

BIBLIOGRAPHY

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ABSTRACT

The study was generally conducted to determine the acceptance of and diversity in the communication strategies in teaching sex education of both teachers and students in selected public and Catholic high schools in Baguio City. Specifically, it aimed to identify the subjects where sex education is being integrated in the curriculum of both schools; determine the differences of communication strategies used in both schools regarding sex education; determine the preferred communication strategies of students in both schools regarding sex education; determine the perceptions of teachers and students in both schools regarding sex education; determine the students' level of acceptance of sex education in both schools; determine the relationship of students' sex and Christian denomination and their level of acceptance of sex education; and determine the challenges faced by both schools in teaching sex education.

The researcher conducted the study from December 2011 to February 2012.

Data were gathered through key informant interviews using guide questions with the teacher-respondents. Survey questionnaires were also conducted using interview schedule with the one-hundred student-respondents. Frequency counts, percentages, weighted means, Kruskal-Wallis Rank Test, Chi-square computed, and Pearson Product-Moment Correlation Test were used to interpret the data.



The study found out that sex education is being integrated in the curriculum of both schools in the same way. Most of the student-respondents perceived sex education in a positive way, as well as the teacher-respondents.

Findings also revealed that though there is a significant diversity in the preference of communication strategies of student-respondents from both schools regarding sex education, the use of different communication strategies in teaching sex education in both schools did not significantly affect the student-respondents' perceptions.

The analysis also showed that the sex and Christian denomination of the student-respondents from both schools did not greatly influence their level of acceptance of sex education.

The results revealed that the teacher-respondents from both schools faced the following challenges that deterred the teaching of sex education: differences in the students' background, time constraint, and the lack of and not being regularly updated on their information sources and curriculum show

Researcher recommends that further studies should be conducted to determine the effectiveness of communication strategies regarding the teaching of and students' perceptions towards sex education.



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INTRODUCTION

Rationale

Sex education in the Philippines is still seen as a sensitive and ultimately controversial issue. However, the government, in particular the Department of Education (DepEd), has stepped up its efforts to revitalize sex education in schools around the country.

Sex education refers to human sexuality and sensuality as perceived, expressed, experienced, and valued by the Filipino people. This is also related to courtship as practiced in the Philippines, which involves strategies in finding or attracting partners for physical and emotional intimacy, sexual contact, sexual reproduction, building a family, and other forms of individual interactions or interpersonal relationships, as set and dictated by their culture and tradition, religion, beliefs, values and moral convictions, psychology, foreign influences, and other related factors.

Filipino sexuality is affected by education received by Filipinos from schools, the media, the rise of the internet, religious teachings from their churches or other similar spiritual institutions, legal policies and laws, and the influence of urbanization or urbanized regions in the Philippines (Jose, 2006).

Children and teenagers need guidance. DepEd (2011) stated that education is not designed to teach them sex per se, or even the various forms of artificial contraception. Rather, what are being imparted are life skills that kids need to make sound decisions based on facts.

According to the United Nations Population Fund (2005), in order to respond to



such a situation, one looks for a suitable sex education from every source. But if the conviction of its necessity is fairly widely held in theory, in practice there remain uncertainties and significant differences, either with regard to the persons and institutions who must assume the educational responsibility, or in connection with , the contents and methodologies.

Vatican Council II in the "Declaration on Christian Education" (2010) presents the perspective in which sex education must be set affirming the right of young people to receive an education adequate to their personal requirements. A clear vision of the situation is required because the method adopted not only gradually conditions the success of sex education, but also conditions cooperation between the various people in responsibility. In reality, the criticisms normally raised refer more to the methods used by some teachers than to the enterprise itself. These methods must have definite qualities, both in the same teachers and in the end to which such education is proposed.

Many people today favor sex education in school because some parents have not done a good job in teaching sex education to their children. Sex education in the school provides opportunities for young people to clarify their values about sex; thus, enabling them to make responsible decisions. Various teaching methods and strategies help the teacher achieve the goals of sex education (Fontanilla, 2003).

In a classroom setting, where gender and sex matters will be discussed by a trained teacher in a clinical manner, DepEd (2011) states that young people would be more likely to learn more and freely participate in the discourse and exchange of information. Ideally, from a communication viewpoint, this awareness and knowledge should translate into a change in attitude and practice.



This study supports the studies of Baraoidan (2003), De Lumban (2003), and Azaña (2006) that started to document the communication strategies used in sex education in selected public high schools and state-run educational institutions in the Philippines. In this study, Catholic schools will be considered.

Statement of the Problem

The study aimed to examine the diversity in the communication strategies and acceptance of public and Catholic schools in Baguio City regarding sex education. Specifically, it sought to answer the following questions:

1. In what subjects is sex education being integrated in the curriculum of Catholic and public high schools?
2. How different are the communication strategies used in both schools regarding sex education?
3. What are the preferred communication strategies of student-respondents in both schools regarding sex education?
4. How is sex education perceived by teacher-respondents and student-respondents in both schools?
5. Does the sex and Christian denomination of the student-respondents affect their level of acceptance towards sex education?
6. What are the challenges faced by both schools in teaching sex education?

Objectives of the Study

This study aimed to determine the diversity in the communication strategies and



acceptance of both teachers and students in selected public and Catholic high schools in Baguio City regarding sex education.

The specific objectives were:

1. To specify the subjects where sex education is being integrated in the curriculum of both schools.
2. To determine the differences of communication strategies used in both schools regarding sex education.
3. To determine the preferred communication strategies of student-respondents in both schools regarding sex education.
4. To determine the perceptions of teacher-respondents and student-respondents in both schools regarding sex education.
5. To determine the student-respondents' level of acceptance of sex education in both schools.
6. To determine the relationship of the student-respondents' sex and Christian denomination and their level of acceptance of sex education.
7. To determine the challenges faced by both schools in teaching sex education.

Importance of the Study

The result of this study may help especially the concerned schools and institutions improve their methods used to make sex education more effective. The practical insights of the respondents that will be gathered from the study may also help teachers and policy makers to picture the real scenario in the schools when it comes to sex education. The result may also be used as a guide in improving the methods that will be used to convey



messages effectively; and for students of communication as a reference in the conduct of other studies of the same nature.

Scope and Limitations of the Study

This study documented the communication strategies used in teaching sex education in selected public and catholic schools in Baguio City; and included the perceptions of teacher-respondents and student-respondents alike on sex education. Moreover, it looked into the integration of sex education in curriculum of both schools. The relationship of the student-respondents' sex and Christian denomination and their level of acceptance of sex education were also explored; as well as the challenges in the teaching of sex education in both schools.



REVIEW OF LITERATURE

Sex Education

Sex is a basic drive upon which both race preservation and personal happiness depend. If sexuality does not evolve properly, the whole process of growth and development is affected negatively. Excessive sex repression tends to impair freedom and the functioning of an individual, to the extent that mating and sexual satisfaction are not attained. On the other hand, too much sexual freedom can interfere with normal demonstrations of love and mating functions, to the degree that sexuality remains on an infantile level. Disturbances in sexual development can lead to personal and social maladjustments (UNESCO, 1991).

Sex is a subject of great importance to the individual. Man's sexuality is an integral part of his nature. Though man realizes its importance, a great number of people are considerably ignorant of the various aspects of sex. This is partly due to the conservative outlook and superstitious beliefs that have clouded this subject and was handed on for centuries (UNESCO-ITGSE, 2006).

Sex education, as defined by the United Nations Education and Scientific Organization is an age-appropriate, culturally relevant approach to teaching about sex and relationships by providing scientifically accurate, realistic, non-judgmental information. It also provides opportunities to explore one's values and attitudes and to build decision-making, communication, and risk reduction skills about many aspects of sexuality.

According to Slyer (2000), formal sex education occurs when schools or health care providers offer sex education. It teaches the young person what he or she should



know for his or her personal conduct and relationship with others.

In a lighter sense, sex education programs offer an opportunity to address issues that pertain to the lives of adolescents at a time when they are extremely susceptible to peer pressure. Cross-country evidence from the United Nations Population Fund (UNFPA), however, show that sex education among the youth lead to responsible behavior, higher levels of abstinence, later initiation of sexuality, higher use of contraception and fewer sexual partners.

In a context where ignorance and misinformation can be life-threatening, sex education is part of the responsibility of education and health authorities and institutions. In its simplest interpretation, teachers in the classroom have a responsibility to act in partnership with parents and communities to ensure the protection and well-being of children and young people (UNESCO, 2005).

Promoting young people's sexual and reproductive health, including the provision of sexuality education in schools, is thus a key strategy towards achieving the Millennium Development Goals (MDGs), especially MDG 3 (achieving gender equality and empowerment of women), MDG 5 (reducing maternal mortality and achieving universal access to reproductive health) and MDG 6 (combating HIV/AIDS) (UN, 2009). In the concept of Development Communication, the need to have a wide understanding of the issue is of importance as it contributes to the larger unfolding of human potential.

The formal movement for sex education commenced in the early twentieth century, mostly in the United States and parts of Europe. Sex educators in the early twentieth century sometimes experimented with working through parents, churches, and public lectures, but they quickly turned to the public schools. In the same period, public



school attendance was exploding as compulsory education laws and the changing structure of the economy pressured more students into the classroom and kept them there longer (Moran, 2000).

Reflecting their own uneasiness with sexuality, the early sex educators constructed a program whose central mission was to quash curiosity about sex. Initially, the sex education program consisted of an outside physician delivering a short series of lectures outlining the fundamentals of the reproductive system, the destructive power of syphilis and gonorrhea, and the moral and medical dangers caused by sex before or outside of marriage.

In the 1920s, sex education made progress into the curriculum both in the United States and in France. Sex education typically took place in high school biology classes, but leaders in the movement also faced for the first time a clear divergence between adult sexual ideals and society's expectations for youth. Up to the early twentieth century, when sexual fulfillment was not considered a public or respectable ideal even for married adults, it was easy for educators to condemn sex in their lessons (Irvine, 2002). Greatly concerned over the sexual freedom of the "new youth" in the 1920s and 1930s, sex educators appealed to psychology and sociology for evidence that sexual experimentation before marriage endangered a youth's chances for a fulfilling wedded life.

After the discovery of penicillin's uses in World War II lessened the danger of syphilis, sex education focused more directly on the social aspects of sexuality and married life. Known by a variety of names, the new "family life education" represented an expansion of the educators' mission. Instead of teaching mostly about sexual prohibitions, family life educators attempted to instruct students in the positive



satisfactions to be gained from a properly ordered family life. Lessons on child rearing, money management, wedding planning, dating, and a wide variety of other daily tasks were intended to bring a new generation of youth into conformity with middle-class norms.

