

Understanding the Roots of Male Student Prostitution: A Multiple Case Study

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Abstract— This multiple case study was conducted at the municipality of Compostela, Compostela Valley Province. Participants were the five male student prostitutes from private and public higher education institutions of the municipality. The in-depth interview provided the lived experiences, reasons of turning to prostitutions, and the aspirations of these male student prostitutes. It was found out that lived experiences of these male student prostitutes were manifested in their hesitation as first timers in the work and encountered disgusting sexual contacts. There were shocking revelations in the confessions of the participants that needs attention. Poverty was the primary reason of becoming a prostitute. This study has implications in education on how to address the problem and find ways to prevent the blowing number of these students in the academic world.

Index Terms— Male Students , Prostitution , Pimps

1 INTRODUCTION

Male prostitution is on the rise in different parts of the countries in Asia. In an economically troubled and conservative country where homosexual behavior is a taboo, a growing number of men are prostituting themselves.

The commercial sex industry includes street prostitution, massage brothels, escort services, gay bars, outcall services, strip clubs, lapdancing, phone sex, adult and child pornography, video and internet pornography, and prostitution tourism. Most women who are in prostitution for longer than a few months drift among these various permutations of the commercial sex industry.

Angell (2005) stressed out that prostitution is not inherently immoral. It is how you do it that counts, and the reality is that it is going to happen anyway. She added that prostitution is not called the world's oldest profession for nothing if not being benefited for a certain reason. History shows that male prostitution flourished with urbanization and becomes predictably ritualized, seems to be development intertwined prostitution.

More than anything, prostitution is not a choice, as some claim. Survivors of prostitution have described it as "the choice made by those who have no choice." The global forces that "choose" women for prostitution include, among others, gender discrimination, race discrimination, poverty, abandonment, debilitating physical, sexual and verbal abuse, poor or no education, and a job that does not pay a living wage.

Regardless of the reasons for prostitution, or physical location (strip club, massage parlor, brothel, street, escort/home/hotel), prostitution is extremely dangerous, both psychologically and physically to women. And it all starts with the buyer. Therefore, prostitution must be exposed for what it really is—a "male social system in place to ensure the satisfaction of male demand for sexual servicing and for objectified sex.

Katia Dunn (2002), stated that one cannot understand prostitution unless one understand how sex, class and race all come together and hurt a person at the same time. People are

chosen in prostitution because of the extreme imbalance of power. The poorest, the most vulnerable women, are basically made available for constant sexual access.

Moreover, rural areas are also dominated with the prostitution and male prostitutes are blowing. Sad to know that the number of male students prostitutes are coming into open. This and the near future dilemma to the academic institutions is a threat to the social, psychological and physical aspects of the students.

Realizing the problems connected with male student prostitution, I ventured on this study and after perusal from different literature, it was found out that there is no similar study conducted especially in the local settings.

has repeatedly been said that the teacher is one of the most rewarding of profession. Teaching, is an exquisite art since teachers are tasked to mold the minds of students in the classroom. (Zulueta,2009) The delicate and moral responsibilities of teachers is necessary to make teaching -learning meaningful. In the same way,(Bilbao,Corpuz, Llagas & Salandanan,(2006) define teaching as a profession. Accordingly, if you take teaching as a profession you must be willing to dedicate yourself to public service. Furthermore, (Bilbao, Copuz, Llagas, & Salandanan, 2006) considered teaching as a vocation because of the calling and teaching as mission because of the task entrusted in them. On the contrary, there are teachers who cannot understand their students' behavior. Carreon, (2009) addressed them as an ineffective teachers.

On the other hand, public school teachers, regardless of where they work, face ongoing challenges to balance sensitivity to the social and learning needs of the community they serve with pressures to meet broader labor market, social, and political objectives (Wotherspoon, 2006 & Hangreaves, 2003). Teachers are trapped between conflicting pressures to be "both catalyst for successful knowledge economy and effective counter points for some socially disrupted effects ". Teachers make sense of and affect this uneven terrain as they attempt to reconcile diverse educational demands. The coexistence of

hope and frustration are parallel experiences of indigenous and minority group in many nations.

Likewise, Chisholm, (2000) enunciated and proved in her study that living and working in a remote indigenous community is all about relationship and communication. Such achievement can ultimately make a really positive contribution in the community. Schissel & Wotherspoon, (2003) believed that it is important to keep in mind that in the remote indigenous community there may be different meaning behind non-verbal communication and body language can be quite different to what you may be accustomed. As a teacher living in an indigenous community needs strong behavioral adjustments. Scougal, (2008) pointed out that every community in the tribal group is different. If you establish yourself as someone who is trustworthy and respectful specially on their culture, then the indigenous community will be open working with you.

