to illuminate the specific, to identify the phenomena through how the subjects perceived their situation. It explores the lived-experiences of students that engendered their construct on sexual self-concept. This process expects to produce an authoritative understanding of the subjective experiences of the student on their sexual self-concept – sexual beings, sexual emotion, and sexual behavior.

The study utilizes phenomenology because it deals with human phenomena, of things or events in the everyday world. Phenomenologists take an experiential view toward understanding such phenomena, highlighting human experience as not only valid but of great importance to human existence. Phenomenologists investigate people's experiences of life events and the meanings these events have to them; as such, it is particularly relevant in determining the Filipino sexual self-concept of selected college students from one of the University in Manila.

Sampling Technique

To determine the participants of the study, the random sampling technique was used using snowball sampling, asking participants to refer the researcher to other people fit for the study requirements, then following up these new participants, repeating this method of request referrals until the study had enough participants. The need to get the person to give a referral also means that the researcher had to establish a cordial relationship with the person. This can change the study results as affective biases in both the researcher and the target person change how both think and behave. With care in selection and avoiding personal preference, snowball sampling is a useful method, mainly if there is no other way of reaching the target population.

In using this type of sampling, no specific sample size was established. Instead, the sample size was dependent on the instance that the data and information gathered indicated a “saturation point.”

In identifying the characteristics of the sample participants, the incidental sampling technique was used. Asmussen and Creswell, 1995 (cited in John Creswell 2005) state that this sampling is applied to those samples which are taken because they are the most available and they recommend the participants who might have the same situation.

Profile of Participants

The participants were male and female students from one of the private non-sectarian university in Manila enrolled in academic year 2009-2010.

The following tables present the profile of the participants as to institute, age, and gender.

A. Participants Profile by Institute

Table A shows the participants' profile by institute.

**Table A. Participants Frequency and Percentage Distribution by Institute
(N = 23)**

Institute	f	Percentage
Institute of Accounts, Business, and Finance	13	57
Institute of Arts and Sciences	6	26
Institute of Education	4	17
Total	23	100

As shown, there were thirteen (13) students or 57 percent of the participants who were from the programs or courses Business, and Finance followed immediately by six (6) or 26 percent who were students from the courses from Arts and Sciences. Of the twenty-three (23) participants, four (4) or 17 percent were taking their degree programs in Education.

2. Participants Profile according to Age

Table B illustrates the participants profile according to age.

**Table B. Participants Frequency and Percentage
Distribution according to Age
(N = 23)**

Age	F	Percentage
20	10	43
19	8	36
21	3	13
18	2	8
TOTAL	23	100

It can be seen from the table that there were ten (10) or 43 percent of the participants who were aged twenty (20) years old followed by eight (8) or 36 percent who were aged nineteen (19) years old. Of the twenty-three (23) participants, two (2) or eight (8) percent were aged 18 years old.

3. Participants Profile according to Sex

Table C projects the participants' profile as to sex.

**Table C. Participants Frequency & Percentage
Distribution according to Sex
(N = 23)**

Sex	F	Percentage
Female	17	74
Male	6	26
Total	23	100

The data show that there were seventeen (17) female participants or 74 percent of the respondents and six (6) male participants or twenty-six (26) percent of the respondents.

Instruments Used

The following instruments were used in the study:

1. Personal Data Sheet (Appendix B, page 128) was used to determine the participants' profile such as sex, academic performance, family structure, birth order, religion, and relationship orientation.

2. Interview Guide Sheet (Appendix C, page 146) was used as template or guide during the interview of the participants.

3. Structured Interview (Appendix D, page 129) with the participants was conducted to be sure of the relevance and to supplement the findings of the study. The interview focused on the participant's sexual self-concept, sexual emotions, and description the way they express their sexual behaviors. In conducting the interview, the researcher utilized the following:

4. Focus Group Discussion (FGD) was also used to analyze the responses of the participants.

5. Observation was also done as an additional data gathering procedure to see the actual situation and behavior of the respondents during the entire conduct of the study. Through observation, the researcher was able to see the actual feelings and emotions of the participants.

Data Gathering Procedure

The researcher coordinated with the management of the university through a formal letter (Appendix A.1) requesting for their assistance and approval of the study. After the request was approved, the students were asked for a personal interview. However, there were groups of students who wanted to be interviewed by the group, so a focus group discussion was utilized.

A formal interview was conducted with the students who were willing. During the meeting, recorder and journals were utilized for documentation. In cases where the students indicated apprehension in informal conversations, informal discussions became an option. Otherwise, no interviews were conducted.

This study utilized phenomenological strategies developed by Giorgi as cited in The Qualitative Report, (2006) such as an analysis of individual reports and descriptions of experience to identify essential structural components and extract developmental and educational understandings. Data collection and analysis occurred in the following stages: 1. Description of the phenomenon of interest by the researcher; 2. Collection of participants' description of the phenomenon; and 3. Reading and analysis of all the participant's descriptions of the phenomenon.

Data collection and analysis occurred in three stages as shown in Figure 2.

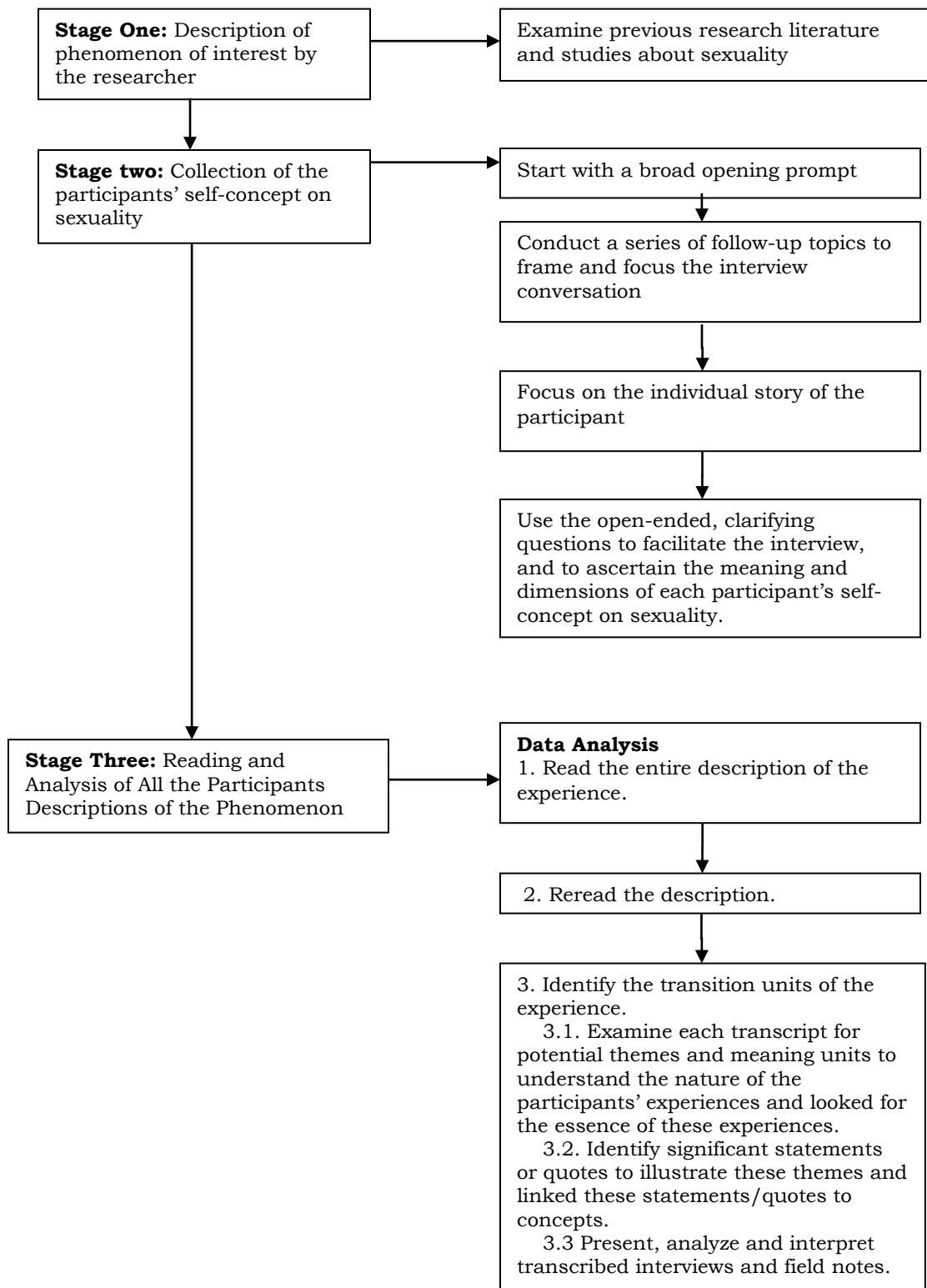


Figure 2. Stages of data collection and analysis

Stage one: Description of phenomenon of interest by the researcher

This involves exploration of the literature to examine previous research and studies about sexuality and to define and describe this phenomenon in the light of the literature. As with all phenomenological inquiries, the investigation focused on the lived experiences of the participants on human sexuality. The purpose of this phenomenological study was to add to one's understanding and description of the experiences.

Stage Two. Collection of the participants' self-concept on sexuality

Through random sampling, twenty-three (23) students from University aged eighteen (18) to twenty-five (25) years old were used as participants. Some of the students were interviewed, and some were included in a Focus Group Discussion (FGD). They were interviewed to illuminate in greater depth the phenomenon of their self-concept on sexuality. All interviews were voluntary and confidential.

To explore the phenomenon of sexuality during the interview, a structured format was adopted involving:

1. A full opening prompt: 'Tell me about your self-concept as a sexual being.' As phenomenologist Becker (1992, cited at Morrissey 2006) stated, a good research question "evokes memories of events that have been lived through rather than thoughts about the phenomenon." The broad question asked elicited stories, feelings, and memories.

2. A series of follow-up topics to frame and focus the interview conversation was done. These topics were prepared in advance, typical of structured interviews, by investigation of past research and considerations of the phenomenon and research questions to be explored. The researcher used no set ordering or wording of items to explore these topics; instead, the topics served as an aide-memoire for the researcher to cover similar topics with the interviewee. Sometimes the participants' answers covered several topics, and further questions probed or clarified points made. The researcher frequently asked cross-referencing questions. This was done for two reasons: to make sure that the researchers' understanding of what was said was the intended meaning and to check that aspects of the story were evident. This research dealt with subjective experience and perception, and it was not designed to catch a participant in an untruth or exaggeration. Thus, cross-checking was also employed to ensure rigor in interviewing and for clarification of the issues being pointed out. The interview guide used the following questions:

Table D. Interview Topics

Describe yourself (concept) as a sexual being.
Describe the way you express your sexual emotions.
Describe how you openly express your sexual behavior 3.1 In Public places 3.2 In Private Places. 3.3 Are there other ways of expressing sexual behavior? What are these?

