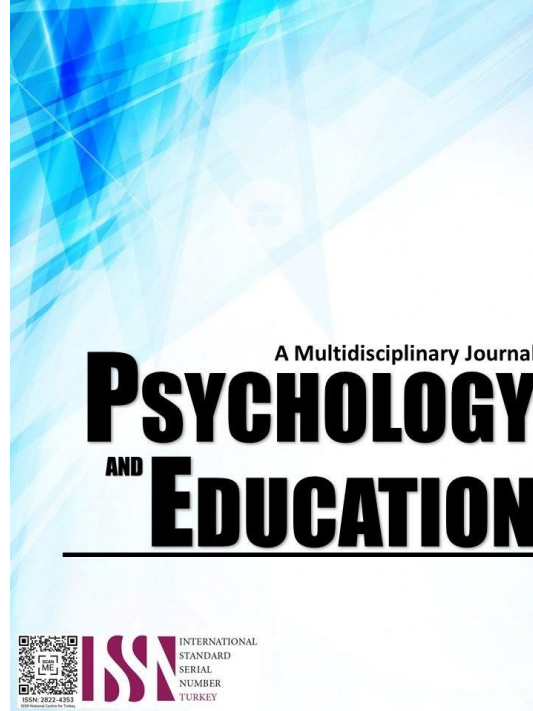


HIDDEN DANGER: ENGAGEMENT AMONG MALE MINORS TO GAY PATRONS



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Hidden Danger: Engagement among Male Minors to Gay Patrons

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Abstract

Small-scale minor prostitution is rampant and mostly unreported. Despite their young age, they are compelled to do it because of several factors. The primary purpose of the study is to delve further into the minds of these minors why they engage in small-scale prostitution and to further add literature on few published studies in the Philippines related to these kinds of study. The study focused on the reasons, challenges, fears, desires, and realizations of these minors living in Pangasinan, particularly in the municipality of Sison. The study used a qualitative research method using an unstructured interview anchored on the Social Exchange Theory, Family System Theory, Systems Justification Theory, Theory of Rationalization and Individual Deficiencies Theory. Purposive Sampling, Convenience Sampling, and Snowball Sampling was used to identify the participants of the study. The whole month of October 2024 was the period in the collection of data. The study had 10 participants in which all are from Sison, Pangasinan. Their responses were analyzed through Interpretative Phenomenological Analysis, particularly the Heideggerian type of phenomenology. The study revealed that poverty and dysfunctional family forces these minors into prostitution to earn money for themselves which is risky because they can get Sexually Transmitted Infections. At the lowest point of these minors, a gay patron comes along, offers them money, possibly inviting them to be a live-in partner which results to child grooming as a form of abuse, and then after time, the minor develops feelings to the gay patron and reciprocates the goodness showered unto him which results to Stockholm Syndrome. The findings of the study would form a basis of an intervention program. Moreover, expanding the scope of the research into other municipalities must be conducted to acquire more extensive and relevant data to explore the lived experiences of these minors.

Keywords: *minor prostitution, gay patrons, child grooming, Stockholm syndrome*

Introduction

Child prostitution is the commercial sexual exploitation of minors through prostitution involving children. Typically, the word relates to prostitution by a minor, or someone who is not of legal consenting age. The general ban on prostitution in most jurisdictions includes the prohibition of child prostitution.

Prostitution has been a subject of debate, with some arguing that it is equivalent to human trafficking (Weitzer, 2010). Despite the difficulties it presents, it is regarded as a multimillion-dollar industry (Edlund & Korn, 2002). Outshoorn (2005) highlights the primary cause of human trafficking, highlighting the crisis of human rights in sexual exploitation among children and women primarily attributed to prostitution.

Prostitution is defined as the offering of sexual services for payment (O'Connell Davidson, 2007). This payment might take the form of cash or valuables (Ditmore, 2006; Edlund & Korn, 2002). Even though prostitution is inherently dangerous (Hayes-Smith & Shekaharkhar, 2010), several nations have changed their perception of prostitution from a criminal activity to a tourist attraction (Singh and Hart, 2007). Sex tourism is a broad market, as confirmed by Huisman and Kleemans (2014).

Prostitution is now an asset in certain nations, known as sex tourism or the sex business (Mossman, 2007). This tendency is common in less developed countries (Edlund and Korn, 2002). To address this rapidly rising issue, many countries have debated whether to legalize or decriminalize prostitution. Sullivan (2005) claims that by doing so, the rise of prostitution and human trafficking will be curbed. Farley (2009) agrees that legalizing prostitution decreases human trafficking.

On the other hand, sex workers are victims of their surroundings (Farley & Kelly, 2000). Individuals who grew up in families and surrounded by neighborhoods where prostitution was rampant may likely end up prostituting. Furthermore, unemployment and extreme poverty are appealing reasons to engage in prostitution (Bamgbose, 2002). According to Ditmore (2006), sex workers are perceived as having a low level of self-esteem and value. This stems from society's shame toward those who have engaged in prostitution. The public stigma of prostitution made sex workers susceptible to violent violence (Lowman, 2000). Since prostitution is illegal in most places, the transaction happened in the dark streets, where the security of the sex workers against aggressive customers is compromise (Kurtz et al, 2004).

Farley & Kelly (2000) highlight the various risks faced by male sex workers in the sex industry, including criminal, health-related, physical, social, financial, and emotional issues. These risks include the transmission of sexually transmitted diseases, physical abuse, social rejection, unstable income, and emotional effects due to dealing with these factors.

The West's 2012 poll reveals that male prostitution is prevalent in the Philippines, a form of sexual work where men provide sexual services as compensation for payment. Despite being an unconventional form of sex work, male prostitutes have been less studied compared to female prostitutes.

The Department of Health (2018) states that sexual intercourse is the primary mechanism of HIV transmission in the Philippines, where male prostitution is a major contributing factor to the country's high HIV rate. Male and female sex workers are referred to by different words. Depending on the customer or company model, several terminologies may change. Male prostitutes employ euphemisms such as body massage, nude modeling, escort, and other fee-for-service agreements in nations where prostitution is prohibited or socially unacceptable. Homosexual-for-pay refers to a guy who does not identify as homosexual but who provides sex services to male customers in exchange for payment (Escoffier, 2003). Male prostitutes now find clients online thanks to the development of the Internet (Pruitt, 2005). This cleared the door to obtain new mechanisms for male-to-male prostitution (Bimbi & Parsons, 2005).

This study explores the experiences of male teenagers in Sison, Pangasinan, Philippines, doing sex work by focusing on their attitudes, behavior, reasons for prostitution, clientele, challenges, fears, and realizations, inspired by evidence specifically their engagement with gay clients. This study would be a part of additional literature to current studies in a more specific way in a local context here in the Philippines.

Research Questions

In this study, the participants are minors aged 13-17 engaged in sex with gay patrons and are living in the municipality of Sison, Pangasinan. It aimed to address the following questions in particular:

1. What are the reasons why you engage in sex work with gay patrons?
2. What are the challenges you face in engaging with gay patrons?
3. What are your desires in your current situation?
4. What do you fear in your activities?
5. What are your realizations doing this kind of activity?

Literature Review

The term 'child prostitution' has been incorrectly used to describe the exploitation of children in prostitution, but it was recommended in 2019 by the Committee on the Rights of the Child in the OPSC Guidelines for its elimination from global legislation and policy (ECPAT, 2020).

The term "consenting adult" in prostitution is misleading, as it implies children can consent to and participate in prostitution. This misrepresentation of children as consenting adults leads to exploitation and criminal prosecution, despite their involvement being illegal (ECPAT, 2020).

The sale and trafficking of children for sexual purposes encompasses various forms of exploitation, including prostitution, travel and tourism, early child marriage, and child sexual abuse material. This broader definition targets the processes and mechanisms by which children enter exploitative situations, including enablers and beneficiaries (ECPAT, 2020).

Digital technologies have increased criminal gangs' access to platforms for exploiting children, such as social media. They use these platforms for recruitment, grooming, and untraceable financial transactions, often using fake profiles to commit this illegal activity. This highlights the growing global connectivity and the growing influence of digital technologies on child trafficking (ECPAT, 2020).

Children in impoverished communities are at risk of various abuses, including child labor, domestic violence, and neglect, often forced into extreme circumstances to support their families' financial position or become earners (UN General Assembly, 2022).

Persistent maltreatment of abused children can decrease their resilience to future abuse, leading to high-risk relationships and dependence on abusers. Children in poverty may also engage in the commercial sex sector, seeking better lives and falling into the hands of abusers, as per the UN General Assembly (2022).