Furthermore, teaching indigenous students requires sensitivity for their special needs and knowledge about cultural protocols (Korff, 2014). Many teachers do not have a lot of experiences teaching and dealing indigenous kids or communities. Teachers misinterpret their behavior. For example, indigenous students avoid direct contact to an adult as it is considered rude in indigenous culture. When teachers misdiagnose these students' classroom behavior, we can speak of "soft racism". You see them run but then you realize they have no role model where they are from. They arrive in school hungry, sick and infested with head lice. Some of them are horrific. Students do not question – and decline in giving answers. Indigenous children are less likely to answer questions in the classroom because traditionally, their culture has been passed in through the telling of stories; it's not about question and answers.

In addition, teachers in the indigenous community faced problems on the significant dropped out rate. (Gordon, 2000, Falmer, 2000 & Sleeter, 1996) cited that Aboriginal students have relatively high school dropped out rates. For instance, if the students do not see the school, its English speaking staff and its curriculum as relevant to their emotional and educational needs, then the incentive to attend is reduce (Lewthwaite, McMillan, Renaud, & MacDonald, 2010 Martin, Marsh, Macirnerly, & Green., 2009) and lacking strong social pressure to go to school, the children often vote with their feet. The majority of the school aged children do not attend school, despite various initiatives by the community and the school (Gray, 2006; Taylor, 2004). Furthermore, children are discourage to attend school because of the distance. Transportation is a big problem suffered by students and teachers (Weinstein, 2010). Kids walk 2-3 kilometers or more to and from school everyday. They have to cross rivers and climb hills with their book bags. Riding for them is a luxury. Schools are too far for the most remote communities to practically access. So the families can't afford to pay and the children are pulled out from school.

Maher (2009) stressed that indigenous students are not at home with the non – Indigenous teachers. Student find at ease when they are with the indigenous teachers. Indigenous teachers are best placed to bring relevant cultural knowledge,

competence and skills to the students' learning in schools in remote indigenous communities. Local indigenous teachers know their students. They live their culture and know the families of the children they teach. This view holds that minority students benefit from being taught minority teachers. The assumption is that synchronicity is a valuable resource in teaching and learning (Villegas & Irvine, 2010; Gandara & Maxwell-Jolley, 2000; Valencia, 2002; Haycock, 2001; Foster, 1994; Achinstein & Aguirre, 2008).

The numerous problems and difficulties of non-indigenous teachers assigned in the indigenous community is the gap that this study is trying to focus. Their experiences of sorrows and pains, of joys and success will highlight this study. The ongoing challenge for those working in education system is how to better prepare Non- Indigenous teachers to work productively with Indigenous teachers and Indigenous students. Considering that I have not come across a similar study on the experiences of Non-IP teachers amidst indigenous community specially in the local setting, I take into account that this study has a direction.

1.2 Purpose of the Study

The purpose of this qualitative multiple case study is to understand the roots of student prostitution particularly in the rural areas. This undertaking will cover the actual experiences and reasons of the chosen individuals in the community.

Discussion of prostitution is a topic that has long excited widespread interest that tells us much the attitude of society towards men and women of this work. As a teacher, this study will guide the researcher to let the community enhance the understanding of male prostitution, and direct them an in-depth empathy of the people involved.

This undertaking will allow me to widen my social experiences with this group of students. I could connect with their thoughts, views and feelings that are shared openly, not only to give them opportunity to be heard, but the time to understand their background without prejudice as member of the society at large.

This study will provide a glimpse of the reality of the growing number of our male student prostitutes in our country particularly in our own community.

1. 2 Research Questions

1. What are the lived experiences of male student prostitutes?
2. What are the reasons of these students in turning to prostitution?
3. What are the aspirations of these male student prostitutes?

1.3 Theoretical Lens

The family is the natural framework for the emotional, financial, and material support essential to the growth and development of its members, particularly infants and children. It remains a vital means of preserving and transmitting cultural values.

Universal Declaration of Human Rights, Article 16 states that, the institution of the family, which is changing in its eco-

nomic, social and cultural functions, should ensure the dignity, equality and security of each of the members. The basic unit of the society shall comprise the complete members in helping one to grow in a holistic way with the confirmation to the morale of the society.

The family is defined as a social institution that unites people in cooperative groups to oversee the bearing and raising of children. As the primary agent of socialization, it carries the ultimate responsibility for the well-being of children. Numerous studies suggest that nothing is more likely to produce a happy, well-adjusted child than a loving family (Gibbs 2001 and Macionis 2006).

The structural-functional approach sees family as the backbone of society as it performs the vital tasks of helping children become well-integrated and contributing members of society. According to this approach, the family regulates sexual activity to maintain kinship organization and property rights, the passing on of parents' social identity for the maintenance of social organization, and offers physical protection, emotional support and financial assistance. The symbolic-interactionist approach, on the other hand, sees family living as an opportunity for intimacy. As family members share many activities over time, they build emotional bonds although the fact that parents act as authority figures often limits closeness with younger children. Only as young people reach adulthood do kinship ties open up to include sharing confidences as well as turning to one another for help with daily tasks and responsibilities.

