

MORAL ACCEPTABILITY ON LEADING MORAL ISSUES OF COLLEGE STUDENTS IN UST LEGAZPI

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ABSTRACT. The study intends to describe moral judgments of all first-year students officially enrolled in UST Legazpi AY 2018-19. The study is anchored on two theoretical frames: scholastic ethics and ethical subjectivism. Scholastic ethics is the ethical system of the Catholic Church. Ethical subjectivism is a common secular individual ethical perspective. The focus of this study was to determine the University of Santo Tomas-Legazpi freshmen students' perception on moral issues. Percentage of responses of the respondents was categorized according to gender, type of school, religious affiliation, and overall response. To facilitate the discussion, the moral issues are categorized into seven: 1. on human relationships, b. on teenage life, c. on homosexual life, d. on human cloning and stem cells, e. on vices, f. on death, and g. on animals. The study is a descriptive type of research only. Questionnaire was the data gathering tool and survey was the data gathering technique. The tool of analysis used was percentage. The variables were gender, religious affiliation, type of school in senior high school and identified 25 moral issues to gauge moral judgments of all first-year college students of UST Legazpi AY 2018-19. For every moral issue, every respondent was asked whether s/he views such issue as: a. morally accepted, b. morally wrong, c. it depends on the situations, and d. not a moral issue. The study employed complete enumeration to identified 13 first year class sections. The survey using questionnaire was distributed from October to December 2018. The retrieval rate was 75.88%. There were 514 total number of students. We found out that 20 out of 25 moral situations were viewed by the majority of the respondents as morally wrong. None of the 25 was perceived as morally accepted by the majority. Divorce, contraception use, medical research using stem cells obtained from human embryos, drinking alcohol, and medical testing on animals as moral issues were judged as depending on the situation. Of these five issues, 90.2% of the respondents judged drinking alcohol and 72.1% of the respondents viewed contraception use as not morally wrong. Drinking alcohol (28.5%) and contraception use (24.4%) were the most morally accepted in the list of issues identified. Drinking alcohol (22.6%) and gambling (20.1%) were the moral issues most perceived as not a moral issue at all. Roman Catholic religion and other Christian denominations for religious affiliation and public and private school for type of school in senior high are relatively equal in percentage as students provided their moral judgments. Females are more likely to provide moral judgment as morally wrong to most of the 25 moral issues identified with emphasis on suicide, abortion, married men and women having an affair, and extrajudicial executions.

Our 21st Century society is confronted with complex issues demanding moral analyses and evaluations given multiplicity and plurality of moral doctrines, religious beliefs, and philosophical interpretations on and about moral problems and ethical dilemmas. Religious structures are challenged to confront these issues and defend the stand of their faith. With multiple perspectives in pluralistic societies present rooted in the development of cultures across human histories, one perspective, whether dominant or submissive, cannot be the standard in our societies. If any of these doctrines becomes dominant, it may lead our societies to tyranny and injustice. No perspective can claim superiority above all others, even and most especially the Christian faith.

Abortion is now perceived as a basic human right. Death penalty is called upon to be reinstated in many states. Extrajudicial executions become a policing norm in combating 'criminals.' Homosexuality, or better yet, lifestyle of varying SOGIESC, becomes an alternative way of human life and living. Suicide is always an option. Various forms of sexual behaviors, both legitimate and not, are practiced even in areas or territories where a prescribed religion is the standard of the rule of law. Both divorce and polygamy are getting public. Infidelity is quite common. Pornography is easily accessible. Contraception use is widely promoted. Teenage pregnancies are uncontrolled somehow. Some vices are all present such as but not limited to gambling, drinking alcohol, cussing, and drug use. With all these facts, how do we pass moral judgments to them? Given that every human

individual could have different moral judgments, when can we say, and how, one is right and the other one is not? What standards should we use? Can there really be objective standards given the power and influence of tradition, history, and culture? If so, how do we determine their legitimacy?

University of Santo Tomas – Legazpi (UST Legazpi), formerly Aquinas University of Legazpi, is a Catholic University in the City of Legazpi, Philippines, since 1965, owned and managed by the Order of Preachers. Its vision is to become “a leading university in the region nurturing with truth, love, and gratitude the mind, heart, and spirit of each member to be committed to Christian social transformation.” Based on the vision and its ideals, the University rests on and safeguards Catholic faith to all its constituents. It adheres to Christian moral principles that promote objective morality. In effect, students are taught philosophically and theologically how to justify a certain human action as morally good or not. It is interesting to know how our college students now view these moral issues. This could be helpful to the University in understanding moral perceptions of the students.

The study intends to **describe moral judgments** of all first year students officially enrolled in UST Legazpi AY 2018-19 given their *a.* gender (male or female), *b.* religion (Roman Catholic or other Christian denomination), and *c.* type of school in senior high (public or private) on: *a.* sex between an unmarried man and woman, *b.* death penalty, *c.* divorce, *d.* homosexual relations, *e.* having a baby outside of marriage, *f.* suicide, *g.* abortion, *h.* married men and women having an affair, *i.* same sex marriage, *j.* gambling, *k.* cloning humans, *l.* medical research using stem cells obtained from human embryos, *m.* buying and wearing clothing made of animal fur, *n.* teenage pregnancy, *o.* polygamy, *p.* medical testing on animals, *q.* doctor-assisted suicide, *r.* extrajudicial executions, *s.* cussing, *t.* cloning animals, *u.* watching pornography, *v.* contraception use, *w.* drinking alcohol, *x.* sex between teenagers, and *y.* smoking marijuana?

The study is anchored on two theoretical frames: scholastic ethics and ethical subjectivism. Scholastic ethics is the ethical system of the Catholic Church. Ethical subjectivism is a common secular individual ethical perspective.

In scholastic ethics, man is good and he is bound to do moral acts. These moral acts are directed by law and applied by conscience. This

ethical view is primarily centered on the nature of the act itself, whether the act is good or bad in its nature, and secondarily on the intention of the moral agent, whether he has a bad or a good intention in doing the act. Human acts are all directed to their last end (the greatest good); that is, the *Summum Bonum*, which is the Highest Good, God himself. Scholastic ethics, the most systematic and organized as a school of thought among the ethical systems, is grounded on the idea that man is hylemorphic: that is, man is a substantial union of body and soul. The body is corruptible but the soul is not. The soul, as incorruptible, has two faculties: the cognitive and the affective; the cognitive faculty is the intellect whose subject is to know the truth while the affective faculty is the will whose subject is to do the good. Man by nature, we can say, is good because we have the natural inclination to truth and goodness. Natural law in human nature is seen in human reason.