3. There was also a focus on the individual story of the participant. In each interview, the conversation sought to draw out the personal story and meaning of each participant's sexual self-concept on sexuality.

4. The researcher used the open-ended, clarifying questions to facilitate the interview, and to ascertain the meaning and dimensions of each participant's sexual self-concept on sexuality.

Stage Three: Reading and Analysis of Participants' Descriptions of the Phenomenon

Data analysis involved in-depth, comprehensive and repeated reading of all the data (transcripts and field notes) and use of analysis procedures as described below.

Data Analysis

The Data analysis approach adopted in this research followed Giorgi's 1985 approach (as cited in Groenewald, T. 2004) and included seven specific steps.

1. Read the entire description of the experience to get a sense of whole. To address this task, the researcher repeatedly listened to the (a) interview tapes, (b) transcribed these tapes and (c) read all the transcripts.

2. Reread the description. Each transcript was read multiple times at ongoing stages of analysis until the researcher considered that deep immersion in the texts had been achieved.

3. Identify the transition units of the experience. In this stage, the researcher performed several activities including:

3.1. Examination of each transcript for potential themes and meaning units to understand the nature of the participants' experiences and looked for the essence of these experiences,

3.2. Identification of significant statements or quotes to illustrate these themes and linked these statements/quotes to concepts,

3.3 Presentation, analysis and interpretation of transcribed interviews. Three (3) external professional assessors in the field of Research, Psychology, and Education from the university research department of University were requested to evaluate. (Appendix E)

Protection of Human Participants

All participants consented to participate in the study as it complies with the University policies. The information collected was and will be kept confidential. Neither the subjects' names nor any other identifying information is included in reports or other materials related to this study. Data was stored in a locked filing cabinet in the Guidance Office whereby any information about participants' identities was destroyed at the end of the study. All names have been replaced with pseudonyms to preserve the confidentiality of participants.

Chapter IV

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter covers the presentation, analysis, and interpretation of the data in the light of the research objectives formulated in the study.

Twenty-five (25) themes were identified. These emerging themes were systematically organized according to domains based on the research questions. The domains were: (1) concept of sexual being, (2) expression of sexual emotion and (3) expression of sexual behaviors. All these master themes and their corresponding sub-themes were discussed in detail. Accompanying excerpts were provided.

Following the description of master themes and sub-themes is a description of the framework for the development of an adolescent sexuality.

1.1. Concept on Sexual Self-Concept

Eight (8) master themes were identified to describe the concept of adolescents on human as sexual beings from the University.

1.1.1. Sex for procreation

One participant explained, “pakikipagtalik upang magpadami ng lahi” (Mylene, 20).

One of the reasons for having sex is procreation. Sex is viewed as a natural and basic need of man to have a family.

Sex is not an immoral act but rather a gift given by God. According to Court (2005), sex is not immoral if one does it to bear children at the right time and with love.

A participant expressed:

“Ang konsepto ko sa isang sexual na tao [ay] isang nilalang na normal lang. Ginawa tayo ng Diyos para magreproduce.” (Tina, 20).

Another participant expressed:

“I believe that the human being has evolved to sexual feelings with the opposite sex to propagate so, even if it is not on their mind to reproduce. It is in our nature to have sexual relationships with each other.” (Gold, 21).

1.1.2. Sex for self-satisfaction and object of pleasure

Sex is viewed a tool for self-satisfaction and object of pleasure.

One participant expressed:

“One can’t live without the opposite sex” (Oleid, 21M).

He further explained that from the beginning of time, men and women have tried to find ways to understand each other. Like what the saying goes "you can't live with them, can't live without them."

Understanding the opposite sex is a journey that never ends. Men and women differ in many ways yet with a bit of effort and an open mind, understanding the opposite sex are not that difficult. Teenagers, like adults, have also urged and desires whose intensity is directly proportional to age and experience. As said by Foley, Kope, and Sugrue (2002), children (and adolescents) “...are sexual beings from birth, and their adult sexuality is influenced by childhood experiences.”

Human beings are created to satisfy their personal need including sexual desires. It is a reality and is but ordinary for human beings to have sexual intercourse for self-satisfaction.

According to one participant:

"Ang sex ay normal lang sa tao. Gina[ga]wa ito dahil ito ay pangangailangan natin bilang tao, kasama siya (sex) sa basic needs." (Edith, 20).

According to Arthur (2003), "The Bible isn't shy at all about speaking to this crucial issue of sex. It is my prayer that God might use this study guide to enlighten, heal, and liberate you. Because if your sex life is going to be all that it should be, then you must seek to understand God's mind on the subject. God's will always be good, acceptable, and perfect. Let's trust God to show us the best and most bountiful way to experience His blessed gift of sex."

1.1.3. Experienced sex with relationships

Adolescents have different perceptions of themselves as sexual beings. To some, having sex when in long relationships is but natural especially now in these modern times. However, it is done with a person whom one loves.

As expressed by one participant,

"I believe that upon expressing your sexual feelings with someone, it should be with someone who[sic] you trust and love" (Edith, 20).

Furthermore, a participant also explained that she has sex only with her partner.

"Sa boyfriend ko lang ako nakikipag-sex." (Toni, 20).

God's doctrine teaches that the human body is the temple of the Lord and that is why people should make love only to the person they love. Having sex exclusively with one's partner also implies respect for the self.

A participant stated,

"Nirerespeto ko pa din po yung sarili ko so I make sure po na love ko yung guy" (Edith, 20).

In an article, Barry (2000) said, "do not indulge in premarital sex if you have no intention of getting married." However, premarital sex is common.

As articulated by one participant,

"Nowadays it is common to those women/men at this age to get involved with premarital sex ...Ang tao sa ngayon ay mapusok. Iba [na] ang tingin ng mga tao when it comes to the word sex. Majority of us are being open-minded to the concept of premarital sex and, to be honest, I am one of those (Edith, 20).

This response implies that the youth nowadays are liberal-minded. These young people do not view sex as wrong. Moreover, they think that people who think that sex is wrong are prejudiced.

A participant explained,

"Dalawa pa lang na boyfriends ko ang nakagalaw sa'kin at proud ako doon kasi long-term relationships ang mga yun. Wala akong nakikitang mali sa sex. Yung mga makikitid ang utak lang ang mga nag-iisip noon." (Toni, 20).

Despite seeing nothing wrong with sex, participants think that *"you must* (Jocelyn, 20).

Sex is a divine thing only permitted to be done under the sacrament of marriage. It is a wrong belief that since the majority does sex, it should be accepted. “Wrong remains wrong even if many are doing it and right remain right even if only a few are doing it.”

1.1.4. Sex as an expression of love

A participant expressed that in having sex,

"Isa lang po akong tao na sobrang nagmamahal kaya binigay ko ito sa isang taong mahal ko. Hindi po basta-basta ibibigay sa iba yung pagiging babae ko pero pinapanatili ko na siya (taong mahal) lang po. Siya lang po ang may karapatan." (Kim, 20).

Sex is a part of love for each other. Another participant remarked sex is not only a matter of reason but also of affection.

"...there is love and affection to satisfy sexual pleasure." (Jocelyn, 20)

It is also personal or basic need of human being. Sex is not a big issue but is just only a part of life as explained in the following excerpt.

"Normal na lang sa atin [ang sex] kasi tao tayo. [Isa sa] basic needs natin yung sex" (Vinz, 19).

Sex is for people who want to be together. One participant explained that sex is for “persons ready to love each other and stay together throughout their lives” (Diane, 20F).

As clarified by another participant:

"Bilang tao, ang sex ay isang pag-uugnay sa dalawang taong handa na magsimula at bumuo ng sariling pamilya" (Edith, 20).

In addition:

"Ang sex ay binigay sa tao para gumawa o bumuo ng isang pamilya sa tamang panahon na nakalaan ... Binigay ang bagay na ito para lamang sa mga taong handa magsamang magmahal at magsama ng matagal o habambuhay" (Ayka, 19).

Building a family is a big responsibility so one must be ready. Sex is only for those who are capable to hold responsibility. It should be done by partners who are responsible and probably have a stable job to feed the family.

Some youth get their courage and strength in having sex from the Bible. One participant verbalized:

"[The] Bible teaches us to do it." (Oleid, 21)

Sex is not considered a sin because the Bible teaches it.

A participant explained:

"Hindi ito kasalanan although sa bible yun ang sinabi" (Toni, 20).

However, sex should be done with a person loved. Another participant expressed *"Ako din, pero ginagawa dapat ito sa taong mahal mo" (Roger, 21).*

In a study conducted by Chesler (2002), several consequences of the nature-social and sex-gender binary were established. For example, the cultural ideal of person, constructed in the male/female binary valorizes the male as ideal. These binaries also produce implicit and explicit conclusions that there are biological limits to social change, such as men are hardwired to be aggressive, competitive, unemotional, and dominating. This "in the last instance" way of understanding biology as fixed has also "led to efforts

to alter bodies of homosexuals to make them normal, that is ‘heterosexual’” (Petersen, 1998).

Sex is an essential thing to make the relationship work. It is a necessity.

A participant explained that,

"Sa isang tao ko lang ito (sex) binigay dahil sa sobrang pagmamahal ko sa kanya ... Willing ako ibigay ang lahat ng gusto niya para mag-work yung relationship namin" (Alyssa, 19).

Sex is vital, but one should not let it consume or devour the relationship. Coming together of two persons who are life-long committed to one another is the most beautiful thing God created. When you become as one in this very tangible way, your hearts united, and you're giving each other the most indescribable pleasure that you can only receive from each other an expression of love.

1.1.5. Modern day definitions of Sex

People view sexuality in different ways depending on their culture, personal attitudes and expectations, which are often based on past experiences. Modern day definitions on sex are drastically limited to having sex.

A participant commented:

“iba na ang panahon ngayon” (Toni, 20). Today ’s generation has changed its view towards sex.

Premarital sex, also called fornication, is sexual intercourse engaged in by persons who are unmarried. It is generally used about individuals who are presumed not yet of marriageable age, or between adults who will presumably marry eventually, but who are

engaging in sexual activity before marriage. Time indeed has already changed. Old concepts on sex were wholly changed as time passed by.

As expressed by one participant:

"I see myself very active when it comes to sex, but as I get old, I seem to lose some interest" (Oleid, 21).

Premarital sex is acceptable. People can do it anytime they want to. As illustrated by a participant:

"[Ka]pag sa aming dalawa ng partner ko, wala nang hiyaan. Kung gusto, edi go lang!" (Toni, 20).

Sex is now part of change and is considered not a big issue for today's youth. Furthermore, virginity is also not an issue if one loves his/her partner.