Medina (2001) succinctly presented the changes in the family which could be attributed to modernization, urbanization and industrialization more lenient norms and behavior. With the urban agglomeration of people from different social strata and the corresponding anonymity that goes with it, the city becomes the center of social disorganization and problems. The distance between home and the workplace reduces family and community interactions which are strong in the village and rural settings. Social pressure which deters deviant behavior in a closely-knit community is weakened in the city. All these contribute to a more liberal definition of appropriate behavior of the modern generation.

Given the young people multiple-problem behaviors, the numerous challenges they face in contemporary society especially at a crucial stage of their development, young people need an enabling and a listening environment that allows them to make sound decisions and life choices. The academe is therefore duty-bound to complement government and civil society initiatives in achieving a healthy society for everyone.

According to Maslow's Hierarchy of Needs, humans need to feel a sense of belonging and acceptance among their social groups, regardless if these groups are large or small. For example, some large social groups may include clubs, co-workers, religious groups, professional organizations, sports teams, and gangs. Some examples of small social connections include family members, intimate partners, mentors, colleagues, and confidants. Humans need to love and be loved -

both sexually and non-sexually - by others. Many people become susceptible to loneliness, social anxiety, and clinical depression in the absence of this love or belonging element. This need for belonging may overcome the physiological and security needs, depending on the strength of the peer pressure.

1.4 Significance of the Study

The study is significant because it will attempt to unravel the various issues that male student prostitutes are facing nowadays. These problems, issues and conquests on the day-to-day experiences of these students will be pointed out and will be addressed well. Second, in an attempt to create a companion piece for other studies of student prostitution, the researcher hopes that future researchers will use this study to create a coherent research agenda focused on the issues discussed in this study.

Importantly, male student prostitutes who are unable to speak out will come out to the open and be a participant in this study. This manner may empower them to speak out for change at their individual life's endeavor. Lastly, result of this study can facilitate policy makers to reconsider and review existing policies as regards to prejudicial and non-discrimination policies currently in the school system and to the community's outlook.

1.5 Definition of Terms

MALE STUDENTS. These are the five male students from high school or college who are regular students in a particular private or public institution located in Compostela, Compostela Valley.

PROSTITUTION. The world oldest profession, as they said. Define as the practice or occupation for engaging in sexual activity with someone for payment. This is also the word of expression to the five male students of interest in the study, as the mastered craft after school hours.

PIMPS. Someone who procures customers for the prostitutes. In England they call them pimp a ponce. They arrange for sexual partners for others. In this study, I call them as my "middlemen" who transact and arrange the interview for this research..

1.6 Limitations and Delimitations

This qualitative case study is delimited to understanding the truths on the roots of student prostitution in the community and to the society at large. The data of this study are limited only to the answers of the five participants who are male students from secondary or tertiary institutions.

There are few constraints in this qualitative multiple case study as the data and results gathered from the interviews cannot be used to generalize the entire population of the male student prostitutes all over the country. Furthermore, I cannot guarantee that the five male student participants will respond honestly to each of the questions to be asked.

2 REVIEW OF RELATED LITERATURE

Presented in this chapter is a summary of the literature related student prostitution and some possible reasons of doing so. Most of the related studies and research presented are those conducted in other countries, and only few were from the Philippines.

Prostitution

The average age of entry into prostitution is 13 years (M.H. Silbert and A.M. Pines, 1982, "Victimization of street prostitutes, *Victimology: An International Journal*, 7: 122-133) or 14 years (D.Kelly Weisberg, 1985, *Children of the Night: A Study of Adolescent Prostitution*, Lexington, Mass, Toronto). Most of these 13 or 14 year old girls were recruited or coerced into prostitution.

Victor Malarek (2009) emphasized that prostitution has been called the world's oldest "profession." In reality, it is the world's oldest "oppression" and continues to be one of the most overlooked human rights abuses of women on the planet today. Long before, it is Biblically mentioned and been part of the history.

Also, Farley and Kelly (2000) on the other hand explained, prostitution is not a choice, as some claim. Survivors of prostitution have described it as the choice made by those who have no choice. The global forces that "choose" women for prostitution include, among others, gender discrimination, race discrimination, poverty, abandonment, debilitating sexual and verbal abuse, poor or no education, and a job that does not pay a living wage.