In Scholastic ethics, the morality of an act depends on the nature of the act primarily and intention of the moral agent secondarily. If a human act is good by virtue of the nature of the act (first determinant), i.e. helping others, we proceed to human intention (second determinant). If the intention is good, i.e. helping others for the sake of doing good to others or helping others to do act of kindness to others, then the whole act is indeed good. If the intention is bad, i.e. helping others because they can be used to his advantage, then the whole act becomes bad. If the nature of the act is already bad, i.e. abortion, regardless of the intention, the whole act is already bad. The nature of human act, whether it is good or bad, is defined by conscience and/or law.

Ethical subjectivism rests on the premise that there is no such thing as objective good/right or evil/bad; that is, there are no objective moral properties and ethical statements are arbitrary because they do not express immutable truths. What we only have are our own moral opinions that are fundamentally based on our feelings; it is a matter of sentiment (subjectivity) over fact (objectivity). It is basically an attitude, opinion, intuition, personal preference or feeling. Such ethical subjectivism is affected by culture, history, experience, and personal values. The (intrinsic) moral values flowing from ethical subjectivism are dependent on human will individually and collectively. Objective moral principles are not pre-given and are to be imposed. Ethical subjectivism then holds that the

justification of all moral values depends on intrasubjectivity and intersubjectivity subject to discourse and consensus. It is self-actualization ethics towards public ethics.

In ethical subjectivism, a human act is good (or bad) depending on the valuations provided by the ethical subject. The valuations depend on the (personal and/or social) principles and laws (based on authority and/or reason) adhered to by the subject himself. Every human individual then can express

his/her moral sense/reason because his/her rationality can provide justification to his/her claims. In the end, his/her moral opinion matters and is basis for the moral norm and a source of normativity.

The identified 25 moral issues can be given moral judgments relative to the respective concepts and principles of the two ethical perspectives. The summary of these moral judgments is as follows:

Table 1. Moral Judgment of Scholastic Ethics and Ethical Subjectivism on the 25 Moral Issues

SCHOLASTIC ETHICS			ETHICAL SUBJECTIVISM	
MORAL ISSUE	MORAL JUDGMENT	REMARKS	MORAL JUDGMENT	REMARKS
sex between unmarried man and woman	Morally Wrong	Sex is sacred. It should only be practiced after matrimony.	It depends on the situation	The agent decides on personal moral values
divorce	Morally Wrong	Marriage is a permanent union.	It depends on the situation	The agent decides on personal moral values
having a baby outside marriage	Morally Wrong	Having a baby requires maturity and readiness within the bounds of marriage.	It depends on the situation	The agent decides on personal moral values
married men and women having an affair	Morally Wrong	Infidelity is bad. Married life requires and demands honesty.	It depends on the situation	The agent decides on personal moral values
polygamy	Morally Wrong	Monogamy is the only moral thing in union.	It depends on the situation	The agent decides on personal moral values
teenage pregnancy	Morally Wrong	Pregnancy requires maturity.	It depends on the situation	The agent decides on personal moral values
watching pornography	Morally Wrong	This promotes lust, one of the capital sins.	It depends on the situation	The agent decides on personal moral values
contraception use	Morally Wrong	This is against natural law. Natural family planning is the only accepted method.	It depends on the situation	The agent decides on personal moral values
sex between teenagers	Morally Wrong	Sex is sacred. It should only be practiced after matrimony.	It depends on the situation	The agent decides on personal moral values

homosexual relations	Morally Wrong	Romantic relationship should only be between man and woman.	It depends on the situation	The agent decides on personal moral values
same sex marriage	Morally Wrong	Marriage should only be between man and woman.	It depends on the situation	The agent decides on personal moral values
cloning humans	Morally Wrong	This is against natural law.	It depends on the situation	The agent decides on personal moral values
medical research using stem cells obtained from human embryos	Morally Wrong	This is against natural law. Human embryos are human persons that should be respected.	It depends on the situation	The agent decides on personal moral values
gambling	Morally Wrong	This does not promote virtues.	It depends on the situation	The agent decides on personal moral values
cussing	Morally Wrong	This does not promote virtues.	It depends on the situation	The agent decides on personal moral values
drinking alcohol	Not Morally Wrong	Drinking alcohol is in itself morally accepted if done moderately. Drunkenness is vice.	It depends on the situation	The agent decides on personal moral values
smoking marijuana	Morally Wrong	Drug abuse is bad.	It depends on the situation	The agent decides on personal moral values
death penalty	Morally Wrong	Human life is sacred. This violates the first natural law.	It depends on the situation	The agent decides on personal moral values
abortion	Morally Wrong	Human life is sacred. This violates the first natural law.	It depends on the situation	The agent decides on personal moral values
doctor-assisted suicide	Morally Wrong	Human life is sacred. This violates the first natural law.	It depends on the situation	The agent decides on personal moral values
extrajudicial executions	Morally Wrong	Human life is sacred. This violates the first natural law.	It depends on the situation	The agent decides on personal moral values
suicide	Morally Wrong	Human life is sacred. This violates the first natural law.	It depends on the situation	The agent decides on personal moral values
buying and wearing clothing made of animal fur	Morally Wrong	This violates animal rights.	It depends on the situation	The agent decides on personal moral values
medical testing on animals	Morally Wrong	This violates animal rights.	It depends on the situation	The agent decides on personal moral values

cloning animals	Morally Wrong	This violates animal rights.	It depends on the situation	The agent decides on personal moral values
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The study intends to gauge moral acceptability of all officially enrolled first year college students 1st Semester AY 2018-19 in UST Legazpi. It is anchored on the concepts and principles of Scholastic Ethics and Ethical Subjectivism. Such moral acceptability depends on

the identified 25 moral issues given gender, religion, and school type. A plan of action is the target endpoint of this paper. This employs descriptive statistics to describe moral judgments. The results are intended as contributory by way of recommendations to better moral judgments.