A participant explained:

"Hindi ganun ka big-deal kung may nakilala man ako or may nalaman akong tao na may experience na sa ganito (pre-marital sex). Okay lang ... Hindi mahalaga or di naman big deal kung virgin pa ba [o hindi na]" (Kim, 20).

1.1.6. Sex as an expression of freedom

Sex is an expression of freedom. There is satisfaction and enjoyment when having sex.

A participant expressed:

"I am a sex object because I am capable of sex, sexual intercourse. I can be a receiver, and I am a participant" (Christopher, 21).

The same participant further revealed that he enjoys sex and finds deep satisfaction and enjoyment whenever he has sex. He wants it and, in fact, explores more

of what sex is all about by looking for extreme pleasure. The participant also revealed that he wants his partner to be happy by satisfying her desire.

“Masyado akong mapaglaro at madaming iniisip. Gusto ko yung best para sa amin ng partner ko. (Ranica, 18)

“Maybe when there is love and affection...we do it, and I make it sure that I satisfy [him with] sexual pleasure. (Jocelyn, 20)

When it comes to the notion of sex, there are two types of people: conservative and liberal. Conservative people are those who think that sex is a sacred act between persons in love. Liberal persons think that sex is but a natural act.

One participant explained:

“Dalawa ang klase [ng tao as a sexual being], mga taong konserbatibo na ang kanilang pananaw dito ay isang sagradong ginagawa ng dalawang nagmamahalan. Ang isa naman ay liberal pagdating sa bagay na para bang eto ay isang gawain na parte lang ng ating buhay” (Mitch, 21).

A conservative person does not like public display of affection and does not change partners often.

A participant explained:

“Conservative ako. Ayoko ng PDA (public display of affection) at hindi ako yung tipo na papalit-palit [ng boyfriend] every month/weeks[sic]” (Roxane, 20).

Sex is considered an actual part of life, but it is done only by married partners under the sacrament of marriage.

One participant expressed said, "sex for me is 'sacred'." (Tina, 21)

Sex is sacred as 'made or declared holy, dedicated or devoted exclusively to a use, purpose, or person worthy of reverence or respect (Anapol, 2004)".

There is a right time to have sex and virginity must be taken care of as something sacred.

A participant expressed:

"Kung gustuhin ko man po maging active o maranasan ang ganitong bagay (sex), nais ko po sana sa taong kaya akong panindigan hanggang huli ... at sa tamang panahon at oras" (Ayka, 19).

According to Anapol (2004), "sexuality implies awareness that sex is the inception of life. Without the sexual act, none of us would exist — at least not as physical bodies. Sacred sexuality acknowledges that our life force and our sexual energy originate from the same source. It's an expression of awe and wonder that transcends any particular culture."

Participants are not ashamed of their practice.

One participant said:

"Hindi ko naman ikinahihiya na may ganitong experience (sex) na ko kasi alam ko sa sarili ko na kaya ko lang nagawa yun [ay dahil] sa sobrang pagmamahal ko lang sa kanya (boyfriend)" (Alyssa, 19).

Another participant explained:

"Kailangan lang magkaroon ng isang sexual na relasyon sa ibang tao kapag kinakailangan o gusto mo. Hindi kailangan na palaging maging sexually active. Hindi kailangan laging nasa isang sexual na relasyon" (Goldwin, 21).

For as long as sex is an expression of love, one need not be ashamed.

One participant opined that she does not care about what other people will say if she is expressing her love. Having sex with the partner is freedom to express one's feelings.

“sex is part of life I tried to experience and enjoy the pleasure of sex with opposite sex. (Ayka, 19)

“...for me sexual being is sharing yourself to the one you truly love. This is one [way] of expressing yourself freely to your partner that you trusted most. (Jocelyn, 20)

The findings show that as the generations become younger, the less traditional they become in their views on sexuality issues like pre-marital sex, virginity, unmarried mothers, and physical intimacies. She concluded that younger generations have more liberal views compared to older generations.

1.1.7. Sex is associated with responsibility

Sex is associated with responsibility. The youth must be aware of the consequences it may bring about.

A participant expressed:

"There's nothing wrong with people being sexual beings. I'm not against premarital sex for as long as they will be responsible sa gagawin nila" (Toni, 20).

He, however, warned that if partners do have sex, they must face the consequences that could occur after doing it.

“...Kailangan yun, pero kailangan mag-ingat.” (Vinz, 20)

“Bilang nilalang ay malaya kong mamili kung susubukan mo ba ang isang bagay yun nga lang eh dapat isipin natin ang bukas.” (Roger, 21)

Having sex comes the chance of pregnancy. It is a big responsibility which can affect relationships and a person's body for life. Many religious beliefs teach that pre-

marital sex is wrong, and many people can feel like they betrayed their religion. It is all emotionally-related and how people think other people see them.

1.1.8. There are rules for having sex

There are rules for having sex with another person. There should be respect for one another and consent from both parties.

One participant explained that sex is *“holy, sacred, dapat may respeto, may permission at hindi naman yung papalit-palit” (Edith, 19).*

There is freedom in sex. If one does not want to engage in it, he/she can decline.

One participant clarified:

“Para sa’kin ang sex ay freedom. Pwede mong gawin at pwede ring hindi. Dapat isipin yung kahihinatnan kung ano ba pwedeng magbago after that (Roger, 21).”

As expressed by a participant, one is free to have sex, and he has options for doing it.

“I’m capable of sex, but the choice is up to me, whom I’m gonna have sex with, how often or how casual or how important I’m going to consider sex” (Christopher, 21).

Also, sex should be done for love, not for lust.

A participant said:

“Mas okay makipagsex kung gagawin mo ito [kasama ang] taong mahal mo. Do it for love, and not for lust” (Toni, 20).

Another participant expressed:

“Naniniwala akong kapag ginagawa ang sinasabing sex ay dapat may kasama palaging love, hindi na lang puro lust. Ginagawa ito ng dalawang taong nagmamahalan” (Tina, 20).

This confirms the belief of Anapol (2003) that sex is for “communing with spirit and with each other and sensing the place in the whole of creation. You can never love if you think of lust. The two don't grow together.”

Participants do not change partners often or even engage in one-night stands.

A participant explained:

“Desente ako... hindi ako papalit-palit ng BF every month”.
(Roxanne, 20)

Another participant said:

“I never do one-night stands” (Toni, 20).

Having sex with only one partner will make the relationship grow stronger. Sex for Toni is the only thing that would bond her with her boyfriend. Furthermore, it appears that sex with a person with whom they are already for a long time is all right. It seems that the two participants still value sex because they do not have sex with anybody else. They still consider moral issues and obligations as a consequence of their actions. They value self-respect by not having sex with just anyone for lust and by holding their view of having sex with the one they genuinely love.

Lastly, sex should be done only with the opposite sex, that is, should be done only between a man and a woman.

A participant expressed:

“ang lalaki ay para sa babae at ang babae ay para sa lalaki”.
(Roger, 21)

“Ang tao ay ginawa para sa isa't-isa ang lalaki at ang babae...” (Diane, 19)

Sex for them is something that should be done with the opposite sex. The basic rule of sex is that it should be done by men and women. One of the participants possesses a substantial value on sex. He is not that to engage in sex with someone of his gender which is now normally happening. For him, sex is a physical expression of a soul connection between two committed individuals who love each other and respect one another to be done only with the opposite sex.

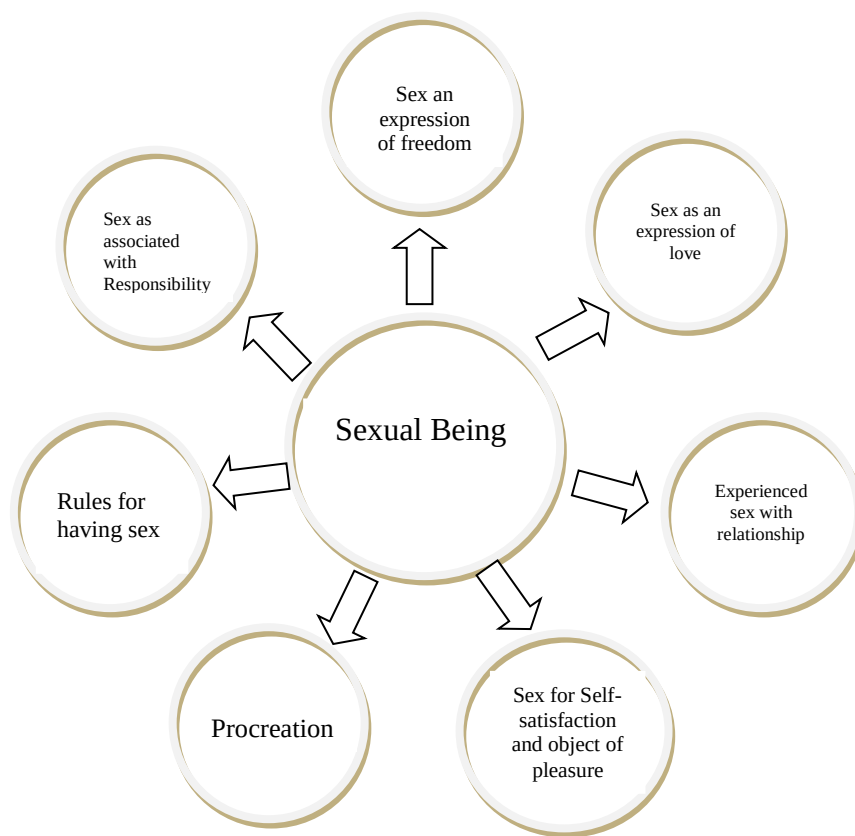


Figure 3. Adolescent Sexual Being

Figure 3 shows the concepts of the participants as sexual beings, based on their shared lived experiences. After the analysis of the rich information given by the

participants, the following themes were derived: Sex is viewed essentially for Procreation, Self-Satisfaction and Object of Pleasure, Psycho-Emotional (Experienced Sex with Relationship and Expression of Love), Psychosocial (Modern day definition on Sex and Expression of Freedom), Responsibility and last is (Rules of Having Sex) Moral and Ethical concepts.

Figure 3 summarizes the eight master themes identified and discussed, determine the concept of an adolescent on human beings as sexual beings of the participants from one of the University in Manila. The eight master themes can be reclassified as to purpose, motive, and function of sex to a Filipino adolescent of the modern times. The biblical and association of youth as the function of sex is for procreation. Each is a sexual being, but as one reaches the age of puberty, an individual's view of sex becomes more personal and social. Despite their knowledge, as attested by the participants in this study, they begin to explore and enjoy the pleasure of the act of consummation. They are aware of the responsibility, moral and ethical implication, and rules and reaction of the society, yet they view that consummation is a need and natural to human beings. The participants rationalize that doing the act is a natural expression of love between a man and a woman and assume the essential function to make a relationship work.