A universal defense of prostitution entails that a prostitute can be of either sex. Women should have the same opportunity as men to buy sexual services in the market." The prostitute "is conventionally pictured as a woman, and in fact, the majority of prostitutes are women. However, for contractarians, this is a merely contingent fact about prostitution; if sound prostitution were established, status, or the sexually a scriptive determination of the two parties (the man as a buyer and the woman as a seller of services), will give way to contract, to a relation between two "individuals." A moment's contemplation of the story of the sexual contract suggests that there is a major difficulty in any attempt to universalize prostitution. Reports occasionally appear that, in large cities like Sydney, a few male heterosexual prostitutes operate (the older figure of the gigolo belongs in a very different context), but they are still rare. Male homosexual prostitutes, on the other hand, are not uncommon, and from the standpoint of contract, they are no different from female prostitutes. The story of the sexual contract reveals that there is good reason why "the prostitute" is a female figure.

Moreover, there is nothing universal about prostitutes as a discrete group of wage laborers who specialize in a particular line of work, or about prostitution as a specialized occupation or profession within the patriarchal capitalist division of labor.

The claim that prostitution is a universal feature of human society relies not only on the cliché of the "oldest profession" but also on the widely held assumption that prostitution originates in men's natural sexual urge. There is a universal, natural (masculine) impulse that, it is assumed, requires, and will always require, the outlet provided by prostitution. Now that arguments that extramarital sex is immoral have lost their social force, defenders of prostitution often present prostitution as one example of "sex without love," as an example of the satisfaction of natural appetites. The argument, however, is a nonsequitur. Defenders of sex without love and advocates of what once was called free love always supposed that the relationship was based on mutual sexual attraction between a man and a woman and involved mutual physical satisfaction. There is no desire or satisfaction on the part of the prostitute. Prostitution is not mutual, pleasurable exchange of the use of bodies, but the unilateral use of a woman's body by a man in exchange for money. That the institution of prostitution can be presented as a natural extension of a human impulse, and that "sex without love" can be equated with the sale of women's bodies in the capitalist market, is possible only because an important question is begged: why do men demand that satisfaction of a natural appetite must take the form of public access to women's bodies in the capitalist market in exchange for money?

Furthermore, regardless of the reasons for prostitution, or physical location (strip club, massage parlor, brothel, street, escort/home/hotel), prostitution is extremely dangerous, both psychologically and physically to women. And it all starts with the buyer. Therefore, prostitution must be exposed for what it really is—a male social system in place to ensure the satisfaction of male demand for sexual servicing and for objectified sex.

Prostitution As Chosen Work

Both women and men sell commercial sex. Buyers are, however, almost invariably male (e.g., Posner 1992, p. 92; West 1992; Philipson and Posner 1993, p. 149). The 1992 NHLS of sexual practices among the U.S. population found that 18 percent of men had ever paid for sex with a woman (Sullivan and Simon 1998) and that 2 percent of women had ever been paid by a man (Laumann et al. 1994).

Unlike most other crimes, prostitution is based on markets, and thus potentially of special interest to economists. It is thus surprising that amidst the burgeoning literature on the economics of crime, there is little analysis of prostitution. Rao et al (2003) and Gertler et al. (2005) both find that the prices paid for a prostitute's services are substantially higher when a condom is not used.² Rao et al. (2003) studies Indian prostitutes; Gertler et al. (2005) focuses on Mexican prostitutes. Using an online database of client-based reviews of prostitution services in the United Kingdom, Moffatt and Peters (2004) estimate the determinants of price for a sexual act. Combining their results with survey data on prostitutes from Matthews (1997), they also compute average weekly earnings of a prostitute, finding that prostitutes earn about twice the weekly wage of a typical non-manual female worker and three times that of manual workers. Pickering and Wilkens (1993) also find high

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wages for prostitutes. Edlund and Korn (2002) argue from a theoretical perspective that one reason for this wage premium is the opportunity cost of foregoing marriage.

Thus, Yeung (2008) states that prostitution is labor skirts recognition of the fact that the institution of prostitution promotes and cements sex and race inequality, but being undocumented workers would remain their principle problem. The people described as "undocumented workers" are in fact desperately poor Asian women transported by organized criminals to North America for men's sexual use under slave-like conditions of captivity, violent control, and debt bondage.

Hence, there is evidence that very few people freely choose prostitution. Only a tiny minority of individuals choose this because of the intrinsic qualities of sex work. All those in prostitution said that there in the work because they had no alternatives for economic survival and that they saw no means of escape.

Governments are complicit in the prostitution of women when prostitution is defined as work and especially when government revenue is generated by prostitution. The Philippines government grants visas to women who are known to be bound to prostitution but who are named "Overseas performing Artists".

As long as prostitution is considered work then it will inevitably function as social and economic cage especially for poor and ethically marginalized women. Almost always, when a woman has the resources to avoid prostitution, she does that. If we ignore the material evidence for the structural inequalities of sex, race, and class in trafficking for prostitution and if we ignore the clear statements of women in prostitution who tell us that they want to escape it, then we end up in a postmodern neverland where theory unanchored to reality frames prostitution as a problem of workers' rights or trafficking as an immigration problem.