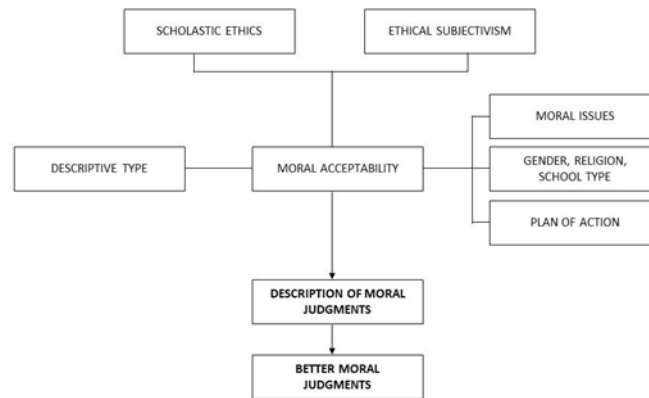


Figure 1. Conceptual Framework Model

The study is quantitative research. Specifically, it is a descriptive type of research only. Though originally intended to be correlational, SPSS found the population not enough for chi square. Questionnaire was the data gathering tool and survey was the data gathering technique. The tool of analysis used was percentage. The variables were gender, religious affiliation, type of school in senior high school and identified 25 moral issues (as enumerated in the objectives of the study) to gauge moral judgments of all first year college students of

UST Legazpi AY 2018-19. For every moral issue, every respondent was asked whether s/he views such issue as: a. morally accepted, b. morally wrong, c. it depends on the situations, and d. not a moral issue. The study employed complete enumeration to identified 13 first year class sections. The survey using questionnaire was distributed from October to December 2018. The retrieval rate was 75.88%. There were 514 total number of students distributed as follows:

Table 2. Population by Gender for All First Year Students

CLASS	MALE	FEMALE	TOTAL
1BSHM1	24	22	46
1BSTM2	05	34	39
1BSTM1	08	28	36
1BSA	10	24	34
1MM,1HRDM,1ENTREP	19	26	45
1BSA (NON-ABM)	17	41	58
1FM	12	24	36
1CAS2	15	17	32
1CAS1	10	32	42
1BSPh2	05	18	23
1BSMT2	08	31	39
1A	30	16	46

1EF	18	20	38
TOTAL	86	260	514

The focus of this study was to determine the University of Santo Tomas-Legazpi freshmen students' perception on moral issues. Percentage of responses of the respondents was categorized according to gender, type of school, religious affiliation, and overall response. To facilitate the

discussion, the moral issues are categorized into seven: 1. on human relationships, b. on teenage life, c. on homosexual life, d. on human cloning and stem cells, e. on vices, f. on death, and g. on animals. The summary of the results is as follows:

Table 3. Percentage of Respondents per Moral Issue

MORAL ISSUES	Morally Accepted	Morally Wrong	Depends on the Situation	Not a Moral Issue
On Human Relationships				
1. sex between unmarried man and woman	8.4	58.2	26.4	7.1
2. divorce	12.8	35.7	49.3	2.2
3. having a baby outside marriage	8.4	55.0	30.4	6.2
4. married men and women having an affair	4.9	81.6	11.4	2.2
5. polygamy	2.7	59.0	35.1	3.3
On Teenage Life				
1. teenage pregnancy	3.8	57.5	33.4	5.2
2. watching pornography	9.5	45.3	29.5	15.7
3. contraception use	24.4	27.9	39.5	8.2
4. sex between teenagers	8.9	65.6	17.1	8.4
On Homosexual Life				
1. homosexual relations	24.0	35.2	26.5	14.2
2. same sex marriage	21.3	40.7	27.3	10.7
On Human Cloning and Stem Cells				
1. cloning humans	2.5	62.2	22.8	12.5
2. medical research using stem cells obtained from human embryos	13.0	31.0	43.8	12.2
On Vices				
1. gambling	4.9	55.2	19.8	20.1

2. cussing	7.3	45.9	32.1	14.7
3. drinking alcohol	28.5	9.8	39.1	22.6
4. smoking marijuana	7.3	53.8	29.9	9.0
On Death				
1. death penalty	3.5	69.0	25.5	1.9
2. abortion	1.4	89.1	8.4	1.1
3. doctor-assisted suicide	3.8	68.5	24.9	2.7
4. extrajudicial executions	3.5	77.7	16.0	2.7
5. suicide	0.3	89.7	6.8	3.3
On Animals				
1. buying and wearing clothing made of animal fur	10.9	42.9	29.8	16.4
2. medical testing on animals	17.0	31.3	46.7	4.9
3. cloning animals	6.6	51.1	27.3	15.0

*numerical values are in percentage (5)

There are 25 moral issues identified in the study. Twenty (20) out of 25 were viewed by the majority of the respondents as morally wrong. None of the 25 was perceived as morally accepted by the majority. Divorce, contraception use, medical research using stem cells obtained from human embryos, drinking alcohol, and medical testing on animals as moral issues were judged as depending on the situation. Of these five issues, 90.2% of the

respondents judged drinking alcohol and 72.1% of the respondents viewed contraception use as not morally wrong. Drinking alcohol (28.5%) and contraception use (24.4%) were the most morally accepted in the list of issues identified. Drinking alcohol (22.6%) and gambling (20.1%) were the moral issues most perceived as not a moral issue at all.

Theme 1: On Human Relationships

Table 4. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
Theme 1: ON HUMAN RELATIONSHIPS

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
1.1 Sex between an unmarried man and woman							
<i>Morally accepted</i>	13.3%	6.1%	9.1%	0.0%	8.2%	8.2%	8.4
<i>Morally wrong</i>	46.7%	63.6%	57.1%	70.4%	66.4%	54.7%	58.2
<i>It depends on the situation</i>	30.0%	24.7%	26.8%	22.2%	20.0%	29.3%	26.4
<i>Not a moral issue</i>	10.0%	5.7%	7.1%	7.4%	5.5%	7.8%	7.1
1.2 Divorce							
<i>Morally accepted</i>	12.5%	13.0%	13.3%	7.4%	17.3%	11.0%	12.8
<i>Morally wrong</i>	42.5%	32.5%	34.8%	48.1%	33.6%	36.1%	35.7

