

Sexual Abstinence Among Filipino Seafarers in International Ships

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ABSTRACT: Abstinence from sexual intercourse is an important behavioral strategy for preventing human immunodeficiency virus (HIV), other sexually transmitted infections (STIs), and pregnancy among adolescents. Many seafarers, including younger seamen, have not initiated sexual intercourse and many sexually experienced adolescents and young adults are abstinent for varying periods of time. There is broad support for abstinence as a necessary and appropriate part of sexuality education. Controversy arises when abstinence is provided to seafarer as a sole choice and where health information on other choices is restricted or misrepresented. Although abstinence is theoretically fully effective, in actual practice abstinence often fails to protect against pregnancy and STIs. Although abstinence is a healthy behavioral option for seafarer, abstinence as a sole option for seamen is scientifically and ethically problematic. A recent emphasis on abstinence-only programs and policies appears to be undermining more comprehensive sexuality education and other government-sponsored programs. We believe that abstinence-only education programs, as defined by federal funding requirements, are morally problematic, by withholding information and promoting questionable and inaccurate opinions. Abstinence-only programs threaten fundamental human rights to health, information, and life.

1 BACKGROUND OF THE STUDY

Abstinence can mean different things to different people. Some teens may understand abstinence to mean avoiding any type of sexual contact. Others may believe that oral and anal intercourse count as abstinence because these behaviors do not lead to pregnancy. To add to the confusion, many curricula do not clearly define abstinence.

Abstinence is a fancy word for choosing not to do something. For instance, you would be choosing to abstain if you decided to try doing without chocolate for a month. When people decide to abstain from something, it may be a temporary or longer-term decision. They might decide they will abstain from

cigarettes forever. Of course, they may still change their minds at some point, but for now, at least, they are very sure it is a permanent choice. Other times, people will decide to abstain temporarily. A person can choose to abstain at any point in their life, even if they haven't abstained in the past.

Sexual abstinence (also known as continence) or sexual restraint is the practice of refraining from some or all aspects of sexual activity for medical, psychological, legal, social, financial, philosophical, moral or religious reasons. Asexuality is distinct from sexual abstinence; and celibacy is sexual abstinence generally motivated by factors such as an individual's personal or religious beliefs. Sexual abstinence before marriage is required in some societies by social

norms, or, in some countries, even by laws. There is often a double standard in regard to female and male sexual abstinence.

Sexual abstinence may be voluntary (when an individual chooses not to engage in sexual activity due to moral, religious, philosophical, etc. reasons), an involuntary result of social circumstances (when one cannot find sexual partners), or legally mandated (e.g. in countries where sexual activity outside marriage is illegal, in prisons etc.).

1.1 THEORETICAL FRAMEWORK

The theory of Self-Efficacy by Bandura is the theoretical framework of this study. According to Albert Bandura, self Efficacy is "the belief in one's capabilities to organize and execute the courses of action required to manage prospective situations. "In other words, self-efficacy is a person's belief in his or her ability to succeed in a particular situation. Bandura described these beliefs as determinants of how people think, and feel (1994).

Since Bandura published his seminal 1977 paper, "Self-Efficacy: Towards Unifying Theory of Behavioral Change," the subject has become one of the most studied topics in psychology. Why has self-efficacy become such an important topic among psychologist and educators? As Bandura and other researchers have demonstrated, self-efficacy can have an impact on everything from psychological states to behavior to motivation. However, most people also realize that putting these plans into action is not quite so simple. Bandura and others have found that an individual's self-efficacy plays a major role in how goals, tasks, and challenges are approached. People with a strong sense of self-efficacy: View challenging problems as task to be mastered; Develop deeper interest in the activities in which they participate; From a stronger sense of commitment to their interest ad activities; Recover quickly from setbacks and disappointments;

On the other hand, people with a weak sense of self-efficacy: Avoid challenging tasks; Believe that difficult task and situations are beyond their capabilities; Focus on personal failings and negative outcomes; Quickly lose confidence in personal abilities.

