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## Deciphering Maritime Students-Based Standpoints on Sexual Ethics

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### ABSTRACT

Standpoints on sexual issues are viewed from several angles. When acted upon, these standpoints are beneficial to the individual and others, but some results may be detrimental. Many studies have been conducted about students' stances concerning masturbation, pornography, homosexual sex, premarital sex, and extramarital sex. Still, there is no existing study about sexual standpoints based on maritime students, even in the Philippines. This study assessed the sexual ethical perspectives of the 360 first-year maritime students of the University of Cebu for S.Y. 2020-2021. This study has used the descriptive-quantitative survey method. The frequency counts, the simple percentages, the weighted means, and the standard deviations were calculated. The questionnaire was adopted from the study. Data revealed that most respondents were uncertain whether pornography is immoral, disagreed with the idea that masturbation is immoral, agreed with the notion that homosexual sex and premarital sex are immoral, and strongly agreed on the immorality of extramarital sex. There is a correlation between gender and the respondents' standpoints on masturbation but not pornography, homosexual sex, premarital sex, and extramarital sex. Further, there is no significant relationship between age and the respondents' standpoints. This study will contribute to the body of knowledge in so far as it will provide facts and figures to help the government and ethics teachers of the Philippines to promote the use of books and the creation of teaching materials that include sexuality and its implications to prepare Filipino maritime students to face future sexual moral challenges.

### INTRODUCTION

Sexual moral standpoints are not the same from varied perspectives. Ancient Rome, for example, did not condemn homosexual acts (Fernando, 2019), but most Muslim countries are still hostile to it today (Glas & Spierings, 2021). Roman Catholic religion denounced premarital sex (Ojiambo, 2021), but for many youngsters today, it is considered part of normal courtship (Teo *et al.*, 2020). It has to be considered that sexual ethical standpoints have 3 grounds: God-based, community-based, and personally-based views. For seafarers, standpoints are also important to establish healthy relationships. There are standpoints that would lead to destructions. For example, several married seafarers were involved in an adulterous life (Anthony, 2021), which resulted in many problems: the transmission of sexual diseases (Pougnat *et al.*, 2020); violent abuse of a spouse or partner; broken family; and separation (Ziarati *et al.*, no year). Some unmarried seafarers were also engaged in premarital sex. Pornography, homosexuality, and masturbation are also common to them (Bengtsson *et al.*, 2022). This must be because their life on board, away from loved ones, is lonely. Upon scanning several of articles online, many studies had been conducted about students' standpoints concerning masturbation, pornography, homosexual sex, premarital sex, and extramarital sex. However, there is no existing study about sexual standpoints based on maritime students, even in the Philippines. As part of maritime students' preparation, it is vital to immerse

them in dialogue with the traditional sexual ethical grounds to prepare them for the sexual ethical challenges already encountered by seafarers today and the inevitable problems resulting from such challenges. The results of this study will contribute to the enrichment of literature in terms of providing additional figures and facts to a) guidance counselors for life coaching; b) ethics teachers to use and create more materials for ethics subject, especially on the implications of sexuality; and c) students to re-evaluate their sexual standpoints, and for future research.

### Statement of the Problem

This research assessed the standpoints on Sexual Ethics among First-Year Maritime Students of the University of Cebu for S.Y. 2020-2021. Specifically, it sought answers to the following sub-problems:

1. What is the profile of the respondents in terms of their age and gender?
2. What is the extent of the respondent's ethical standpoints on the following sexual issues?
  - 2.1. pornography;
  - 2.2. masturbation;
  - 2.3. homosexual sex;
  - 2.4. premarital sex; and
  - 2.5. extramarital sex?
3. Is there a significant relationship between respondents' profile and their ethical standpoints?

Ho: There is no significant relationship between the respondents' profile and their ethical standpoints.