Migration, Prostitution & Trafficking

D.M. Hughes (2001) emphasized that migration linked to trafficking in women and prostitution is one of the darkest features of the lack of equality between women and men. This form of migration has developed into a gigantic, highly organized criminal trade linked to the exploitation of women. The main reasons for female emigration are poverty, discrimination against women, unemployment, under-education, lack of resources, and political and economic instability. Some women are also motivated to leave their country in order to have the opportunity to work abroad and see something of the world. Another reason is that the situation of prostitutes in other countries is sometimes even worst in the countries of origin than in the receiving countries due to their illegal status.

Young women are enticed by offers of employment abroad as dancers, bar hostesses or au pairs and end up, sold and in debt, on the pavement of some unknown country. Even those who know that they are heading into prostitution have no idea of the violence in store for them and they are misled about the conditions they will have to work in.

Thus, migration connected with trafficking in women and prostitution can be explained by lack of prospects in the country of origin, including women's experience of poverty and social exclusion. Unemployment and lack of education, which, in practice affect women more than men, are contributing factors.

Again, there is no argument about how to prevent trafficking for prostitution. All agree that sex discrimination, race discrimination, and economic injustice are at the root of women's inability to avoid prostitution.

Theory vs. Evidence for a Link Between Prostitution and Trafficking

Maloney (2007) confirmed that evidence supports the theory that legal prostitution is associated with increase trafficking. Traffickers and pimps can easily operate with impunity when prostitution is legal. Wherever prostitution is legalized, trafficking to sex industry marketplaces in that region, for example, strip clubs, massages brothels, escort agencies, pornography stores, and bars, increases. Raymond (2003) said after prostitution was legalized in Germany and the Netherlands, the number of trafficked women increased dramatically. Today, 80% of all women in German and Dutch prostitution are trafficked.

Sullivan (2007) stated that trafficking destination country is probably a consequence of the country's legal prostitution which in effect functions as a legal welcome to pimps and traffickers. In this manner, these people will get the opportunity effortless in earning money out from these trafficked women. Supporting evidence also comes from Sweden. When men who buy sex are criminalized (this might be the opposite of legalization) then trafficking significantly decreases (Ekberg, 2004).

Accordingly, trafficking in women is also identified with legal migration in Western Europe, shifting the focus in combating violence and abuse to combating illegal entry and residence. Under the denomination of fight against trafficking repressive immigration measures, such as tightening visa policies, stricter boarder control, closer supervision of mixed marriages, the criminalization of third parties who facilitated illegal entry or stay are taken. These measures are aimed more at protecting the state against illegal migration rather than at protecting women against violence and abuse. Moreover, repressive migration policies and the resulting illegal status of women in the destination country made migrant women more dependent on and more vulnerable to various forms of exploitation and abuse.

Social Media and Prostitution

Medina (2001) emphasized that technological advancement, greater media exposure, and better opportunities characterize the Filipino society which is in transition. It presents a composite of the modern and traditional systems.

Also, MacCaskey (2012) explains that many people use the social media to prostitute or to promote prostitution.

KAKE News (2012) supports this view when it asserts that there is much prostitution via the social media. Through some social media sites, law personnel were able to get information that related to prostitution and arrested women charged for prostitution-related offences.

In Nigeria, the Cynthia Osukogu case was a celebrated case. Late Cynthia met and made friends with a male on Facebook for business purposes. On the invitation of the "facebook friend", Cynthia travelled to Lagos where she was gang raped, filmed why the despicable act lasted, and later killed by her assailants (Vanguard 2012). This is a classical example of prostitution and crime promoted through the social media.

In the same way, Pope (2012) mentioned that it is also common practice now to recruit young women and boys for prostitution related issues using media. He explains further that after the gang members made personal contact with the girls, court records showed, they would use social media draw them into a life of prostitution. Social media sites expose children in a way that their parents are unaware of and unable to control. This is a big challenge for most of the parents and guardians of this century. Lack of such knowledge could make the youths who are mainly students, to use the social media for unethical practices such as prostitution.

Sexual Behavior and Sexually Transmitted Infections (STIs)

Young people have a subculture of their own. They have a set of beliefs, attitudes, practices, life expectations and decisions which are different from adults. Their views and behaviors are therefore understandable only within their social and cultural context. It is thus crucial that they be given the chance to express their views on matters concerning their wellbeing. Early intervention and gender-specific health education are of great importance considering that risk taking behaviors are central to the onset of health issues they come across. Involvement in a risk-taking behavior among this group is, to some extent, a way to escape from unhappy situations either in the home, school or community.

YAFSS (2002) stated that young adult aged 15-24 has an average sexual debut of 18 years. At an early stage, young adult already experience sexual intercourse, of which the higher percentage is the encounter without using any protection upon doing so. YAFSS (2010) revealed that more males than females had ever been paid for sex, and therefore more paid males using condom in their sexual activities.