Article 9 of the UN Convention on the Rights of the Child states that every child has the right to a safe family environment and should not be separated from their parents or families unless it is in their best interests, as this can increase the risk of child sexual exploitation (UN General Assembly, 2022).

The digital space has created new criminal opportunities, increasing the risk of exploitation for children. In 2020, over 65 million multimedia content pieces were identified as potential abuse and exploitation targets (UN General Assembly, 2022).

The UN General Assembly highlights that girls, particularly those with low self-esteem or mental health issues, are particularly vulnerable to online abuse by men, despite the absence of instances of cyberbullying, phishing, abuse, and grooming (UN General Assembly, 2022).

Methodology

Research Design

Qualitative research is the research methodology used in this study. This is perfect for investigating intricate, contextually rich phenomena, including the personal narratives of minor participants. Since qualitative research aims to comprehend how people interpret

their lived experiences, it is a suitable method for documenting the complex narratives of minor participants locally (Creswell & Poth, 2024).

According to Horrigan Kelly et al. (2016), the qualitative, interpretive phenomenological method (IPA) used in this study was based on the philosophy of Martin Heidegger. Smith and Nizza (2022) assert that understanding participants' lived experiences in connection to their social context and how they perceive those experiences is a top concern for IPA. This is in line with the idea of Dasein, or being in the world, which holds that we are constantly influenced by our surroundings through interactions and self-awareness and are irrevocably tied to them (Iwuagwu, 2017).

It documents the personal narratives of minor participants, providing a comprehensive picture of their experiences within local contexts, narrative inquiry is especially well-suited for this research (Whittam et al., 2021). Examining how minors' experiences effect their lives is made possible by this study methodology.

Participants

This study focuses on ten male minors from Sison, Pangasinan. Purposive, Snowball and Convenience sampling was used to select participants who met inclusive criteria including (1) must be at the age of 13-17 years old; (2) attending or not attending school; (3) must be a resident of Sison, Pangasinan; (4) regardless of his gender identity; (5) must have at least three times experience having sexual conduct with an adult gay patron; and (6) must have given his consent to perform the act.

Exclusion criteria for the study are the following: (1) had just turned 18 before the interview, (2) had been raped, (3) had not consented, and (4) had no recollection of the act due to drunkenness or was sleeping during the act.

The researcher collected data until saturation, conducted interviews based on participant availability, and used an informed consent signed by the participants' parents or guardians and an informed assent signed by the participants to protect participant rights even though they have given assent, collecting data was carried out the whole October of 2024.

Instrument

The primary tool for gathering data was the researcher. To avoid taking notes during the interview, the researcher recorded the exchanges. Additionally, because there was no interview guide available for the study, the researcher designed the research to use unstructured interviews. As the interview went on, the researcher employed probing questions to create a conversational atmosphere. By steering clear of closed-ended questions, the researcher had exercised caution.

Procedure

The Ethics Review Board approved the research, and participants were invited for interviews. Prior to the trial, they were informed and given permission forms. The researcher maintained confidence by treating them respectfully, attentively listening, and clarifying any unclear points.

The study used informal conversation, observations, and an unstructured questionnaire to gather participant data on evidence-based practice. The Heideggerian technique was used to avoid biases. Interviews were 20-25 minutes long, with probing questions to ensure informed consent. Participants were asked about research objectives, intervention type, selection, protocols, risks, incentives, and confidentiality.

The interview was recorded with participants' assent, allowing interviewer to focus on the conversation without taking notes. The interview was documented in writing, and the researcher listened to the audio-recorded interview multiple times before transcribing and coding it to capture shared information.

The study conducted face-to-face interviews with participants in various locations, including homes and other areas, to ensure privacy and avoid overhearing.

Ethical Considerations

The researcher used a phenomenological approach to investigate the experiences of individuals, observing their emotions and discomfort in their recounting, thereby requiring ethical considerations.

Participants were informed about the study's health education and awareness nature, assented to through written assent, and had the option to reschedule without coercion. Face-to-face interviews allowed for discourse and informed assent.

The researcher upheld principles of beneficence, autonomy, and justice, selecting participants with fairness and trust, while practicing professionalism and bracketing biases, ensuring participants' benefits regardless of vulnerability.

The researcher maintained confidentiality during data gathering, using numbers instead of participant names, transcribed results accurately, and acted sincerely with participants. Provision of snacks was done after interviews to ensure participant satisfaction.

The study data will be stored for five years before being destroyed, and there were no known risks or dropouts among the participants.

The researcher maintained professional integrity by avoiding biases in all aspects of the research, including design, data gathering, analysis, and interpretation, and only interviewing participants.

Results and Discussion

From the analyses of the data gathered from the verbatims of the experiences of these minors engaged in sex work with their gay patrons, five themes emerged: (1) the reasons why engage in sex work with gay clients; (2) the challenges they encountered; (3) the desires in their current situation; (4) the fears in their activities; and (5) the realizations.

Theme 1: Reasons for Engaging in Prostitution

Poverty and Money

The primary motivation for having sex with gay clients was posed to the participants. Their responses were all influenced by poverty and money. Since their family's poverty prevents them from having enough financial support to attend school, all of them—who are in high school—turn to sex work as a means of making ends meet.

Participant 1 Shared:

Dahil sa pera.

Because of money.

Participant 5 Shared:

Mahirap lang kami, kaya ginagawa ko eto dahil sa pera. Wala kami pera eh.

We're just poor, so I'm doing this for money. We don't have money.

Poverty, societal problems, criminality, drugs, health, sexual equality, and other individual factors are among the reasons why prostitution occurs, according to Bhattacharya (2015). Gangoli & Westmarland (2009) corroborate this, stating that prostitution has historically been thought of as the oldest occupation due to people's natural need for wealth.

Dysfunctional Family

The second factor for the participants' involvement in sex work is a dysfunctional household. The participants believe that a dysfunctional family is a direct result of financial hardship. The participants were impacted by a lack of affection as well. They stated that their families do not provide for them, particularly regarding the money they require to attend school, which forces them to turn to sex work.

Participant 2 Shared:

Magulo ang pamilya ko. Lagi kami nag aaway kasi wala kami pera. Yung stepfather ko manginginom tapos nanay ko masugal. Wala kami nakukuha na baon sa kanila kaya pumapatol ako.

My family is chaotic. We always fight because we don't have money. My stepfather is a drunkard, and my mother is a gambler. We don't get any allowance from them, so I resort to other means.

Participant 4 Shared:

Yung nanay ko nasa abroad pero tatay ko may hawak ng pera. Hindi rin kami binibigyan ni papa ng pera kasi mabisyo siya. Pumapatol na lang ako para magkapera.

My mom is in abroad, but my dad is the one holding the money. Papa doesn't give us money either because he has vices. I just go along with it to make some money.

More and more kids from dysfunctional homes are turning to prostitution as a means of subsistence (Rafferty, 2007; Brown, 2010). Which Guth (2009) characterizes as sexual abuse, for instance.

Sexual Abuse as Antecedent for Prostitution

The participants, who are juveniles, were questioned about any past experiences they may have had with sexual abuse. The participants stated that they had never experienced abuse, yet they are sexually assaulted as children and were even unaware of this when they agreed to have sex with these homosexual clients. So, rather than being mistreated in the past, their decision to work as prostitutes was a conscious one.

Participant 6 Shared:

Wala naman umabuso sa akin nung mas bata ako para gawin ko ang mga bagay na ito.

No one abused me when I was younger to do these things.

Participant 5 Shared:

Nasulsulan ako ng barkada ko na pumatol sa bakla pero hindi naman pang-aabuso sa akin yun.

My friends encouraged me to flirt with a gay guy, but it's not like they were abusing me.

A study by Wilson and Widom (2010) found that individuals who experienced childhood abuse and neglect had a higher likelihood of engaging in prostitution by young adulthood. The link between child abuse and prostitution is influenced by early behaviors like initiation into sex, runaway, drug use, involvement in juvenile criminal activity, and school problems. These behaviors are distinct problems within adolescence and can have significant implications for later life. The study found that early introduction to sex was the greatest risk factor for prostitution engagement.

Lalor (2010) highlighted that young sexual abuse victims are at a higher risk of engaging in risky sexual behavior, such as prostitution or commercial sex, as they may engage with multiple partners.

Satisfaction of Sexual Urge

The participants acknowledged that they needed to satiate their sexual cravings. They claimed that homosexual customers are accessible as outlets if that emotion arises since women aren't always a good fit for them because they're afraid of them becoming pregnant or because the woman isn't ready or doesn't want to have sex. Additionally, they stated that these gay customers pay them for their services, in contrast to women who do not pay.