1.2 THE CONCEPTUAL FRAMEWORK

The research paradigm in Figure I represents the conceptual framework of the study. The diagram showed the relationships among variables age, civil status, year at sea and rank which affects the sexual abstinence among seafarer.

1.3 STATEMENT OF THE PROBLEM

This study determines the sexual abstinence among seafarer.

Specifically, the study sought answer to the following question:

6. What is sexual abstinence as viewed by seafarers?

7. What is the level of sexual abstinence among seafarers when classified according to age, civil status, and year at sea and rank?
8. Are there significant differences in the level of sexual abstinence among seafarers when classified according to age, civil status, and year at sea and rank?

Based on the preceding problems, the following hypotheses were formulated: There are no significant differences in the sexual abstinence among seafarers when as a whole group and when classified according to age, civil status, and years at sea and rank.

1.4 SIGNIFICANCE OF THE STUDY

This study would be beneficial to the following:

The Seafarer. The seafarer would benefit from this study in a sense that the result would help them to be aware of their sexual needs and be able to cope with such behavioral need.

The Students taking maritime courses. They will benefit from the information that will educate them about the dangers and effects of HIV to their health. In this case they can take precautionary measures before it is too late.

1.5 DEFINITIONS OF TERMS

For better understanding of this study, the following terms are defined and given conceptual and operational meaning:

Marine Engineering- refers to the engineering of boats, ships, oil rigs and any other marine vessel or structure (en.wikipedia.org/wiki/Marine_engineering)

Abstinence is a self-enforced restraint from indulging in bodily activities that are widely experienced as giving pleasure (en.wikipedia.org/wiki/Abstinence)

Sexual abstinence - (also known as continence) or sexual restraint is the practice of refraining from some or all aspects of sexual activity for medical, psychological, legal, social, financial, philosophical, moral or religious reasons. (en.wikipedia.org/wiki/Sexual_abstinence)

Student is a learner, or someone who attends an educational institution (en.wikipedia.org/wiki/Students)

1.6 SCOPE AND LIMITATION OF THE STUDY

This study determined the sexual abstinence among seafarers. The seafarers were grouped according to age, civil status, and year at sea and rank. The participants of this study were the 50 seafarers who are currently reviewing and/or upgrading at JBLFMU-Molo Training Center.

2 REVIEW OF RELATED LITERATURE

The ancient world discouraged promiscuity for both health and social reasons. According to Pythagoras (6th century BCE) sex should be practiced in the winter, but not the summer, but was harmful to male health in every season because the loss of semen was dangerous, hard to control and both physically and spiritually exhausting, but had no effect on females.

This idea may have been merged with Zoroastrian ideas of good and evil in a philosophy known as Gnosticism, which influenced Christian and Islamic attitudes to sexual activity.

Throughout history, and especially prior to the 20th century, there have been those who have held that sexual abstinence confers numerous health benefits. For males, lack of abstinence was thought to cause a reduction of vitality. In modern times, the argument has been phrased in biological terms, claiming that loss of semen through ejaculation results in a depletion of vital nutrients such as lecithin and phosphorus, which are also found at high levels in the brain. Conservation of the semen allegedly allows it to be reabsorbed back into the bloodstream and aid in the healthy development of the body. Along these lines, the noted German philosopher Friedrich Nietzsche spoke of the positive physiological effects of abstinence: "The reabsorption of semen by the blood ... perhaps prompts the stimulus of power, the unrest of all forces towards the overcoming of resistances ... The feeling of power has so far mounted highest in abstinent priests and hermits" (quoted by Walter Kaufman in his classic, *Nietzsche: Philosopher, Psychologist, Antichrist*, p. 222). Before the "sexual revolution" of the 1960s, it was commonly believed by members of the medical profession that numerous mental and physical diseases in men were caused primarily by loss of nutrients through seminal discharge, and that the deliberate conservation of this substance would lead to increased health, vitality, and intellectual prowess. This also applied to masturbation, which were also thought to lead to bedwetting and hairy palms.