Moreover, DOH and FHI (2002) specified that, 1.7% of male and 0.7% of female youth have gonorrhoeae and 9% of male and 7.7% of female youth have chlamydial infections. Young people tend not to seek reproductive health services from government facilities and also tend to have more sexual partners. Similarly, the findings showed a moderately high prevalence of risk behaviors such as men having unprotected commercial sex encounters, men selling sex and low condom use among men and women.

On Male Prostitution

Ponce (2014) stated that male prostitution is a part of city life along a key stretch of Paseo de la Reforma, Mexico City's central, "grand avenue" artery. In an area of about five blocks up to 120 men rent out their bodies on any given weekend night. Their work zone is watched by surveillance cameras and regular police patrols, yet the prostitution continues to operate out in the open. They service men as well as women.

Also, Paul Du Verdie (2014) emphasized that in an economically troubled, conservative country where homosexual behavior is taboo, a growing number of men are prostituting themselves to scrape together a living.

Marquez (2004) demonstrated that young people who have been exposed to a variety of nontraditional living arrangements and family disruption developed more accepting attitudes toward premarital sex, have an increased likelihood of early sexual activity and childbearing as well as increased prevalence of nonsexual risk behaviors, such as smoking, alcohol intake, drug use, theft and vandalism. Adolescents who grew up under the supervision of the father alone, or the father with another partner, exhibited greater propensity toward some risk behaviors, particularly drug use, and commercial and premarital sex. Meanwhile, having two biological parents in the home has been linked with postponement of sexual activity and with fewer partners during their lifetime. The increasing urban ward mobility of the young population, especially among the females, leads to greater independence and weakening of parental control. Living away from home is the most important variable linked to premarital sex risks among Filipino young adults.

Hence, Santrock, (2001) emphasized that studies have shown that most problems faced by today's youth are not necessarily of their own making. Many of them are "not being adequately reared by adults, not being adequately instructed in school, and not being adequately supported by society" or the community in which they live. School-based interventions have been proven to be as equally important as community-based efforts. Both initiatives entail the cooperation of parents, peers, service providers and support networks. The problem, however, is that most intervention responses for young people are designed by adults—perhaps the reason why such programs do not usually produce substantial impact on the target population. Young people know about what they want. What they need are a trusting relationship and a society that gives them the opportunity to learn from their experiences.

Moreover, Aguilar and Nolasco (2009) also points to adolescents who say that their active involvement in HIV and AIDS-related activities in the community has brought about some positive change in their behaviors. These activities include, among others, small group discussions, radio broadcasting, unveiling of billboards and posters, and other HIV and AIDS consciousness-raising initiatives. The family, for instance, is the core for educating young people about sexuality but several studies have pointed out that this is rarely done within its confines as the topic is considered taboo .

In the same way, Aguilar et al. (2002) confirmed various

issues and recommendations in their study of young people in Cebu. As borne-out by the data, unwanted pregnancies, abortions, sexually transmitted infections and diseases, and drug addiction are among the most pressing issues that confront many young people in Cebu, both in the university and in the upland and lowland communities. Whenever such problems occur, young people turn to their peers for help.

In his research, Bennetts (2011) emphasized that men of all ages, races, religions and backgrounds do it. He revealed that not only rich men do it but also poor men do prostitution, in forms so varied that can be summoned at a moment's notice. When compared to female prostitutes, male sex workers have been far less studied by researchers.

Male prostitutes are known by various names and euphemisms including male escorts, gigolos (usually implies female costumers), rent-boys, hustlers, models or masseurs. A man who does not regard himself as gay, but who is prepared to have sex with male clients for money, is sometimes called "gay-for-pay" or "trade".

Furthermore, young people express a clear reluctance to discuss their problems with parents, and they see the school as the best venue for getting correct information. They believe that schools should provide the opportunity for interaction between teacher and students that is otherwise not possible with TV, radio, and the mass media in general. In this context, university administrators, service support units, local government officials, parents, and non-government organizations recognize the existence of health-compromising behaviors of young people, and they see the solutions as coming from the family, school and community. Barangay officials also see the need for policy advocacy and implementation of programs that directly accrue to the best interests of young people.

Male prostitution has been found in almost all modern and ancient cultures. The practice in the ancient world of men or women selling sexual services in sacred shrines was attested to be practiced by foreign or pagan cultures in the Old Testament. Male prostitutes are also attested to in Graeco-Roman culture in the New Testament.