Participant 8 Shared:

Wala kasi ako girlfriend kaya okay lang sa akin pumatol. Kasi kapag may nagpapainom na bading, lalo na nalasing na ako, nalibugan ako, dun ako pumapatol. Tapos nagkakapera pa ako.

I don't have a girlfriend, so it's okay for me to flirt. Because when a gay person offers to buy me drinks, especially when I'm already drunk, I get aroused, that's when I go for it. Then I also make money from it. My friends encouraged me to go for the gay guy, but it wasn't abuse for me.

Participant 7 Shared:

Kapag nalibugan ako tapos yung girlfriend ko e wala, ako minsan magyayaya sa bading tapos nababayaran pa ako.

When I get aroused and my girlfriend is not around, sometimes I invite a gay guy and he even pays me.

Males in the sex industry are often perceived as vulnerable due to their strong libido, making "soft" sex work with bakla acceptable if they don't effeminate themselves. Females are believed to have virginity, making bakla a sexual outlet for young, unmarried males (Tan, 2001).

Transactional Sex

The participants asserted that they engage in transactions with homosexual clients when they offer their bodies as commodities for sex services. They said that cheap bidders are not considered, while those who pay more are accepted as clients. The participants also mentioned how picky they are about who they do business with. They said that certain gay people only serve alcoholic beverages. They see them as unviable clients since they require money in addition to other goods like booze.

Participant 3 Shared:

Kapag wala ako pera maghahanap kami ng barkada ko sa peryahan. Pero hindi ako papatol kapag mababa ang bayad sa akin. Meron nga yung iba kapangit na nga bibigyan ka lang ng 150.

When I don't have money, my friends and I will look for a carnival. But I won't entertain it if the payment is low. There are even some who, despite being ugly, will only give you 150.

Participant 6 Shared:

Meron yung iba magpapainom lang tapos gusto ka galawin. Ayoko nga.

There are some who just want to get you drunk and then want to take advantage of you. I don't want to.

The selling of the body in return for food, shelter, and other necessities is known as transactional sex (Higgins, Hoffman, & Dworkin, 2010; Walls & Bell, 2011). Conceptually, transactional sex differs from other forms of sex because it acknowledges that the pursuit and maintenance of various relationships and sexual encounters can be motivated by a variety of factors, including economic motivations and transactions (e.g., money, shelter, gifts, or other tangible forms of support).

Sexual Solicitation

Participants said that it's during their drinking sessions with pals that they first meet these gay customers. After getting to know these

gay people, they swap social media profiles. The employee and the client negotiate the services to be provided and the costs to be paid after they have previously spoken via messenger. According to the participants, social media facilitates transactions and makes scheduling simpler. Participants also mentioned that they receive free loads from these customers at the same time.

Participant 3 Shared:

Kapag may inuman dun namin sila nakikilala tapos nagpapalitan na kami ng Facebook tapos mag chachat na sila sa amin tapos dun na kami mag uusap kung magkano.

When there's a drinking session, that's when we get to know them, then we exchange Facebook accounts, and they start chatting with us, and that's when we discuss the price.

Participant 4 Shared:

Meron yung mag chachat sa akin tapos malalaman ko rineto pala ako ng kaibigan niya na bading. Tapos ayun mag uusap na kami kung magkano bayad niya sa akin.

Someone will chat with me, and then I'll find out that his friend, who is gay, referred him to me. Then we would talk about how much he would pay me.

According to Mitchell et al. (2007), sexual solicitation is the term used to describe requests made by adults online to children to participate in sexual activities or chats or to divulge personal sexual information. These requests and interactions can occasionally be a part of a process known as "online child grooming," which entails the recruitment, seduction, and manipulation of the minor by an adult who cultivates an intimate relationship with them while concealing their true intentions—which are primarily sexual (Gámez-Guadix, De Santisteban, et al., 2021; Kloess et al., 2019).

Theme 2: Challenges

Pricing

The interviewees mentioned that they find it difficult to set prices for their services. As sex workers, they said that occasionally, their homosexual clients don't have enough money on them and that they are left with no other option but to take the offer, particularly if they need to make a purchase. Another argument is that, on occasion, they are unable to stand by their charges, particularly in cases when the sex worker is not attractive. Distance is a significant factor in price decrease for gays, as they often must travel to sex workers, putting them financially burdened. Participants also noted that higher prices lead to fewer customers, leading them to set minimum prices to remain marketable.

Participant 6 Shared:

Hindi naman kasi ako ganun ka gwapo kaya di ako makasingil ng tama. Lalo na kung wala ako talaga pera, kung ano yung ibibigay nila tinatanggap ko na lang.

It's just that I'm not that handsome, so I can't charge properly. Especially if I really don't have money, I just accept whatever they give.

Participant 7 Shared:

Yung ibang bakla dumadayo pa dito. Pero minsan yung usapan hindi nasusunod kasi kesyo malayo daw ang lugar tapos sayang pa ang gasolina nila.

Some gay men even travel all the way here. But sometimes the agreement doesn't hold because they say the place is too far and they don't want to waste their gas.

Participant 9 Shared:

Hindi rin ako maka singil ng mataas kasi ang mga bading, marami silang kaibigan. Imbes i reto ka sa iba, sasabihin nila na masyado ako mahal maningil kaya walang papatol sa akin.

I also can't charge high because the gay people have many friends. Instead of recommending you to others, they will say that I charge too much, so no one will want to deal with me.

Market pricing is often reasonable from an economic standpoint. This is not shocking, given other survey-based studies have demonstrated that prostitutes charge more for riskier acts, and that the premium is larger for sex workers who are more appealing (Gertler, Shah and Bertozzi, 2005). It is also clear that unsafe sex has a larger price tag: when a condom is not worn, a prostitute's services cost significantly more (Rao et al., 2003).

Rejections

For the participants, this presents another hurdle. As far as they were concerned, it is impossible to prevent sexual service rejections. For them, elements like price were significant. The participants' lack of attractiveness is another. Also considered is the gay customer's

choice, since some patrons dislike kids who have had several sexual partners. Virgins or those deemed “fresh” are preferred. Some clients may object to kids because they worry about breaking the law and facing potential jail time. Accordingly, some clients are in no mood to pay for the services, while others lack the funds to do so. Another aspect is that consumers find it repulsive and disgusting when they learn that a youngster had sex with someone they know.

Participant 6 Shared:

Yun nga hindi ako gwapo kaya kahit gustong gusto ko magkapera wala ako magawa kasi ayaw sa akin.

I'm not handsome, so even though I really want to make money, I can't do anything because no one wants me.

Participant 10 Shared:

Yung iba ayaw sa akin kasi nalaman nila na pinatulan ko yung kakilala nila e sabi nila kaaway nila yun tapos nakakadiri yung taong yun.

Some people don't like me because they found out that I got involved with someone they know, and they said that person is their enemy, and that person is disgusting.

There are no studies regarding when gay people reject the offered sexual service from a male prostitute. The researcher decided to use a literature that is regarding on sexual rejection. More attention has been paid in other studies to the emotional aspects of people's reactions to bad relationship occurrences. People develop "hurt feelings," for instance, in reaction to rejection or devaluation, and these individuals are more motivated to seek connection and win back the rejecting partner's acceptance (Overall, Lemay & Clark, 2012).

Peer Pressure

The participants stated that they engaged in these actions because their buddies informed them that they would be compensated for having sex with a gay client. According to the participants, while they are having a drinking session and nearly out of drinks, some of their buddies pressurize them to have sex with homosexual clients in order to get money for additional smokes and alcoholic beverages. The participants also mentioned that they feel under pressure from their friends since they are unable to refuse their requests due to the alcohol's impact.

Participant 1 Shared:

Nung mas bata ako, binubugaw ako ng kuya ko sa bakla para magpa inom yung bakla. Tapos nakita ko na nagkaka pera sila sa mga bakla kaya sinubukan ko na rin.

When I was younger, my brother would pimp me to gay men so they could buy me drinks. Then I saw that they were making money from the gay men, so I tried it too.

Participant 8 Shared:

Ang pinaka ayoko sa totoo lang e yung ibubugaw ako ng mga barkada ko sa bading para may pang inom kami. Kapag ganun ang nangyayari iniwan ko sila. Bahala sila. Pero kapag lasing na ako, wala na ako magagawa.

