



ABSTRACT

NAME OF INSTITUTION : De La Salle University - Dasmariñas
ADDRESS : Dasmariñas, Cavite
TITLE : Implications of Sexual Attitudes and Behaviors
for Vocational Maturity of Selected Seminarians
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OBJECTIVE OF THE STUDY

A. General

To present a descriptive investigation on selected seminarians' sexual attitudes and behaviors and its implication to their vocational maturity.

B. Specific

1. What are the seminarians' demographic profiles?
 - a. age
 - b. years of stay
 - c. level of seminary formation
2. What are the sexual attitudes of the seminarians?
3. What are the sexual behaviors being practiced by the seminarians?
4. What are the indicators of vocational maturity of the seminarians?



5. What is the implication of sexual attitudes and behaviors of the seminarians for their vocational maturity?

SCOPE AND COVERAGE

In this study, it was agreed to conduct a research on seminarians within the age bracket of 20-30 years of age. This was in line with what Berger (1998) says about the 20's and 30's. He says that it is within this age bracket that adults begin a possible long-term sexual relationship and to reproduce. He further says that this age is a very crucial phase in the development of an individual. Similarly, Ramirez (2000) says that this is phase in which they learn to walk a sensible path between intimacy and vulnerability, self-centeredness and self-denial, reality and romance. This is somehow the turning point for most seminarians, who would determine if they would continue in their chosen vocation or rather give in to their human sexual needs.

The participants in this study were 58 seminarians some were minor seminarian's; some were postulants; some novices; and some were already theologians from different religious and diocesan seminaries. The said participants were from La Salette Novitiate, Tahanan ng Mabuting Pastol, Fil-Mission Seminary, St. Joseph Formation House: Order of Friars Minor Conventuals, San Pablo Theological House, and from the SVD Postulancy in Silang, Cavite and Tagaytay City. They were selected for this study through purposive sampling of their ages ranged from 20-30 years old and their years of stay in the seminary were not considered anymore.



The focus of this study was an assessment of the seminarians' sexual attitudes and behaviors and their possible implications for vocational maturity. A non-standardized researcher-made Sexual Attitudes & Sexual Behaviors Scale and Vocational Maturity Inventory was used to know the seminarians sexual attitudes and behaviors.

METHODOLOGY

This study made use of the descriptive method of research. It aimed to know the seminarians' sexual attitudes and behaviors and assess its implications for their vocational maturity.

This study focused on the selected seminarians from Cavite Area particularly from Silang and Tagaytay City. The researchers began by following several research procedures. It started with the acquisition of a request letter from the department to be given to the seminaries. The thesis adviser and other signatories signed the letter. The permission to administer the test on the seminarians was sought from the Reverend Father Rectors of the different seminaries. Test administration was conducted during the free times of the seminarians.

In this study, the respondents were seminarians from the Cavite Area particularly from Silang and Tagaytay City belonging to both religious and diocesan orders. The population consists 58 seminarians from selected seminaries. They are all aged 20 to 30 years old regardless of the number of years they stayed in seminary and whatever religious formation they are in.



The instrument for data gathering used in this research is a non – standardized, researcher- made Sexual Attitudes and Sexual Behaviors Scale and Vocational Maturity Inventory in a form a Likert scale. A Checklist was also used where the respondents was asked to encircle their response varying from the options: Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree on the 20 item Sexual Attitude Test and 20 item Vocational Maturity Test. Another set of 20 items in checklist form was intended to know their Sexual Behaviors.

A tabulated mean score was used to measure the implications of sexual attitudes and sexual behaviors for vocational maturity.

MAJOR FINDINGS

Based on the data generated, the following were obtained:

1. a. In terms of age, it was shown that among the 50% of the respondents who are aged 23 to 26 years old, 25.9% belong to the age range of 20 to 22 years old and the remaining 24.1% fall under 27 to 30 years of age.
1. b. In terms of their years of stay, it was seen that 67% or 39 among the 58 respondents has stayed in the seminary for 1 to 5 years while the other 32.7% or 19 respondents have been in the formation for 6 to 10 years already.
- 1.c. In terms of level of seminary formation profile, majority or 50% of the respondents are in their postulancy stage. The next 32.7% comprised the theologians. 8.6% are minor seminarians who are in their college level



pursuing their bachelor's degree. Another 8.6% are in their novitiate formation.