In response particularly to the "sexual revolution" of the 1960s and 1970s, in which rates of premarital sexual activity, pregnancy, and sexually transmitted diseases climbed steeply, sex educators developed what they called "sexuality education," to distinguish their approach from the overt moralizing and narrow heterosexual focus of its predecessors. The leaders in sexuality education believed that teaching about sexuality in a value-neutral manner would allow students to reach their own conclusions about sexual behavior and sexual morality. Sexuality education was intended to include information on birth control methods, teenage pregnancy, masturbation, gender relations, and, eventually, homosexuality. Although value-neutral sexuality education generally avoided the overt moralizing of its predecessors, it nevertheless stacked the deck in favor of traditional morality—abstinence until heterosexual marriage.

Sex education in the Philippines

Prior to 1969, sex education in the Philippines was non-existent. Instructions were limited only to discussions on pregnancy and childcare within the confines of the family unit, specifically between female members of the home. Outside the family or the home setting, available informal information – in the form of television and radio programs, illegal adult or sex publications, and the like – was imprecise, flawed, or deficient (Florante, 2006).



In June 2010, DepEd started pilot-testing its Adolescent Reproductive Health program, in 80 elementary schools and 79 high schools across the country as supported by the United Nations Population Fund. The scheme will later be expanded nationwide, in what the government said could hopefully reduce the country's high population growth rate, limit unwanted teenage pregnancies and prevent the spread of HIV and AIDS.

However, debates in the country continue on the need for a national legislation which will provide universal access to RH and family planning services.

In light of the increasingly risky sexual behavior among a significant number of youth and adolescents, the Reproductive Health (RH) bill proposes mandatory sex education and RH for students in the 5th grade to high school. The Reproductive Health and Population Development bill (House Bill No. 5043/ Senate Bill No. 3122) popularly known as the RH bill, stemmed from the legislature's attempt to come up with a defined national population policy framework. However, as in the past Congresses, the RH bill is facing stiff opposition from the Catholic Church.

However perceived to be a good move, the six-year mandatory sexuality and RH education is being questioned by conservative groups, pointing out that allowing young people access to RH information and services will encourage promiscuity and that the State should not take over the role of parents in educating their children on sexuality.

Communication Strategies

Communication Strategy takes the audience from where they are now, to where they want to be. It is important to define how the implementers are trying to communicate with the beneficiaries and to provide hard evidence of what they think (IDEA, 2007).



When developing communication strategies, thinking about the goals that needs to be achieved are important. In addition to any specific objectives related to a certain project, important communication goals include announcing, motivating, educating, informing, and supporting decision-making.

Perceptions of the Respondents

Perception is our sensory experience of the world around us and involves both the recognition of environmental stimuli and actions in response to these stimuli. Through the perceptual process, we gain information about properties and elements of the environment that are critical to our survival. Perception not only creates our experience of the world around us, it allows us to act within our environment (Wagner, 2008).

According to Myer (2005), perception involves all the ways of becoming aware of things, people, happenings, or ideas. Judgements involve all the ways of coming to conclusions about what has been perceived. If people differ systemically in what they perceived and in how they reach conclusions then it reasonable for them to differ correspondingly in their interests, reactions, values, motivations, and skills.

Perceptions on Sex Education

Beginning in 1968, conservative groups were offended not only by sexuality education's greater explicitness, but by its refusal to drill students in "proper" sexual morality (Moran, 2000).

However, efforts to curtail sex education enjoyed only limited success. Sex education programs in public schools proliferated in large part due to newly emerging



evidence that such programs did not promote sex but in fact helped delay sexual activity and reduce teen pregnancy rates.

By 1983, sexuality education was being taught within the context of more comprehensive family life education programs or human growth and development courses. Such an approach emphasized not only reproduction, but also the importance of self-esteem, responsibility, and decision making. The new courses covered not only contraception, but also topics such as family finances and parenting skills (Pardini, 2011).

In the 1980s, as the magnitude and deadliness of sexually transmitted diseases (STDs), such as the pandemic of the Human Immunodeficiency Virus/Acquired Immunodeficiency Syndrome (HIV/AIDS), became known, sex educators found their position bolstered. By the mid-1990s, almost every western European nation sponsored fairly explicit educational programs in "safe sex" (Moran, 2000).

AIDS provided crucial justification for the more liberal sexuality educators' inclusion of information on contraception, homosexuality, and premarital sex. At universities and many high schools, students also started "peereducation" groups to offer students a sex education message that was even less hierarchical and judgmental (and sometimes much more explicit). Despite a renewed conservative attack on these programs, sexuality education's place seemed to have become secure (Moran, 2000).

As conservative opponents in the United States came to recognize that some form of sex education was going to be almost inevitable, they launched their own movement to replace sexuality education with "abstinence education"—which was directly moralistic and explicitly supported traditional gender and sexual relations.



Outside of Western Europe and the United States, sex education remained largely informal until concerns over a population explosion and the AIDS crisis prompted international organizations such as the United Nations to become involved in educating residents especially in developing countries.

A study by Diokno (1971), as cited by Baraoidan (2003), concluded the roles of mass media and interpersonal communication in bringing about knowledge, approval, and adoption of family planning methods. It cited that the mass media makes information dissemination faster; therefore, constant exposure to the mass media may affect one's knowledge, attitude, and practice towards family planning methods. The study showed that among their respondents who disapproved family planning methods, less than half were Catholics.

Many people today favor sex education in school because some parents have not done a good job in teaching sex education to their children. Thus, children receive false information about sex from their friends or peers, magazines, motion pictures, and television, and a result, many fail to receive enough knowledge about sex. Thus, the school is the best place to receive correct and complete information about sex. Sex education in the school provides opportunities for young people to clarify their values about sex; thus, enabling them to make responsible decisions. Various teaching methods and strategies help the teacher achieve the goals of sex education (Fontanilla, 2003).

Challenges in Teaching Sex Education

In the '70's, Philippine high schools and colleges began to include teachings related to public health, sexually transmitted diseases, and limited information on human



reproduction and human sexuality in the curriculum for science courses, such as biology. The limitation was truncated by the Filipino tradition of not explicitly mentioning or showing images of the male and female sex organs even for educational purposes. In 1972, the government of Ferdinand Marcos formally offered sexual education programs at all levels of education, wherein human development and population were topics in science and biology subjects in elementary schools, while high school students received elementary and basic-level of biological information and family planning, with emphasis that separation and divorce are illegal in the Philippines, although legal separation or de facto separation were taught in Philippine public schools due to its high incidence of occurrence in lower class families (SEPO, 2009).

A 2002 study from the University of the Philippines Population Institute (UPPI) showed that 23 percent of adolescents aged 15 to 24 years old were reported to have experienced pre-marital sex. Of the young people aged 15 to 24 years old who have engaged in pre-marital sex, the Young Adult Fertility Survey of UPPI showed that 20 percent of them experienced this during high school, 13 percent of them after high school or during college, and 3.5 percent during elementary level (Sun Star Manila, 2006).

In 2006, an impact study by UNESCO on 87 sexuality education programs worldwide concluded that sex education do not result in increased promiscuity or sexuality laxity; but rather that not only the initiation of sex was delayed but the frequency of sex and the number of sexual partners of those who participated in the program also decreased.

A study conducted by Raymundo in 2007 regarding the occurrences of premarital sex among Filipino highschool adolescents found out that there was a rising number of



Filipino youth engaging in sexual intercourse before marriage. Twenty percent of this number involves students at the secondary school level. And that these sexual activities are usually unplanned, unwanted and unsafe. Raymundo also discovered that a considerable number of Filipino youth encountered reproductive health problems and had been infected by sexually transmitted diseases. She also mentioned that some Filipino teenagers either believe that they cannot acquire AIDS or that this illness is curable. She recommended governmental provision and promotion of free yet better pro-life services related to reproductive health, maternal care, and education concerning fertility and contraception.

In June 2006, the Department of Education (DepEd) pulled out a controversial sex education module from public schools after the Catholic Bishops Conference of the Philippines objected to its content (www.inquirer.net, 2006). But four years later, DepEd announced Memorandum No. 26, allowing the use of teaching modules on sex education. In June the same year, DepEd started pilot-testing its Adolescent Reproductive Health program, supported by the United Nations Population Fund, in 80 elementary schools and 79 high schools in the poorest municipalities across the country (BBCnews, 2010).



Definition of Terms

Communication strategies. Means by which sex education is being learned or taught in the schools. These include the methods and materials used to communicate the subject matter.

Diversity. Differences, unlikeness in character or qualities, especially regarding the communication strategies and acceptance of students and teachers in public and Catholic high schools regarding sex education.

Sex education is a broad term used to describe (formal) education about human sexuality (including anatomy, reproduction, reproductive health, reproductive rights and responsibilities, and morality) and other aspects of human sexual behavior.

Perception. The point of view of the respondents regarding sex education.



METHODOLOGY

Locale and Time of the Study

The research was conducted in four high schools in Baguio City (Figure 1). Dubbed “the educational center of the North”, the chartered city is located 250 km north of Manila and is situated in the heart of the Province of Benguet.

Baguio City has an area of 49 square kilometers enclosed in a perimeter of 30.6 kilometers. On its north is La Trinidad, on its south-east is Itogon, and on its south-west is Tuba.

The public schools were represented by Baguio City National High School (BCNHS)-Main, and Pines City National High School (PCNHS)-Main; while the Catholic schools were represented by St. Louis School Center (SLSC), and St. Louis School of Pacdal (SLSP).

BCNHS-Main is located at Governor Pack Road, Baguio City. PCNHS-Main is located at Palma Street, Legarda Road, Baguio City. Meanwhile, SLSC, is a Church-run school located at Campo Filipino, Baguio City. SLSP is a Church-run school located at Pacdal, Baguio City.

The study was conducted from December 2011 to February 2012.