Some advantages in favor of sexual abstinence were also claimed by Walter Siegmeyer, better known as Dr. Raymond W. Bernard A.B., M.A., PhD, an early 20th-century American alternative health, esoteric writer, author and mystic, who formed part of the alternative reality subculture. In his essay entitled *Science discovers the physiological value of continence* (1957) he states:

"It is clear that there is an important internal physiological relation between the secretions of the sex glands and the central nervous system, that the loss of these secretions, voluntarily or involuntarily, exercises a detrimental effect on the nutrition and vitality of the nerves and brain, while, on the other hand, the conservation of these secretions has a vitalizing effect on the nervous system, a regenerating effect on the endocrine glands, and a rejuvenating effect on the organism as a whole."

Historically, there has been a swing from the sexually liberal end of the Industrial Revolution to the chaste values of the early Victorian period. This was then followed by a new Puritanism from the late

Victorian era to the mid-1900s. This important transformation often colors discussion of sexual behavior in the later 20th century. World War I began a return to sexual freedom and indulgence, but more often than not, the appearance of conforming to the earlier moral values of abstinence before marriage was retained. With the conclusion of World War II, the societal importance of abstinence declined swiftly. The advent of the first oral contraceptive pill and widely available antibiotics suppressed many consequences of wide and free sexual behavior, while social morals were also changing. By the 1970s, abandonment of premarital chastity was no longer taboo in the majority of western societies, and the reverse became true. To have experienced a number of sexual partners before marriage became the new norm. Some cultural groups continued to place a value on the moral purity of an abstainer, but abstinence was caught up in a wider reevaluation of moral values.

During the early 20th century, prominent feminist and birth control advocate Margaret Sanger argued that abstinence from sexual activity led to greater endurance and strength, and was a sign of the best of the species:

"Though sex cells are placed in a part of the anatomy for the essential purpose of easily expelling them into the female for the purpose of reproduction, there are other elements in the sexual fluid which are the essence of blood, nerve, brain, and muscle. When redirected in to the building and strengthening of these, we find men or women of the greatest endurance and greatest magnetic power. A girl can waste her creative powers by brooding over a love affair to the extent of exhausting her system, with the results not unlike the effects of masturbation and debauchery."

3 SEXUAL ABSTINENCE BEFORE MARRIAGE

3.1 *Premarital chastity*

In most cultural, ethical, and religious contexts, sex within marriage is not considered to be contrary to notions of chastity. Some religious systems prohibit sexual activities between a person and anyone other than a spouse of that person, as have, in the past, legal systems and societal norms. In such contexts, sexual abstinence was prescribed for unmarried individuals for the purpose of chastity. Chastity has been used as a synonym for sexual abstinence, but they are similar but different behavior and restrictions.

3.2 *Legal issues*

In some countries any sexual activity outside marriage is illegal. Such laws are mostly tied to religion and the legal and political traditions within the particular jurisdiction. Laws differ greatly from country to country.

In some Muslim countries, such as Saudi Arabia, Pakistan, Afghanistan, Iran, Kuwait, Maldives, Morocco, Oman, Mauritania, United Arab Emirates,

Qatar, Sudan, Yemen, any form of sexual activity outside marriage is illegal.

3.3 Violence

In some parts of the world, women and girls suspected of having premarital sex can become victims of honor killings committed by their families. Stoning for sexual activity outside marriage is also a punishment in some places.

3.4 Abstinence-only sex education in the United States

Abstinence-only sex education is a form of sex education that teaches abstinence from sex, and often excludes many other types of sexual and reproductive health education, particularly regarding birth control and safe sex. Education programs which focus exclusively on abstinence have hardly been shown to delay sexual activity. Such programs promote sexual abstinence until marriage and often condemn the use of contraceptives. Comprehensive sex education, by contrast, covers the use of contraceptives as well as abstinence.