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**LITERATURE REVIEW**

At least three major grounds of ethical standpoints can be postulated for this study’s sake: God-based, community-based, and personally-based views. Religion promotes God-based views. Communities promulgate community-based views. Personal preferences promote personally-based views. God-based views are religious views proven to preserve the value of the family and human dignity in society (Huda *et al.*, 2019). Community-based views are good if they do not disrespect the rights and dignity of an individual over the majority (Nisbet, 2023). Personally-based views are good if they do not harm others since they are based on personal feelings and opinions. God-based views consider the theory of Natural Law as a basis. This theory offers a traditional viewpoint of sexual morality. St. Thomas Aquinas introduced this theory in his book *Summa Theologiae*. It refers to a standard that humans should do good and restrain from bad actions because God is the reference (Aquinas, 1981). Premarital sex, extramarital sex, masturbation, and homosexual sex are forbidden because these are actions against God’s original design for sex (Hazariah *et al.*, 2020 & Jewdokimow, 2022). Society-based views consider the theory of the Principle of Universalizability as a basis. Immanuel Kant introduced this theory. His principle requires that an action is right if nobody contradicts it (Gottlieb, 2018). Thus, if nobody contradicts a certain sexual act, it is not wrong. Society-based morality has many negative effects, especially in the family. Children are the most vulnerable victims. What if the community allows premarital sex as a normal expression of love? Then kids born out of this norm might not acquire the necessary care from regular parents because premarital sex would not usually lead to marriage. Personally-based views consider Ethical Egoism Theory as its basis. Henry Sidgwick introduced this theory in his book *The Methods of Ethics*. It permits many kinds of sexual activity to achieve happiness (Sidgwick, 1981). The doer should benefit from the results of the actions. Otherwise, the actions are wrong. Personally-based views on morality are dangerous because these are based on personal feelings without considering consequences. For example, if one feels that it is all right to rape someone or commit adultery, it should be a problem for future seafarers.

**MATERIALS AND METHODS**

**Research Design**

The study used a descriptive-quantitative survey method (Maulina & Sari, 2022). The descriptive method is

appropriate because this study is about the ethical standpoints on the sexual activities of maritime students. The findings are described qualitatively and analyzed quantitatively for statistical relevance. The process includes the preparation of letters and questionnaires, data gathering, statistical treatment, analysis, and discussions.

**Research Environment.**

This research was conducted in the maritime campus of the University of Cebu. The population is mostly male. It is a private school located in Cebu City, Philippines. It offers maritime courses and other courses as well.

**Population and Sample**

There were 360 respondents out of the 3,352 students enrolled at the University of Cebu, S.Y. 2020-2021. To determine the number of respondents, random systematic sampling was used (Bhardwaj, 2019).

**Research Instrument**

This paper used a survey questionnaire modified from the study. The first part assessed the age and gender of respondents. The second part assessed the extent of the ethical standpoints of the respondents on the following sexual issues: pornography; masturbation; homosexual sex; premarital sex; and extramarital sex.

**Data Gathering**

A letter of permission was sent to the director of the University of Cebu Maritime Department to obtain the total population of first-year maritime students and to survey the targeted respondents. When approved, the researcher randomly picked sections of maritime students having classes in the classrooms. The researchers personally handed the questionnaires to the respondents and instructed them on the appropriate guidelines for answering the questions honestly and properly. Questionnaires were retrieved, and the data were consolidated, tabulated, and interpreted. When the data was collected, attention was directed toward the data analysis.

**Statistical Treatment**

Data were calculated in the SPSS application using descriptive and inferential methods in statistics. The descriptive statistics are frequency counts, simple percentages, weighted Mean, and Standard Deviation. Simple percentages, frequency counts, and means were calculated to determine the respondents’ sexual standpoints. The data gathered from the questionnaire

**Table 1:** The Scale to Measure the Extent of the Respondents’ Ethical Standpoints

Score	Range Mean	Category	Qualitative Interpretation
5	4.20 – 5.00	Strongly Agree	if the issue is very immoral
4	3.40 – 4.19	Agree	if the issue is immoral
3	2.60 – 3.39	Uncertain	if the immorality of the issue is unclear
2	1.80 – 2.59	Disagree	if the issue is moral
1	1.00 – 1.79	Strongly Disagree	if the issue is very moral

were described and scored based on the procedures below. For the extent of the respondents' ethical standpoints on the mentioned sexual issues, the study collected the respondents' extent of ethical standpoints, across five categories (pornography, masturbation, homosexual sex, premarital sex, and extramarital sex), with three indicators for each category (God-based, Community-based, and Personally-based) using the scale called five-point Likert: Strongly Agree (5), Agree (4), Uncertain (3), Disagree (2), Strongly Disagree (1). The Range Mean determined the score for each category. The Qualitative Interpretations are the bases for the categories.