Respondents of the Study

The respondents of this study were teachers teaching sex education—and their respective students—in selected public and Catholic schools in Baguio City. Four



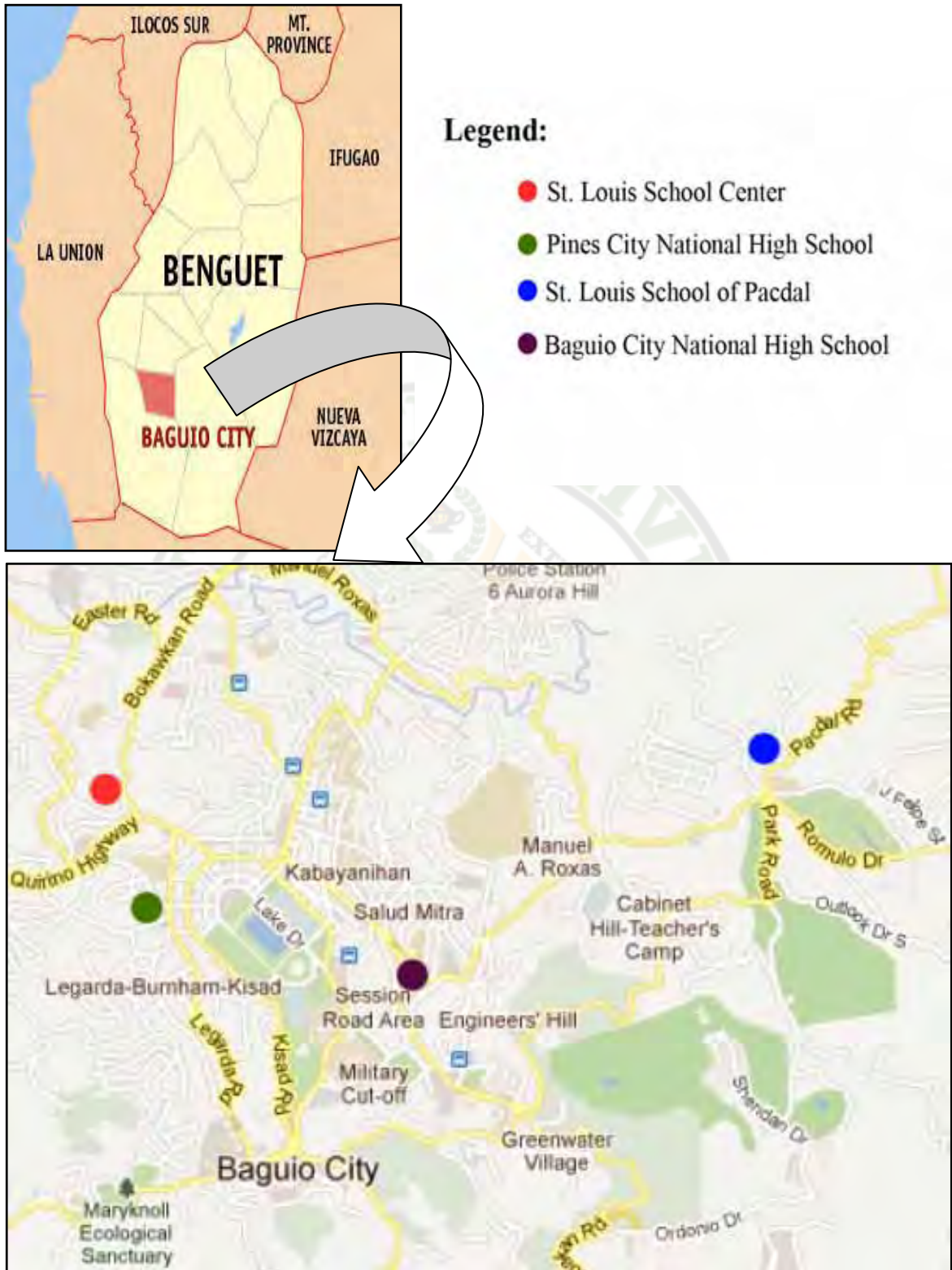


Figure 1. Map of Baguio City showing the locale of the study



teachers teaching sex education, who were recommended by the school principals of the high schools involved in this study, served as the key informants.

Enriqueta S. Rabanalla, married, is 56 years of age and has been a teacher in PCNHS since 1982. But five years before coming in at the public high school in Baguio City, she taught English, Physical Education, and Health subjects in a public high school in Cervantes, Ilocus Sur. With a BS in Education, Major in Physical Education, Rabanalla is currently teaching Music, Arts, Physical Education, and Health (MAPEH) subjects in PCNHS. She also teaches the subjects AralingPanlipunan, Science, and Technology and Livelihood Education (T.L.E). She is a Born-Again Christian.

Delfin G. Lasdacan, single, is a 34-year old teacher in BCNHS, who started his teaching career in 2000. When he entered BCNHS in 2004, he started teaching MAPEH subjects in five sections. He also teaches the subjects AralingPanlipunan, and T.L.E. He finished BS in Education, major in P.E. and subsequently BSE, major in Social Sciences. This Pentecostal Christian is presently taking up his MS in Education, major in Special Education at Saint Louis University.

Twenty-nine year old teacher James Cong-o, single, Catholic, is presently teaching MAPEH subjects in different year levels in SLSC. In 2004, after taking up BS in Education, major in Physical Education and Health, he started teaching P.E. to college students in Saint Louis University, Baguio City. However, after one year, he left the University for the high school Department until present.

Marissa Mang-osan, 25, single, has been a teacher in SLP only two years ago, in 2009. She finished B.S. in Environmental Science, major in Biology, and got teaching



units. At present, she teaches Biology and Health in the different year levels in SLP. Mang-osan is a Catholic.

For the student-respondents, the researcher randomly selected half or 50 percent of an entire 4th year class per school to answer survey questionnaires.

There were a total of 99 student-respondents, all in their 4th year in high school; and the distribution is as follows: 21 from PCNHS, 28 from BCNHS, 25 from SLSC, and 25 from SLP.

Table 1 shows the student-respondents' socio-demographic profile in terms of school, sex, and Christian denomination. Forty-nine (49.5%) of the student-respondents came from the public high schools while 50 (50.5%) came from the Catholic high schools. There were more female student-respondents (64 or 64.6%) than males (35.4%) from both public and Catholic high schools. Majority of the student-respondents from both schools were Roman Catholics (80 or 80.8%) while the rest belonged to different Christian denominations.

There were nine boys and twelve girls in PCNHS from the Science section having their Health IV subject and have tackled sex education lessons during their previous years. On the average, the respondents were aged between 15 and 16. Fourteen were Roman Catholics, four were Protestants, two Born-Again Christians, and one Apostolic Christian.

The student-respondents from BCNHS were from one of the four regular sections in the year level having their Health subject and have taken up sex education classes during their previous years. Of the 28 student-respondents, 21 were female and seven were male. Thirteen were 16 yrs. old, eight were 15 yrs. old, four were 18 yrs. old, and



Table 1. Socio-demographic profile of students in public and Catholic high schools

PROFILE	FREQUENCY	PERCENTAGE
School		
Public	49	49.5
Catholic	50	50.5
Total	99	100
Gender		
Male	35	35.4
Female	64	64.6
Total	99	100
Christian denomination		
Roman Catholic	80	80.8
Protestant	5	5.1
Born-Again	5	5.1
Baptist	1	1.0
Pentecostal	1	1.0
Anglican	1	1.0
Methodist	1	1.0
Iglesia-Ni-Cristo	3	3.0
Jehovah's Witnesses	1	1.0
Apostolic	1	1.0
Total	99	100

three were 17 yrs. old. A few of them belonged to Christian denominations, as follows: three were Iglesia-Ni-Cristo, two were Born-Again Christians, one was Baptist, and one was Jehovah's Witnesses; while the rest of the student respondents were Roman Catholics.

The student-respondents from SLSC were from one of the two sections in the year level having their Health subject and had taken sex education lessons during their previous years. There were 10 males and 15 females with an average age of 15 to 16 years old. One respondent was a Protestant, one was a Methodist Christian, one was Anglican; while most of them were Roman Catholics.



In SLP, student-respondents were from the teacher's senior Health class and took sex education lessons from their first year through fourth year level. Composed of 11 males and 14 females, the median age was 15 to 16 years old. One respondent was a Born-Again Christian; one was Pentecostal, while the rest were Roman Catholics.

Data Collection

The researcher conducted classroom observation on the selected high schools to note some of the communication strategies they are using in sex education.

Data were gathered through key informant interviews using guide questions. A sample survey was also conducted using interview schedule.

The researcher pre-tested the questionnaires outside the specified selected high schools. Results of the pre-testing were carried over to the final draft of the questionnaires. After the necessary revisions were made, and with the permission of the teacher-respondents, the questionnaire for the student-respondents were distributed.

The survey questionnaires were designed to obtain data regarding the student-respondents' profile in terms of the student-related variables. Responses of the respondents in this questionnaire were used for determining the relationship between the selected variables and their perception towards sex education.

Data Gathered

This study looked into the integration of sex education in the curriculum of both schools. This study included gathering the perceptions of the respondents regarding sex



education; and the differences of communication strategies used in both schools regarding sex education.

This study also determined the level of acceptance of the student-respondents regarding sex education in terms of sex and Christian denomination and determined the relationship of the latter and the former.

This study, likewise, took into account the challenges both schools faced in teaching sex education.

Data Analysis

The collected data were consolidated and were analyzed descriptively and statistically according to the objectives of the study. Also, frequency counts, percentages, weighted means were used to interpret the data. On the differences of communication strategies used in both schools regarding sex education, the Kruskal-Wallis Rank Test and Chi-square computed were used. The Pearson Product-Moment Correlation Test was used to determine the relationship of the student-respondents' sex and Christian denomination and their level of acceptance of sex education. All the responses from the teacher respondents were recorded and transcribed.



RESULTS AND DISCUSSION

Subjects where Sex Education is being Integrated in the Curriculum of Public and Catholic schools

Integration of sex education in the subjects in the public high school curriculum. Table 2 shows the subjects in the public high schools where sex education is being integrated. The Department of Education (DepEd)-2002 Secondary Education Curriculum (SEC) provides the learning areas that public schools follow. The teacher-respondents have said that they complied with the curriculum by making use of the textbooks that DepEd had given them. These textbooks are more or less based on the SEC.

Results show that among the nine subjects taught in the public high schools, only Music, Arts, Physical Education, and Health (MAPEH), EdukasyongPangkatawan (EP), Values Education, Mathematics, and Science are being integrated with discussions on sex education.

Sex education was integrated in two component subjects in Makabayan: MAPEH and AralingPanlipunan (AP).

In MAPEH, sex education topics were being included specifically in the sub-component subject Health. First year high school students talked about the sex education topics Human Reproductive System and Sexually Transmitted Diseases (STDs). While those in the second year included Morality of Birth Control, STDs, and Morality of Sex in their lessons. Human Reproductive System, STDs, Sexual Relationships, and Family Planning are being tackled in the 3rd year. In the 4th year level, they cover the sex education topics Sexual Relationships, Morality of Sex, Morality of Birth Control, Dating



Table 2. Subjects in the public high school curriculum where sex education is being integrated

SUBJECT	FIRST YEAR	SECOND YEAR	THIRD YEAR	FOURTH YEAR
Filipino	X	X	X	X
English	X	X	X	X
Mathematics	X	✓	X	✓
Science	X	✓	X	X
Makabayan				
Araling Panlipunan	X	X	X	✓
TLE	X	X	X	X
MAPEH	✓	✓	✓	✓
EP	✓	✓	✓	✓
Values Education	✓	✓	✓	✓

Legend: X-not integrated
 ✓ -integrated

and Intimacy, and Family Planning.

In AP, specifically under the Economics taught at the 4th year level, the sex education topic Family Planning was being integrated. It was related to how population impacts the standard of life of families across the country.

EP, according to the DepEd 2002 SEC, addresses the goal of the adolescent period and seeks to guide the youth in developing their values, increase their capacity for reflection and critical analysis and achieve integration of personhood. The subject, which was taught in all levels in the public high schools, tackled sex education topics Morality of Sex, Morality of Birth Control, and Sexual Relationships.