<i>It depends on the situation</i>	41.7%	52.8%	49.6%	44.4%	47.3%	50.6%	49.3
<i>Not a moral issue</i>	3.3%	1.6%	2.4%	0.0%	1.8%	2.4%	2.2
1.3 Having a Baby Outside of Marriage							
<i>Morally accepted</i>	8.3%	8.1%	8.5%	7.4%	8.2%	8.2%	8.4
<i>Morally wrong</i>	54.2%	55.6%	54.3%	66.7%	60.9%	52.5%	55.0
<i>It depends on the situation</i>	27.5%	31.9%	31.1%	22.2%	24.5%	33.1%	30.4
<i>Not a moral issue</i>	10.0%	4.4%	6.2%	3.7%	6.4%	6.2%	6.2
1.4 Married Men and Women Having an Affair							
<i>Morally accepted</i>	9.2%	2.8%	5.3%	0.0%	6.4%	4.3%	4.9
<i>Morally wrong</i>	72.5%	85.9%	80.9%	88.9%	84.5%	80.2%	81.6
<i>It depends on the situation</i>	14.2%	10.1%	11.4%	11.1%	7.3%	13.2%	11.4
<i>Not a moral issue</i>	4.2%	1.2%	2.3%	0.0%	1.8%	2.3%	2.2
1.5 Polygamy							
<i>Morally accepted</i>	5.0%	1.6%	2.9%	0.0%	3.6%	2.3%	2.7
<i>Morally wrong</i>	49.6%	63.7%	58.2%	70.4%	56.4%	59.8%	59.0
<i>It depends on the situation</i>	42.0%	31.5%	35.6%	29.6%	36.4%	34.8%	35.1
<i>Not a moral issue</i>	3.4%	3.2%	3.2%	0.0%	3.6%	3.1%	3.3

Sex between an Unmarried Man and Woman. Between gender, 46.7% of the males and 63.6% of the females viewed sex between an unmarried man and woman as morally wrong while only 10% of males and 5.7% of females said that it is not a moral issue. Among religious affiliations, 57.1% of Roman Catholics and 70.4% from other Christian denominations viewed sex between an unmarried man and woman as morally wrong while only 7.1% of Roman Catholics and 7.4% from other Christian denominations said that it is not a moral issue. Between types of school, 66.4% from public SHS and 54.7% from private SHS viewed sex between an unmarried man and woman as morally wrong while only 5.5% from public SHS and 7.8% from private SHS said that it is not a moral issue. Majority of the respondents (58.2%) viewed sex between an unmarried man and woman as morally wrong while 8.4% viewed it as morally accepted.

Divorce. Between genders, 42.5% of the males viewed divorce as morally wrong and 52.8% of the females viewed that it depends on the situation. While only 3.3% of the males and 1.6% of the females said that it is not a moral issue. Among religious affiliations, 49.6% of the Roman Catholics viewed divorce that it depends on the situation and 48.1% from other Christian denominations viewed it as morally wrong while

only 2.4% of the Roman Catholics said that it is not a moral issue and 7.4% from other Christian denominations said that it is morally acceptable. Between types of school, 47.3% from public SHS and 50.6% from private SHS viewed divorce depending on the situation while only 1.8% from public SHS and 2.4% from private SHS said that it is not a moral issue. Majority of the respondents (49.3%) viewed divorce as a moral issue depending on the situation while 2.2% viewed it not a moral concern.

Having a Baby outside of Marriage. Between gender, 54.2% of the males and 55.6% of the females viewed having a baby outside of marriage as morally wrong. Only 8.3% of the males said that it is morally acceptable and only 4.4% of the females viewed it as not a moral issue. Among religious affiliations, 54.3% of the Roman Catholics viewed having a baby outside of marriage as morally wrong and 74.0% from other Christian denominations viewed it as morally acceptable. While only 6.2% of the Roman Catholics and 3.7% from other Christian denominations said that it is not a moral issue. Between types of school, 60.9% from public SHS and 52.5% from private SHS viewed having a baby outside marriage as morally wrong. Only 6.4% from public SHS and 6.2% from private SHS viewed it as not a moral issue. Majority of the

respondents (55.0%) viewed having a baby outside of marriage as morally wrong while only 6.2% viewed it as not a moral issue.

Married Men and Women having an Affair. Between gender, 72.5% of the males and 85.9% of the females viewed married men and women having an affair as morally wrong while only 4.2% of the males and 1.2% of the females said that it is not a moral issue. Among religious affiliations, 80.9% of the Roman Catholics and 88.9% from other Christian denominations viewed married men and women having an affair as morally wrong. Only 2.3% of the Roman Catholics said that it is not a moral issue while only 11.1% from other Christian denominations said that it depends on the situation. Between types of school, 84.5% from public SHS and 80.2% from private SHS viewed married men and women having an affair as morally wrong while only 1.8% from public SHS and 2.3% from private SHS said that it is not a moral issue. Majority of the respondents (81.6%) viewed the issue of “Married men and women having an affair” as morally wrong while only 2.2% viewed it as not a moral issue.

Polygamy. Between gender, 49.6% of the males and 63.7% of the females viewed polygamy as morally wrong. Only 3.4% of the males said that it is not a moral issue while 1.6% of the females viewed it as morally acceptable. Among religious affiliations, 58.2% of the Roman Catholics and 70.4% from other Christian denominations viewed polygamy as morally wrong. Only 2.9% of the Roman Catholics said that it is morally acceptable

while 29.6% from other Christian denominations said that it depends on the situation. Within types of school, 56.4% from public SHS and 59.8% from private SHS viewed polygamy as morally wrong. Only 3.6% from public SHS said that it is not a moral issue. However, another 3.6% from public SHS and 2.3% from private SHS said that it is morally acceptable. Majority of the respondents (59.0%) viewed that polygamy is morally wrong and only 2.7% view the issue as morally acceptable.

The moral issues identified on human relationships are: 1.1 sex between unmarried man and woman, 1.2 divorce, 1.3 having a baby outside of marriage, 1.4 married men and women having an affair, and 1.5 polygamy. The majority of respondents viewed four out of five moral issues as morally wrong (1.1 58.2%; 1.3 55%; 1.4 81.6%; 1.5 59%). Of these four, only married men and women having an affair got a percentage above 80. Divorce is viewed by the majority as a moral issue that is dependent on the situation (49.3%); 35.7% only said that it is morally wrong. There are only from 2.7% to 12.8% who viewed these moral issues as morally accepted. What is noteworthy is the percentage of those who viewed them as depending on the situation, from 11.4% to 49.3%. The males are more likely to morally accept these moral issues. The students of other Christian dominations are more likely to view these issues as morally wrong more than students of Roman Catholic religion. Sixty-four percent (64.3%) of the respondents viewed divorce as not morally wrong.