## RESULTS AND DISCUSSION

### The Profile of the Respondents

In this section, the data collected on the profile of the respondents were tabulated and interpreted.

#### Age and Gender

It is important to know which age brackets and gender have the greatest number of enrollees in the maritime department of the University of Cebu in order to postulate implications. Shown in Table 2 is the distribution of the respondents by age and gender.

**Table 2:** The Distribution of Respondents' Age and Gender

AGE	Male	%	Female	%	Total	%
16-19	237	65.8	7	1.9	244	67.7
20-25	105	29.2	11	3.1	116	32.3
Total	342	95.0	18	5.0	360	100

Of the 244 or 68% of respondents aged 16-25, 237 were male, and 7 or 2% were female. Out of the 116 or 32%, respondents aged 20-25 were male, and 11 or 3% were female. This data suggested that if we consider the normal age when Filipino children enter Grade 1, it is usually between the age of 6 to 7, so when they enroll first-year of college after senior high school, it is estimated that they are normally at age 19 already. Students can commit sexual immoralities from this age. Further, the data revealed that the maritime population of the University of Cebu is predominantly male. The maritime industry requires muscles on board. This explains why only some women engage in this profession. Women seafarers also need help with maternity leave (Kitada, 2021).

normal approximation, 95% of the data are within  $\pm 1.96$  S.D. The DESCRIPTION in the right-most column shows the verbal description/interpretation of the Mean based on the previously given scale.

### The Extent of the Respondents' Ethical Standpoints on the Selected Sexual Issues

The respondents' extent of ethical standpoints, across five categories (pornography, masturbation, homosexual sex, premarital sex, and extramarital sex), with three indicators in each category (God-based, Community-based, and Personally-based) were tabulated using a 5-point Likert scale: Strongly Agree (5), Agree (4), Uncertain (3), Disagree (2), Strongly Disagree (1). The Mean defines the sum of all the entries divided by the total number of entries. The (S.D.) Standard Deviation describes the spread of the data from the Mean. A higher standard deviation signals a wider spread of the data. In

#### Pornography

Pornography is about visual materials containing sexual organs or sexual activities. Shown in Table 4 are the response frequencies for each of the three indicators of the ethical standpoints of the respondents on pornography.

**Table 4:** The Respondents' Ethical Standpoints on Pornography

Indicators	Mean	SD	Verbal Description
God-based	2.96	1.369	Uncertain
Community-based	2.85	1.399	Uncertain
Personally-based	2.73	1.301	Uncertain
Average:	2.85	1.357	Uncertain

**Table 3:** The Scale to Measure Mean and Standard Deviation

Range Mean	Category
4.20 – 5.00	Strongly Agree
3.40 – 4.19	Agree
2.60 – 3.39	Uncertain
1.80 – 2.59	Disagree
1.00 – 1.79	Strongly Disagree

The majority of respondents were uncertain whether pornography is immoral or moral. It is an established notion that Filipinos are generally conservative. However, most respondents are no longer strongly conservative but moderate regarding the issue of pornography. It is established at this point that most respondents have slightly shifted from the traditional God-based view, using the weighted Mean of their answers. It is normal for college students nowadays to assert their opinions even if they know the traditional immoral views on using pornography. Sexual images will normally trigger bad thoughts that would lead to bad actions. At least from the Christian perspective, pornography is immoral, and they know it. The Bible does not directly mention pornography, but it dreads fornication and uncleanness (Colossians 3:5, English Stand Version), and it also considers looking at a woman with lust as adultery (Matthew 5:28, ESV). Those whose perceptions are opposite to the values of

the Bible have shifted from the traditional God-based view. The negative effects of the consistent use of pornography are addiction and the tendency to become sexually active. Rape, premarital sex, and adultery are also possible negative effects. Watching pornography as a way of releasing urges and entertaining fantasies is a way of degrading one's person because we are more than what we desire; we are persons with dignity and obligation to crave a higher order of activities like spending quality time with family, hard work, diligence in studies and charity. Foster said that there are dangers of pornography (Foster, 2018). First, a person will be addicted to it, and it will no longer be easy for him to stop. Second, relationships will be ruined because time will be wasted alone. The personal relationship is now replaced with porn. Men are more prone to pornography, but it is suggested that it relates to a deeper life problem (Willoughby, 2018). The consistent use of pornography is destructive to one's personality.