Sex education was also related in the subject Values Education, mostly touching on the moral aspect of the topic. It was designed to assess the strengths and weaknesses of adolescents, psychological development of the youth, as well as psychosocial well-



being and sexual responsibility (DepEd 2002 SEC). Morality of Sex and Morality of Birth Control is being dealt with on the values-oriented subject. It was included in the curriculum from the 1st to the 4th year level.

For their Mathematics subject, first year high school students took Elementary Algebra, which dealt with life situations and problems involving measurement, real number systems, and others. Sex education was being integrated in the number-oriented subject by way of including lessons in demography, population, and profile of Filipino adolescents (DepEd 2002 SEC). Same as true in Intermediate Algebra, which was taken by the second year high school students. More or less, integration of sex education was traced to sex education topic Family Planning.

In the Science subject, sex education was particularly included in the lessons in Biology, which was taken on the 2nd year level. Here, the Human Reproductive System was being discussed, along with how different viruses or the STDs affect the said system.

The teachers from the public high schools conceded that they have difficulties keeping the lessons in synch with the length of time allotted for such discussions on the different topics. With the limitations in time, the teacher-respondents feel that it is not enough to really discuss all things and aspects regarding the topic. And so, they are left with no choice but to fast-track the discussions and hopefully in the process students can appreciate and imbibe the lessons still.

Lasdacan said that he sometimes fits topics together in one class meeting just so they can get the most out of the limited time for learning. Meanwhile, Rabanalla encouraged her students to continue reading on whatever topic they have not finished talking about because of lack of time.



Integration of sex education in the subjects in the Catholic high school curriculum. Table 3 shows the subjects in the Catholic high school curriculum where sex education is being integrated. Same as in the public high schools', the Catholic high school curriculum was patterned on the DepEd 2002 SEC. As such, among the ten subjects taught in the Church-run schools, sex education is being integrated in the same way as it is in the state-run schools: particularly in the subjects MAPEH, EP, Christian Living Education (Values Education for public schools), Mathematics, and Science.

However, teachers from the Catholic schools have stated that compared to the public schools, discussions are relatively lighter on the topics under sex education. Their being in a Catholic institution compels them to put more value on the moral aspects of the topics rather than putting on an aggressive approach towards these. Nevertheless, they

Table 3. Subjects in the Catholic high school curriculum where sex education is being integrated

SUBJECT	FIRST YEAR	SECOND YEAR	THIRD YEAR	FOURTH YEAR
Filipino	X	X	X	X
English	X	X	X	X
Mathematics	X	✓	X	✓
Science	X	✓	X	X
Makabayan				
Araling Panlipunan	X	X	X	✓
TLE	X	X	X	X
MAPEH	X	X	X	X
EP	✓	✓	✓	✓
Christian Living Education	✓	✓	✓	✓
Transformative Education	X	X	X	X

Legend: X-not integrated

✓ -integrated



argued that they cannot help run into these topics as it is already part of the curriculum and that it is important for the students to know these things in the classroom rather than learn them from someplace else.

More than the sensitive nature of the matter, the Catholic high school teachers regarded that time constraints was a formidable factor that put them off in totally pursuing the topics under sex education.

Mang-osan said that as much as she likes to have thorough deliberations on each time she meets with the class, the time allotted per subject proves to be inadequate. So she resorted to giving her students reading assignments and research tasks, so they can quickly move on to other topics.

Differences of Communication Strategies used in both Schools Regarding Sex Education

Teacher-respondents in the public high schools. As seen in Table 4, the teacher-respondents from public schools used different communication strategies in teaching sex education. Results show that they mostly used formal lecture/discussion to teach the lessons to their students. Both teacher-respondents used books as the primary basis of their lessons mainly because of its availability, accessibility, and being a given material in public schools—following a curriculum required by the government. These were either health books provided by the government or other books related to sex education, which they personally provided.

The teacher-respondents also frequently used the Internet as their secondary source of information for their lessons. With its convenience and accessibility, they conceded that they sometimes got short films, clips, and other related video materials



Table 4. Differences of communication strategies used by teacher-respondents in teaching sex education in both schools

TOPICS	COMMUNICATION STRATEGIES		HOW IT IS USED		REASONS FOR USING	
	PUBLIC	CATHOLIC	PUBLIC	CATHOLIC	PUBLIC	CATHOLIC
Human Reproductive System	Lecture, Group Dynamics, Film Viewing and Use of Audio-Visual materials	Lecture, Group Dynamics, Film Viewing and Use of Audio-Visual materials	Teachers made Powerpoint presentations, containing pictures and videos, for the discussions. Sub-topics are distributed to the students for group reporting	Pictures are used during the lecture then a film related to the topic is shown. Group reporting is done for additional discussions	Use of pictures, short clips, and films complement lessons discussed. Group activities allow students to share insights and ideas	Pictures and films further elaborate points in the lecture. Groupings make class interactive
Sexually Transmitted Diseases	Lecture, Use of Audio-Visual materials, Group Dynamics, and Use of Resource Speaker	Lecture and Use of Audio-Visual materials	Topic is discussed with the help of pictures and video materials and knowledge from experienced people	Different sub-topics are talked about as pictures and other related materials are shown	Students have better grasp on lessons if there are visual aids. Expert opinion can enlighten on certain topics	Images and movies add to the content of the lecture done beforehand
Dating and Intimacy	Lecture	Lecture	Teachers discussed topics and asked questions from the class afterwards	Discussion is guided by the textbook that they have in class	Pictures, videos and other aids are not necessarily employed for an abstract topic as such	Use of pictures and videos for the topic is not very applicable; lecture is appropriate



Table 4. Continued...

Sexual Relationships	Lecture and Group Dynamics	Lecture	Teachers relate topic to real-life happenings and lets the students share insights on the matter	Teachers talk about the details of the topic then solicits queries after	It is not enough plainly taking about the topic. There is need to let the students take part.	Plain discussion on the topic can do to keep the students interested
Morality of sex	Lecture	Lecture	Teachers have simple talks on the basic points and principles relating to the topic	A sort of counseling session is done to thoroughly brief students about the moral impositions of sex	Words are powerful enough to remind students their responsibilities in having sex	Lecture can suffice since it is more concerned on thoughts, ideas, and values.
Morality of Birth Control	Lecture and Group Dynamics	Lecture	Teachers gave brief and simple background to the moral implications on the use of the birth controls. Then, students conduct group reports	Discussions pointed out moral aspect readily	Student participation in the discussions ensures a clearer perspective on the matter	Pictures and other related materials are deemed irrelevant since it can rather be shown at other topics
Family Planning	Lecture, Use of Audio-Visual materials, Group Dynamics and Film-viewing	Lecture and Use of Audio-Visual materials	The initial lecture (with pictures and other aids) by the teacher supported the subsequent deliberations in the students' group reporting and activities	The discussion of the topic is done with presenting corresponding pictures or other related materials	Pictures and videos provided additional information on the topic. Group works incite the students' interest and involvement	Images helped students visualize objects under the topic



from the online resource.

For both teacher-respondents in the state-run high school, nothing beats bringing along the real materials in the lessons to keep the class very interested. They can freely exhibit samples, like for the topic on contraceptives, to class so students would outright know what it looks in real-life. Though the devices were personally provided by the teachers as the public schools rarely have these resources at hand; nevertheless it was generally permissible for teachers in the public schools to tag these along in class for strictly educational purposes.

Lasdacan, for example, gave not much compunction in bringing along birth control devices to the class in demonstrating how to use them. He even lets students have a first-hand encounter with the various contraptions to familiarize them and make them feel less awkward and less ignorant with these.

He also used audio-visual materials to provide additional information to their students. To complement lecture/discussions, the teacher-respondent used LCD projector for powerpoint presentation and also for internet-sourced video clips and films related to certain topics. For instance, he made the class watch a video documentary title “In the Womb” to complement their topic on the Human Reproductive System and the conception process. He got the video-doc from a local video renting store.

In addition, Lasdacan sometimes conducted class forums and debates on sensitive issues such as the RH Bill, abortion, and use of contraceptives and family planning methods. He also divided the class into groups for group dynamics activities like skits, role-plays, demonstration, and dramatization of certain concepts, for example, the symptoms and effects of STDs. Sometimes, he also invites Resource Speakers to render



expert opinions, insights, and information on certain topics. He once invited a health personnel to his class to talk about STDs, family planning, the reproductive system, and contraceptives. The class was more attracted to the lessons as they saw some materials in real-time and not just in flat pictures. Plus, they gained more insights from the experienced speaker.

From time to time, Lasdacan said, he made use of these teaching methods in combinations. That, at the end of the day, it all relied on the teacher's resourcefulness in communicating the message to the class.

Meanwhile, in PCNHS, aside from plain lecture/discussion Rabanalla also used audio-visual materials to supplement her lessons. The teacher-respondent sometimes used the LCD projector to present powerpoint presentations and video clips related to certain topics that she got from the internet.

Rabanalla also regularly divided the class for a more interactive learning by way of group dynamics activities like reporting, drama presentations, and demonstrations.

She added that she brought the actual or real-life materials or devices to class in order for the class to better "grasp" (figuratively and literally, she quipped) the lessons. For instance, once she brought to class some samples of contraceptives, which made the participation among the class particularly active and interesting.

In all, she said, it was left to the teacher themselves to figure out what was best for the students and what was the best way students could learn. As she conceded that teachers were pretty much on their own when it comes to finding for sources, it was up to the teacher to explore the avenues for learning.

Asked if they used symbolisms in discussing sensitive topics to their class, both



the teacher-respondents said they preferred not to use symbolisms since it normally generated malicious remarks from the students, which in turn disrupted the whole discussion. To prevent this, Lasdacanand Rabanalla altogether advised their class at the start of a discussion that the topics to be presented were sensitive and therefore, an open mind was required for them to participate.

Teacher-respondents in the Catholic high schools. In the Catholic high schools, as shown in Table 4, the teacher-respondents also used different communication strategies in teaching sex education. Results show that formal lecture/discussion was the staple strategy in communicating the topic to the students.

By the way, the Catholic high schools were not necessarily guided by a curriculum like that of the public schools'. Yet they conform to their respective school's own teaching syllabus, which is actually based on the DepEd's 2002 SEC. Though they have similar curriculum with the state-run schools, teacher-respondents in Catholic schools said they can adjust with the topics to be taught and materials to use— notwithstanding the stand and standard the school has on teaching sex education.

Books were also of prime consideration in their basis of their lessons—likewise owing to its availability and accessibility. Both teacher-respondents acknowledged that they, more often than not, personally provided these materials.

But what particularly set them apart from their public high school counterparts was that they cannot bring along real-life specimens or materials to class for fear of breach of the standard of decency in the Church-run schools. They resorted to using pictures and in reference in books instead.

Also, the Internet served as a reliable and frequent source of information for both



of them, generally because of its timeliness, wider scope and comprehensiveness.

Although Cong-o remarked that he did not use textbooks provided them very often because he thought that the information it provided may be limited, inaccurate, and biased. He said that the teachers in their school, SLSC, got to choose the books and other learning materials they ought to use for their lessons.