2. The classification of the sexual attitudes of the seminarians as presented on the Sexual Attitude Researcher-Made Scale, based on their responses, 81% or majority of the seminarians are traditionalist in their perception towards sexual issues due to their moral values. The remaining 18.9% have a liberal or modern view on sexual matters.

3. The first among the 5 most common and prevalent Sexual Behaviors being practiced by the respondents is to masturbate. 49 or 84% of the seminarians affirmed that masturbating is the common. 48 or 82.76% of the respondents professed that experiencing “wet” dreams or nocturnal emissions is another form of sexual manifestation. Engaging in jokes and conversations with sexual meaning is another example of the seminarians' exhibited sexual behavior. 79% of them said so. Also 75% of the seminarians further confirmed that fantasizing on sex and other impure thoughts is also a demonstration of sexual behavior. Also, the feeling of being aroused on the sight of nude photos is the physical manifestation of their sexual behavior as confirmed by 72% of the seminarian respondents.

4. In the Vocational Maturity Inventory, it can be noted that the majority of the respondents obtained a high frequency of 43 or 74.14% in the Control of Emotions. While on Freedom, a frequency of 11 or 18.97% was obtained.



However, the remaining 4 or 6.90% of the respondents got an equal score in both indicators.

5. The researchers found that there is no direct implication of the seminarians' practiced sexual attitudes and behaviors for their vocational maturity. This may mean that whatever the sexual attitudes or behaviors the seminarians engage themselves in, sexual attitudes and behaviors does not clearly affect their initial decision of pursuing their desired vocation - that is to be a priest.

CONCLUSION

With all the data, information and personal opinions gathered for the fulfillment of this study, the researchers came up with the conclusion that:

1. The demographic profile of the seminarian respondents' in terms of length of stay in the seminary and their age would not influence their degree of internalization of values. As was confirmed in the study of Rulla et al. (1979 as cited by Dadap, 2004) that the years of religious formation do not have any effect in terms of achieving greater maturity.
2. The seminarians are traditional in their views regarding matters with sexual connotation like sexual attitudes. The statement of the University Chaplain attests that seminarians are traditional in their views on sexual attitudes since they are taught to follow the standards set by the Church of Jesus' on chaste life.



3. The seminarians' most commonly practiced sexual behavior is masturbation. This finding attests what Robert Crooke (1990) said in his book that during the adult years, people who are not in sexual relationship might use masturbation as a primary sexual outlet.
4. The seminarians are more adept in controlling their emotions than exercising freedom as their primary indicator of maturity. Moreover, they prefer to decide for themselves without any intervening factors affecting or influencing their decisions. In this, control of emotions emerged as their prime indicator of vocational maturity. It coincides with the study of Manuyag (1988) that control of emotions is one of the most striking indicators of development and maturity and it comes when an individual is able to recognize that the urges set the demands of appetite managing them to a degree that they will follow.
5. There is no direct implication of the seminarians' practiced sexual attitudes and behaviors for vocational maturity. This means that a seminarian that intends to be in a seminary does not need not to feel or practice sexual acts or behaviors since these are but human needs. It does not affect their initial decision to be a servant of God. Therefore, it has no direct connotation on their choice of vocation.



RECOMMENDATION

These are the following recommendations that the researchers came up with for the benefit of its would-be readers.

1. To the Seminaries, they should try to maintain the balance of implementing traditional and liberal flows of awareness within the seminary for their seminarians to be able to adapt and cope with the changing and emerging societal needs.
2. To the Rectors, a more wide-ranging observation on the seminarians is necessary for them to easily address the needs and possible conflicts of their seminarians primarily when at times they tend not to talk about it openly.
3. Openness and being vocal between the Rector and Spiritual Formator and their Seminarians would be of substantial help for them to open up and confide their concerns particularly on matters of sexual issues to be addressed as early as necessary.
4. To the seminarians, willingness to commit themselves wholly to their chosen vocation should be primarily seen as aspirants to avoid possible problems that might arise in relation to their first choice - to be a priest.
5. Again, to the seminarians, a constant reminder to always engage in and commit themselves into activities and more community - based programs for them to avoid idle moments that might lead to possible thoughts of temptation.