3 METHODOLOGY

A qualitative research design will be used for this study which fosters an opportunity for me to develop rich descriptions that vividly communicate the participants' experiences. Accordingly, a qualitative approach allows for rich possibilities of inquiry that provide a distinct and more complex comprehension of people's reported experiences and observations that can contribute to the topic of study (Suter, 2006). This method was chosen primarily because through it, the researcher will be able to gather data directly from each of the five male student prostitutes. These data include clear descriptions of the life experiences in the practice of male students' prostitutes of their craft including the characteristics of their clients as major factors in dwelling the kind of work, and sharing insights to be learned by others from them.

In contrast, quantitative research requires a well-controlled setting which made use of objective measurement

and statistical analysis of numeric data in order to understand and explain phenomena (McMillan and Schumacher, 2010). This kind of research uses a deductive approach and standardized instruments on large samples to study cause, effect and relationships developed prior to study. Data in quantitative studies are usually gathered with the use of standardized survey forms given to 400 subjects, treated statistically and are analyzed.

Specifically, the present study will use the case study approach as this will be advantageous when, how, who, and why questions are being asked, or when the focus is on a contemporary phenomenon within the a real life context (Holloway and Wheeler, 2004). Creswell (2008) defined case study as an in-depth exploration of a bounded system such as activity, process, event, institution, social groups or individual based on extensive data collection. He stressed that bounded means that the case is separated out for research in terms of time, place, or some physical boundaries. Yin (2003), on the other hand, confirmed that the case study is a rigorous method of research. Case study research gives several advantages as an approach to qualitative research. It can be used to study a great extent of educational phenomena and it is capable of detecting many aspects of experience that may prove to be significant variables in any quantitative studies. Yin stressed that the need for case studies is based from the desire to understand complex social phenomenon. It permit's the researcher to maintain real life events;

Furthermore, case studies do not represent entire populations under investigation. Accordingly, care should be taken to make sure not to generalize beyond cases. One is said to be generalizing to a population based on the selected cases, which is representative of the whole population. Hence, usefulness may be more important for case studies than great generalization (Ghauri & Gronhaug, 2002).

Holloway and Wheeler explained that case studies explore the phenomenon under study in their context which made case studies as holistic and contextual. They further expressed that case studies can be exploratory devices as a pilot for a larger study. Harling (2002) expressed the same idea, stressing that case study is a holistic inquiry which focuses on investigating a contemporary phenomenon within its natural setting. He defined holistic as one that involves collection of in-depth and detailed data that are rich in content.

Fraenkel and Wallen (2006) presented three types of case studies which were originally identified by Stake. These are the intrinsic case study, instrumental case study, and multiple case studies. The last type, multiple case studies is also called collective case study, in which same questions are studied and asked of participants and being compared to each other in order for a conclusion to be drawn.

Meanwhile, Patton (2002) stated that interview is used to find out some things that one cannot directly observe. Feelings, intentions and thoughts are examples of those that we cannot observe. We cannot observe behaviors that happened at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they gave to what goes on in the world. Hence, we have

to ask people questions about those things. The purpose of interviewing, then, is to allow us to enter into the other person's perspective.

The purpose of conducting an in-depth interview with the male students prostitutes is to find out or listen to the experiences that will contribute to their lives and daily struggles, discovering their thoughts and future outlook, and empathize the feelings living the kind of life they are having.

This study will use the semi-structured or focused interviews in which questions are contained in an interview guide with a focus on the issues or topic areas about the male student prostitutes.

3.1 Purpose of the Study

The purpose of this qualitative multiple case study is to understand the roots of student prostitution particularly in the rural areas. This undertaking will cover the actual experiences and reasons of the chosen individuals in the community.

Discussion of prostitution is a topic that has long excited widespread interest that tells us much the attitude of society towards men and women of this work. As a teacher, this study will guide the researcher to let the community enhance the understanding of male prostitution, and direct them an in-depth empathy of the people involved.

This undertaking will allow me to widen my social experiences with this group of students. I could connect with their thoughts, views and feelings that are shared openly, not only to give them opportunity to be heard, but the time to understand their background without prejudice as member of the society at large.

This study will provide a glimpse of the reality of the growing number of our male student prostitutes in our country particularly in our own community.

3.2 Role of Researcher

As educator, the researcher motivated to pursue this study on understanding the roots of male student's prostitution since this has been common to the educational institutions nowadays. Observing this kind of students in school creates questions on the norms of being one in the school community.

Moreover, it is not only to understand them but to empathize the kind of craft and work they are in. The society's norm will be jeopardize in the manner that modeling to the young ones is important. An in depth personification is essential in understanding these youngsters and giving them the opportunity of interventions if it has to be.

3.2 Research Participants

The target participants of the study are the five male student prostitutes from private and public institutions in the municipality of Compostela, Compostela Valley. Participants are working in particular gay bars and pub houses in their respective area. These participants are identified by friends within the vicinity. Each shall be given written informed consent to be signed along with the assurance that all the data gathered from the interview will be solely for the purpose of the study.