The concept of the “conservative mind” and “liberated and promiscuous mind” are two different concepts drawn from the participants in this study. The “conservative” views consummation as a sacred act and only for the married couple and must not be expressed in public; whereas the “liberated” views the act as the natural need for

satisfaction and pleasure, expression of freedom, an essential part of life and expression of love and trust between partners.

The experiences of the participants tend to show characteristics love and care in a relationship with their sexual partner are noted elements that helped sexual self-concept. Spending time together and doing the act together, and feeling the care between the adolescent sexual partners, and knowing and hearing that they are in the same perspective from their sexual partners.

These findings suggest that sexual beings is comprised of multiple dimensions, each with identifiably unique characteristics evolving during adolescence in a manner consistent with less reserve, less anxiety and greater personal comfort with sexuality. Adolescents not only try to form a concrete and organized sense of self, but they also experience the physical and emotional changes of puberty and typically begin to experience sexual attraction to others. This creates a critical period of development for the construction of sexual self-concept. Therefore, adolescents' sexual experiences, feedback from peers, and comparisons to others are internalized and begin to help shape how they feel about themselves as sexual beings, thus forming their sexual self-concept.

1.2. Concepts of Expression of Sexual Emotion

Different people have different styles in expressing their sexual feelings. There are five (5) master themes that were identified to describe the expression of sexual emotions of adolescents from University.

1.2.1. *Sexual emotions expressed differently in public and in private*

Different people have different perceptions as to how to express their sexual feelings. Some express their sexual emotions privately to avoid other people's meddling.

A participant explained:

"Yung iba naman in private [nag-eexpress] kasi nahihiya sila or ayaw nila pakialaman sila ng ibang tao" (Kim, 20).

There are differences between public and private expression of sexual emotions.

A participant differentiated:

"Sa [pribadong] lugar, mas komportable ako kumilos. Kaya ko ilabas ang mga bagay na gusto gawin na walang nag-iisip sa akin ng masama ... Sa pampublikong lugar naman ay limitado o tinitignan ko kung ano ang mga bagay na hindi dapat gawin o gagawin sa publikong lugar" (Jessie, 19).

Another participant explained:

"in private it is marked with more intimate displays ... in public, it is more subtle[r], not as blatant as in private". (Kim, 20)

Private expression is marked with more intimacy while public expression is marked with subtlety.

Participants favored to express their sexual feelings in private.

One participant said:

"I guess most people express their sexual feelings in private more openly" (Christopher, 21).

This implies that they want to show their sexual emotions in private to freely do whatever they want without hesitation and without being judged by other people, as illustrated by the following excerpt:

"Ang ibang tao ay ipinapahayag ang kanilang sekswal na damdamin kapag nasa private place lang kung saan magiging komportable sila ... Maipapakita nila kung ano talaga [ang] gusto nila sa isa't isa, ano[ng] mga bagay ang gusto nila[ng] gawin" (Jessie, 19).

More partners are comfortable in expressing their feelings in private so as not to worry with the opinions of others sexual activity as a natural part of human pleasure and understanding. Also, sexuality had to be expressed within the confines of active adolescent partners negotiate between emotions and the desire for sexual intimacy – revealed in their narratives. These scripts are descriptive of interpersonal and shared expectations, motivations that construct desire and arousal, and they reflect cultural norms and values as they are perceived and internalized.

1.2.2. There are personal standards for public display of affection (PDA)

One can choose to express sexual emotions publicly, and there are various views about public display of affection (PDA). Some think that PDA is good, but for some, it is not. Participants expressed fear in doing PDA.

One participant explained:

"Yun po yung nakakatakot kung ipinapahayag mo yung feelings mo in public ... nakakahiya sa ibang tao. Hindi mo alam pinag-uusapan ka na [pala]" (Kim, 20).

Another participant expressed his concern:

"Sa public, ayoko talaga especially kapag nakauniform [ako] kasi I'm carrying the name of FEU. Pero kung private at kaming dalawa lang, yes"(Roxane, 20).

The participant who is an Education major lived up to the mission of her course to be a model to all students in not displaying her feelings in public. For her, it all depends on the degree of affection and how open the society is with regards to this issue.

According to David (2005), “most Asian countries are more conservative than their Western counterparts and, hence, acts of intimacy in public areas like a school may not be accepted very well. Participants think that public display of affection in school, regardless of one's common culture and societal practices should not be encouraged as after all, a school is a place where students go to study. Wouldn't it be disturbing to be walking down hallways and see couples hugging and kissing one another? What message will it send to students and society in general? Participants perceived the society to be too loose as even students in schools can display acts of intimacy.”

1.2.3. *There are also societal standards for public display of affection.*

Aside from individuals' standards, the society also has its standards set for public display of affection.

One participant explained that she sets standards with her boyfriend because:

“Yun po yung nakakatakot kung ipinapahayag mo yung feelings mo in public ... nakakahiya sa ibang tao. Hindi mo alam pinag-uusapan ka na [pala]” (Kim, 20).

Some individuals could not resist in displaying their affection, but they are contented with simple hugs and kisses.

A participant expressed:

“Sa publiko naman, usually holding hands lang o kaya nagyayakapan o kaya naman ay hinahalikan sa pisngi” (Jhola, 20).

Jokes are also used to express sexual emotions in public.

A participant expressed:

“in public sharing, naoopen siya in a joke way. Biru-biro lang, tawanan” (Edith, 19).

In these ways, couples can express their love and feelings in a funny way that can even bring more comfort and happiness.

Participants agree that expressing their emotions in public will not do anything good for them. They give more importance of what other might say and consider others opinion.

1.2.4. *The nature and extent of private display of affection is dependent on the intimacy of affection one feels towards his/her partner*

Private expression of sexual emotions depends on how close one feels to the partner.

One participant explained:

"I guess nakadepende din yun kung gaano kakomportable yung partner mo. Example, you're both virgins or the girl is virgin. Siyempre mahirap pa ring i-express yun na hindi nya iko-consider na binabastos mo siya" (Christopher, 21).

When in a private place, couples have more freedom to express their sexual emotions.

A participant expressed:

"Sa pribadong lugar, mas kanilang nailalabas ang kanilang nararamdaman kaysa sa publikong lugar" (Mitch, 21).

An individual considers feelings of the partner. While expressing what one wants, an individual also takes into consideration what his/her partner wants. Stuarts (2001) confirmed that "some partners act depending on their partners wants as long as it conforms to the feelings of their partner."

1.2.5. The media influence expressions of sexual emotions.

Media plays an important role in influencing people's way of expressing their sexual emotions.

As illustrated by one participant:

"Some people used to watch pornographic films and read pornographic readings to explore, express and even satisfy their sexual feelings" (Marie, 20).

Media also provides a way of expressing one's sexual emotions.

A participant expressed:

"[There are] individual who can express their sexual feelings in a public manner. One example of these are models who posed in a men's magazine. They can confidently and freely express their sexual feelings in a public way" (Marie, 20).

Participants agree that reading pornographic materials and watching pornographic films help them to explore, express and even satisfy their sexual cravings.

As illustrated by one participant:

"Minsan tumitingin [ako] dun sa magazines (adult) at iniisip na lang na kunwari partner ko yung model dun sa magazines" (Roger, 21).

Reading these said materials helps them stimulate sexual desires. Milton (2005) reiterated that individuals satisfy their sexual feelings by using pornographic readings and by watching pornographic films for the pleasure and satisfaction it gives. Watching and reading nude pictures helps them to increase sexual interest that may provide erotic pleasure.

The individual human sexuality manifests itself in various sexual behaviors that produce arousal and increase the change of orgasm. However, these behaviors are

controlled and regulated by social norms from within the family to the community or society (Pittaro, ML 2007 cited Renzetti, 2001). Sexual behaviors are interpreted in different ways. Even across time, the relative interpretations of sexual behaviors can be observed. Constructs on sexual behavior are spatial and cultural, and periodical (time bound).

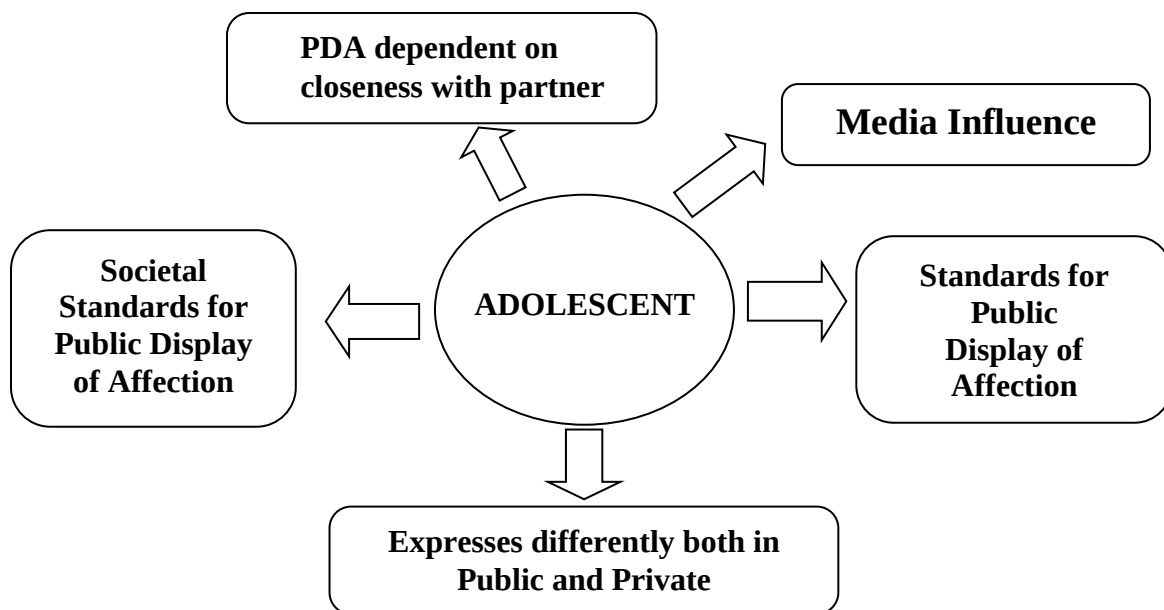


Figure 4. Adolescent Expression on Sexual Emotion

The figure shows the four (4) different concepts of expression of sexual emotions by the participants as what their responses revealed on the questions about this aspect. Namely, these are Public Display of Affection (PDA) which is limited to holding hands and kissing on the cheeks depending on the intimacy of the couple, Societal Standard on PDA and Private expression wherein one could truly express what they honestly feel.

The Filipino adolescents learned to express their sexual emotion through various means (Figure 4). The youths of today become more open and bold regarding manifesting and showing their sexual emotion. These adolescents are sensual, promiscuous and the issue on consummation is a taboo in older times but the generation of today freely expresses their sexual emotion in either through the public display of affection and intimacy and or in a private manner and places.