**Masturbation**

This term points to the genitals devoid of sexual penetration for sexual pleasure. Table 5 shows the response frequencies for each of the three indicators of the ethical standpoints of the respondents on masturbation.

**Table 5:** The Respondents' Ethical Standpoints on Masturbation

Indicators	Mean	SD	Verbal Description
God-based	2.54	1.337	Disagree
Community-based	2.43	1.234	Disagree
Personally-based	2.36	1.277	Disagree
Average:	2.44	1.283	Disagree

The majority of respondents disagreed with the idea that masturbation is immoral. It is established at this point that most respondents have shifted from the traditional God-based view to the personally-based and community-based views. This is largely because college students are educated people who are already exposed to social media and other ethical principles from school. Masturbation is a personal activity that does not hurt anybody. However, engaging in other productive activities is better than becoming a slave to our desires. Masturbation is immoral from the Christian perspective. Those whose perceptions are opposite to the teachings of the Bible have shifted from the traditional God-based view. Saint Paul implied masturbation as immoral (1 Corinthians 9:27, ESV). Saint John, the Evangelist, stated that lust is not from above but from the world (1 John 2:16, ESV). However, Nichols claimed that masturbation has fewer side effects. For him, it is a healthy and normal sexual activity. He said that the odd claims about masturbation lack scientific evidence. It is wrong to assume that masturbation will result in mental illness, low sperm count, erectile dysfunction, impotence, penis curvature, infertility, blindness, hairy palms, penis shrinkage, and physical weakness (Nichols, 2017).

**Homosexual Sex**

This is the sexual action done between members of the same sex. Table 6 shows the response frequencies for each of the three indicators of the ethical standpoints of respondents on homosexual sex.

**Table 6:** The Respondents' Ethical Standpoints on Masturbation

Indicators	Mean	SD	Verbal Description
God-based	3.81	1.206	Agree
Community-based	3.19	1.051	Uncertain
Personally-based	3.52	1.189	Agree
Average:	3.51	1.149	Agree

The majority of respondents agreed with the idea that homosexual sex is immoral. The majority of respondents did not shift from the traditional God-based view. Those who favored homosexual acts were homosexual respondents or liberal straight respondents. Yes, it is not the choice of the homosexual to be attracted to the same sex, but from the Christian point of view, homosexual sex is immoral. Furthermore, homosexual activities contribute to the spread of Sexually Transmitted Diseases. Those whose perceptions are opposite to the teachings of the Bible have shifted from the traditional God-based ground. The Bible strongly condemned homosexual sex (Leviticus 18:22 & 20:13, ESV). Fr. James Martin explained the side of the Catholic Church that it is not a sin to be gay or lesbian (Martin, 2018). He said that the catechism of the Catholic Church never teaches such a wrong claim. Most psychologists and psychiatrists agree that we do not choose to be born with any particular sexual orientation. However, Muslim countries condemn homosexuality based on lieu of the Sariah law. Section 1 of 377A of the Penal Code of Singapore condemns all homosexual activities. Other countries are lenient to homosexuality, like India and the Philippines. Time Magazine reported that the supreme court decriminalized homosexual acts between consenting adults, having declared the Indian Penal Code Section 377 as unconstitutional (Time Magazine, 2018).

**Pre-Marital Sex**

The term refers to the sexual act done by two parties, where at least one is not married. The table below shows the response frequencies for each of the three indicators of the ethical standpoints of the respondents on premarital sex.