Theme 2: On Teenage Life

**Table 5. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 2: ON TEENAGE LIFE**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
2.1 Teenage Pregnancy							
<i>Morally accepted</i>	4.2%	3.7%	3.9%	3.7%	4.6%	3.1%	3.8
<i>Morally wrong</i>	56.8%	57.7%	58.5%	48.1%	59.6%	56.7%	57.5
<i>It depends on the situation</i>	33.9%	33.3%	32.6%	40.7%	32.1%	34.3%	33.4
<i>Not a moral issue</i>	5.1%	5.3%	5.0%	7.4%	3.7%	5.9%	5.2
2.2 Watching Pornography							
<i>Morally accepted</i>	16.7%	6.0%	10.0%	3.7%	9.1%	9.3%	9.5
<i>Morally wrong</i>	25.8%	54.4%	43.7%	63.0%	47.3%	44.7%	45.3

<i>It depends on the situation</i>	37.5%	25.8%	30.2%	22.2%	30.9%	29.2%	29.5
<i>Not a moral issue</i>	20.0%	13.7%	16.1%	11.1%	12.7%	16.7%	15.7
2.3 Contraception Use							
<i>Morally accepted</i>	29.9%	21.5%	24.6%	22.2%	27.8%	22.7%	24.4
<i>Morally wrong</i>	23.1%	30.4%	27.9%	29.6%	25.9%	29.0%	27.9
<i>It depends on the situation</i>	39.3%	39.7%	39.5%	40.7%	38.9%	39.6%	39.5
<i>Not a moral issue</i>	7.7%	8.5%	8.0%	7.4%	7.4%	8.6%	8.2
2.4 Sex Between Teenagers							
<i>Morally accepted</i>	20.0%	3.6%	9.7%	0.0%	8.2%	8.9%	8.9
<i>Morally wrong</i>	48.3%	74.2%	65.7%	63.0%	68.2%	64.6%	65.6
<i>It depends on the situation</i>	21.7%	14.5%	16.7%	22.2%	14.5%	18.3%	17.1
<i>Not a moral issue</i>	10.00%	7.7%	7.9%	14.8%	9.1%	8.2%	8.4

Teenage Pregnancy. Between gender, 56.8% of the males and 57.7% of the females viewed teenage pregnancy as morally wrong while only 4.2% of the males and 3.7% of the females said that it is morally acceptable. Among religious affiliations, 58.5% of the Roman Catholics and 48.1% from other Christian denominations viewed teenage pregnancy as morally wrong while only 3.9% of the Roman Catholics and 3.7% from other Christian denominations viewed it as morally acceptable. Between types of school, 59.6% from public SHS and 56.7% from private SHS viewed teenage pregnancy as morally wrong. Only 3.7% from public SHS said that it is not a moral issue while 3.1% from private SHS said that it is morally acceptable. Majority of the respondents (57.5%) viewed teenage pregnancy as morally wrong while only 3.8% viewed that the issue is morally accepted.

Watching Pornography. Between genders, 37.5% of the males viewed watching pornography that it depends on the situation while 54.4% of the females viewed it as morally wrong. Only 16.7% of the males and 6.0% of the females said that it is morally acceptable. Among religious affiliations, 43.7% of the Roman Catholics and 63.0% from other Christian denominations viewed watching pornography as morally wrong. Only 10.0% of the Roman Catholics and 3.7% from other Christian denominations viewed it as morally acceptable. Between types of school, 47.3% from public SHS and 44.7% from private SHS viewed watching pornography as morally wrong while only 9.1% from public SHS and 9.3% from private SHS said that it is morally acceptable. Majority of the

respondents (45.3%) viewed watching pornography as morally wrong while only 9.5% viewed the issue as morally accepted.

Contraception Use. Between gender, 39.3% of the males and 39.7% of the females viewed contraception use that it is dependent on the situation while only 7.7% of the males and 8.5% of the females said that it is not a moral issue. Among religious affiliations, 39.5% of the Roman Catholics and 40.7% from other Christian denominations viewed contraception use depending on the situation while only 8.0% of the Roman Catholics and 7.4% from other Christian denominations said that it is not a moral issue. Between types of school, 38.9% from public SHS and 39.6% from private SHS viewed contraception use depending on the situation while only 7.4% from public SHS and 8.6% from private SHS said that it is not a moral issue. Majority of the respondents (39.5%) viewed that the issue on contraception depends on the situation and only 8.2% viewed it as not a moral concern.

Sex between Teenagers. Between gender, 48.3% of the males and 74.2% of the females viewed sex between teenagers as morally wrong. Only 10.0% of the males said that it is not a moral issue while 3.6% of the females said that it is morally acceptable. Among religious affiliations, 65.7% of the Roman Catholics and 63.0% from other Christian denominations viewed sex between teenagers as morally wrong. Only 7.9% of the Roman Catholics and 14.8% from other Christian denominations viewed it as not a moral issue. Between types of school, 68.2% from public SHS and 64.6% from private SHS viewed sex between

teenagers as morally wrong while 8.2% from public SHS said that it is morally acceptable. Only 8.2% from private SHS said that it is not a moral issue. Majority of the respondents (65.6%) viewed the issue as morally wrong while only 8.4% of the samples do not view it as a moral issue.

The moral issues identified on teenage life are: 2.1 teenage pregnancy, 2.2 watching pornography, 2.3 contraception use, and 2.4 sex between teenagers. The majority of respondents viewed three of four identified issues as morally wrong (2.1 57.5%; 2.2 45.3 %; 2.4 65.6%). ‘Contraception use’ is the only issue rated by the majority as depending on the situation (39.5%); only

27.9% judged it as morally wrong, which is not far with those who viewed it as morally accepted at 24.4%. The females are more likely to view all these issues as morally wrong. Students who are Roman Catholics and those who belong to other Christian dominations are likely not different in providing moral judgments to these issues. It seems that the type of school, whether public or private in senior high, are likely not different from each other relative to providing judgment on the identified moral issues. Fifty-four percent (54.7%) viewed watching pornography as not morally wrong. Seventy-two percent (72.1%) believed that contraception use is not morally wrong.