There are ethical rules and standards of the society, but not all the youth are with the norms and standards of the society as expressed by the participants in this study. Although there are still some who are a bit conservative regarding expressing their sexual emotions and prefer to do it only in private, the kiss and hug (as examples of expression revealed by the respondents), remained to be an evident and uncontrollable expression that becomes natural for the young lovers.

Social norms are regulating the public display of affection and emotion. Like the youth in Asian countries, the Filipino youths are restricted with their Filipino values. Some of the participants in this study claimed that they express their sexual emotion acceptably and subtly that protects their public image. In some ways, the youth finds alternative ways to satisfy their urge such as reading pornographic magazines and watching pornographic films. In this study, a public display of sexual emotion reveals that it is primarily a choice and it depends on the level of intimacy with the partner.

The adolescence sexual world values decision-making and emotional navigation. The participant emotional readiness expresses and confident in their approach to their sexual partner adjust to their sexual status and other major and minor consequences as they consider social norms and images. Positive physical attentions demonstrated and advance sexual interest, reassurance from their sexual partners helped the respondent expressing their sexual emotions. The attention that is given to adolescent women by men or vice versa assist them in feeling wanted and desirable. They feel visible and complimented, which is helpful to their sexual self-concept.

1.3. Concept of the Expression of Sexual Behavior

Categorized into three (3), twelve (12) master themes were identified to describe the expression of sexual behavior of adolescents from Far Eastern University. In public places, people do not approve of individuals (1) who openly express their sexual behaviors, (2) openly talking about sexual behaviors depends on the person one is talking to, (3) some individuals set personal limits based on moral standards. When in private, (1) sexual expression is open depending on the level and length of a relationship; (2) free expression depends on time and place; (3) open expression shows love and trust. Meanwhile, other ways of expressing sexual behavior include (1) non-verbal expressions, (2) verbal expressions, (3) touch, (4) cybersex, (5) masturbation, and (6) showing attention and demonstrating affection.

1.3.1. In public

People do not approve of individuals who openly express their sexual behaviors. For this, some people restrict themselves in showing their sexual behavior to avoid being accused by the public as immoral. People are concerned of others' perceptions of them.

As expressed by one participant:

"People might get me wrong. It may affect how they look at me, baka maging masama yung tingin sa'kin. Baka maging mababa na yung tingin sa'kin at isipin[g] bad influence ako" (Edith, 19)

The family also indirectly restrains an individual from expressing his/her sexual behavior.

One participant explained:

"my relatives are just around in the same residence, so I am not free to do what I want" (Marie, 20).

Others' opinions are important. Participants cannot openly express their feeling because they are afraid of what others might think and say about them. According to the American Psychological Association (2004), sexual orientation is enduring and refers to a person's sense of "personal and social identity based on those attractions, behaviors expressing them, and membership in a community of others who share them."

According to Munro (2006), the intense emotion can be overwhelming for all of us. Moreover, if you are opening to an emotion, it can feel very raw. No matter how experienced you are with your emotions, we all need help sometimes to know how to deal with them. Learning to recognize and stay with our feelings is a valuable experience. We can learn that just because we feel something, we don't have to act on it.

Alternatively, that we can be angry and choose how to respond rather than let the anger control us. The more we know how we feel and ways to feel, release, be with or let go of our feelings, the better we feel about ourselves.

When in public, openly talking about sexual behaviors depends on the person one is talking to. People confide and tell secrets about their sexual behaviors to someone they trust. That person may either be a boyfriend/girlfriend, a cousin, a relative or a friend.

As illustrated by one participant:

"Hindi ko naman masasabi na kahit sa ibang tao or sa parents ko nasha-share ko yung sex life namin" (Toni, 20).

However, there are also instances when an individual keeps his/her feelings to himself.

This is illustrated by a participant:

"Kasi nasa kultura nating mga Pilipino na hindi tayo ganun ka-sexual. Hindi tayo liberated so sa kapag public places, hindi ko na-express yun (sexual feelings)" (Gibo, 19).

In a study conducted by Sanchez (2000), the psychologist confirmed that most of the time people are trying to avoid talking about sexual behaviors in public. Most of them prefer to speak with people whom they knew very well and discuss the said matter in private.

Adolescents tend to be very discrete and very selective of the person to whom they will confide their sexual emotions openly. Some are also meticulous and very choosy. Also taken into consideration is the adolescence openness to sex.

One participant expressed:

“Depende sa taong pag-oopenan ko ng problema, kung open sila dun or hindi. Iba-ibang klaseng kaibigan kasi [ang] meron ako” (Rhodavie, 19).

Yim, Jennifer (2009) cited Cruz (2006) some people are very comfortable in choosing their best friend in sharing their experiences, thoughts, insights, feelings, and emotions whom they feel can keep all secrets. Other men and women have been conditioned throughout recent history to believe that sexual emotions and talking and sharing are requirements that depend on the person that they might share their secrets with.

1.3.2. Some set personal limits based on moral standards

Some people set priorities as to their sexual behaviors based on moral standards.

Respect for a woman can be seen on how a man sexually behaves.

A participant stated:

“Sobrang private yung mga ganung bagay (sex) tsaka napakaimportante nun as a girl. Dun natin malalaman kung talaga may respeto yung guy sa girl” (Alyssa, 19).

Another participant shared:

“Hindi kasi ako kiss-and-tell. Kung ano yung nangyari, [kapag] tapos na, tapos na [yun]. Ayokong magulo. Siyempre kawawa sa part ng girl ... Dapat maging fair [sa babae]. Sa lalaki, walang nawawala. Sa babae, merong [nawawala]” (Vinz, 19).

One's moral standards also proven one from openly showing sexual behavior.

As illustrated by one participant:

"Sa public, ayoko talaga especially kapag nakauniform [ako] kasi I'm carrying the name of FEU. Pero kung private at kaming dalawa lang, yes"(Roxane 20).

1.3.3. In private

When in private, sexual expression is open depending on the level and length of relationship. When a relationship has lasted for several years already, there are least limitations in expressing sexual behaviors. The individual is already comfortable.

This is illustrated in the following excerpts:

"Mag-aapat na taon na po kami [ng boyfriend ko]. Sanay na po kaming ipakita kung anong nararamdaman namin ... Nung mga panahon na nag-uumpisa pa lang kami, hindi namin ganun ipinapakita kung gaano namin kagusto yung nararamdaman namin pero ngayon, both po kami na nailalabas namin kung anung gusto naming gawin"(Kim, 20).

"Mag-asawa na kaming maituturing ng partner ko. We already have a baby and we're living in together ... Kapag sa aming dalawa ng partner ko, wala nang hiyaan" (Toni, 20).

Depending on the level and length of the relationship is the ease one feels in expressing sexual behavior. The participants are neither anymore timid nor afraid of showing their emotions because they are already comfortable in revealing their sexual behavior with their partners.

A participant expressed:

"Malaya kong naipapahayag ang aking damdaming sexual sa aking partner dahil komportable ako sa kanya pagdating sa pagtatalik ... Komportable akong sabihin sa kanya kung anong gusto kong gawin niya sa akin at kung ano naman ang gagawin ko sa kanya" (Jhola, 20).

Although already in a private situation, open expression still depends on the time and the place. Sex should be done at the right time and the right place.

A participant explained:

"Malaya ko naman naipapahayag [ang sexual feelings ko] ... pero pinipili ko ang tama lugar at panahon kung tama ba o mali at kung kailan sobra na" (Jessie, 19). Privacy is important.

Open sexual behaviors can be used to show love and trust.

As illustrated by a participant:

"Ginagawa ko ito (sex) with my dearest o beloved one" (Diane, 19). Another participant expressed, "For me, [being sexual] is sharing yourself to the one you truly love. This is one [way] of expressing yourself to your partner whom you may trust"(Jocelyn, 20).

Sexual expressions can be done in the open if there is love and trust.

One participant explained;

"I think expression of sexual feelings should be expressed privately with love and not only for sexual gratification" (Mildred, 18).

The key to open sexual behaviors includes communication processes and emotional feelings as well as more basic contours of adolescent romantic relationships including power and influence dynamics. Of trust, love, and understanding. Participants seems to be not shy or afraid to express their sexual behaviors with their partners because they trust each other. They believe that once they are living together as husband and wife, they will build the trust which is a significant factor for marriage to last.

1.3.4. Other ways of expressing sexual behavior

Several different ways to express sexual behavior can also be done. First among these are non-verbal actions. Gaze, clothing, and art are some ways through which sexual behaviors are communicated non-verbally.

This is illustrated by one participant:

“Pwede namang through art ... [Yung ibang tao], kapag gusto nilang magyaya, dinadaan nila sa tingin. Dinadaan [nila] sa pananamit na they’re sexually attractive” (Gibo, 19).”

For most teens, “tinginan, ngiti, ang flirting” are the first thing which a teenager shows when he/she wants to express his/her affection towards the opposite sex.

Young children begin to understand the concept of "being in love" when they are 4 or 5 years old, but it is not until the time of puberty, at about the age of 12 or 13, that people begin to have feelings of romantic love. Early on, a young person might have a "crush" on someone or an attraction to someone. This is possible even when people do not know each other well or at all. Girls and boys both have crushes. With a crush, a person might be preoccupied by thoughts of the other person and may even think that he or she is in love.

Accordingly, sexual behaviors can also be expressed verbally. Participants revealed that verbally expressing sexual behavior may include whispering to each other.

As expressed by the following excerpts:

“Nagbubulungan lang kami ng partner ko. Ayaw ko namang may makarinig. Minsan, ngiti palang, alam na” (Toni, 20).

“I just whisper. I just whisper to her that I’m horny ... In a way, they find it seductive” (Christopher, 21).

Whispers and stories are used to catch the attention of the other party. Language is more than a mere instrument or tool of thinking and expression of sex. People do think with words. However, more than that, language is thought. Therefore, language has been considered by the philosopher Hans-Georg Dostal (2002) cited Gadamer “the reservoir of tradition and the medium in and through which we exist and perceive the world.” Thought then is perception. However, perception we should remember is both affective and rational. We feel as we think; we think as we feel. This is how we human beings seek to understand.