Organizations such as SIECUS have called abstinence-only programs "fear-based," and "designed to control young people's sexual behavior by instilling fear, shame, and guilt." Author Judith Levine has argued that there might be a natural tendency of abstinence educators to escalate their messages: "Like advertising, which must continually jack up its seduction just to stay visible as other advertising proliferates, abstinence education had to make sex scarier and scarier and, at the same time, chastity sweeter." (Harmful to Minors, p. 108)

In spite of these criticisms, federal government support has made abstinence the de facto focus of sex education in the United States, so that opponents frequently adopt the line that abstinence education is acceptable only if it is combined with other methods, such as instruction in the use of condoms, and easy availability thereof. Most nations of Western Europe use more comprehensive measures, and in sharp contrast to the heated discussion in the U.S., abstinence is hardly discussed as an educational measure.

A U.S. federal government-promoted abstinence-only program was aimed at teens in 1981 in order to discourage premarital sex and unwanted pregnancies. However, recent studies conducted by Mathematica Policy Research, showed ineffectiveness of this program. The Responsible Education About Life Act was introduced by Senator Frank Lautenberg (D-NJ) and Representatives Barbara (D-CA) and Christopher Shays (R-CT) to support age-appropriate sexual education. This program is focused to provide teenagers with science-based information on sexual health, so that they can make a sound decision regarding their sex-life.

In 2006, the George W. Bush administration expanded abstinence programs from teens to adults, by introducing programs to encourage unmarried adults to remain abstinent until marriage. Family-planning advocates and researchers denounced the

program as unrealistic, due to the rising age of first-time marriage in the United States.

In 2010, University of Pennsylvania researchers released a model study showing that abstinence programs can be effective. The study randomly assigned some middle-school students to an eight-hour abstinence curriculum and others to sex-ed programs that included contraceptives and mixed messages. Penn researchers found that the abstinence-only offering reduced subsequent sexual activity by one-third more than other programs.

3.5 Popularity and effectiveness

The advent of AIDS helped build a more favorable view of abstinence. However, a review of 13 U.S. sex-abstinence programs involving over 15,000 people by Oxford University found that they do not stop risky sexual behavior, or help in the prevention of unwanted pregnancy. Recently, the United States Congress also found similar results in a study conducted by Mathematica Policy Research on abstinence. Currently, there are also issues as to what abstinence means: is it abstinence from sexual intercourse, or from sexual behavior? Movements such as True Love Waits in America, which ask teenagers to refrain from sex before marriage, are heavily subscribed, but surveys of sexual behavior indicate an increase in the popularity of oral sex.

3.6 Chastity in religions

Some religions regard Chastity as a virtue expected of faithful adherents. This usually includes abstinence from sex for the unmarried, and fidelity to a marriage partner. In some religions, some groups of people are expected to remain unmarried and to abstain from sex completely. These groups include, nuns, and priests in various sects of Hinduism, Buddhism and Christianity. Chastity is required of the respective sacerdotal orders. The Shakers, on the other hand, impose chastity in the form of celibacy for all members, even forgoing procreation such as the case with the castration cult.

3.6.1 Christianity

Many Christians teach that sexual intercourse is meant to take place within the context of marriage, and that sexual abstinence is the norm outside of that. But for married couples, Paul of Tarsus wrote that they should not deprive each other, except for a short time for devotion to prayer.

Catholicism defines chastity as the virtue that moderates the sexual appetite. Unmarried Catholics express chastity through sexual abstinence. Sexual intercourse within marriage is considered chaste when it retains the twofold significance of union and procreation.