What I really hate the most is when my friends sell me to gay men so we can have money for drinks. When that happens, I leave them. Let them be. But when I'm drunk, I can't do anything anymore.

Maria (2022) argues that many young women and girls are pushed into poverty by their families and peer associations, with no other viable options for survival, and commercializing their bodies for financial gain is their only option.

Furthermore, peer pressure is a motivation for engaging in prostitution. When a person's circle of acquaintances engages in prostitution, the likelihood of becoming a prostitute increases (Farley & Kelly, 2000).

Non-Payment of Sexual Services

The participants also mentioned that on occasion, they have clients who have pledged to pay them the sums they would anticipate receiving in exchange for their services, but the promised sum has suddenly not materialized. Furthermore, a few of them mentioned that after having sex, some of their clients would inform them that they are broke and instruct the child to simply return the next day to make the payment. These minors were holding out until no money was exchanged. The participants also said that the clients' actions had the clients physically harmed. Others have realized that it's best to avoid interacting with the same clients. According to these viewpoints, the children are engaging in economic violence.

Participant 10 Shared:

Wala pa naman ako nasuntok na bading dahil sa hindi pagbabayad. Ang ginagawa ko na lang e kapag nagyaya ulit hindi ko na pinapansin tapos sinasabi ko rin sa mga barkada ko na wag patulan yung bading kasi hindi marunong magbayad.

I haven't punched a gay person yet because they didn't pay. What I do is when he invites me again, I just ignore him, and I also tell my

friends not to entertain him because he doesn't know how to pay.

Participant 5 Shared:

Nasubukan ko na yung hindi nagbayad ng tama at sinasabi na balik na lang ako kinabukasan. Tapos nag chat ako sabi wala pa daw hanggang ilang araw na ako naghihintay. Hinayaan ko na lang.

I've already experienced someone not paying the correct amount and saying to just come back tomorrow. Then I chatted and they said it wasn't there yet, and I've been waiting for several days. I just let it be.

There are no studies related when gay customers fail to pay for the sexual services they received. The researcher used a literature which is closely related to the issue.

Prostituted women are impacted by economic violence when customers fail to pay the agreed-upon amount, neglect to pay for prophylactic devices, commit robbery, and steal money from them (Javad et. al, 2020).

Impact of Sex Work on Romantic Relationships

Participants also mentioned that having girlfriends around while they do these actions is a hurdle for them. They said that it is hard for them to keep their homosexual clients' sex with them secret from their girlfriends in order to make money. They continued by saying that the homosexual clients they get for from also provide them the resources to go on dates with their girlfriends. In order to keep their girlfriends from finding out about their whereabouts, they had to act discreetly. Another thing to consider is that some of them have homosexual girlfriends, but because they don't make enough money, they usually have other clients to make up the difference. They find it more challenging because of having to be covert in their actions or run the danger of being caught.

Participant 1 Shared:

Hindi ko binibigay ang Facebook ko sa girlfriend ko kasi ayoko na malaman niya mga ginagawa ko sa kanya.

I don't give my Facebook to my girlfriend because I don't want her to know what I'm doing with her.

Participant 9 Shared:

Gumagawa ako ng ibang account ng Facebook para dun mag chat yung bakla ko.

I'm creating another Facebook account so that the gay guy can chat there.

There is no available literature on regarding on the romantic relationship status of male prostitutes. The researcher decided to use a literature that is closely related.

A study by Bilardi et al (2011) in Melbourne, Australia, found that women in the sex industry face tensions such as jealousy, resentment, disapproval, and disrespect from partners due to their work. The study also highlighted problems in their personal relationships resulting from their work.

Intimate relationships between sex workers have societal challenges as well. because one spouse works in a highly stigmatized field in addition to being in a consensus non-monogamy relationship (Benoit et al., 2018, 2020; Jiao & Bungay, 2019; Lazarus et al.,2012).

Family Support on their Prostitution

A few participants disclosed that their family are aware of their actions. They said that their families encouraged and counseled them to form connections with their customers, stating that it would benefit the family to have the support of the homosexual donor as well. The participants find this challenging since they feel compelled to be in relationships even if they have said that they do not enjoy them. Their familial relationships are strained as a result.

Participant 1 Shared:

Ako sa totoo lang, kailangan ko gawin to kasi nga walang pang gatas ang kapatid ko.

Meron rin Goiter ang nanay ko. Pero sa totoo lang, ayoko gawin to pero wala akong pagpipilian kasi nga para sa pamilya.

To be honest, I need to do this because my sibling has no milk. My mother also has goiter. But to be honest, I don't want to do this, but I have no choice because it's for the family.

Participant 3 Shared:

Suportado ako ng pamilya ko kasi kilala na rin yung bakla ko. Wala naman problema sa kanila kasi yung bakla ko nagbibigay rin sa pamilya ko. Nakikinabang rin sila tulad ko.

My family supports me because they already know my gay guy. There is no problem with them because my gay guy also provides for my family. They also benefit just like me.

According to Dahla (2004), some of these kids support themselves as prostitutes with the help of their moms or other adults, which increases victimization and abuse. This has been linked to worse outcomes for mental health, including an increase in depressive symptoms (Herrenkohl & Herrenkohl, 2007; Spataro, Mullen, Burgess, Wells, & Moss, 2004).

Family Rejection on Prostitution

Some participants also mentioned that they attempt to keep their discreet actions as hidden as possible out of fear of rejection and disownment from their family should they find out. The participants face a difficulty because, although they really need the money, they are terrified of what would happen if they carried out these acts, especially because they know it would embarrass their family.

Participant 5 Shared:

Ayoko malaman ng pamilya ko yung ginagawa ko kasi baka mamaya palayasin pa ako.

I don't want my family to know what I'm doing because they might kick me out.

Participant 6 Shared:

Tinatago ko sa pamilya ko ginagawa ko. Ang mahirap kapag may nagsumbong.

I hide what I'm doing from my family. The difficult part is when someone reports it.

Male sex workers face criminal, health-related, and social risks in the sex industry, including sexually transmitted diseases, physical abuse, and rejection from family and friends. Prostitution often leads to social abuse, including gay bashing and rejection from friends and family. (Farley & Kelly, 2000).

Antecedents to Become Abusers

Previous research has demonstrated that the cycle of abuse is caused by the kid experiencing recurrent abuse, which has a significant impact on the child's behavior and eventually leads to the child becoming an abuser. Even if not all victims of abuse go on to commit acts of abuse, it is still preferable to act sooner rather than later. When asked if they thought that the things they were doing would make them more likely to become abusers in the future, all of the participants replied that they didn't think so, but it was too early to tell. They were all unaware that what was being done to them was abuse of a child.

Participant 2 Shared:

Hindi naman siguro na magiging abusado ako pag lumaki ako dahil sa pamamakla ko.

I probably won't become abusive when I grow up because of my engagement with gays.

Participant 1 Shared:

Para sa akin hindi naman magiging rason ang ginagawa ko para maging abusado ako lalo kapag nagkapamilya na ako.

For me, what I do will not be a reason for me to become abusive, especially when I have a family.

Sexual abuse can lead to long-term psychological effects such as depression, anxiety, substance abuse, suicidal behavior, borderline personality disorder, learning difficulties, post-traumatic stress disorder, dissociative disorders, and increased perpetrator likelihood (Schetky 1990; Silverman et al 1996). Elliott, Browne, and Kilcoyne's (1995) survey of 91 offenders found that 59% had been sexually victimized as children, indicating continuity in their behaviors. Three out of four offenders reported continuing to sexually abuse children, partly due to callousness and indifference to the victim's distress. These findings highlight the public safety threat posed by offenders who sexually abuse children.

Limited Work Opportunities

The study's masculine focus might also be strongly related to the material on women that the researcher used. Since the participants are minors, they are shielded in child labor rules. Nonetheless, because it is easy money for them, some of them would labor in this capacity owing to poverty. Rather of being forced to work as laborers, farmers, or construction workers for inadequate pay, they would rather work a few minutes for pay comparable to eight hours a day. They suggested that one simple approach to get the comfort of money is to sell their bodies.

Participant 5 Shared:

Bata pa naman ako. di pa naman ako pwede mag trabaho sa construction. Easy money nga eh kasi ilang minuto lang nakaraos ka na, may pera ka pa.

I'm still young. I'm not yet allowed to work in construction. It's easy money because in just a few minutes, you're done, and you still have money.

Participant 4 Shared:

Wala naman akong alam na trabaho kaya nung nasubukan kong mamakla e nagkakapera ako.

I don't know any other job, so when I tried being a prostitute, I started making money.