Huiitt (2011) cited Elias (2006) stress that “...emotions are human beings’ warning systems as to what is going on around them. Emotions are our most reliable indicators of how things are going on in our lives. Emotions help keep us on the right track by making sure that we are led by more than the mental/intellectual faculties of thought, perception, reason, and memory.” Alegre (2006) in his essay, “Our Loving Ways.” “Mahal kita, mahal kita, hindi ito bola,” states that the phrase is the first verse line of a song which was written by a teenager, so said a DJ of the time, in the early 1970s. The line means “I love you, I love you, I am not joking.” To make the title of this section sound closer to English, then: “Seriously, I love you.” That deflates the statement though since the translation is bereft of all that affection in a Pinoy’s wooing of a woman. Affection and the lightness of language for she, if Pinoy, too, knows he can just be saying it but not truly meaning it, so he enjoins her at the end of the line plaintively: do, believe me, hindi ito bola, seriously, peks man, cross my heart and hope to die. These are part of the verbal actions of the two opposite sex to show affection to each other. Deep down the

Pinoy knows words are just that -- words. Sounds which are articulated by the vocal cords. Nice to say, good to hear. They need not always carry the weight of truth. Moreover, we're adept at manipulating them. It's a cultural attitude to language. We are not supposed to believe everything we hear. Where is the truth of the loving, then? Truth is found in the acts of loving, in the action of love, especially those which are not meritorious; those which do not advertise the feeling of love and loving behind the act and actions. "Wala sa salita; nasa gawa."

In a world that has grown more complicated, fiercer in the demands made upon the participant hearts and pocket books, there is one easy, gift left, the power of touch. Participants view that expressing sexual behavior and emotions through touch is more powerful than other means.

The one thing that an individual needs the most is the simplest, yet profound gift one must give might be a kind hand holding them and a hug from the opposite sex. The gift of touch is the most powerful expression of love.

In a blog entitled "A Kiss is not just a kiss, Sheril Kirshenbaum (February 7, 2011) says that "a kiss plays the role of bridging the gap between two partners. When we are that close to another person, all our senses are engaged, allowing our bodies to assess compatibility and the potential for long-term relationship. This behavior evolved to facilitate three essential needs: sex drive, romantic love, and attachment. In other words,

kissing helps us find partners, commit to one person and keep couples together long enough to have a child.

Young people develop sexual feelings or desires to be physically close to someone. Usually, sexual attraction, a feeling of being drawn or attracted to another person, is accompanied by love, but not always. Most people have sexual feelings and desire for someone of the opposite sex, but some people are attracted romantically and physically to someone of the same sex.

Jankowiak, William R., and Paladino, Thomas (2008) stresses that men need sex, both physiologically and emotionally, more than women. Men's relationships with others are not as emotionally intimate as women tend to be. So, a man looks to the woman in his life for the emotional support he needs, and sex is the mechanism that men use to express their tender emotions. This explains why in the film 'The Duchess,' Keira Knightley playing the virgin bride, lies inert as her husband thrusts into her on their wedding night. Women only learn over time that responding as a lover encourages the male orgasm that nearly always ends sexual activity between a man and a woman. John D. Mayer cited in Enerjoy, T. (2013) says “Emotions operate on many levels. They have a physical aspect as well as a psychological aspect. Emotions bridged thought, feeling, and action. They operate in every part of a person. They affect many aspects of a person, and the person affects many aspects of the emotions.” Science is slowly unraveling the mystery behind the most baffling of all emotions—love. Yes, there is so much more behind falling in love than being hit with Cupid’s arrow.

Another way of expressing sexual behavior is through cybersex and phone sex. Cyber and phone sex usually involve sex talk on the phone or over the Internet. Sometimes, one or both people masturbate as they talk about sexually arousing things.

As explained by a participant:

"Sa telepono or sa cellphone ... sinasabi nila kung ano yung gagawin ... Minsan sa text [din]" (Kim, 20).

Cybersex and phone sex are viewed as safer because, as explained by a participant, there are no risks of pregnancy, disease, or having to work at having a 'real-life' relationship with someone.

Meanwhile, other adolescents express sexual behaviors through sports and recreation.

As illustrated by a participant:

"Pwede [rin] namang through sports. Kapag masyadong mataas yung [sexual] urges nag-iindulge sila extreme sports" (Gibo, 19).

Recreational activities can also be used to express sexual behaviors. This is illustrated by the following excerpt:

"For me, there are still some ways of expressing sexual emotions aside from having sex with someone: watching films, reading books, articles, and magazines" (Marie, 20).

Control of sexual behaviors can be attained by engaging in activities that would diminish their sexual desires.

A participant explained:

"Minsan ibinabaling [ko] na lang ang pagiging mapusok dun sa ibang bagay tulad ng basketball, pagigitara, o kaya paggala sa kung saan" (Roger, 21).

Self-control should be developed for one's good. Participants agree that it is easy to forget the urge of doing sexual feelings if one has restraint.

Some individuals also try to express sexual feelings through masturbation. Masturbation refers to sexual stimulation of a person's genitals, usually to the point of orgasm. Participants believe that masturbation is a physical act to relieve sexual tension. Masturbating can cause very strong emotions.

Male participants expressed that the ultimate form or expression of sexual feelings is through masturbation. A participant explained that according to researches, "99% of men are masturbating to express their sexual emotions and 55% of women are doing it as well". Aside from sexual relief, the same participant explained that various medical and psychological benefits have been attributed to a healthy attitude to sex in general and masturbation, and no causal relationship is known between regular masturbation and any form of mental or physical disorder.

Lastly, demonstrating affection is also a way of expressing sexual behaviors.

This is illustrated by one participant:

"If you love him/her, pwede mo namang titigan [na] lang, usap-usap (kwentuhan). Help her if he/she needs you. Just make him/her always happy. Kahit walang sex, okay na yun" (Roxane, 20).

Another participant declared:

"may ibang paraan din ng pagpapahayag ng damdaming sexual maliban sa sex. Pwede rin naman itong ipahayag sa ibang paraan gaya ng pagiging sweet, pagiging malambing, pagiging thoughtful o pagiging mabuting partner sa iyong partner" (Jhola, 20).

In almost every romantic relationship, sex is a crucial factor, but for some, it is not. Yes, one may love one another deeply, but it can be shown in the simplest way. Being sweet and thoughtful is more than enough to be loved by a partner.

The concept of the expression of sexual behavior is inseparable from the expression of sexual emotion. These two are intertwined. The view on expressing sexual behavior supports the concept of expressing emotion. The twelve themes (Figure 5) were divided into three categories – public places, private places and other ways of expressing sexual behavior.

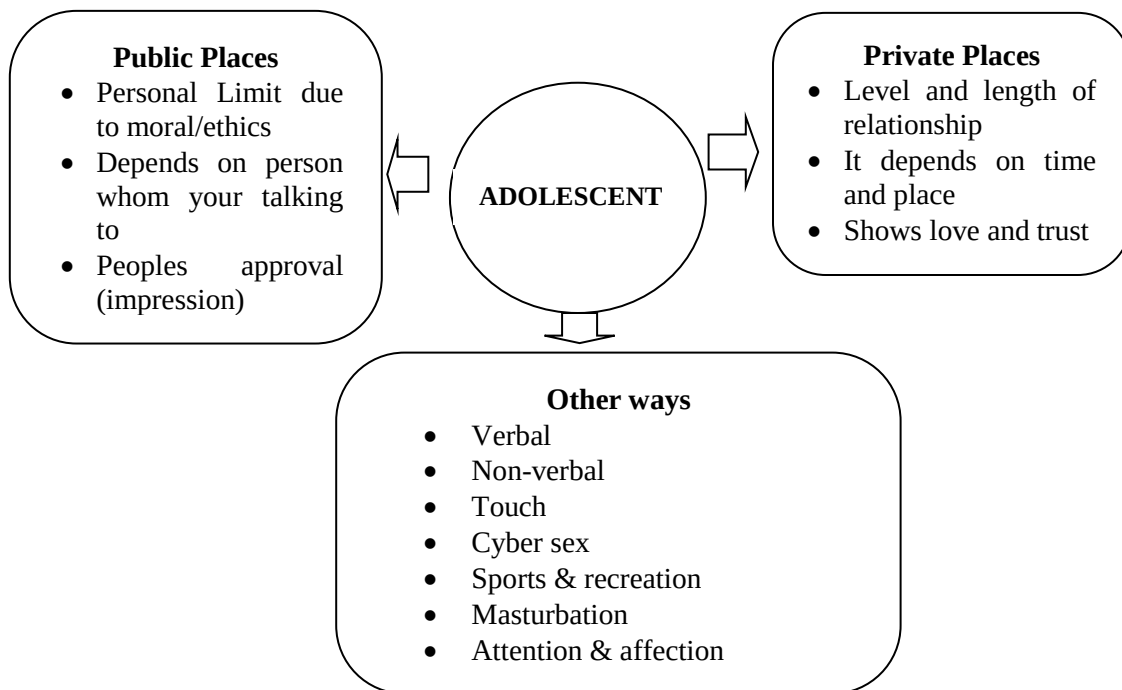


Figure 5. Adolescent Expression on Sexual Behavior

Figure 5 shows the three Categories of Adolescent's Expression of Sexual Behavior drawn-out from the data gathered; these are: Through Public Places, Private Places and Other Ways consist of verbal, non-verbal, touch, cyber-sex, sports, and recreation, masturbation and attention, and affection.

The participants in this study attested that they are concerned on the opinion of the society, which is tantamount to their concern on their reputation and impression of other people on them. They fear being labeled as promiscuous. As a Filipino youth, despite being liberated, they claim that they value the opinion and assessment of their society. Being vocal and liberated regarding consummation, the respondents still have high regards on what other people think about them. This leads the respondents to the idea that they are open to disclosing the topic only to people they can trust and comfortable with. Their escapades and stories can be told only to limited people and can publicly discuss with limited few trusted people who have the same wavelength as to them. Openness and appropriateness about sexuality encourage the respondent to be comfortable, active in discussing and expressing their sexual self-concept and behavior.

Sexual behavior can be implicitly expressed through gaze, facial expression, clothing and discreet touch. On the other hand, there are means to divert sexual urge with the partner through sports, reading pornographic materials and watching pornographic films. Engaging in sports and exercises helped their sexual self-concept by improving mood, increasing levels of optimism, increasing the level of satisfaction with physical appearance, improving eating habits and in controlling weight. Masturbation, according

to the respondents in this study, becomes an alternative way of releasing their sexual urge as the society set standards in expressing their emotion. Likewise, this study also validates the idea and concept of how the youth develop their self-control in their sexual emotion and behavior as a response to the norms dictated by society.

A misunderstanding of sexuality decreased the amount of sexual self-concept confusing the role of sex and seemed to have led to respondents engaging in sexual acts that had a hindering on them. Parents who were unable to express appropriate physical affection towards one another and their children passed on this behavior.

2.0. Framework of an Adolescent Sexuality

During the critical period of adolescence, individuals not only experience physical and emotional changes, but they also form and organize their self-concept. In this phase, adolescents also begin forming their sexual self-concept, commenced by their experience of feeling sexually attracted toward others.