Cong-o also used audio-visual materials to add “excitement” to the lesson—so it would not be just a plain, boring old lecture-type class. He also brought in films and video materials to class to likewise deviate from the typical chalk-and-board approach. He said he sometimes got them from the school’s stash of educational audio-visual materials; and other times, downloaded from the internet.

Letting the students share their insights and stories about a topic in a lecture/discussion sometimes gave Cong-o the great opportunity to elicit active participation in the class. But the next best thing to this, he said, was when they, from time to time, have small group discussions among themselves, where they get to relate to each other’s thoughts and feelings on a matter. These group dynamics, he said, made lessons more interactive and fun.

But Cong-o conceded he seldom brought in a Resource Speaker before the class because it needed a request and recommendation from the school administration.

The teacher-respondent said that the teaching methods he use really depended on the topic or lesson to be taken upon in a class and it was up to a teacher to choose the appropriate strategy for more effective learning of the students.

In SLP, the teacher-respondent used formal lecture as a mode of instruction. She used books provided by the school and by herself as her primary source of information.



Though she cross-checked her materials in the internet and sources some from it also.

Mang-osan's teaching method was not entirely recommended by the school. According to related studies, the Catholic Church condemned the use of birth control devices. But the teacher-respondent explained that the students have to be aware of such issues and things. She emphasized that her teaching about birth control and family planning did not necessarily present a bias. She merely discussed questions about the morality of such methods and gave the students a choice whether to accept it or not.

She said she sometimes used audio-visual materials to make the lessons more interesting. Likewise, the use of films and other video materials, which either came from the internet or from the school's library and office, made it easier for students to visualize the lessons they are taking. Mang-osan once showed the class a video documentary about human conception entitled "First 22 Minutes of Life". She noted how doubly receptive students became once they get to have a real picture of the processes involved rather than through the abstract discussions of things.

Moreover, Mang-osan conducted a forum-like interactive activity, the "Socratic method", by which the class is involved in Question-and-Answer rounds regarding sex education. In this, she said the students can voice out their thoughts openly and exchange insights with each other.

Both the teacher-respondents did not use symbolisms in cases where the topic was sensitive but rather, they generally described it to the students in a scientific way, explaining what physical and emotional stimulus does to the body. Using symbolisms only generated malicious remarks from some students, which in turn distracted the class discussion. In most of these cases, sensitive topics would mean the sexual act itself,



which was not entirely and openly encouraged by the school.

Preferred Communication Strategies of
Student-respondents in both Schools
Regarding Sex Education

In the public high schools. Results show that Film-Viewing was the most preferred among the other communication strategies used in teaching sex education in the public high schools, as seen in Table 5. This was based on the sum of responses and of ranking of the students from the public high schools.

However, the teacher-respondents from the public high schools used Film Viewing only in some topics under sex education (i.e. Human Reproductive System and Family Planning). Yet the communication strategy was what most of the student-respondents said they favoured when it comes to learning about sex education. They said that Film Viewing made the lessons more interesting and exciting and easier to learn.

Even so, the teacher-respondents, said that they more or less knew of the students' tendency to be more excited in learning from Film Viewing. They argued that they can only screen movies and other related video materials once in a while, because it is time-consuming and that they need not include Film Viewing in all topics.

Results also show that the student-respondents ranked the use of audio-visual materials second. Their responses echoed that these aids in the otherwise boring and monotonous lectures and resource speakers, making lessons more enjoyable and effective.

They chiefly believed that the group dynamics, which was ranked third most

Table 5. Preference of communication strategies of student-respondents in both schools regarding sex education



CHARACTER	PUBLIC SCHOOLS		CATHOLIC SCHOOLS	
	SUM OF RANKS	RANK	SUM OF RANKS	RANK
Communication Strategies				
Lecture	148	4	171	1
Audio-visual	156	2	165	2
Film Viewing	167	1	152	3
Group Dynamics	149	3	144	4
Resource Speaker	115	5	115	5

preferred communication strategy, made discussions more interactive and fun. Plus, they are able to share ideas with each other. The teacher-respondents, on their part, recognized the inclination of students towards group activities and had made it a point to consider using the communication strategy in most of the topics in sex education. Rabanalla said that by this, they are sure not only of the students' participation but more importantly of the opportunity for students to explore certain concepts and things about the different topics by their own capacities and styles of learning.

However, while teacher-respondents from the public high schools said that they used lecture most of the time in their classes, results show that lecture was one of the bottom-ranked communication strategies by the student-respondents. The teachers nevertheless acknowledged that students may find plain lectures boring. Because of this, they conceded that they end up experimenting on what methods worked best for the students. Lecture is being used by the teacher-respondents in the teaching of all the topics under sex education.

Some student-respondents commented that due to the fact that they have already



gotten used to lecture and from time to time find it boring, it is not that effective at times; hence, being next to Resource Speaker, in being the least preferred communication strategies.

The use of Resource Speaker was unpopular to the student-respondents for being deemed mainly as, if not, more boring as the plain discussions. Only a few student-respondents gave praise to the use of resource speaker, noting that these experts in the fields have great knowledge on the subject matters. The main problem asserted by most of the student-respondents is that most of these practised people tend to be too technical and overwhelming in their presentations. Thus, causing their general disinterest.

In the Catholic high schools. Results shown in Table 5 indicate that lecture was the most preferred communication strategy by the student-respondents in the Catholic high schools. However, the result showing that teacher-respondents from the Catholic high schools mostly used lecture to teach sex education should not necessarily translate or be assumed as the cause of the turnout on the student-respondents' high preference on lecture.

Most of the student-respondents said that although lecture is very usually used as a communication strategy in their classes, they find it as a more suitable way to discuss sex education. In other words, they deem lecture enough to make them understand the different lessons.

Meanwhile, the use of audio-visuals was ranked second by the student respondents. Most of the student-respondents claimed that it was especially helpful in catching the attention of the students and in visualizing the lessons. The ranking in second of the use of audio-visuals in the Church-run schools coincides with that of the



ranking in the public high schools.

The student-respondents ranked Film-viewing third, which the student-respondents said was an effective and comprehensive medium in teaching sex education. They also noted that they also enjoyed viewing films and other related video materials. In the meantime, the teacher-respondents said that they only get few chances in viewing films and other related video materials because of time constraints and not all topics under sex education require Film Viewing.

Though the teacher-respondents from the Catholic high schools conducted group works and activities for their students in discussing most of the topics in sex education, results show that Group Dynamics was one of the least preferred by the student-respondents. However, while some students took into account how the communication strategy allowed them to have a mutual sharing of thoughts and ideas among themselves; it was turned down by others as being too time-consuming and can only cause conflicts and confusion among the class (i.e. in the case of debates and the like, where students have clashing interests and ideas, thus causing some rift among them).

Same as the fate it faced in the public schools, the use of resource speaker was least preferred by the students from the Catholic high schools. Still, the communication strategy, even if ranked as least preferred by students from both public schools, was generally noted for being informative and influential to the students. But it fell short in stirring the senses of students and making sex education more interesting and exciting.

Significance of the use of different communication strategies in both schools regarding sex education. Table 6 shows the significance of the use of different communication strategies used in both schools regarding sex education as ranked by the



student-respondents using mean of the ranks and assessing the probability through the Chi-square computed. There was no significant difference between the communication strategies used in public and Catholic high schools since the associated probabilities of the Chi-square computed were higher than the 0.05 level of significance. This meant that no matter what communication strategy was used, the student-respondents were not significantly affected.

Results in the table were derived using the Kruskal-Wallis Rank Test, which evaluates whether the population medians on a dependent variable are the same across all levels of a factor (Green, 2008). The said test was used since the data gathered were ordinal or ranked.

Most of the students-respondents from both schools said that it was sometimes difficult for them to redirect their attention to the topic when someone from the class starts to give malicious comments. This decreased the comprehensibility of the lessons as well as the students' interest. This was also where the way of teaching comes in. The

Table 6. Significance of the use of different communication strategies to student-respondents in both schools

COMMUNICATION STRATEGIES	PUBLIC SCHOOL MEAN RANK	CATHOLIC SCHOOL MEAN RANK	CHI-SQUARE COMPUTED (χ^2)	PROBABILITY
Lecture	46.37	53.56	1.705 ^{ns}	0.192
Audio-visual	48.91	51.07	0.148 ^{ns}	0.701
Film Viewing	53.67	46.40	1.658 ^{ns}	0.198
Group Dynamics	51.39	48.64	0.238 ^{ns}	0.626
Resource Speaker	49.95	50.05	0.000 ^{ns}	0.986

ns- not significant
prob. > 0.05



communication strategy teachers' use can catch the attention and possibly hold it, depending on how effective the strategy was used for the students.

All the student-respondents in both public and Catholic high schools said that the way their teacher discussed the lesson made them aware of the issues. This was supported by their respective teacher's use of different communication strategies like lectures, audio-visuals, film-viewing, group dynamics, and help from resource speakers.

Perceptions of Teacher-respondents
and Student-respondents in both Schools
Regarding Sex Education

Teacher-respondents' perception. On the significance of teaching sex education to the students, the teacher-respondents generally regarded sex education in a positive light. They said that sex education should be taught focusing on the positive aspect, like how it could help the students in making informed decisions in the future. The teacher-respondents all agreed that teaching sex education was not all about sex (contrary to some public perception that it is) and having it in school was significant (or “healthy”, as a teacher-respondent put it) because the topic was rarely, if ever, brought up to the students at home.

Mang-osan said that sex education was timely and that it aimed to help the students understand the beauty of their bodies, of being human, and why they need to be comfortable with these facts of life as they grow.

According to Cong-o, because teenagers nowadays more or less engage in sexual activities, sex education helps them touch base with what are the right things to do.

Lasdacan believed that teaching sex education is significant as students get to be



more aware of themselves and that they, in time, enjoy talking about it. He said that the students' getting really interested about the topics is a sign that sex education has an impact to them. So, teaching sex education is very helpful in their growth and understanding, he added.

While the teacher-respondents were unanimous in saying that they teach sex education because it was required and was integrated in the present high school curriculum, they acknowledged that was really up to the teacher on how he/she would teach it to the class. In general, they regarded themselves as catalysts for students to be able to better understand sex education.

Rabanalla pointed out that though it was part of the government's (Department of Education's) program, it was in the teacher's job to ensure the students would not miss out on anything important and learn well for their future. According to her, a teacher must be the first to be open with and understand sex education before he/she will be teaching it to the students.

Lasdacan said that teachers "should go for 'educational growth'", for instance, attending seminars, conferences, in-depth research and analysis, and gaining helpful advice and insights from "experts" in different fields so they can better present to their students. He added that teachers teaching sex education should not be limited and instead get out of their way to find new and fresh ways to keep the students interested in learning about the topics in sex education.