Theme 3: On Homosexual Life

**Table 6. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 3: ON HOMOSEXUAL LIFE**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
3.1 Homosexual Relations							
<i>Morally accepted</i>	21.8%	24.8%	24.9%	14.8%	22.0%	24.7%	24.0
<i>Morally wrong</i>	31.9%	37.0%	31.1%	63.0%	37.6%	34.5%	35.2
<i>It depends on the situation</i>	25.2%	27.2%	28.4%	3.7%	26.6%	26.3%	26.5
<i>Not a moral issue</i>	21.0%	11.0%	13.6%	18.5%	13.8%	14.5%	14.2
3.2 Same Sex Marriage							
<i>Morally accepted</i>	25.0%	19.6%	22.2%	11.1%	19.3%	22.0%	21.3
<i>Morally wrong</i>	44.2%	39.2%	38.2%	70.4%	50.5%	36.9%	40.7
<i>It depends on the situation</i>	16.7%	32.7%	28.7%	11.1%	20.2%	30.2%	27.3
<i>Not a moral issue</i>	14.2%	8.6%	10.9%	7.4%	10.1%	11.0%	10.7

Homosexual Relations. Between gender, 31.9% of the males and 37.0% of the females viewed homosexual relations as morally wrong while only 21.0% of the males and 11.0% of the females viewed it as a not a moral issue. Among religious affiliations, 33.1% of the Roman Catholics and 63.0% from other Christian denominations viewed homosexual relations as morally wrong. Only 13.6% of the Roman Catholics viewed homosexual relations as not a moral issue while 3.7% from other Christian denominations viewed it depending on the situation. Between types of school, 37.6% from public SHS and 34.5% from private SHS viewed

homosexual relations as morally wrong and only 13.8% from public SHS and 14.5% from private SHS viewed it as not a moral issue. Majority of the respondents (35.2%) viewed homosexual relations as morally wrong while 14.2% viewed it as not a moral concern.

Same Sex Marriage. Between gender, 44.2% of the males and 39.2% of the females viewed same sex marriage as morally wrong while only 14.2% of the males and 8.6% of the females said that it is not a moral issue. Among religious affiliations, 38.2% of the Roman Catholics and 70.4% from other Christian denominations viewed same sex

marriage as morally wrong while only 10.9% of the Roman Catholics and 7.4% from other Christian denominations said that it is not a moral issue. Between types of school, 50.5% from public SHS and 36.9% from private SHS viewed same sex marriage as morally wrong while only 10.1% from public SHS and 11.0% from private SHS said that it is not a moral issue. Majority of the respondents (40.7%) viewed same sex marriage as morally wrong while only 10.7% viewed it as not a moral issue.

The moral issues identified on homosexual life are: 3.1 homosexual relations and 3.2 same sex marriage. On these two issues, the majority of

respondents viewed them as morally wrong (3.1 35.2%, 3.2 40.7%). It has to be noted that a good percentage is seen showing that homosexual relations and same sex marriage are moral depending on the situation at 26.5% and 27.3% respectively. Sixty-four percent (64.7%) of the respondents viewed homosexual relations as not morally wrong. Fifty-nine (59.3%) judged same sex marriage as not morally wrong. Males and females are likely not different in passing moral judgment to these issues. Students who belong to other Christian denominations are more likely to view all these issues as more morally wrong than students who are Roman Catholic.

**Table 7. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 4: ON HUMAN CLONING AND STEM CELLS**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
4.1 Cloning Humans							
<i>Morally accepted</i>	4.3%	1.7%	2.4%	0.0%	2.8%	2.4%	2.5
<i>Morally wrong</i>	52.1%	67.4%	62.2%	65.4%	67.9%	59.8%	62.2
<i>It depends on the situation</i>	26.5%	21.1%	22.8%	23.1%	17.4%	25.3%	22.8
<i>Not a moral issue</i>	17.1%	9.9%	12.6%	11.5%	11.9%	12.4%	12.5
4.2 Medical Research Using Stem Cells Obtained from Human Embryos							
<i>Morally accepted</i>	15.0%	12.1%	13.2%	11.1%	19.1%	10.5%	13.0
<i>Morally wrong</i>	26.7%	33.2%	30.9%	33.1%	31.8%	30.5%	31.0
<i>It depends on the situation</i>	43.3%	44.1%	43.2%	51.9%	36.4%	46.9%	43.8
<i>Not a moral issue</i>	15.0%	10.5%	12.6%	3.7%	12.7%	12.1%	12.2

Cloning Humans. Between gender, 52.1% of the males and 67.4% of the females viewed cloning humans as morally wrong while only 4.3% of the males and 1.7% of the females said that it is morally acceptable. Among religious affiliations, 62.2% of the Roman Catholics and 65.4% from other Christian denominations viewed cloning humans as morally wrong. Only 2.4% of the Roman Catholics said that it is morally acceptable while 11.5% from other Christian denominations said that it is not a moral issue. Between types of school, 67.9% from public SHS and 59.8% from private SHS viewed cloning humans as morally wrong while only 2.8% from public SHS and 2.4% from private SHS said that it is morally acceptable.

Majority of the respondents (62.2%) viewed cloning humans as morally wrong while only 2.5% viewed the issue as morally accepted.

Medical Research Using Stem Cells Obtained From Human Embryos. Between gender, 43.3% of the males and 44.1% of the females viewed medical research using stem cells obtained from human embryos that it depends on the situation while only 15.0% of the males and 10.5% of the females said that it is not a moral issue. However, another 15.0% of the males viewed the issue as a moral issue. Among religious affiliations, 43.2% of the Roman Catholics and 51.9% from other Christian denominations viewed medical research using stem cells obtained from human embryos depending on

the situation while only 12.6% of the Roman Catholics and 3.7% from other Christian denominations said that it is not a moral issue. Between types of school, 36.4% from public SHS and 46.9% from private SHS viewed medical research using stem cells obtained from human embryos depending on the situation. Only 12.7% from public SHS said that it is not a moral issue while 10.5% from private SHS viewed it as morally acceptable. Majority of the respondents (43.8%) viewed the moral issue on “Medical research using stem cells obtained from human embryos” that it depends on the situation while 12.2% see it a not a moral concern.

The moral issues identified on human cloning and stem cells are: 4.1 cloning humans and 4.2

medical research using stem cells obtained from human embryos. Majority of respondents (62.2%) viewed cloning humans as morally wrong. About 43.8% of the respondents judged medical research using stem cells obtained from human embryos as depending on the situation and only 31% of them judged it as morally wrong. Sixty-nine percent (69%) of the respondents viewed medical research using stem cells obtained from human embryos as not morally wrong. Females are more likely to view these issues as morally wrong. Students who are Roman Catholic and other Christian denominations are likely not different in passing moral judgment to these issues same as whether they belong to public or private school in their senior high.