The majority of respondents agreed with the idea that premarital sex is immoral. The majority of respondents are still conservative about the issue. No shift of ethical standpoint from the traditional God-based view was established. The immorality of premarital sex is confined within the authority of religion. However, the problem lies in the inability to handle responsibilities over the result of such an act. Christianity generally considers premarital sex

**Table 7:** The Respondents Ethical Standpoints on Pre-marital Sex

Indicators	Mean	SD	Verbal Description
God-based	3.64	1.080	Agree
Community-based	3.21	14.38	Uncertain
Personally-based	3.49	1.461	Agree
Average	3.45	1.326	Agree

immoral. Those whose perceptions were opposite to the teachings of the Bible have shifted from the traditional God-based ground. The Bible clearly demanded the death of fornicators by stoning (Deuteronomy 22:23-24, ESV). Saint Paul recommended marriage than remaining single, burning with passion (1 Corinthians 7:8-9 ESV). A study claimed that forced premarital sex would lead to dilemmas and mental depression (Abdissa *et al.*, 2017). Young girls are more affected by Sexually Transmitted Diseases. Sometimes, premarital sex results in an unwanted pregnancy. Children born out of unwanted pregnancy normally become problematic in life.

**Extra-Marital Sex**

This is about the sexual act done by two persons; at least one is married. Table 8 shows the response frequencies for each of the three indicators of the ethical standpoints of the respondents on extramarital sex.

**Table 8:** The Respondents’ Ethical Standpoints on Extra-marital Sex

Indicators	Mean	SD	Description
God-based	4.18	1.045	Agree
Community-based	4.19	.871	Agree
Personally-based	4.45	.774	Strongly Agree
Average:	4.27	.897	Strongly Agree

The majority of respondents strongly agreed that extramarital sex is immoral. They have not shifted from the traditional God-based view. They still valued the sanctity of marriage. Christianity considers extramarital sex as immoral. Those whose perceptions are opposite to the teachings of the Bible have shifted from the traditional God-based view. Adultery is condemned in the Old Testament (Exodus 20:14, ESV). God demanded that marriage should be preserved (Hebrews 13:4, ESV). The New Testament also condemned adultery (Luke 16:18, ESV). However, Bharadia stated that long-term marriage relationships are repetitious and stagnant (Bharadia, 2017). For him, extramarital affairs offer newness. Affairs outside marriage make us different. We become free from the boredom of having the same partner. Under Muslim Sharia law, adultery violates the marriage contract condemned in the Quran. Adultery in France is legal, as declared by both France’s Senate and National Assembly because the number of couples involved in adulterous relationships is greater than those who are not (Miller, 2017).

**Table 9:** The Summary of the Respondents’ Ethical Standpoints

Indicators	Mean	SD	Verbal Descriptions
Pornography	2.84	1.357	Uncertain
Masturbation	2.44	1.283	Disagree
Homosexual Sex	3.50	1.149	Agree
Premarital Sex	3.45	1.326	Agree
Extramarital Sex	4.27	0.897	Strongly Agree

Shown in Table 9 is the summary of the ethical standpoints of the respondents.

The majority of respondents are not sure whether pornography is immoral or not; they disagreed on the immorality of masturbation, they agreed on the immorality of homosexual sex and premarital sex, and they strongly agreed on the immorality of extramarital sex. Numerically, these ethical standpoints are visibly lowest in the immorality of masturbation, followed by pornography. They have a remarkable response to the immorality of extramarital sex, which received the highest numerical score and the lowest standard deviation. This low S.D. may imply that the respondents were almost unanimous in strongly agreeing that extramarital sex is immoral. The dominant religion in the Philippines is Roman Catholicism (Miller, 2019). Naturally, Filipinos are known to be conservative regarding sexual ethical standpoints. However, a considerable percentage is now observable in this study among those who deviated from the traditional Christian God-based grounds, especially on pornography and masturbation. Notably, the values on sexual ethics expressed by the youth today will probably shed light on the kind of sexual attitudes in the future. The average standpoints of respondents on the immorality of pornography were uncertain. They were not sure whether pornography was immoral or moral. This has to be understood in light of Filipino youth’s imminent exposure to the media today, which constantly offers alternative principles on dealing with life. The average standpoint of respondents is to disagree on the immorality of masturbation. The possible cause is the same exposure to the media. They said that masturbation hurts no one, but the possible negative effects on the person’s attitude were not known to them, for example, addiction to it and the waste of time alone, leading to unhealthy relationships. The average standpoint of respondents, which is to agree on the immorality of homosexual sex, is because the Christian religion in the Philippines is still hostile to homosexuality. Religion in the Philippines is very strong in forming ethical standpoints among Filipinos. It is at school and in the neighborhood that homosexuals are objects of mockery and contempt; that is why homosexuality is still a big no to most Filipinos. Nevertheless, it is a good indicator that the evil and negative effects of homosexual activities, not being a homosexual, would not be promoted. The average standpoint of respondents, which agrees on