Teaching of sex education generally fell to the Health subjects of the different schools. However, the teacher-respondents altogether stated that sex education is also being integrated in various subjects across the high school curriculum and somewhat on



the teacher's discretion on when to bring the topic up and relate it to his/her discussions.

Student-respondents' perceptions. Table 7 shows the perceptions of student-respondents in Catholic and public high schools regarding sex education.

The weighted means per perception were taken and revealed some discrepancies between the answers of student-respondents in both schools.

Most student-respondents from both schools agreed with how sex education contributed to their awareness, open-mindedness and maturity of the topic. However, while student-respondents from the public high schools largely agreed that sex education helped them understand things about their sexuality and prepare for their future, student-respondents from the Catholic high schools mainly disagreed.

Asked on how they felt about being taught sex education in school, most students from both schools responded that sex education was not embarrassing to talk about and that the topic became less awkward to discuss. Whereas, many student-respondents from the public high schools stated that they did not feel comfortable and open to involve themselves in the discussions, a large number of student-respondents from the Catholic high schools were uncertain on how to feel about it. While most of the student-respondents from the public high schools felt sex education was liberating and satisfied their curiosity well, most of the students from the Catholic high schools saw it negatively.

Both public and Catholic high school student-respondents collectively concurred on the impact of sex education on them. Yet, as student-respondents from the public high schools mostly agreed to becoming more mature in terms of dealing with sexuality and knowing more of their selves and understand better the opposite sex because of sex
Table 7. Perceptions of student-respondents in both schools regarding sex education



PERCEPTION	PUBLIC SCHOOLS		CATHOLIC SCHOOLS	
	MEAN	DESCRIPTIVE EQUIVALENT	MEAN	DESCRIPTIVE EQUIVALENT
1. General contributions of sex education on well-being				
It helps me get more aware of the topic	4.00	Agree	3.62	Agree
It helps me understand things better about my sexuality	3.80	Agree	3.48	Disagree
It helps me prepare for my future	3.82	Agree	3.28	Disagree
It helps me get more open-minded regarding the topic	3.46	Agree	3.66	Agree
It facilitates my maturity toward this kind of sensitive topic	3.76	Agree	3.64	Agree
Total	3.87	Agree	3.54	Agree
2. Feelings about sex education				
It is embarrassing to be talking about it in school.	2.88	Disagree	2.64	Disagree
The topic becomes less awkward to discuss	3.31	Disagree	2.72	Disagree
I feel comfortable and open to involve myself in the discussion	3.22	Disagree	2.26	Not Sure
It is liberating and satisfies my curiosity well.	3.51	Agree	2.92	Disagree
Total	3.23	Disagree	2.64	Disagree
3. Impacts of sex education				
It helps me understand the consequences of my actions.	3.84	Agree	3.90	Agree
It empowers me to make informed choices about my life.	3.63	Agree	3.60	Agree
I become more mature in terms of dealing with my and, for that matter, other's sexuality.	3.78	Agree	3.48	Disagree
It makes me know more of my own self and understand better the opposite sex.	3.67	Agree	3.42	Disagree
Total	3.73	Agree	3.60	Agree

Statistical Limit:	Descriptive Analysis
1.0-1.49	No Comment (NC)
1.50-2.49	Not Sure (NS)
2.50-3.49	Disagree (D)
3.50-4.00	Agree (A)

education, the Catholic high school student-respondents answered both in the negative.



The preceding perceptions showed that students from the Catholic schools were more conservative in their responses than their counterparts in the public schools. As the teacher-respondents from the Catholic schools have pointed out, their respective schools focus more on the moral aspect and less on other things (e.g. contraceptives) in teaching sex education. Hence, owing to how their advances in the topics are comparably lighter than that in public schools, the Catholic schools would largely tend to have a less thorough understanding and appreciation of the various topics in sex education.

On the other hand, the public schools practiced a generally more liberal approach towards teaching sex education in their classes. Though the DepEd 2002 SEC ultimately guided them in their lessons and topics, the teacher-respondents attested that teaching the class in more open ways is more effective. Furthermore, they tackled the different topics comprehensively for the students to be able to grasp them easily and learn more things.

Table 8 shows the perception on the right age to be taught sex education. Most of the student-respondents from both public and Catholic high schools agreed that they were at the right age to be taught sex education, based on the tallied responses.

The age range of the student-respondents is within the recommendations of the World Health Organization (WHO), which considers 15–24 year-olds “youth.” It is widely assumed that within the Philippine context, individuals younger than 15 are not at risk for sexual and reproductive problems. There is a clamor to adopt the WHO definition of an adolescent and focus attention on them (POLICY, 2003).

Results show that in the public high schools, 44 (or 89.8%) of the students agreed to being at the right age to be taught sex education, as compared to only 5 (or 10.2%)

Table 8. Perceptions of student-respondents from both schools on the right age to be taught sex education



PERCEPTION	PUBLIC SCHOOLS		CATHOLIC SCHOOLS	
	SUM	PERCENTAGE	SUM	PERCENTAGE
Right age to be taught sex education				
Yes	44	89.8	48	96
No	5	10.2	2	4
Total	49	100	50	100

who thought otherwise. Meanwhile, 48 (or 96%) of the students from the Catholic high schools said Yes; and only 2 (or 4%) said No.

Most of the 92 student-respondents who concurred that they are at the right age to be taught sex education remarked that they are old or matured enough to understand things about the different topics under sex education. The following were other reasons on affirming sex education in relation to their age: helped them open their minds, made them aware of issues, satisfied their curiosity early on in this stage, and helped them to prepare and make informed choices for their future.

Meanwhile, the seven student-respondents who were uneasy with sex education being taught at their age, commented that the subject should be taught later in college because they deem they are still too young to be taught such things. One student-respondent from BCNHS wrote that it would be better if their parents did the teaching, because it felt awkward discussing sex inside the classroom.

On the general topics on sex education, the sums of ranks were taken to show the differences in how the student-respondents from both schools preferred the topics to be discussed in class, as shown in Table 9.

Table 9. Topics in sex education that student-respondents from both schools preferred



	PUBLIC SCHOOLS		CATHOLIC SCHOOLS	
	SUM OF RANKSRANK		SUM OF RANKSRANK	
General topics in sex education				
Human Reproductive system	159	5	194	4
Sexually Transmitted Diseases	194	4	228	2
Dating and Intimacy	129	7	182	5
Sexual relationships	141	6	210	3
Morality of sex	229	2	181	6
Morality of birth control	216	3	174	7
Family planning	311	1	234	1

All students from both schools ranked Family Planning as the most preferred, because the students basically believed that the topic is most important for them to know about, especially when they will be having families of their own in the future and at the same time to know how to manage it.

In the public high schools, the Morality of Sex ranked 2nd, Morality of Birth Control 3rd, Sexually Transmitted Diseases (STDs) 4th, Human Reproductive System 5th, Sexual Relationships 6th, and Dating and Intimacy 7th. Results showed that the student-respondents from the public high schools mostly preferred those topics which were not exactly being taught in their respective schools and want to know more about them.

Take for instance, the 2nd and 3rd in rank, Morality of Sex and Birth Control, which the student-respondents altogether remarked were not taught that much to them in class even when they apparently are in favour of them. For the least ranked topics, the majority of the student-respondents commented that they were already familiar with these and the subject matters in these were common and relatable to them as teenagers.



On the other hand, in the Catholic high schools, STDs were ranked 2nd, Sexual Relationships 3rd, Human Reproductive System 4th, Dating and Intimacy 5th, Morality of Sex 6th, and Morality of Birth Control 7th. Results show that the student-respondents from the Catholic high schools least preferred those topics that are constantly brought upon them in class (like Morality of Sex and Birth Control). Furthermore, most of the student-respondents said that they are more interested on the higher-ranked topics.

In the fourth year level for both schools, sex education topics such as Sexual Relationships, Morality of Sex, Morality of Birth Control, Dating and Intimacy, and Family Planning are being integrated in the subject MAPEH; Family Planning in the subject Economics; Morality of Sex, Morality of Birth Control, and Sexual Relationships in the subject EP; and Morality of Sex and Morality of Birth Control in subject Values Education.

Student-respondents' Level of Acceptance of Sex Education in both Schools in terms of Sex and Christian Denomination

Sex. Table 10 shows the student-respondents' level of acceptance of sex education in terms of sex. The researcher took the mean of the ranks of the data gathered to derive the results.

In general, male and female student-respondents from both schools agreed that sex education contributed to their well-being. But, in how they felt about sex education being taught in school, most of the male and female student-respondents from both schools answered negatively. Nevertheless, only the males in the public high schools mostly felt positive about sex education being taught in school. Results also show that



Table 10. Student-respondents' level of acceptance of sex education in terms of sex

SEX	A				B				C				
	PUBLIC SCHOOLSS		CATHOLIC SCHOOLSS		PUBLIC SCHOOLSS		CATHOLIC SCHOOLSS		PUBLIC SCHOOLSS		CATHOLIC SCHOOLSS		
MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE
Male		3.91	Agree	3.25	Agree	3.39	Agree	2.72	Disagree	3.83	Agree	3.77	Disagree
Female		3.84	Agree	3.55	Agree	3.15	Disagree	2.58	Disagree	3.68	Agree	3.74	Agree
Total		3.88	Agree	3.54	Agree	3.27	Disagree	2.65	Disagree	3.76	Agree	3.56	Agree

Statistical Limit:
 1.0-1.49
 1.50-2.49
 2.50-3.49
 3.50-4.00

Descriptive Equivalent
 No Comment (NC)
 Not Sure (NS)
 Disagree (D)
 Agree (A)

Legend:

A- General contributions of sex education on well-being

B- Feelings about sex education

C- Impacts of sex education

DE- Descriptive Equivalent



both sexes from both schools agreed that sex education has had an impact on them. Males from the Catholic high schools, however, did not find the impact of sex education favourable.

Teachers from both schools conceded that sometimes the discussion went out of hand because of sly remarks from the students, especially the males. They also noted that males were comparably active in the discussions than the females. Although females became participative in class once they are induced to join in on the discussions, but not as initially upbeat as the males about the different topics.

Christian denomination. As indicated in Table 11, the student-respondents' level of acceptance of sex education in both schools varied with each other in terms of Christian denomination. Results in the table were derived using the mean of ranks.

Results show that all student-respondents from the public high schools belonging to different Christian denominations (Roman Catholic, Protestant, Born-Again, Baptist, Iglesia-Ni-Cristo, Jehovah's Witnesses, and Apostolic) generally had positive level of acceptance of sex education. They all agreed on all counts that sex education contributes to their well-being, impacted their lives and that they have positive feelings about the subject matter being taught in school.

However, results also show that one Baptist deviated from the rest of the student-respondents from the public high schools with his answers denying sex education contributed to his well-being and impacted him. Moreover, four Protestants and one Apostolic Christian from the public high schools felt differently from the rest of the student-respondents about sex education being taught in school: that it was embarrassing and awkward for them to be talking about it.