Selling sex is a survival strategy rather than a choice, as only mainstream middle-class professions like medicine, law, nursing, or politics offer real options (Raymond, 2004). Radical feminists argue that the decisions made by sex workers can be seen as a manifestation of false consciousness, meaning that they are normalizing commercial sex as a coping mechanism since they are not yet aware of the harm that is done to them. (Jeffreys, 1997).

Theme 3: Desires

Desire to Have a Good Family

Some of the participants said that their poverty and broken families were the reasons they were compelled to take these actions. They hoped that someday, having a nice family would force them to give up prostitution. Even if poverty is inevitable, kids would ultimately receive the values they need if they were to reunite with a decent family. They mentioned that they require affection from a loving household.

Participant 1 Shared:

Kahit mahirap ang pamilya basta matino okay lang naman. Kaya naman ako pumapatol sa bading kasi magulo pamilya namin at hindi naibibigay ang kailangan namin kahit baon lang sa school.

Even if the family is poor, as long as they are decent, it's okay. That's why I get involved with gay men because our family is chaotic and we don't even get the basic necessities like school allowance.

Participant 2 Shared:

Kung sana meron akong magandang pamilya na hindi naghihirap, hindi ko naman gagawin etong pagpatol sa mga bading.

If only I had a good family that wasn't struggling, I wouldn't be resorting to this thing with the gays.

For homeless children aged 12 to 24, six evidence-based family re-engagement treatments that focused on social support, service linkage, or family functioning were found (Pergamit et al., 2016). Out of all of these, only one intervention—STRIVE, or Support to Reunite, Involve, and Value Each Other—had a section devoted to cutting down on risky sexual conduct. With homeless adolescents and their parent or guardian, STRIVE is a five-session manualized intervention. Based on cognitive-behavioral theories, STRIVE sessions aim to strengthen family strengths and teach problem solving, conflict resolution, and role clarity (Milburn et al., 2012).

Desire to be Adopted

However, several of the participants had also expressed a wish to be adopted by a gay donor after giving up on having a loving family. Some of them claimed that there was no prospect of creating a respectable family and that, in certain cases, the damaged relationships within their families led them to choose to run away.

They said that they would feel loved and be able to escape poverty by living with a gay benefactor, but according to the law, this is considered child grooming or abduction, particularly if permission is not obtained.

Participant 10 Shared:

Syempre kung may mag-aalaga sa akin na bading at bubuhayin ako, sino ba naman ako para tumanggi e total wala naman pakialam mga magulang ko sa akin.

Of course, if there's a gay person who will take care of me and support me, who am I to refuse when my parents don't care about me anyway?

Participant 9 Shared:

Gusto ko rin naman kung may maging ka live-in akong bading. Wala naman problema sa akin kasi basta maibigay niya mga gusto ko.

I also wouldn't mind if my live-in partner were gay. There's no problem for me as long as he can provide what I want.

Winters et. et al. (2021) described sexual grooming as a deceitful procedure employed by sexual abusers to promote sexual interaction with kids while evading discovery. They choose victims, acquire access, build trust, and expose them to sexual content and physical touch. Following abuse, the perpetrator may engage in maintenance techniques to promote future abuse or avoid revelation.

The Sexual Grooming Model (SGM) is a content-validated process that involves five stages: selecting a vulnerable child for abuse, gaining access, and isolating the child, deceptively developing trust, gradually desensitizing the child to sexual content and physical touch, and using post-abuse maintenance behaviors to facilitate continued abuse or reduce detection and disclosure. Experts identified 42 specific behaviors that may be observable within each of these five stages (Winters et. al, 2020).

Desire to Exit Prostitution

According to the participants, their circumstances—specifically, poor family connections and poverty—make it difficult for them to give up sex work, even when they also want to. Hopefully, they will be able to put an end to this soon. In addition, a few individuals said that they would cease doing this if they ever decided to have children. They would stay going for the time being because they had to.

Participant 4 Shared:

Siguro ititigil ko na rin eto kapag may pamilya na ako. Kasi kapag may anak ka na nakakahiya naman kung malaman nila na ganyan sila binubuhay ng tatay nila.

Maybe I'll stop this too when I have a family. Because when you have children, it would be embarrassing if they find out that their father is living like that.

Participant 2 Shared:

Ititigil ko ang gawain na eto kapag naging maayos na ang pamilya ko.

I will stop this work when my family will be doing well.

There is near unanimity among researchers and service providers about the cyclical nature of leaving and returning from street prostitution, or the illegal sale of sex (Baker et al., 2010; Dalla, 2006; Månsson & Hedin, 1999). Reentry into prostitution, especially in conjunction with a relapse of addiction, is a common aspect of leaving the field (Baker et al., 2010; Roe-Sepowitz et al., 2011). Regardless of legal status, the stigmatized selling of sex has an impact on self-perceptions as well as the availability and consumption of resources associated with the process of leaving (Armstrong, 2019; Blakey & Gunn, 2018).

Theme 4: Fears

Fear of Acquiring STI's

The participants expressed their concerns of getting a STI in the future. They said that they are unaware of who may be infected in their area of work because part of their profession involves becoming drunk during drinking sessions with customers. Additionally, even if the participants are aware of how to use condoms, they either forget to bring them or don't have any, and even their customers don't have any. They also lack information and awareness regarding these conditions. These factors put people at risk, and while they may not yet exhibit symptoms, it's conceivable that they are carriers already and are just not aware of it.

Participant 1 Shared:

Nakakatakot magkasakit kaya nga hindi ako basta sumasama sa kaninong bading lalo na kung inuman.

It's scary to get sick, that's why I don't just hang out with any gay person, especially during drinking sessions.

Participant 8 Shared:

Nasubukan ko na magka tulo. Ayoko na maulit yun kaya ako mapili ako sa pinapatulan kong bading.

I've already experienced having a drip (gonorrhea). I don't want that to happen again, so I'm picky about the gay guys I date.

Some of the participants also had issues like fear of contracting HIV, as prostitution is a major factor in the spread of STDs if protection is not provided (Cunning & Shah, 2018; Department of Health, 2018). Their job requires them to have various partners every day, so there's a chance they may be HIV-positive.

Fear of Social Stigma

Some of the participants are afraid of the stigma that the public may attach to them because of what they are doing. The public's perception of the participants may change after the secret is revealed. However, other participants also stated that because the stigma does not fill them with food, they do not mind it. They claim that although these people frequently criticize them, they are of no use to them. Even worse, these individuals are related to them.

Participant 4 Shared:

Nakakahiya kapag nalaman ng maraming tao. Lalo mga kamag-anak mo. Itatakwil nila ako. Sasabihin pa nila madumi ako.

It's embarrassing when a lot of people find out. Especially your relatives. They will disown me. They will even say that I am dirty.

Participant 3 Shared:

Sa totoo lang, marami na nakakaalam na namamakla ako kasi nga etong mga bading na pinapatulan ko sila rin nag kwekwentohan. Nakakatakot lang baka mamaya makarating sa pamilya ko.

To be honest, many people already know that I'm dealing with gays because the gay guys I get involved with also talk about it. It's just scary that it might reach my family later.

It has long been stigmatized to engage in exchange sex, which is defined as giving sex in return for cash, drugs, housing, or other items (Benoit et al., 2018; Hammond & Kingston, 2014; Sanders, 2008). The term "double stigma" (Kumar et al., 2017; Minichiello et al., 2013; Vanwesenbeeck, 2013) refers to the possibility that the stigma attached to commercial sex for male-for-male sex workers (MSWs) would be exacerbated by the stigma attached to homosexuality.

Threats in Prostitution

The participants said that they were afraid of being blackmailed. One type of sexual extortion is blackmail. They worry that some of their clients may threaten them, revealing their secrets to friends and family, and perhaps start a problem. They further claimed that there are gay customers who would threaten to tell their families and girlfriends about their actions if they found out they have partners. The interviewees also mentioned that in certain cases, if they turned down a gay customer's request, the customer would tell everyone around them their secrets.

Participant 1 Shared:

Nasubukan ko na takutin ng subject teacher ko na bading nung hindi ako pumayag na magpagalaw sa kanya. Tinakot ako na ikakalat na namamakla ako.

My subject teacher, who is gay, tried to intimidate me when I refused to let him touch me. He threatened to spread my activities.

Participant 9 Shared:

Meron yung pinatulan ko noon na bakla kasi nag iinuman kami noon. Lasing ako nun tapos na picturan niya ako na pinapakita ko yung titi ko. Gusto niya may mangyari sa amin ulit na libre lang. Umayaw ako, tapos ang sabi niya kapag hindi ako pumayag ikakalat niya yung picture ko. Sinabihan ko na pag kinalat niya ipapa barangay ko siya. Ayun, tumigil naman na tapos hindi na nag message sa akin.