**Table 8. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 5: ON VICES**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
5.1 Gambling							
<i>Morally accepted</i>	6.7%	4.0%	5.3%	0.0%	1.8%	5.9%	4.9
<i>Morally wrong</i>	41.7%	61.9%	53.8%	70.4%	59.1%	53.5%	55.2
<i>It depends on the situation</i>	29.2%	15.4%	20.6%	11.1%	13.6%	22.7%	19.8
<i>Not a moral issue</i>	22.5%	18.6%	20.3%	18.5%	25.5%	18.0%	20.1
5.2 Cussing							
<i>Morally accepted</i>	9.2%	6.5%	7.1%	7.4%	7.3%	7.0%	7.3
<i>Morally wrong</i>	38.7%	49.6%	45.6%	51.9%	45.0%	46.3%	45.9
<i>It depends on the situation</i>	34.5%	31.0%	32.1%	33.3%	33.0%	31.9%	32.1
<i>Not a moral issue</i>	17.6%	12.9%	15.3%	7.4%	14.7%	14.8%	14.7
5.3 Drinking Alcohol							
<i>Morally accepted</i>	37.5%	23.9%	29.4%	18.5%	21.8%	31.2%	28.5
<i>Morally wrong</i>	6.7%	11.3%	8.8%	22.2%	13.6%	8.2%	9.8
<i>It depends on the situation</i>	36.7%	40.5%	37.9%	51.9%	42.7%	37.9%	39.1
<i>Not a moral issue</i>	19.2%	24.3%	23.8%	7.4%	21.8%	22.7%	22.6
5.4 Smoking Marijuana							
<i>Morally accepted</i>	14.2%	4.0%	9.7%	0.0%	5.5%	7.8%	7.3
<i>Morally wrong</i>	35.8%	62.3%	65.7%	63.0%	59.6%	51.4%	53.8
<i>It depends on the situation</i>	35.8%	27.1%	16.7%	22.2%	24.8%	32.3%	29.9
<i>Not a moral issue</i>	14.2%	6.5%	7.9%	14.8%	10.1%	8.6%	9.0

Gambling. Between gender, 41.7% of the males and 61.9% of the females viewed gambling as morally wrong. Only 6.7% of the males and 4.0% of the females viewed it as morally acceptable. Among religious affiliations, 53.8% of Roman Catholics and 70.4% from other Christian denominations viewed gambling as morally wrong while only 5.3% of the Roman Catholics said that it is morally acceptable and only 11.1% from other Christian denominations said that it depends on the situation. Between types of school, 59.1% from public SHS and 53.5% from private SHS viewed gambling as morally wrong while only 1.8% from public SHS and 5.9% from private SHS viewed it as morally acceptable. Majority of the respondents (55.2%) viewed gambling as morally wrong while only 4.9% viewed it as morally acceptable.

Cussing. Between gender, 38.7% of the males and 49.6% of the females viewed cussing as morally wrong while only 9.2% of the males and 6.5% of the females said that it is morally acceptable. Among religious affiliations, 45.6% of the Roman Catholics and 51.9% from other Christian denominations viewed cussing as morally wrong while only 7.1% of the Roman Catholics and 7.4% from other Christian denominations said that it is morally acceptable. Other view of 7.4% from other Christian denominations said that it is not a moral issue. Between types of school, 45.0% from public SHS and 46.3% from private SHS viewed cussing as morally wrong while only 7.3% from public SHS and 7.0% from private SHS said that it is morally acceptable. Majority of the respondents (45.9%) viewed cussing as morally wrong while only 7.3% viewed the issue as morally accepted.

Drinking Alcohol. Between genders, 37.5% of the males viewed drinking alcohol as morally acceptable while 40.5% of the females viewed it depending on the situation. Only 6.7% of the males and 11.3% of the females said that it is morally wrong. Among religious affiliations, 37.9% of the Roman Catholics and 51.9% from other Christian denominations viewed drinking alcohol as dependent on the situation. Only 8.8% of the Roman Catholics said that it is morally wrong while 7.4% from other Christian denominations said that it is not a moral issue. Between types of school, 42.7% from public SHS and 37.9% from private SHS viewed drinking alcohol depending on the situation. Only

13.6% from public SHS and 8.2% from private SHS said that it is morally wrong. Majority of the respondents (39.1%) viewed that whether drinking alcohol is a moral issue depends on the situation and only 9.8% of the respondents viewed it as morally wrong.

Smoking Marijuana. Between gender, 35.8% of the males and 62.3% of the females viewed smoking marijuana as morally wrong. Other response from 35.8% of the males also viewed the issue as dependent on the situation. Only 14.2% of the males and 4.0% of the females said that it is morally acceptable. Another response from 14.2% of the males also viewed it as not a moral issue. Among religious affiliations, 54.1% of the Roman Catholics and 51.9% from other Christian denominations viewed smoking marijuana as morally wrong while only 7.4% of the Roman Catholics and 7.4% from other Christian denominations said that it is morally acceptable. However, another response coming from the 7.4% from the respondents who belong to other Christian denomination viewed it as not a moral issue. Between types of school, 59.6% from public SHS and 51.4% from private SHS viewed smoking marijuana as morally wrong while only 5.5% from public SHS and 7.8% from private SHS said that it is morally acceptable. Majority of the respondents (53.8%) viewed smoking marijuana as morally wrong and only 9.0% viewed it as not a moral concern.

Gambling (55.2%), cussing (45.9%), and smoking marijuana (53.8%) are perceived to be morally wrong by the majority of the respondents. Drinking alcohol is viewed as depending on the situation (39.1%); only 9.8% believed it as morally wrong. Ninety percent (90.2%) judged drinking alcohol as not morally wrong. A good percentage of respondents on gambling (20.1%) and alcohol use (22.6%) considered them as not a moral issue at all. Fifty-four percent (54.15) of the respondents viewed cussing as not morally wrong. Females are more likely to view all these issues as more morally wrong than men. Students who are Roman Catholic and other Christian denominations are likely not different in passing moral judgment to these issues same as whether they belong to public or private school in their senior high.