The Orthodox Church teaches chastity until marriage. But even then, in accordance with the teaching of the Apostle Paul, periods of abstinence are encouraged among married couples. Traditionally, Orthodox spouses abstain from physical relations on Wednesdays, Fridays, Saturdays the eves of Great

Feasts and throughout the four lenten periods (Great Lent, Nativity Fast, Apostles' Fast and Dormition Fast).

3.6.2 Judaism

Judaism forbids intercourse outside marriage (which is termed zenuth or promiscuity), but has no ideal of chastity. Within marriage abstinence is also required during and following a woman's menstruation. The husband is not allowed to deprive sex from his wife, even if she is not fertile (known as mitzvat 'onah').

3.6.3 Islam

Islam forbids intercourse outside of marriage; like Judaism the term is Zina/ Zena. however, maintaining celibacy as an act of piety is not mentioned, while marriage for all who are able is strongly encouraged. Abstinence is practiced during the time of a woman's menstruation. Abstinence from sexual intercourse is also practiced from dawn to dusk during days where fasting is observed. Also in the time of Hajj people are not allowed to have sexual relationships, because their body has to stay pure while performing pilgrimage.

3.6.4 Hinduism

The Hindu tradition of Brahmacharya places great emphasis on abstinence as a way of harnessing the energy of body and mind towards the goal of spiritual realization. In males, the semen (Veerya) is considered sacred, and its preservation (except when used for procreation) and conversion into higher life-energy (Ojas) is considered essential for the development of enhanced intellectual and spiritual capacities.

The blending of sexual and spiritual is portrayed in Hindu iconography, as seen in ubiquitous phallic and vaginal iconography in Hindu temples and for instance in the Kharjuraho and Konarak medieval temples, where thousands of couples having sex in endless positions, and with the gods, are carved in deep bas-relief. However, these depictions of sex are not generally understood to be a license for free sexual practices, but are instead meant to celebrate procreation as an integral part of existence in the universe. In actual practice, there is a strong societal taboo against pre-marital sex for both males and females, which still exists today in Hindu cultures.

3.7 Chastity belt

A chastity belt is a locking item of clothing designed to prevent sexual intercourse. They may be used to protect the wearer from rape or temptation. Some devices have been designed with additional features to prevent masturbation. Chastity belts have been created for males and females, ostensibly for the purpose of chastity.

4 RESEARCH DESIGN AND METHODOLOGY

4.1 Purpose of the study and research design

The purpose of this study is to ascertain the level of sexual abstinence among seafarers.

The descriptive research was used in this study. This refers to the method used to describe data and characteristics used to describe the population. The purpose of using the descriptive research method is to acquire accurate, factual, systematic data that can provide you with an actual picture of the data set that you are reviewing. It is advice that the descriptive research method should not be used to create a causal relationship, where one variable affects the other. As it is said to have a low requirement for internal validity. (www.ask.com/question/descriptive-research-method-definition)

4.2 Research instrument

The instrument used to gather data on the reason of being abstinence among seafarer was the questionnaire.

4.3 The Research Respondents

The participants of this study were the seafarers currently upgrading professionally through trainings at JBLFMU-Molo. The respondents are fifty (50) seafarers. They were categorized as to name, age, civil status, rank and years at sea.

Table 1 shows the distribution of the respondents.

Table 1. Distribution of Respondents as to Certain Categories

Category	f	%
A. Entire Group	45	100
B. Age		
20-30 years old	27	60.00
31 years old up	18	40.00
C. Civil Status		
Single	29	64.40
Married	16	35.60
D. Years at Sea		
1-10 years	30	66.70
11-20 years	11	24.4
21 years up	4	8.9
E. Rank		
2/E	2	4.40
3/E	5	11.10
4/E	3	6.70
Apprentice	3	6.70
Oiler	1	2.20
C/E	2	4.40
3/M	2	4.40
Wiper	1	2.20
Bosun	1	2.20
2/M	2	4.40
E/C	17	37.80
Captain	1	2.20
1/E	1	2.20
A/B	1	2.20
A/E	2	4.40
O/S	1	2.20

4.4 Data Gathering Instrument

The instruments used to gather data on the sexual abstinence among the seafarers was the questionnaire. According to Good, Barr and Scates, a questionnaire is a form prepared and distributed to secure responses to certain questions. As a general rule, these questions are practical and intended to obtain information about conditions and practices of which the respondent is presumed to have knowledge.