3.3 Data Collection

The researcher must determine and find what data will contribute to his understanding and resolution of a given problem and collect the suitable and available data for that problem. In this study the collection of data was patterned to the five (5) steps given by Creswell (2008) which are as follows; obtaining permission to conduct the study, selecting participants and cites purposefully to best understand the phenomenon, identifying data from various sources, administering and recording data using protocols, such as observational and interview protocols, and administering the data collection in a manner sensitive to individuals and sites.

Another aspect of data collection is identifying the types of data that will address the research questions and sub questions in the interview guide. For the purpose of obtaining the perspective of the participants and allowing them to share their views, research questions to be used must be less structured and open-ended (Creswell, 2008). There are three open-ended research questions formulated for this study. Each research question has sub questions that serve as the guide during the face-to-face interview with each male student.

Moreover, Creswell reminded qualitative researchers of the field issues in administering data collection. He noted that few of these issues are the need to adjust or change the form of data collection once the researchers enter the field, collection of data must be limited at the start of the study, one or two interviews at a period so as to budget the time needed for the remaining data to be collected, and the amount of energy and focus or concentration required to establish an ample database.

Merriam (1998) stated that there are three sources of data in a multiple case study, namely, observations, interviews, and documents. Data collections for this study were focused on interviews and documents only.

3.4 Data Analysis

This study made use of content analysis in analyzing the collected data. Hsieh and Shannon (2005) define content analysis as "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns". Mayring (2000) calls content analysis as "an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models, without rash quantification". Lastly, Patton (2002) describes it as "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings". These three definitions clarify that content analysis emphasizes an integrated view of speech/texts and their specific contexts.

4 RESULTS

The focus of this qualitative case study was to obtain information of the

lived experiences of the male student prostitutes that creates a future dilemma to the academic institutions. Moreover, the study also understand the feelings and emotions to these male student prostitutes concerning the reasons and aspirations in turning to this kind of activities. The participants were from the different universities and colleges within Compostela, Compostela Valley Province.

There were three research questions in this study. Each research questions has subquestions that served as the guide for the in-depth interview. The first research question was about the experiences lived by the male student prostitutes. The second research question dealt on the reasons of these students in turning to prostitution. The third concerned with the aspirations of these male student prostitutes as they are looking for their future.

Each participants were the time to answer the questions to complete the profile of the in-depth interview participants. The whole duration of the in-depth interview has been recorded. The participants have been assured of the complete confidentiality of the data gathered.

5 DISCUSSION

This chapter presents the discussion, conclusion, implication for practice, and implication for future research based from the themes developed during the data analysis.

The five male student prostitutes who participated in the in-depth interview were Shy Guy, Foreigners' Lover, Material Buddy, Freelancer, and D' Talent.

Experiences of Male Student Prostitutes

Disgusting sex involvement. All the participants shared their sexual encounters with the clients. Out-of-this-world and wild sexual fantasies of gay/male customers were shared. Also sexual encounters like oral and anilingus sex acts and the salty bodies licked were present in the sexual activities and services of the participants. Sometimes if the customers were not amendable to sexual demands, the excitement in the scenario scenario will lead to rape.

As hesitant first timer. As virgin, fear is present especially when auctioned for the highest bidder in a party. Tensions felt on the first time of doing the things. Customers will do it first, which lead to underpayment or lowest fee since it's the first time.

Happy moments. Receiving big amount of money made these students happy. Travel and expensive gifts could excite these participants in repeating the acts. Getting lavish financial support could suffice the needs of these students.

Implication for Practice

A vital realization of this study is the confirmation that student prostitution is alarming in the agency in-charge of the academic endeavor of our nation. Services delivered by this agency may encounter difficulties in realizing its visions and missions.

This study may serves as a challenge to everyone who are linked with each other to emanate the drive of a better Filipino service.

Result of this study can facilitate policy makers to reconsider and review existing policies with regards to prejudicial and non-discrimination policies in the school system and to the community's outlook.

Government could open scholarship programs to the victim of such circumstances, who are potential enough to be given the chance to align the life that they usually lived.

As educator in the field, we can empathize and fully understand them for us to help prevent the growing of number of these students. This may be given serious attention in schools for students to be guided and informed well on the end-point and consequences of this matter.

Moreover, this study helps individual to open our mind that understanding the roots of the students' engagement to this matter is more important to help and not to hamper the fast recovery of this dilemma in our institution and to our nation as a whole.

5.1 Implications for Future Research

Future research enhancement may be considered through the bases of this study. Future problems that were never mentioned in this study will be given emphasis and remedy. More related questions and queries will be added to gain more data for analysis and further studies.

Based on the results of this study, the future researcher will level up the process and methods in obtaining, gathering and interpreting data. Campaigns and vigilant approach will be applied in a more systematic way.

The next research will be focus on how these student prostitutes cope up with the critical society in their changing social circles as professional in their field of choice.

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