the immorality of premarital sex, is again because religion in the Philippines has contributed much to the pronouncement of the evil of premarital sex, both biblically and sociologically. Holy Scriptures strongly condemned all forms of homosexual sex, while sociology is clear about its negative effects like the spread of Sexually Transmitted Diseases and promiscuity. The average standpoint of respondents, which is to ‘strongly agree’ on the immorality of extramarital sex, is again due to the strong influence of religion in the Philippines, and no doubt it is also true for Filipino youths today. It is also important to note that since only three married respondents were involved in this study, it does not affect the scale. Every Filipino is still aware of the evil effects of extramarital affairs, which devastate the essence of family and society. However, it should be understood that we have wide coverage of choices regarding which ethical standards are correct. We have to respect the varied standpoints of individual persons, each religion, each culture, and the legislation of each nation.

**The Correlation of the Profile of the Respondents’ Standpoints**

In this section, the data collected to answer this study’s first problem (respondents’ profile) and the second problem (extent of the respondents’ ethical standpoints) were correlated and interpreted. In the succeeding discussions, the Mean ethical standpoint scores were compared with the five respondent profile variables identified in the study. The manner of presentation is as

follows. First, the descriptive statistics, namely the Mean and Standard Deviation of the subpopulations according to their categories, were given. Then, inferential statistics were run to analyze the data. Both computed test statistics and p-value were given as output in each subsection. Levene’s test was used since the respondents answered two different categorical values only for each profile variable. The methods utilize the p-value approach and decisions were made at a = 0.05 significance level.

**Gender**

Two categorical values for GENDER appear in the data: MALE and FEMALE. It was noted that Levene’s test for the equality of variance was used to decide whether equality of variances is to be assumed. Results of Levene’s test (not presented in the table), it was decided to assume equality of variance for PORNOGRAPHY, HOMOSEXUAL SEX, PREMARITAL SEX, and EXTRAMARITAL SEX but not for MASTURBATION. The left-most column above shows the five categories considered in the study. Column (t) shows the computed values for the test statistic. The (df) column shows the degrees of freedom. The main basis for the decisions in this study is the p-value shown in the (Sig.) column. The MEAN DIFFERENCE gives the difference that shows the gap between the Mean of the mean ethical standpoints of the two sample groups. The CONFIDENCE INTERVAL column estimates the gap size at 95% confidence. Table 10 shows the correlation between the respondents’ ethical standpoints and gender.

**Table 10:** The Correlation between Ethical Standpoints and Gender

t-test for Equality of Means							
	t	df	Sig. (2-tailed)	Mean Difference	St. Error Difference	95% Confidence Interval of the Difference	
						Lower	Upper
Pornography	-.860	358	.390	-.24172	.28094	-.79422	.31079
Masturbation	-4.158	25.107	.000	-.64522	.15517	-.96473	-.32572
Homosexual Sex	1.016	358	.310	.25731	.25333	-.24089	.75551
Premarital Sex	-.508	358	.612	-.13158	.25883	-.64059	.37743
Extramarital Sex	.766	358	.444	.15205	.19860	-.23852	.54261

For PORNOGRAPHY, HOMOSEXUAL SEX, PREMARITAL SEX, and EXTRAMARITAL SEX, test statistics returned p-values greater than 0.05. Hence, it was decided to conclude that for these categories, there is no significant difference in the ethical standpoints of MALE and FEMALE respondents. However, for MASTURBATION,  $p < 0.05$ , it was decided to conclude that there is a significant difference in the ethical standpoints of MALE and FEMALE respondents in MASTURBATION. Based on the descriptive statistics above, sufficient statistical evidence shows that MALES have lower ethical standpoints than FEMALES. Further interpretation may yield saying there is a relationship between gender and ethical standpoint on MASTURBATION but not on the other categories.