Table 11. Student-respondents' level of acceptance of sex education in terms of Christian denomination

CHRISTIAN DENOMINATIONS	PUBLIC SCHOOLS		A CATHOLIC SCHOOLS		PUBLIC SCHOOLS		B CATHOLIC SCHOOLS		PUBLIC SCHOOLS		C CATHOLIC SCHOOLS	
	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE	MEAN	DE
	Roman Catholic	3.89	Agree	3.55	Agree	3.21	Disagree	2.67	Disagree	3.73	Agree	3.61
Protestant	4.00	Agree	3.60	Agree	3.75	Agree	2.75	Disagree	4.0	Agree	3.50	Agree
Born-Again	3.90	Agree	2.60	Disagree	2.88	Disagree	2.25	Disagree	3.63	Agree	4.00	Agree
Baptist	3.0	Disagree	--	--	3.25	Disagree	--	--	2.50	Disagree	--	--
Pentecostal	--	--	4.0	Agree	--	--	1.75	Not Sure	--	--	3.25	Disagree
Anglican	--	--	3.20	Disagree	--	--	2.75	Disagree	--	--	4.0	Agree
Methodist	--	--	3.60	Agree	--	--	2.25	Not Sure	--	--	3.0	Disagree
Iglesia-Ni-Cristo	3.73	Agree	--	--	3.25	Disagree	--	--	3.75	Agree	--	--
Jehovah's Witnesses	4.00	Agree	--	--	2.75	Disagree	--	--	4.0	Agree	--	--
Apostolic	3.60	Agree	--	--	3.75	Agree	--	--	4.0	Agree	--	--
Total	3.73	Agree	3.43	Disagree	3.26	Disagree	2.40	Not Sure	4.0	Agree	--	--

Statistical Limit:
 1.0-1.49 Descriptive Equivalent
 1.50-2.49 No Comment (NC)
 2.50-3.49 Not Sure (NS)
 3.50-4.00 Disagree (D)
 Agree (A)

Legend:
 A- General contributions of sex education on well-being
 B- Feelings about sex education
 C- Impacts of sex education
 DE- Descriptive Equivalent



Meanwhile, in the Catholic high schools, the student-respondents of different Christian denominations (Roman Catholic, Protestant, Born-Again, Pentecostal, Anglican, and Methodist) generally disagreed upon the contributions of sex education on their well-being. However, most of them were not sure on how to feel about sex education being taught in school. Nonetheless, they saw sex education as having an impact on their lives.

Results also indicate that one Born-Again Christian and one Anglican student-respondent from the Catholic high schools did not appreciate sex education in terms of its general contributions to their well-being.

Relationship of Student-respondents’
Sex and Christian Denomination and their
Level of Acceptance of Sex Education

Sex. Table 12 shows the relationship of the student-respondents’ sex and their level of acceptance of sex education. Results were derived using the Pearson Product-Moment Correlation, which was used to assess whether there is a relationship between two or more variables and to quantify the strength as well as direction of such relationship (Choudhury, 2009)

Results indicate that the relationship between the sex and level of acceptance of the student-respondents towards sex education was “almost negligible”, and that there was only a “slight correlation.

Results also show that there was no significance in the relationship of the student-respondents’ sex and their level of acceptance, since almost all of the associated probabilities of the computed correlation coefficients (r) were higher than the 0.05 level of



Table 12. Relationship of student-respondents' sex and Christian denomination and their level of acceptance of sex education

LEVEL OF ACCEPTANCE	SEX				CHRISTIAN DENOMINATION			
	CATHOLIC SCHOOLS		PUBLIC SCHOOLS		CATHOLIC SCHOOLS		PUBLIC SCHOOLS	
	r	sig	r	sig	r	sig	r	sig
1. General contributions of sex education on well-being								
It helps me get more aware of the topic	0.139	0.334	--	--	0.017	0.909	--	--
It helps me understand things better about my sexuality	-0.241	0.092	0.118	0.418	-0.108	0.457	-0.044	0.765
It helps me prepare for my future	0.047	0.744	-0.204	0.161	0.042	0.773	-0.172	0.238
It helps me get more open-minded regarding the topic	0.080	0.579	-0.101	0.492	0.044	0.763	-0.119	0.414
It facilitates my maturity toward this kind of sensitive topic	0.106	0.465	-0.122	0.405	-0.107	0.461	-0.129	0.379
2. Feelings about sex education								
It is embarrassing to be talking about it in school	-0.040	0.783	0.003	0.785	0.141	0.330	0.175	0.228
The topic becomes less awkward to discuss	-0.012	0.932	-0.005	0.474	-0.107	0.460	-0.005	0.236
I feel comfortable and open to involve myself in the discussion	-0.205	0.153	-0.170	0.243	-0.251	0.079	-0.170	0.427



Table 12. Continued...

It is liberating and satisfies my curiosity well	-0.017	0.907	-0.261	0.070	-0.110	0.446	-0.261	0.152
3. Impacts of sex education								
It helps me understand the consequences of my actions	0.091	0.531	-0.049	0.740	-0.332*	0.019	0.043	0.771
It empowers me to make informed choices about my life	0.157	0.277	-0.106	0.471	-0.124	0.392	0.118	0.462
I become more mature in terms of dealing with my and, for that matter, other's sexuality	0.292*	0.040	-0.038	0.796	-0.043	0.768	-0.118	0.419
It makes me know more of my own self and understand better the opposite sex	0.288	0.111	-0.172	0.238	0.158	0.275	0.036	0.808

Legend:

*= significant (sig < 0.05)

no asterisk= not significant (sig > 0.05)

r= correlation coefficient

r:
 0.00 to ± 0.20
 ±0.21 to ±0.40
 ±0.41 to ±0.60
 ±0.71 to ± 0.80
 ±0.91 to ±1.00

Interpretation:
 Slight correlation; almost negligible relationship
 Low correlation; small relationship
 Moderate correlation; substantial relationship
 High correlation; marked relationship
 Very high correlation; very dependable relationship





Acceptance of and Diversity in the Communication Strategies in Teaching Sex Education among selected Catholic and Public High Schools in Baguio City / Sandoval, Christian Robert Mioten. April 2012



significance. This meant that whether one student-respondent was male or female, it was irrelevant in significantly affecting their level of acceptance of sex education.

However, results show that there was significance in the relationship of sex and level of acceptance of sex education in the perception that the student-respondents from the Catholic high schools became more mature in terms of dealing with one's own or another's sexuality because of sex education. There was a small degree of relationship and their correlation was low. This implied that both sexes from the Catholic high schools related maturity in being taught sex education in school.

Christian denomination. Results show that the student-respondents' Christian denomination did not exert a profound influence on their level of acceptance of sex education. As reflected in Table 12, results indicate that the significance of relationship of the two variables was "almost negligible" and their correlation was "low", since almost all of the associated probabilities of the computed correlation coefficients (r) were higher than the 0.05 level of significance.

The results implied that no matter what Christian denomination one student-respondent belonged to, their level of acceptance were not influence and remained more or less the same.

However, results also show that there was significance in the relationship of the Catholic high school student-respondents' Christian denomination and level of acceptance of sex education in the perception that sex education helped them understand the consequences of their actions. Though the relationship was "almost negligible" and only "slight" in correlation, this still implied that Catholic high school student-respondents belonging to different Christian denominations related the significance of sex



education to their futures.

Teachers from the public schools have stated that they have not encountered concerns from their students in terms of their Christian denomination. Likewise, in the Catholic high schools, they found no problem teaching sex education to the students as far as their Christian denomination is concerned. Though, they sounded in unison that lessons should always adhere to a values-oriented approach so as not to cause misperceptions among them.

Challenges Faced by Both Schools Regarding the Teaching of Sex Education

Public schools. In both PCNHS and BCNHS, the teacher-respondents said they commonly experienced difficulty communicating certain topics under sex education due to the different backgrounds or upbringing of their students. That while others may be open and comfortable to a topic, say, birth control methods and details on intimate relationships; some may otherwise be ill-at-ease at the mention of the sensitive topics. They also said that the students are able to learn about sex education depending on their openness.

The public high schools have available materials they used to effectively teach sex education to the students. Their adequate resources enabled them to find creative ways to get the somewhat complicated topics come to terms with the students in a simpler, easier, and more relatable manner. However, they lamented the fact that there were not enough books and related materials regarding sex education made available to them. Consequently, the teacher-respondents said that they maximize these scarce



resources and look for more sources to amplify their lessons and discussions.

Another common predicament the teacher-respondents said they faced is the lack of time in teaching all the topics under sex education. They said that they saw to it that they use appropriate communication strategies to make time management more efficient. Lectures, more often than not, are used by the teacher-respondents to fast-track discussion, especially when they realized they need some catching up to do with their lessons. More time-consuming communication strategies like Group Dynamics and Film-Viewing were used sparingly.

The public high schools observed that students generally have open minds and positive reactions. Though 1st year students were considerably more reserved and reluctant when it comes to talking about sex education in the classroom than those who are at the higher levels. These rather incremental increase in the students' positive behaviour and corresponding decrease in uneasiness (or their "growing out of their shells", as Lasdacan puts it) as they advance through high school, factor in on how they teach the 4th year students more straightforwardly and intently towards a greater comprehension of the whole picture of the significance of sex education as they grow in life.

Rabanalla admitted that teachers have a hard time managing the attitudes of students towards the topic. She said teachers can only do so much for their students, however, when it comes right down to it, the decision to take in the lessons or not is really up to the students. Rabanalla also noted how she has had to cope with her students regarding some confusion students from time to time encounter in their lessons in sex education. She relegates to using Filipino or the vernacular language just so students



would come to a better understanding.

Lasdacan, meanwhile, said he faced a limiting factor in the teaching methods and materials he used in his class. Even though teaching materials were available in their school for the teachers to use, he conceded these were not enough to get the message effectively across to the students. He said that even without much of these contemporary technologies (i.e. LCD projectors, powerpoint presentations, videos) that aids in the teaching, the students' diverse backgrounds remain to be a very crucial matter to consider.

Lasdacan also was challenged by the show of ineptness or disinterest in the part of the students when it comes to talking about sex education. But he said he was able to overcome this problem by encouraging his students through constantly eliciting their insights and experiences on a particular topic and making them participate more in the discussion every time he conducts a class activity for them. And by thoroughly explaining the topics by a combination of teaching methods, he somehow was able to turn the students' indifference to the topic to that of involvement and even concern.

Catholic schools. In both SLSC and SLP, the teaching of sex education met challenges in the form of a compromise in what and how the lessons are taught to the students. This problem, owing to the diversified sensibilities of the students, is nonetheless resolved by the teachers' discretion and their sensitivities to the students' needs and limitations. Like in the public high schools, there was the students' incremental pre-condition towards such sensitive topics under sex education as they advance from 1st year through 4th year level. They went through these setbacks by going easy on their students then assessing to come up with a best approach. Ultimately, it was the teachers



who adjust to their students and not the other way around.