4.5 Validity of the Questionnaire

The initial draft of the questionnaire was submitted by the researchers to their thesis adviser for comments, corrections and further refinement. Upon the approval of the adviser, the instrument was subjected to face and content validation by a Panel of Experts who served as members of the Thesis Committee. The members of the Panel were chosen based on their expertise in their own field.

Content validation refers to the methods by which an instrument is evaluated for validity of its content in terms of the degree to which the items in the questionnaire measure what is designed to measure. Content validation is just the initial round of validation; the results will serve as basis of subsequent validity and reliability determination.

The Eight Point Criteria for Content Validation of Good and Scates was provided by the researchers to the valuator's as their basis for the validation of the research instrument. After the items were validated, those, which have corrections, were changed or modified as per suggestion of the valuator's.

4.6 Procedure

In conducting this study, the researchers requested the seafarers to answer the questionnaire after a written of request from the dean's office. As soon as permit was granted, the questionnaire was administered. The questionnaires were then gathered, collated, and subjected to SPSS 21.

4.7 Statistical Data Analysis

The data obtained for the study were computed using the appropriate statistical tools such as frequency count, percentage, mean, T-test, and one way ANOVA. The frequency count and mean was used to determine the sexual abstinence among seafarers as a whole group and when classified according to the categories of variables age, civil status, rank and years at sea.

The percentage rating was used to ascertain the proportion of grouping according to the given variables.

The T-test used to determine significant relationship between variables and the one way ANOVA was used to compare categories among variables.

5 RESULTS

This chapter consists of descriptive and inferential results derived from the data generated for this purpose. This section follows the sequence advanced by the researchers based on the research questions as follows:

1. What is sexual abstinence as viewed by seafarers?
2. What is the level of sexual abstinence among seafarers when classified according to age, civil status, and year at sea and rank?
3. Are there significant differences in the level of sexual abstinence among seafarers when classified according to age, civil status, and year at sea and rank?

5.1 Sexual Abstinence as Viewed by Seafarers

Sexual abstinence is defined by seafarers in two ways when they were interviewed. Majority of the seafarers said that "it is not performing any sexual intercourse while on board," with eighty two percent (82%). The remaining 18 percent believes "avoiding or not committing sexual activity in every and/or any port."

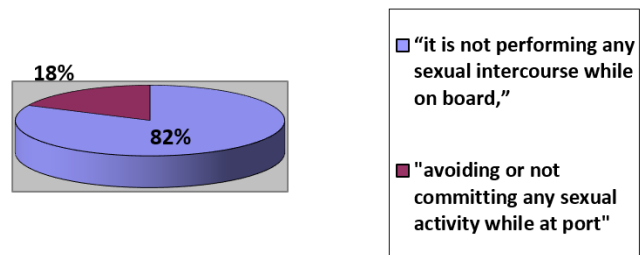


Figure 1 has the data.

The practice of refraining from some or all aspects of sexual intercourse for medical, psychological, legal, social or religious reasons.

Level of Sexual Abstinence among Seafarers when Classified According to Age, Civil Status, and Year at Sea and Rank

Results show that the level of sexual abstinence among seafarers was moderately high with a mean of 2.83 and when grouped according to age (20-30 years old); civil status (single); years at sea (1-10 years and 21 years and above); rank (2/E, Apprentice, 2/M, E/C, and A/E) with means ranging between 2.61-3.40. Low when grouped according to age (31 years old and above); civil status (married); years at sea (11-20 years); rank (3/E, C/E, and Wiper). Very low when grouped according to rank (4/E, oiler, 3/M, Bosun, 1/E, and A/B). High when grouped according to rank (captain and O/S).