There was a gay guy I hooked up with back then because we were drinking. I was drunk then, and he took a picture of me showing my penis. He wants something to happen between us again for free. I refused, and then he said that if I didn't agree, he would spread my picture. I told him that if he spreads it, I'll report him to the barangay. There, he stopped and didn't message me anymore.

Sexual extortion is a type of coercion in which the victim is compelled to reveal nude or sexual photos to meet behavioral or financial demands. These demands may involve monetary compensation, personal photographs, sexual activities, or acquiescence as part of a pattern of power and control. Intimate pictures are photographs or movies of a person's genital, anal, or breast area. Sextortion is a kind of image-based sexual abuse (Henry et al., 2020).

In other cases of sextortion, sex traffickers threaten to send private photos of the victim to their relatives back home in order to get cooperation (Gezinski & Gonzalez-Pons, 2022; Perkins & Ruiz, 2017); sexual predators coerce or groom young people into disclosing private photos (Finkelhor et al., 2023).

Theme 5: Realizations

Sugar Mommies

Relationships between some of the participants and their homosexual donors are acceptable. For them, it's a way to escape poverty and obtain what they desire. When their needs and wants are met, they don't mind having these so-called "Sugar Mommies."

Participant 10 Shared:

E kung naki live-in ako lahat naman ng gusto ko ibibigay niya. Basta maibigay niya sa akin lahat okay lang ako dun.

Well, if I moved in with him, he would give me everything I want. As long as he can give me everything, I'm okay with that.

Participant 2 Shared:

Pineperahan ko lang naman sila para makuha ko gusto ko at mabili ko yung gusto kong bilhin.

I'm just taking advantage of them to get what I want and buy what I want to buy.

Young people in many countries are exploited through sexual relationships to meet basic needs, improve their living status, and receive money, clothes, school fees, gifts, and favors in return. Legal provisions have labeled these relationships as "sugar daddy" or "sugar mommy," boyfriend and girlfriend relationships, dating, or criminal juvenile prostitution. This issue has been documented by various researchers and scholars (Appelqvist, 2001; Dunn, 2001; Kamala et. al, 2001; Graupner, 2001; Pausner & Silbaugh, 1996).

Prostitution as a Job

The participants acknowledged that this is not a career they want to pursue, but for the time being, they felt compelled to carry out the

task out of need and a lack of concern for the opinions of others. They came to the realization that engaging in these kinds of activities would be inappropriate for them if they were already parents.

Participant 2 Shared:

Kapag nag-asawa na ako titigil ko na rin eto. Pero sa ngayon, ginagawa ko siya kasi nga marami akong gustong bilhin.

When I get married, I'll stop doing this too. But for now, I'm doing it because I have a lot of things I want to buy.

Participant 5 Shared:

Hindi naman ako magtatagal sa ganitong gawain kasi nga napipilitan lang ako. Ayoko naman talaga sa bakla.

I won't last long in this kind of work because I'm just being forced to do it. I really don't like gay people.

Participants had favorable opinions on prostitution. Since prostitution has grown to be a significant source of revenue, sex workers typically exhibit dedication to their employment (Kaye, 2004). Since prostitution provides for their basic necessities, they saw it like any other career.

However, some sex workers find their work simpler, even if it is true that all jobs involve sweat and hard effort for about a day in exchange for money. They only provide personal and sexual services for a few hours at a time; this is shorter than other types of jobs. Tomura (2009) supports the idea that prostitution qualifies as a profession since several people are discovered to be engaged in it, as evidenced by the findings of various research.

Consensual Abuse

The participants believed that because they had consented to the gay clients' use of their bodies, they were not being mistreated. They believe they are not being violated since they are paid for the services they do and have given their consent. These minors appear to be victims of child abuse and are unaware of their legal rights.

Participant 4 Shared:

Para sa akin hindi naman ako naabuso kasi ginusto ko naman.

For me, I wasn't abused because I wanted it.

Participant 8 Shared:

Babayaran naman ako kaya para sa akin wala naman abuso na mangyayari.

I will be paid anyway, so for me, there won't be any abuse happening.

According to earlier research, young people understand sexual consent as consenting to sexual behavior voluntarily and without compulsion or force by Beare and Boonzaier (2020); Bednarchik et al. (2022); Brady et al. (2018); Holmström et al. (2020); and Jozkowski et al. (2014). According to studies, teens understand the significance of obtaining sexual permission and believe that not getting it constitutes sexual assault (Whittington, 2021; Wignall et al., 2020).

Many jurisdictions regard unconsented sex to be a crime. Nonetheless, even in cases where it may be fairly concluded that a youngster participated voluntarily and with full understanding of the consequences, the minor's sexual consent "does not count." Therefore, having intercourse with a minor is typically seen as illegal (statutory rape) (Archard, 1998).

Rationalization of Activities

The participants desire to continue doing what they are doing even when they know it is wrong due of their decisions and inescapable circumstances. They often justify their actions by saying that without them, they would be hungry, not receive any money for school, and not be able to afford the items they desire. Though it may be unethical for them, their motivation stems from a lack of options.

Participant 1 Shared:

Alam ko na mali ang ginagawa ko pero hindi naman maibigay ng magulang ko ang kailangan at mga gusto ko. Kaya pumapatol ako kasi dun ko nabibili ang gusto ko.

I know that what I'm doing is wrong, but my parents can't provide what I need and want. That's why I resort to it because that's where I can buy what I want.

Participant 2 Shared:

Mali ang ginagawa ko pero wala rin ako paki kahit malaman pa ng iba kasi di rin naman nila ako matutulungan kung may kailangan ako.

What I'm doing is wrong, but I don't care even if others find out because they won't be able to help me if I need anything anyway.

Rationalization is a psychological concept where individuals rationalize their actions due to violations of laws or social norms. Cushman (2020) highlights "cognitive dissonance" as the most widely used term for this process. People rationalize past actions by changing their preferences, beliefs, or desires to fill these dissonances. They also concoct new beliefs and desires to rationalize their actions. Instincts, norms, and habits are suggested as factors that improve reasoning.

Covering up the Regretful Emotions

The participants regret engaging in this type of activities as well. They had stated that their poverty had left them with no alternative but to do it. Some of them claim that even if they know it's nasty to have sex with their clients, they just alter their thoughts and emotions because they are paid for the services. By doing this, they believe that having sex with clients is just work and that having strong feelings might interfere with their ability to accomplish their duties.

Participant 7 Shared:

Meron yung ibang bading na pangit talaga pero malaki magbigay kaya kahit nakakadiri, siges na lang kasi para sa pera.

There are some gay men who are really ugly but give a lot, so even though it's disgusting, we just go along with it for the money.

Participant 8 Shared:

Ginagalaw na ako nung bakla pero minsan nagsisisi ako kasi hindi ko gusto yung bakla. Napipilitan lang ako.

The gay guy is already making moves on me, but sometimes I regret it because I don't like him. I'm just being forced.

This was called "deep acting," as Sanders (2002) put it in the introduction. It is considered "deep" as it is predicated on an entirely distinct individual, identity, personality, and even mode of expression (such as attire). Belle distinguished between her two identities on a biological level, saying, "That's a different part of my brain." This goes beyond the psychological distance described by Hochschild (1983), according to which depersonalization is only a means of separating one's emotions from one's work. Using terms like "different," "separate," and "dissociate," Belle emphasizes this physical division while referencing Goffman's theories on the front and backstage selves. Belle was able to carry out sensual and emotional labor under two personas.

Bad Influence

Participants said they felt that their clients were negative influences in their life because they engaged in sexual actions with them and did things that their patrons intended for them to do. Though they are aware that these customers' poor conduct is influencing them, the participants are forced to follow their lead because they have already been paid for. According to several of the participants, these clients encourage them to indulge in vices and even instruct them to be absent school rather than helping them to study properly.

Participant 9 Shared:

Bad influence sila kasi yun nga nagpapaingom sila lagi imbes na mag-aral ako, sila nakakasama ako. Kung ako lang ayoko na sila kasama pero wala ako magawa kasi kailangan ko ng pera.

They are a bad influence because they always make me drink instead of studying, and I end up hanging out with them. If it were up to me, I wouldn't want to be with them, but I can't do anything because I need the money.