According to both teacher-respondents, the students' attitude towards sex education in the two Church-run schools is generally positive. However, sometimes, the students are passive in certain occasions, especially the girls who are outdone by the boys.

Mang-osan conceded that teachers generally know what the appropriate approach was for the students. She related how before going on to discuss a new topic, she would thoroughly brief the class first so that the students would not be taken by surprise and can slowly, but surely, take in the lessons.

According to Cong-o, if he had it his way, he would be more open to teaching sex education to the students. But since they are strictly following a curriculum and in a Catholic educational institution, he maximized the ways and resources by which he could use so students can learn more. He said that teachers should know how to "process" the situation of the students, and teach students creatively and effectively while following the curriculum in order for students to benefit more and be guided better.

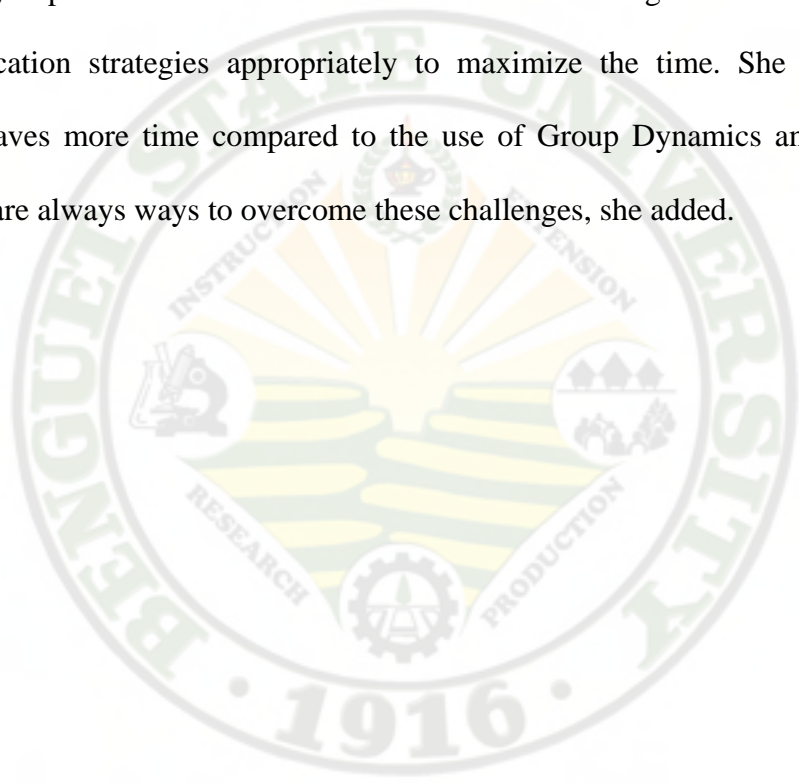
Mang-osan said that being in a Church-run school does not really hinder teachers from teaching sex education, but that there are certain reservations they face and they do not go full-on in certain topics, like those deemed too explicit in content and nature. She said she goes about these challenges by trying to make it as comfortable as possible to students in their class.

The teacher-responded said that even though it was considered improper in their respective schools to bring along materials, like samples of contraceptive devices, to class they do not run out of ideas in how to deal with this default compromise. Cong-o said he



does his best describing the absent materials and shows pictures through a Powerpoint presentation so the students would not have a hard time trying to imagine them. He added that the students not knowing what these items actually looked like might even make them anxious and cause them to go beyond their curiosities. So, it is better that they know now in school than in any other place or time, he added.

Both Catholic high school teacher-respondents conceded that time constrains commonly upset their classes in sex education. Mang-osan said that she used communication strategies appropriately to maximize the time. She said that lecture notably saves more time compared to the use of Group Dynamics and viewing films. But there are always ways to overcome these challenges, she added.



SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS



Summary

This study was conducted to determine the communication strategies and acceptance of teachers and students in selected public and Catholic schools high in Baguio City regarding sex education.

The researcher conducted interviews with the teachers, who were recommended by the school principals of the high schools involved in this study, as the key informants. Data were gathered using guide questions. All the responses from the teacher respondents were recorded and transcribed.

The researcher pre-tested the questionnaires outside the selected high schools. Results of the pre-testing were carried over to the final draft of the questionnaires and then distributed to the student-respondents.

Frequency distributions, percentages, and weighted means were used in analyzing the data. The Kruskal-Wallis Rank Test and Chi-square computed were used in determining the differences of communication strategies used in both schools regarding sex education. And the Pearson Product-Moment Correlation was used in determining the relationship of the student-respondents' sex and Christian denomination and their level of acceptance of sex education.

In summary, the findings of the study are as follows:

1. Among the subjects in the curriculum in both schools, sex education is being integrated in the following: Music, Arts, Physical Education, and Health (MAPEH), EdukasyongPangkatawan (EP), Values Education (Christian Living Education for the Catholic Schools), Mathematics, and Science.



2. There is no significant difference in the communication strategies used between both schools.

3. Teacher-respondents mostly used formal lecture in their lessons and used books as their primary source of information as they were generally guided by respective curriculum.

4. The preference in communication strategies of student-respondents in the public high schools differed from those of students in the Catholic high schools. Student-respondents from the public schools mostly preferred film-viewing than any other communication strategies regarding sex education; while most of the student-respondents from the Catholic schools chose lecture over the others.

5. The teacher-respondents and student-respondents in both schools generally viewed sex education in a positive way. The teacher-respondents are altogether convinced that teaching sex education is significant and helpful for the students and the students' future. The student-respondents, on their part, are, in general, comfortable and agreeable to be taught sex education.

6. The student-respondents from both schools have similar positive perceptions about sex education; but those from the Catholic schools vary in the particular topics they prefer to be taught.

7. There was no significance in the relationship of the student-respondents' sex and Christian denomination and level of acceptance of sex education.

8. Teacher-respondents from both schools considered the background of their students in teaching sex education to minimize conflicts and confusion among them along the way. Furthermore, time constraints were setbacks; together with information sources



not only regarding topics in sex education but the whole curriculum, as they were not always available and updated regularly to them.

Conclusions

Based on the results of the descriptive and statistical analysis to determine the communication strategies and acceptance of teachers and students in selected public and Catholic schools in Baguio City regarding sex education, the following conclusions were drawn:

1. Sex education is being integrated in the curriculum of both schools in the same way.
2. There is no significant difference in the perception of teacher-respondents and student-respondents from both schools regarding sex education.
3. There is significant difference in the preference of communication strategies of student-respondents from both schools regarding sex education.
4. The use of different communication strategies in teaching sex education in both schools did not significantly affect the student-respondents' perceptions.
5. The sex and Christian denomination of the student-respondents from both schools did not greatly influence their level of acceptance of sex education.
6. Both schools faced similar challenges that deterred the teaching of sex education.



Recommendations

Based on the findings and conclusions, the following are recommended:

1. Similar studies on other public and Catholic high schools in other areas should also be conducted.

2. Further studies could be conducted to determine the effectiveness of communication strategies regarding the teaching of and student's perception towards sex education.

3. The use of larger sample sizes in determining the students' understanding of sex education is also recommended for related studies.

4. Teachers should be given more references for the subject of sex education. Also, additional teaching materials should be provided and existing references should also be updated regularly.



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APPENDICES

APPENDIX A Guide Questions

INTERVIEWEE'S PROFILE

Name: _____ Sex: _____ M _____ F Age: _____
Civil Status: _____ School: _____
_____ Public _____ Private (Catholic)
Religious affiliation:
_____ Christian _____ Islam _____ others (pls. specify) _____
_____ Roman Catholic
_____ Protestant
_____ Orthodox
_____ others (pls. specify) _____
Highest Educational Attainment: _____ Years of teaching: _____
BS _____ MS _____ Ph.D _____
Subject(s) taught: _____

PERCEPTIONS ON SEX EDUCATION

1. What do you think is the significance of teaching sex education to the students?
2. Why do you teach sex education to your students?

COMMUNICATION STRATEGIES

1. What are the different teaching methods you use in teaching sex education in the school? Please enumerate them.



2. How do you make use of these methods? What materials are used in these methods?

3. Which of these methods do you usually use? Why?

4. What are your bases in performing these methods?

5. In what subjects do you integrate sex education?

6. What are the different topics that you include in the discussion of sex education?

CHALLENGES IN TEACHING SEX EDUCATION.

7. How do your students react to each method?

8. What are the challenges or problems you face when teaching sex education? How do you cope with these challenges?



APPENDIX B
Interview Schedule

I. SOCIO-DEMOGRAPHIC PROFILE

Name: _____ Sex: __M __F Age: _____

School: _____
____ Public ____ Private (Catholic)

Religious affiliation:

____ Christian ____ Islam ____ others (pls. specify) _____
____ Roman Catholic
____ Protestant
____ Orthodox
____ others (pls. specify) _____

II. QUESTIONS

COMMUNICATION STRATEGIES

1. What is your most preferred method of learning when it comes to sex education? Please rank them accordingly. (5 as the highest and 1 as the lowest)

____ Lecture/Discussions

____ Use of audio-visual materials (i.e. power point presentations, video presentations, and the like.)

____ Film-viewing

____ Group dynamics (Group work)

____ Use of Resource speakers

Pls. state your reason(s) why you have ranked them as such:



PERCEPTIONS ON SEX EDUCATION

Instructions: Kindly put a check mark on your level of acceptance of the different ways

	Level of acceptance			
	Agree	Disagree	Slightly Agree	No comment
It helps me get more aware of the topic.				
It helps me understand things better about my sexuality.				
It helps me prepare for my future.				
It helps me get more open-minded regarding the topic.				
It facilitates my maturity toward this kind of sensitive topic.				

by which sex education may help you in your life.

1. In what ways does sex education help you in your young life?

2. How do you feel about you being taught sex education in school?



	Level of acceptance			
	Agree	Disagree	Not sure	No comment
It helps me understand the consequences of my actions.				
It empowers me to make informed choices about my life.				
I become more mature in terms of dealing with my and, for that matter, other's sexuality.				
It makes me know more of my own self and understand better the opposite sex.				

3. What do you think are the impacts that sex education has on you?

4. Do you think you are at the right age to be taught sex education?

___ Yes

___ No

	Level of acceptance			
	Agree	Disagree	Not sure	No comment
It is embarrassing to be talking about it in school.				
The topic becomes less awkward to discuss.				
I feel comfortable and open to involve myself in the discussion.				
It is liberating and satisfies my curiosity well.				

Why?

Why not?



5. What are the general topics you prefer in the teaching of sex education? Please rank them; 7 as the highest and 1 as the lowest.

- | | |
|-----------------------------------|--------------------------------|
| ___ Human Reproductive system | ___ Morality of sex |
| ___ Sexually Transmitted diseases | ___ Morality of birth control |
| ___ Dating and Intimacy | ___ Family planning (including |
| ___ Sexual relationships | birth control) |

Pls. state your reason(s) why you have ranked them as such (you may answer at the back).