Table 2 has the data.

Table 2.

Category	Mean	Description
C. Entire Group	2.83	Moderately High
D. Age		
20-30 years old	3.05	Moderately High
31 years old up	2.50	Low
C. Civil Status		
Single	2.99	Moderately High
Married	2.53	Low
D. Years at Sea		

1-10 years	3.08	Moderately High
11-20 years	2.21	Low
21 years up	2.63	Moderately High
E. Rank		
2/E	2.75	Moderately High
3/E	2.54	Low
4/E	1.80	Very Low
Apprentice	3.00	Moderately High
Oiler	1.70	Very Low
C/E	1.95	Low
3/M	1.80	Very Low
Wiper	2.10	Low
Bosun	1.70	Very Low
2/M	3.00	Moderately High
E/C	3.42	Moderately High
Captain	4.10	High
1/E	1.70	Very Low
A/B	1.40	Very Low
A/E	3.40	Moderately High
O/S	3.70	High

5.2 Differences in the Level of Sexual Abstinence among Seafarers when classified according to Age and Civil Status

Table 3.

Sexual Abstinence	t-value	Sig Value	Description
Age	1.856	.065	Not Significant
Civil Status	1.543	.325	Not Significant

p<.05

T-test result showed no significant differences in the level of sexual abstinence among seafarers when classified according to age and civil status with t-test of 1.856, p= .065; 1.543, p=.325 with tabular value of .05.

5.3 Differences in the Level of Sexual Abstinence among Seafarers when classified according to Year at Sea and Rank

Table 4.

Sexual Abstinence	Sum of Squares	df	Mean Square	F-value	Sig. Value	Decision
Years at Sea						
Between Groups	11.478	27	.425	.968	.547	Nor reject Ho
Within Groups	7.500	17	.441			Ho
Total	18.978	44				
Rank						
Between Groups	591.911	27	21.923	1.654	.141	Not reject Ho
Within Groups	225.333	17	13.255			Ho
Total	817.244	44				

p<.05

Anova result showed no significant differences in the level of sexual abstinence among seafarers when classified according to years at sea and rank with anova of .968, p= .547; 1.654, p=.141 with tabular value of .05.

6 FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The findings of the study are:

1. Seafarers view sexual abstinence as “not performing any sexual intercourse” while on board and “avoiding or not committing sexual activity in every and/or any port.
2. The level of sexual abstinence among seafarers was moderately high as an entire group and when grouped according to age (20-30 years old); civil status (single); years at sea (1-10 years and 21 years and above); rank (2/E, Apprentice, 2/M, E/C, and A/E) but high when grouped according to rank (captain and O/S). Their sexual abstinence level was low when grouped according to age (31 years old and above); civil status (married); years at sea (11-20 years); and rank (3/E, C/E, and Wiper). They had very low when grouped according to rank (4/E, oiler, 3/M, Bosun, 1/E, and A/B).
3. No significant differences existed in the level of sexual abstinence among seafarers when classified according to all variables.

The conclusions of the study are:

1. Seafarers view sexual abstinence in the same perspective.
2. Sexual abstinence is a universal behavioral tendency and is not affected by a seafarer’s status.
3. Age, civil status, rank and years at sea are not significant variables in the sexual abstinence among seafarers.

The recommendations of the study are:

1. The result of this study may be shared to the seafarers to inform them that the only way to prevent sexually transmitted diseases is total sexual abstinence; they have to remember that they can contract sexually transmitted diseases through sexual acts.
2. As a future seafarers, we highly recommend to be a sexually abstinence for the reason and probably the most important is religion. As a Christian you are supposed to wait until marriage and it is a sin to practice premarital sex.
3. Parallel studies of this kind must be replicated to further validate sexual abstinence among seafarers’.

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