These correlations imply that gender has nothing to do with the respondent’s ethical standpoints on pornography, homosexual sex, premarital sex, and extramarital sex but not masturbation. This area of why gender matters when it comes to the respondents’ ethical standpoints on masturbation is a good item for further psychological studies. However, as of the moment, no one has the monopoly of explanation or sole authority to declare that males and females always differ in ethical standpoints or vice versa because no two human beings are equal. When there are varied studies dealing with ethical standpoints, results will always vary when we consider the aspect of cultural variation and the multi-faceted factors contributing to the mindset of every individual.

**Age**

The respondents were identified in two age groups: 16 to 19 YEARS OLD and 20 to 25 YEARS OLD. Table 11 shows the results of the samples test to compare the Mean ethical standpoint scores of the younger and older respondents. Levene’s test was used to decide whether to assume equality of variances.

Results assumed equality of variances for PORNOGRAPHY, HOMOSEXUAL SEX, PREMARITAL SEX, and EXTRAMARITAL SEX, but not for MASTURBATION. Independent samples test returned p-values greater than the set significance level of 0.05. Hence, for all categories, it is decided that there is no significant difference in the ethical standpoints of the younger and older respondents for all categories. Further

interpretation may yield that there is no significant relationship between age and ethical standpoints.

This correlation implied that the respondents’ age does not affect or has nothing to do with their ethical standpoints. Considering that the respondents’ ages range from 16 to 25, this gap is not enough to see huge differences in ethical standpoints. Students at these ages read almost the same magazines, watch almost the same movies in cinemas and over the internet, hear almost the same songs and can equally be aroused and react almost in the same way given the same sexual stimulants because their ages are not that distant. Unless we change the respondents’ age coverage, for example, ages 5 to 20 or 16 to 80, their ethical standpoints would vary on a larger scale.

**Table 11:** The Correlation between Ethical Standpoints and Age

t-test for Equality of Means							
	t	df	Sig. (2-tailed)	Mean Difference	St. Error Difference	95% Confidence Interval of the Difference	
						Lower	Upper
Pornography	-.198	358	.843	-.02600	.13115	-.28392	.23192
Masturbation	1.003	264.928	.317	.12728	.12686	-.12250	.37707
Homosexual Sex	.858	358	.512	.07754	.11824	-.15500	.31007
Premarital Sex	.220	358	.826	.02662	.12074	-.21084	.26407
Extramarital Sex	1.117	358	.285	.10335	.09253	-.07882	.28533

**CONCLUSIONS**

St. Thomas Aquinas’ Natural Law Theory is the principle behind why the respondents consider homosexual sex, premarital sex, and extramarital sex as immoral. This theory proposed that any unnatural sexual activity is against the design of God for sex. Immanuel Kant’s Ethics of Universalizability and the Ethical Egoism Theory of Henry Sidgwick supported some of the respondents’ option that pornography and masturbation are not immoral. The said acts do not negatively affect the doer and do not necessarily destroy relationships. However, pornography, masturbation, homosexual sex, premarital sex, and extramarital sex are weak foundations of responsible parenthood and crucial factors that would lead to an immoral life as future seafarers. There is a correlation between gender and the respondents’ standpoints on masturbation but not pornography, homosexual sex, premarital sex, and extramarital sex. Further, there is no significant relationship between age and the respondents’ standpoints.

To prepare maritime students for future sexual moral challenges, maritime students should be in dialogue with the traditional sexual ethical grounds to prepare them for the sexual ethical challenges already encountered by seafarers today and the inevitable problems resulting from such challenges. This study’s results will enrich literature by providing additional figures and facts for guidance counselors, bases for ethics teachers to use and create more books and materials for ethics subject

especially on sexuality, and references for students to re-evaluate their sexual standpoints and for future research.

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