Defining the Adolescents' Sexual Self-Concept

Sexual self-concept is initially created by an individual's sexual emotions and sexual behaviors which are rooted in people's nature as sexual beings. A human's physical make-up, awareness of the self, and feelings toward others are all manifestations of this sexual nature. The framework for the development of adolescent sexuality (Figure 6) shows the connection between the three concepts. Furthermore, a person's sexual self-concept is shaped by multiple individual and social factors, namely sexual experiences, feedback from peers, and comparison to others. One's sexual experiences - i.e., physical

and emotional changes in an adolescent's affect, cognition, and behavior - continuously add knowledge to their existing sexual self-concept, hence becoming available for their

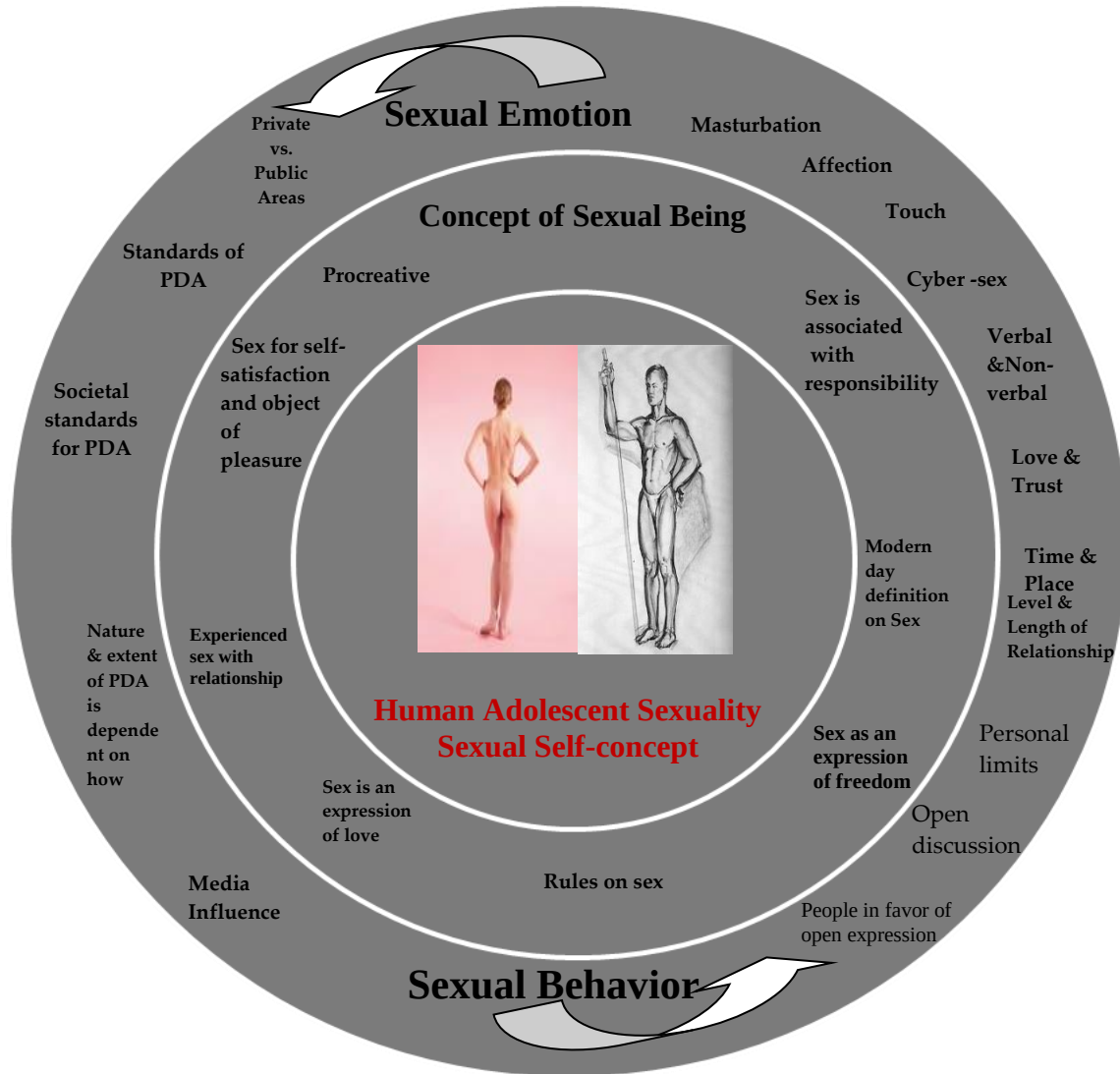


Figure 6. Framework of an Adolescent Sexuality

perusal and use for future engagements. The feedbacks that an adolescent gets from their peer's vis-a-vis their sexual concept, and their self-assessment of interpersonal comparisons also affect how they further and strengthen the meaning and value they attribute to their sexual self-concept.

Part of the adolescent phase is the exploration and discovery of the capacities and limitations of an individual in the development of concepts as a sexual being reflected in the second inner layer. Some concepts formed are: (1) that it is normal for humans to be sexual beings; (2) sex is associated with responsibility; (3) sex is an expression of love; (4) there is a development of rules in having sex; (5) there are modern day definitions of sex. The cognitive maturity that often comes with the normative biological development equips the adolescent with the ability to think, decide, and act freely. This capacity not only enable the individual to handle daily activities and challenges, but it also affects the perception and confidence of the conservative majority of society about adolescents.

Apparent cognitive dissonance among the youth between the adolescents' sexual concept and perception vis-a-vis their sexual practice. The adolescent view the act of sex as an instrument of (6) procreation in the context of religion and (7) sex as an expression of love between individuals, a number still admit to having (8) sexual intercourse for self-satisfaction and sexual gratification, and to be at par with social standards which are usually set by their peers. Nevertheless, these adolescents generally agree that sex as "an expression of freedom and soul connection between committed individuals" that are bounded by foreseen repercussions, assimilated moral obligations, and implicitly

observed rules of sex. This connotation underscores the significance of acceptance and respect of one's sexuality vis-a-vis the relationship, alongside securing of consent from the other party.

Adolescents have different styles of expressing their sexual feelings. These expressions of affection usually consider the style by which they express their intimacy and other factors that may alter one's actions, such as the setting, assimilated restrictions, and the partner's physical and emotional state. The styles used by individuals may vary, depending on their level of intimacy with the other party involved.

Some individuals are comfortable and feel more satisfied expressing sexual feelings publicly (e.g., Public Display of Affection), while others prefer to show affection in private. This kind of sexual preference permits more freedom for individuals' self-expression. The public expression of sexual feelings, however, is limited by cultural restrictions and social standards that are almost always linked to conservatism and religious practices which prohibit individuals from engaging in premarital sex, promiscuity, and abortion. Christianity, within which majority of the Philippine population belongs, has a firm position on these issues, notably the Roman Catholic Church. The stigma traditionally attached to such behaviors appears to have been watered down through the years but is frowned upon, still. Because of this, unlike private expression of affection, publicly displaying is deemed indecent. Nonetheless, it is important to note that adolescents put a premium value on the confidentiality of information about sexual matters to secure and protect the dignity of their partners.

The concept of the expression of sexual behavior is inseparable from the expression of sexual emotion. These two are intertwined. The view on expressing sexual behavior supports the concept of expressing emotion.

Additionally, adolescents' sexual behaviors can be manifested in different ways depending on the time, place, and the kind of message that an individual wanted to relay to his or her partner, and to whom an individual will do it with. It can be in the form of verbal, non-verbal, and physical gestures, or it can be through digital means such as but is not limited to, the use of the internet. With the advent of the internet, the generation of adolescents today uses social media as a means of expressing themselves. Websites and different social networking sites serve as an avenue through which they express their sexual feelings such as engagement in cybersex, pornographic materials, and sexual-related discussions. While some adolescents indulge themselves in these forms of media, some adolescents divert their sexual drive through engagement in sports, leisure, and other recreational activities.

On the other hand, the setting, operationally defined as the physical condition of the place, is one of the most vital factors that affect how one expresses sexual feelings. Apart from prioritizing actions that are socially accepted in that specific environment, the mood provided, and the other occupants of the space are also considered. Furthermore, an individual also checks on his or her partner's physical, emotional, and psychological state before approaching him or her. This is to ensure that his or her actions remain appropriate and sensitive.

The factor that is most ingrained in how Filipinos behave is the cultural restrictions and social standards that they must deal with as they grow intent to express their sexual feelings. The concept of virginity, for example, is a sensitive concern that is deeply linked to religion and tremendous cultural value placed on virginity before marriage, fertility marriage, and the pressure to have children (Varga & Zosa-Fernalin, 2003). This is closely related to the existing social standards that require people to behave according to the normative moral obligations and ethics set by the community.

Apart from the elements above, among the contributing factors that affect the adolescents in exploring issues and opening their views are media, society, and desire. Because of the pervasive nature of the media's influence, it has the power to shape the audience's perception and opinion, which, for this matter, is their sexual concept and sexual feelings. The youth is bombarded with all sorts of sexual contents online (e.g., pornography) that provide romanticized, unrealistic views of sex, with little or no mention of the risks or responsibilities involved. To illustrate, too much exposure to pornographic materials available in various media can contaminate the views of an individual on sexuality which may further result to unhealthy sexual expression. Conversely, media can play positive roles in sexuality education by helping conduct information campaign on reproductive health, among others.

Implications for Helping Professionals

It is perceived that the strains and stresses of growing up are experienced more by urban more than rural adolescents due to the greater social structural complexity and

faster rates of change in the former. Greater urbanization and industrialization have important consequences on the Filipino family life. Some of the adolescent participants are lured to migrate to the city where they live independently or with relatives who do not have control over their sexual relationships

The family, being the most basic unit of the Philippine society, with typically close and continuing contact, is still the primary sex educator of adolescents. This responsibility includes providing opportunities for developing and practicing skills in decision-making and holding accountability for one's actions. For a typical Filipino family setup, informal discussions on the child's sexual self-concept are also held, albeit awkward. This awkwardness, however, is an example of a problem that is derived from the inability of family members to communicate well with their children. Their lack of openness to their teenage children's views usually lead to misunderstanding because they would often get angry and prejudiced before even trying to understand the situation at hand.

In support of this, it was shown in this study that some adolescents are not open to discussing related sexual matters to their families or another third party. For some adolescents, these matters should be addressed privately to protect the dignity of both parties, especially of their female partners. Moreover, parents seldom address sex-related issues and concerns, leaving the adolescents to interpret and experiment on their own. Peers take over the function of parents in orienting the adolescent on sex. Similarly, the family, which should provide more clear explanations of sex, is also shunning the issue.

This is not surprising since most parents are products of a generation whose information and perceptions are drawn from a conservative tradition, which involve same-gender peer groups, and a media that normalized sex from a somewhat patriarchal and oppressive standpoint.