Participant 1 Shared:

Yung ibang bakla ang pahamak kasi puro na lang sila inom. Buti na lang ako madalang ako uminom kaya di ako nagagaya sa ibang pumapatol na nasisira ang buhay nila dahil lang sa alak.

Some gay men are a disaster because they only drink. Good thing I rarely drink, so I don't end up like others who ruin their lives just because of alcohol.

Greenberger, Chen, and Beam's 1998 study discovered that adolescents' views of bad behavior from a major nonparental adult predicted teenage misbehavior, indicating that nonparental individuals might have a negative impact on adolescents if they are regarded as important in their life.

Even if they are not perceived as significant, nonparental adults can have a detrimental impact on teenagers. Anderson (1990) believes that they may mimic illegal and harmful conduct, which can have a detrimental impact on teenagers. This is especially true when teenagers are exposed to a variety of aberrant behaviors by numerous adults in their milieu.

Ability to Fund Education

The participants also understood that, even though they are minors and students, they have no option but to engage the sex work since their families are unable to give them the necessary amount of money for school. Their primary motivation is to get the money they need to attend school.

Participant 1 Shared:

Pineperahan ko sila kasi kailangan ko ng baon.

I'm asking them for money because I need some pocket money.

Participant 9 Shared:

Wala naman binibigay sa akin na pera pang baon kaya namamakla ako.

No one gives me money for allowance that is why I get on with gays.

Some individuals are aware that student sex work occurs, and some may even have thought about going into the sex industry themselves (Roberts et al., 2010; Betzler et al., 2015). Few studies (Roberts et al., 2010; Sagar et al., 2015a) have focused on why students choose to work in the sex industry up to now. These studies were conducted in nations with comparatively high tuition costs, and the sex workers' main goal was to pay for their education.

Low Self Esteem

The participants came to the realization that their poor self-esteem was a result of their involvement in sex work. They said that although working as minor prostitutes is not a feasible career for them, they are forced to do it to live. Working in this field completely undermines their dignity and contributes to their poor self-esteem.

Participant 2 Shared:

Nakakababa ng tingin ang pagpatol sa bakla kasi yung iba alam na nila gawain ko. Kapag nakita nila ako sasabihin nila, "ay yan yung lalake ni ano". Nakakahiya rin kaya.

It lowers my dignity to engage with gay men because some of them already know what I do. When they see me, they'll say, "Oh, that's the guy of so-and-so." It's also embarrassing.

Participant 6 Shared:

Mababa rin ang tingin ko sa sarili ko kasi ayoko naman gawin to. Napipilitan lang.

I also have a low opinion of myself because I don't want to do this. I'm just being forced.

Research indicates that sex workers in both indoor and outdoor environments often exhibit low self-esteem. Over 75% of street-based sex workers in the US involved in Kramer's (2004) research reported that their self-esteem declined because of engaging in sex work.

According to Ditmore (2006), there is a perception that sex workers are not worthy or have low self-esteem. The stigmatization of society's involvement in prostitution is the primary cause of this.

Shame, Guilt and Stigma

The participants came to understand that being sex workers carries stigma, guilt, and feelings of humiliation from society. Some of them would simply claim that those who are passing judgment on them aren't even trying to aid them in their predicament in order to manage and prevent mental breakdowns. Their tendency to rationalize and justify their actions as a means of making up for the unpleasant feelings they experience while performing this type of labor is another coping mechanism.

Participant 2 Shared:

Mga kamag-anak ko ang rami nila sinasabi. Nakakahiya talaga pero ang ginagawa ko e hinahayaan ko na lang sila magsalit kasi wala naman sila tinutulon sa akin.

My relatives have a lot to say. It's really embarrassing, but what I do is just let them talk because they don't help me anyway.

Participant 10 Shared:

Marami sinasabi ang mga tao sa barangay namin lalo na kilala ako na ganun ang gawain ko. Nakakahiya man pero para sa akin, wala na ako pakialam kahit ano sabihin ng ibang tao.

People in our barangay say a lot, especially since I am known for doing such things. It's embarrassing, but for me, I don't care what other people say anymore.

Benoit et al.'s (2020) research on MSWs in Canada revealed mixed results on their perception of the stigma associated with their work. 25% of participants acknowledged their 'differentness' due to feelings of shame and blame, and 25% accepted stigmatizing labels and stereotypes, highlighting the complex nature of their experiences.

Studies have looked at a variety of stigmatized identities and activities to determine the detrimental impact of stigma on both mental and physical health. Researchers have discovered that stigma is positively correlated with substance use, anxiety, depression, suicidal thoughts, engagement in risky behaviors related to HIV, and reduced use of health services among men who have sex with men (MSM)

(Eaton et al., 2018; Hatzenbuehler et al., 2011; Oldenburg et al., 2015; Stahlman et al., 2016).

Dropped Out Because of Gay Benefactor

Some of the participants had dropped out of school before due to poverty, and some had done so voluntarily because they believed their patrons supported them and that if the gay patron remained in their lives, they would be happy regardless of whether they attended work or school as adults. Certain participants have said that they become dependent on their clients since some of them have assured them of a prosperous life provided, they stay faithful.

Participant 10 Shared:

Tumigil ako sa pag-aaral noon kasi may naging ka live-in akong bakla. Isang taon lang kami tapos ayun nakahanap siya ng iba tapos pinalayas niya ako sa bahay nila. Sayang lang yung isang taon na tumigil ako.

I stopped studying back then because I had a gay live-in partner. We were together for just a year, then he found someone else and kicked me out of their house. It's such a waste that I stopped for a year.

Participant 7 Shared:

May naka live-in akong bading. Sabi niya kahit di na ako mag-aral basta bubuhayin niya ako. Nalaman niya na may gf ako kaya ayun, nag break kami.

I have a gay partner living with me. He said that even if I don't study anymore, he will take care of me. He found out that I had a girlfriend, so there you go, we broke up.

The development of a kid is enhanced by school attendance, and missing or quitting school has been associated with several detrimental outcomes (Fornander, 2022). Research indicates that chronic absences are harmful and have an adverse effect on kids. They increase the likelihood of poor academic performance (Gottfried, 2014), school dropout, which makes it difficult for them to find a stable job (Autor, 2014), and risky sexual and reproductive health behaviors like teenage pregnancy, early sexual experience, and HIV infection (Grant & Hallman, 2008; Hallfors et. al, 2010; Pettifor et. al, 2008).

Gratification of Needs

The participants came to the realization that, since sex work satisfies and fulfills their needs and wants, they must engage in it. Due to their status as minors, their desire to fulfill their desires led them to engage in this type of job. They also feel satisfied since their appetites have been satiated.

Participant 3 Shared:

Kung may gusto akong bilhin, maghahanap ako ng bakla na magbabayad sa akin.

If I want to buy something, I'll look for a gay person to pay for me.

Participant 5 Shared:

Kapag wala ako pera, namamakla ako lalo na kung gusto ko mag-inom.

When I don't have money, I look for gays, especially if I want to drink.

Burton et al. (2018) claims that emotional cravings that come on suddenly and strongly are impulsive purchases. These cravings are caused by reactive behaviors that have poor cognitive control. The instant satisfaction that a purchase offers can be used to explain this inclination toward impulsive and thoughtless purchasing (Pradhan et al., 2018).

Prostitution and sugar relationships are examples of transactional sex, which is a particular type of relationship in which financial benefit is given in return for friendship or sex. It is likely that a complex (bio-psycho-social) interplay between several elements (such as sex hormones, the need for variation in sexual experiences, and societal standards) led to its evolution and continued presence in the modern age (see Meskó, 2014 for a review). Evolutionists have instead concentrated on the factors that lead to the emergence and persistence of prostitution, while researchers searching for proximate explanations of the phenomenon have primarily focused on the psychological, legal, and moral aspects of prostitution (e.g., Dylewski and Prokop, 2019).

Learning to Love the Gay Patron

It was also revealed to several of the participants that they had begun to feel romantically attracted to their gay customers. They said that by moving in together with their clients, they can return the love and care that their clients have given to them because of the lack of affection they had from their families. As a result, despite their age, they are agreeing to live with a partner and try to reciprocate the good things given to them.

Participant 2 Shared:

May girlfriend ako pero dahil sa kabaitan ng bading, nagkakaroon na rin ako ng pagmamahal sa kanya. Ayoko rin magsalita ng patapos kasi baka malay mo iwan ko yung girlfriend ko para sa kanya.

I have a girlfriend, but because of the kindness of the gay man, I'm starting to develop feelings for him too. I also don't want to speak too soon because who knows, I might leave my girlfriend for him.

Participant 10 Shared:

Minahal ko yung ka live-in ko nun. Pero nung nakahanap na siya ng iba at pinalyas na niya ako, wala na ako nagawa. Masakit rin sa akin kasi di ko rin expect na magmamahal rin pala ako ng bakla.

I loved my live-in partner back then. But when he found someone else and kicked me out, there was nothing I could do. It also hurts me because I didn't expect that I would fall in love with a gay man.

In captivity, hostages who suffer from Stockholm syndrome (SHS) form a psychological relationship with their captors as a coping strategy and reaction. (King, 2020). Captors and captives may develop this emotional link during intimate moments together (which are often seen as irrational). It arises from a particular combination of conditions and disequilibrium present in abductions, hostage-taking, and violent partnerships. A romantic relationship can form as a rudimentary coping strategy for terror between captives and their abusers (Graham, 1994).

With this study, the researcher can contribute to the improvement of the current situation and promote awareness to the gay community, the minors, the family of the minors, and the public.

Conclusions

Participants' motivation for engaging in sex with gay clients was primarily influenced by poverty and financial constraints, leading them to turn to sex work as a means of securing financial stability. Participants' involvement in sex work is influenced by a dysfunctional household due to financial hardship and lack of affection, which leads to a lack of financial support for education. Juvenile participants were questioned about past sexual abuse experiences. They claimed they had never experienced abuse but were sexually assaulted as children and unaware of this when they agreed to have sex with homosexual clients, indicating their decision to work as prostitutes was conscious. Participants acknowledged their sexual cravings and found homosexual customers accessible as outlets for them, as women may not be suitable for them due to pregnancy concerns or unpredictability. They also noted that these customers pay for their services, unlike women who don't pay. Participants engage in transactions with homosexual clients, offering their bodies as commodities for sex services. They are picky about clients, with some gay individuals only serving alcoholic beverages, viewing them as unviable. Participants met gay customers during drinking sessions, who then exchanged profiles on social media. They negotiated services and costs, using messaging for ease. Social media facilitates transactions and scheduling, and participants receive free loads. The interviewees struggle with setting prices for their services, often due to financial constraints and the need to accommodate clients who may not have enough money. Distance also affects price decreases, as clients often have to travel to sex workers, further burdening them financially. High prices also result in fewer customers, forcing them to set minimum prices to remain marketable. Participants in the study found that preventing sexual service rejections is difficult due to factors such as price, attractiveness, and the preference of gay customers for virgins or "fresh" individuals. Some clients are hesitant to pay for services due to concerns about breaking the law or potential jail time. Consumers also find it repulsive and disgusting when they learn a youngster had sex with someone they know. Participants were pressured by their friends to engage in sexual acts with gay clients during a drinking session, as they were nearly out of drinks. They felt under pressure from their friends to refuse these requests due to the impact of alcohol on their bodies. Participants reported instances where clients promised payment but failed to deliver. Some clients, after having sex, told the child to return the next day to make the payment. The children held out until no money was exchanged. The clients' actions caused physical harm to them, and some participants advised avoiding such interactions. This suggests that the children are engaging in economic violence. Participants in sexual activities faced challenges in keeping their homosexual clients' sex secret from their girlfriends to make money. They had to act discreetly to avoid their girlfriends knowing about their whereabouts. Some had homosexual partners, but they had to have other clients to cover up for their lack of income. This made it more difficult for them to be covert or risk being caught. Some participants' families are aware of their actions and encourage them to form relationships with customers, seeking support from a homosexual donor. However, this can strain familial relationships, making them feel compelled to be in relationships. Participants fear rejection and disownment from their families for their discreet actions, despite needing money, as they fear embarrassment and potential rejection. Research shows that recurrent abuse can lead to a cycle of abuse, affecting a child's behavior and potentially causing them to become abusers. It's recommended to act sooner rather than later, as not all victims believe their actions will increase their likelihood of abuse. Minors are shielded by child labor rules, but some choose to do sex work due to easy money. Instead of working as laborers, farmers, or construction workers, they prefer working a few minutes for eight hours a day of work. They suggest selling their bodies as a simple way to earn money. Participants cited poverty and broken families as reasons for prostitution, hoping a loving family would force them to give up and provide the children with necessary values. Some participants expressed a desire to be adopted by a gay donor after losing a loving family, often due to damaged relationships. However, this is considered child grooming or abduction under the law, even permission is obtained. Participants struggle with poor family connections and poverty, making it difficult to quit sex work. Some plan to stop if they have children or family but will continue for now. Participants expressed concerns about future acquisition of STIs

due to intoxication during drinking sessions, lack of knowledge about preventive measures, and lack of condom use. They believe asymptomatic individuals may be carriers and unaware of the risks. Participants fear public stigma due to their actions, fearing change after secret revelation. Others don't mind the stigma, as critics aren't useful or related to them, and they don't mind the criticism. Participants expressed fear of blackmail, a form of sexual extortion, as clients may threaten to reveal their secrets to others. Some gay customers may even threaten to reveal to their partners' identities if denied. Some participants accept relationships with homosexual donors to escape poverty and obtain desired items, and don't mind having "Sugar Mommies" once their needs are met. The participants acknowledged that they don't want to pursue a career in this field but felt compelled to do it out of necessity and lack of concern for others' opinions, recognizing that such activities would be inappropriate for them. Participants believed they were not mistreated or violated due to their consent to gay clients' use of their bodies, although they were not victims of child abuse as they claim and unaware of their legal rights. Participants continue their actions despite knowing they're wrong due to their decisions and inescapable circumstances. They justify their actions by claiming they'd be hungry, unable to afford school, or unable to afford desired items, despite potential ethical issues, due to a lack of options. Participants regret engaging in sexual activities due to poverty and the belief that it is a work-related activity. They feel that strong emotions may interfere with their ability to perform their duties, even though it is considered a form of sexual abuse. Participants felt their clients were negative influences due to their sexual behavior and patronage. They acknowledged these clients' poor conduct but were forced to follow their lead due to financial compensation. Some clients encouraged vices and even advised absenteeism from school, rather than helping them study properly. The participants, minors and students, were forced to engage in sex work due to their families' inability to provide the necessary funds for school, with their primary motivation being financial stability. Participants revealed that their poor self-esteem stems from their involvement in sex work, despite it not being a feasible career, as it undermines their dignity and contributes to their low self-esteem. Sex workers face stigma, guilt, and humiliation from society, often claiming that those who judge them are not helping them manage their mental health issues. They rationalize their actions as a coping mechanism for the unpleasant feelings they experience while performing this labor. Participants in a study dropped out of school due to poverty, either voluntarily or involuntarily, believing their patrons supported them and assured them a prosperous life. Some became dependent on their patrons, believing they would remain in their lives for adulthood, regardless of their education or work. The participants realized that sex work fulfills their needs and wants, especially as minors, and they feel satisfied as their appetites are satisfied through this type of job. Participants revealed feeling romantically attracted to their gay customers, who moved in together to return the love and care they received from their families. Despite their age, they agreed to live with a partner to reciprocate the affection given to them.

The following suggestions are made by this study: (1) CHED, DepEd, and DOH should include sexuality and sexually transmitted diseases in their health and awareness campaigns, and they should reorient and orient school values; (2) workshops and seminars on mental and reproductive health for the research's key group, which includes homosexual people, minors, and their families; (3) safe sex, child rights laws, family codes, and legislation that might implicate homosexual people who do immoral actions must all be covered in seminars and workshops led by the DSWD, PNP, and DOH; (4) it must be mandatory for the municipality of Sison, Pangasinan, to teach and promote STD testing to both homosexual people and minors; (5) given that the family is a vital component of society, family orientation should be incorporated to solve issues between minors and their families; (6) workshops and seminars to teach youngsters about becoming a student worker and methods to make money to keep them from becoming prostitutes, and to include their families in these kinds of events that can teach them how to generate income; (7) in order to maximize educational campaigns, establish a monitoring team for these populations engaging in risky sexual behaviors, and improve the trend of STD testing among these groups, responsible organizations and government departments must implement a clear objective in the provision of psychosocial support, efficacy, and sustainability of programs; (8) and, more studies conducted on a smaller scale, such each town, to establish comparisons with earlier research.

Future research that explicitly intersects with this type of study and investigates additional topics and concerns may be based on the findings of this one. At the very least, research like as these can raise awareness and enhance preventative strategies. Furthermore, this study urges nurses to participate in similar studies, particularly when it comes to behavioral issues. There is no denying the relevance of incorporating this faculty study into future fact-finding.

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