The educational system, through schools — as another agent of guidance — does not objectively tackle sex education. In fact, teenage students are taught about sexuality on the surface degree of morality and precaution. With the advancements in legislation and curriculum design, schools in the Philippines now provide formal education on up-to-date, accurate, and practical topics on sexuality. It provides an environment where students may interact freely with their peers and “more knowledgeable others.” With these, it could be concluded that the adolescent’s educational background helps him, or she realizes that the sexual world requires complex decision making and emotional navigation. A comprehensive educational approach to sexuality education compels them to be more prepared and confident in facing situations that need their knowledge and understanding on their sexual self-concept.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary of findings from the gathered data and analyzed data, the conclusions drawn from the findings and recommendations offered by the researcher in the light of the findings and conclusions.

Summary of Findings

From the data gathered from the interview, the researcher summarized the following findings.

1. Participants' Description (Concept) of Sexual Being

The participants' concepts on human beings as sexual beings were multidimensional in the sense that their sexual self-concepts were varied. Some respondents viewed sex for recreation; self-satisfaction and object of pleasure; psycho-emotional – experienced sex with-in the relationship and sex as an expression of love; Psycho-social – modern day definition on sex and sex as an expression of freedom; sex as responsibility and lastly moral/ethical – rules on sex.

2. Participants' Description of Expressing their Sexual Emotion

Adolescents have different methods of expressing their sexual feelings. For some, it may be better to express it publicly. Several factors could also be taken into consideration as to how one expresses his/her sexual feelings. For some participants, there are personal and societal standards for public display of affection. The intimacy of affection one feels towards his/her partner. Moreover, lastly, several researchers have

shown that media plays a vital role in influencing people in the way they express their sexual emotions.

3. Participants' Description of Expressing their Sexual Behavior

There are several ways in which adolescents can express their sexual emotions publicly or privately. Some participants believe that people around do not approve of those who openly express their sexual emotions. Furthermore, adolescents differ in their perceptions as to how to express their sexual emotions publicly.

Adolescents use verbal or non-verbal approaches. Cybersex is another way of expressing sexual emotions. No matter how these are executed, however, adolescents do it because of love.

4. Framework for an Adolescent Sexuality

Adolescent sexuality is more than just a male or female concept as a sexual being. Expression of sexual emotion and sexual behaviors makes for dynamism and complexity. It involves how they (adolescents) look, how others think about them, and how they feel about others and the society they live in.

Part of the adolescent phase is the exploration and discovery of the capacities and limitations in the development of concepts as a sexual being.

Some of these concepts that have been formed are: (1) It is normal for humans to be sexual beings; (2) Sex is associated with responsibility; (3) Sex is an expression of love; (4) There is a development of rules for having sex among partners; and (5) There are modern day definitions of sex.

Conclusion

The following conclusions can be drawn from the findings:

1. The concept of human beings as sexual beings is multidimensional;
2. Filipino adolescents have different ways of expressing their sexual feelings publicly and privately;
3. Filipino adolescents differ in their preferences in expressing their sexual behavior openly and privately and in a variety of ways.
4. The development of one's sexual self-concept, sexual emotion, and sexual behavior are essential processes and components in the development of the adolescent sexuality framework.

Recommendation

In the light of the findings and conclusions, the researcher offers the following suggestions:

1. Counselors need to recognize the students' sexual self-concept so as an accurate source for developing programs in guidance, assistance, and other counseling services, and as a rich source for policymaking in the university or any institution where the adolescent is present;
2. Teachers need to assess and interpret the various factors affecting the sexual behavior of the adolescents to develop strategies or techniques appropriate to their needs;
3. Counselors need to design, develop and facilitate a more responsive adolescent sexuality intervention program in building and to achieve a well – rounded personality to

address problems of the young, especially on sexually related behavior among adolescents;

4. Further studies need to recognize the difference between the male and female sexual self-concept, sexual emotion and sexual behavior.

5. Counselors or psychologists are encouraged to conduct more phenomenological studies to fully understand the Filipino adolescent personal perceptions and interpretations of the ways they view human sexuality.

6. For other researchers to use the model to develop a sexual self-concept – sexual being, sexual emotions and sexual behavior in creating modules and programs for adolescent sexuality.

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Appendix A.1

July 21, 2010

Jaime L. An Lim, Ph. D.

Dean

Institute of Arts and Sciences

Dear Sir,

Greeting of Peace!

I am a graduate student from Philippine Normal University, taking up Master of Arts in Education Major in Guidance and Counseling. I am currently doing my research **THE FILIPINO ADOLESCENT SEXUAL SELF-CONCEPT: A PHENOMENOLOGICAL STUDY.**

In connection to this I would like to request your approval for allowing me to conduct interview to some of your students in your institute who will be chosen through snowball sampling techniques. Rest assured that all data and information gathered here will be treated with strict confidentiality. Thank you for your support and advance anticipation to this request is greatly appreciated.

Sincerely,



Miguelito A. Relente

Appendix A.2

Dear Sir/Ma'am,

I am a graduate student from Philippine Normal University, taking up Master of Arts in Education Major in Guidance and Counseling. I am currently doing my research on **PHENOMENOLOGICAL STUDY ON THE FILIPINO ADOLESCENT SEXUAL SELF-CONCEPT.**

I would like to ask for your help by conducting an interview. Rest assured that all data and information gathered here will be treated with strict confidentiality. Your honest answer is greatly appreciated.

Sincerely,



Miguelito A. Relente

Respondents Response:

I do understand the researcher's objectives and purposes of such research. With orientation and after discernment I am willing to participate in this study.

(Pseudo)Signature & Signature

Appendix B

Respondent's Profile:

Name (optional): _____

Address: _____

(Age)_____ Sex: (M)__(F)____

Birthplace: _____ Birthplace: _____

Year Level: (1st) ____ (2nd) ____ (3rd) ____ (4th) ____

Course: _____

Family

Sibling Positions: (1st)____ (2nd)____ (3rd)____

(4th)____ (5th)____ from (no. of siblings)____

Family Constellation/Status: (ex. Broken family, 2nd family, etc...)

Relationship Status

Boy/Girl Relationship (Yes) _____ (No) _____

Duration of Relationship (Month/s) _____ (Year/s) _____

Appendix C

Interview Guide

1. What is your concept on human beings as sexual beings?
(Ano ang iyong konsepto sa tao bilang isang sekswal na nilalang?)
2. How do you perceive yourself as a sexual being?
(Paano mo tinitingnan ang iyong sarili bilang isang sekswal na nilalang?)
3. How do people express their sexual feelings?
(Paano ipinahahayag ng tao ang kanilang damdaming sekswal?)
 - a. In private?
(Sa pribadong lugar?)
 - b. In public?
(Sa publikong lugar?)
4. Describe the way you express your sexual emotions:
(Ilarawan ang paraan ng pagpapahayag ng iyong damdaming sekswal.)
 - a. In public places?
(Sa publikong lugar?)
 - b. In private places?
(Sa pribadong lugar?)
5. Are you able to openly express your sexual emotions?
(Malaya mo bang naipapahayag ang iyong damdaming sekswal?)
 - a. If “yes” describe your experience/s?
(Kung “OO” ilarawan ang iyong karanasan)
 - b. If “no,” why?
(Kung HINDI, bakit?)
6. In your opinion, are there other ways of expressing sexual emotions?
(Sa iyong opinion, may iba pa bang paraan sa pagpapahayag ng damdaming sekswal?)
7. What are these?
(Anu-ano ang mga ito?)

Appendix D

Structured Interview

1. What is your concept on human beings as sexual beings?
(Ano ang iyong konsepto sa tao bilang isang sekswal na nilalang?)
2. How do you perceive yourself as a sexual being?
(Paano mo tinitingnan ang iyong sarili bilang isang sekswal na nilalang?)
3. How do people express their sexual feelings?
(Paano ipinahahayag ng tao ang kanilang damdaming sekswal?)
 - a. In private?
(Sa pribadong lugar?)
 - b. In public?
(Sa publikong lugar?)
4. Describe the way you express your sexual emotions:
(Ilarawan ang paraan ng pagpapahayag ng iyong damdaming sekswal.)
 - a. In public places?
(Sa publikong lugar?)
 - b. In private places?
(Sa pribadong lugar?)
5. Are you able to openly express your sexual emotions?
(Malaya mo bang naipapahayag ang iyong damdaming sekswal?)
 - a. If “yes” describe your experience/s?
(Kung “OO” ilarawan ang iyong karanasan)
 - b. If “no,” why?
(Kung HINDI, bakit?)
6. In your opinion, are there other ways of expressing sexual emotions?
(Sa iyong opinion, may iba pa bang paraan sa pagpapahayag ng damdaming sekswal?)
7. What are these?
(Anu-ano ang mga ito?)

Appendix E

Sample Responses

“Para po sakin hindi po ganun ka big-deal kung may nakilala man ako or may nalaman po akong tao na may experience na po sa ganito. Okay lang, parang, para lang kasi ngayon parang hindi na po, wala lang po. Hindi po mahalaga or di naman big deal kung virgin pa ba or what.”

‘Para po sa akin, ang tinging ko po sa sarili ko, is alang po akong tao na sobrang nagmamahal kaya binigay ko ito sa isang taong mahal ko. Hindi po basta basta ibibigay sa iba yung pagiging babe ko pero pinapanatili ko na siya lang po. Siya lang po ang may karapatan.”

“Marami po akong kakilala na pinapakita po nila in public. Katulad po nung isang kong friend. Pag may inuman kami, makikita mo sila na nagki-kiss, torrid kiss talga. Ung ibanman in private kasi nahihya sila or ayaw nila pakialaman sila ng ibang tao. Tapos yugn friend ko na nagpapakita in public, nabuntis po siya. So yung boyfriend niya saka siya ang ginawa nila is to abort the baby, pinalaglag po. Tapos hindi alam nung babae na kiung kanino ba yung baby. Kung dun sa boyfriend nya or dun sa nakilala niya sa bar. May nakilala po yung babae sa isang inuman din po at may nangyari sa kanila which is sila pa ng boyfriend nya. Yun po yung nakakatakot, kung pinapahayag mo yung feelings mo in public. Kung tatanungin po ako, syempre syempre sa private. Kasi syempre unang una sa lahat, nakakahiya sa ibang tao na hindi mo alam pinag-uusapan ka na di ba po”.

“Sa taon na ito, kasi mag-aapat na taon na po kami parang sanay na po kaming ipakita kung ano nararamdaman namin. At kung tatanungin niyo po yung mga panahon na naguumpisa pa lang kami ng boyfriend ko eh, ...hindi po, Hindi o namin ganun/gaano ipinapakita kung gaano namin kagusto yung nararamdaman namin, ganon. Pero ngayon, both po kami na nailalabas namin kung anung gusto naming gawin.”

“May naririnig po ako na sa phone. Bali po yung sa telepono or sa cellphone po nila kung ano man yung yoon. Ayon sinsabi po nila kung ano po yung gagawin. Through phone po iyon, sa telepono po. Minsan sa text ganyan, nagaano po sila sa text. Yun lang po, ang iba pang paraan ng pagpapahayag ng sexual emotions”