Theme 6: On Death

**Table 9. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 6: ON DEATH**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
6.1 Death Penalty							
<i>Morally accepted</i>	5.0%	2.8%	3.5%	3.7%	4.6%	3.1%	3.5
<i>Morally wrong</i>	61.3%	73.0%	69.1%	70.4%	60.6%	72.8%	69.0
<i>It depends on the situation</i>	30.3%	23.0%	25.3%	25.9%	32.1%	23.0%	25.5
<i>Not a moral issue</i>	3.4%	1.2%	2.1%	0.0%	2.8%	1.2%	1.9
6.2 Abortion							
<i>Morally accepted</i>	1.7%	1.2%	1.5%	0.0%	0.9%	1.6%	1.4
<i>Morally wrong</i>	83.2%	91.9%	88.8%	96.3%	88.2%	89.5%	89.1
<i>It depends on the situation</i>	13.4%	6.0%	8.5%	3.7%	10.0%	7.8%	8.4
<i>Not a moral issue</i>	1.7%	0.8%	1.2%	0.0%	0.9%	1.2%	1.1
6.3 Doctor-Assisted Suicide							
<i>Morally accepted</i>	4.2%	3.7%	4.2%	0.0%	4.6%	3.5%	3.8
<i>Morally wrong</i>	66.1%	69.9%	68.5%	70.4%	65.1%	70.5%	68.5
<i>It depends on the situation</i>	22.9%	25.6%	24.6%	25.9%	26.6%	23.6%	24.9
<i>Not a moral issue</i>	6.8%	0.8%	2.7%	3.7%	3.7%	2.4%	2.7
6.4 Extrajudicial Executions							
<i>Morally accepted</i>	5.9%	2.4%	3.8%	0.0%	1.8%	3.9%	3.5
<i>Morally wrong</i>	71.4%	80.6%	77.6%	77.8%	74.5%	79.3%	77.7
<i>It depends on the situation</i>	16.8%	15.7%	15.9%	18.5%	20.9%	14.1%	16.0
<i>Not a moral issue</i>	5.9%	1.2%	2.6%	3.7%	2.7%	2.7%	2.7
6.5 Suicide							
<i>Morally accepted</i>	0.0%	0.4%	0.3%	0.0%	0.0%	0.4%	0.3
<i>Morally wrong</i>	85.8%	91.5%	90.0%	88.9%	90.0%	89.9%	89.7
<i>It depends on the situation</i>	7.5%	6.5%	6.2%	11.1%	7.3%	6.6%	6.8
<i>Not a moral issue</i>	6.7%	1.6%	3.5%	0.0%	2.7%	3.1%	3.3

Death Penalty. Between gender, 61.3% of the males and 73.0% of the females viewed death penalty as morally wrong while only 3.4% of the males and 1.2% of the females said that it is not a moral issue. Among religious affiliations, 69.1% of Roman Catholics and 70.4% from other Christian denominations viewed death penalty as morally wrong while only 2.1% of the Roman Catholics said that it is not a moral issue and only 3.7% from other Christian denominations said that it is morally

acceptable. Between types of school, 60.6% from public SHS and 72.8% from private SHS viewed death penalty as morally wrong while only 2.8% from public SHS and 1.2% from private SHS said that it is not a moral issue. Majority of the respondents (69.0%) viewed death penalty as morally wrong while 3.5% see it as morally acceptable.

Abortion. Between gender, 83.2% of males and 91.9% of the females viewed abortion as morally wrong while only 1.7% of the males and 0.8% of the females viewed it as not a moral issue. Among religious affiliations, 88.8% of Roman Catholics and 96.3% from other Christian denominations viewed abortion as morally wrong. Only 1.2% of the Roman Catholics said that it is not a moral issue while only 3.7% from other Christian denominations said that it depends on the situation. Between types of school, 88.2% from public SHS and 89.5% from private SHS viewed abortion as morally wrong. Only 0.9% from public SHS and 1.2% from private SHS said that it is not a moral issue. Another small percentage of 0.9% from public SHS viewed abortion as morally acceptable. Majority of the respondents (89.1%) viewed abortion as morally wrong while 1.1% view it as not a moral issue.

Doctor-Assisted Suicide. Between gender, 66.1% of the males and 69.9% of the females viewed doctor-assisted suicide as morally wrong while only 4.2% of the males said that it is morally acceptable and only 0.8% of the females said that it is not a moral issue. Among religious affiliations, 68.5% of the Roman Catholics and 70.4% from other Christian denominations viewed it as morally wrong while only 2.7% of the Roman Catholics and 3.7% from other Christian denominations said that it is not a moral issue. Between types of school, 65.1% from public SHS and 70.5% from private SHS viewed doctor-assisted suicide as morally wrong while only 3.7% from public SHS and 2.4% from private SHS said that it is not a moral issue. Majority of the respondents (68.5%) viewed that doctor-assisted suicide is morally wrong while only 2.7% view it as not a moral issue.

Extra-Judicial Executions. Between gender, 71.4% of the males and 80.6% of the females viewed extrajudicial executions as morally wrong while only 5.9% of the males said that it is morally acceptable. Other response from 5.9% of the males and 1.2% of the females said that it is not a moral issue. Among religious affiliations, 77.6% of the Roman Catholics and 77.8% from other Christian denominations viewed extrajudicial executions as morally wrong while 2.6% of the

Roman Catholics and 3.7% from other Christian denominations said that it is not a moral issue. Between types of school, 74.5% from public SHS and 79.3% from private SHS viewed extrajudicial executions as morally wrong. Only 1.8% from public SHS said that it is morally acceptable and while 2.7% from private SHS said that it is not a moral issue. Majority of the respondents (77.7%) viewed extrajudicial executions as morally wrong while only 2.7% view it as not a moral issue.

Suicide. Between gender, 85.8% of the males and 91.5% of the females viewed suicide as morally wrong. Only 6.7% of the males said that it is not a moral issue while 0.4% of the females said that it is morally acceptable. Among religious affiliations, 90.0% of the Roman Catholics and 88.9% from other Christian denominations viewed suicide as morally wrong. Only 0.3% of the Roman Catholics said that it is morally acceptable while 11.1% from other Christian denomination viewed suicide depending on the situation. Between types of school, 90.0% from public SHS and 89.9% from private SHS viewed suicide as morally wrong. Only 2.7% from public SHS said that it is not a moral issue while 0.4% from private SHS viewed suicide as morally acceptable. Majority of the respondents (89.7%) viewed suicide as morally wrong while only .3% of the students viewed it as morally acceptable.

The moral issues included on death are: 6.1 death penalty, 6.2 abortion, 6.3 doctor-assisted suicide, and 6.4 extrajudicial executions. The majority of respondents viewed all these issues as morally wrong (6.1 69%, 6.2 89.1%, 6.3 68.5%, 6.4 77.7%, 6.5 89.7%). Abortion and suicide judged as morally wrong got a percentage of almost 90. Twenty-five percent (25.5%) of the respondents perceived the morality of death penalty as depending on the situation. Females are more likely to view these moral issues more morally wrong than men. Those who are Roman Catholics and those who belong to other Christian denominations likely do not actually differ much in their moral judgment. Type of school, whether public or private, is not really a likely factor to differ in moral judgment in these moral issues.

Theme 7: On Animals

**Table 10. Percentage of Responses on each Moral Issue according to Gender, Religion, and Type of School in Senior High School of University of Santo Tomas-Legazpi Freshmen Students
 Theme 7: ON ANIMALS**

Moral Issue	Gender		Religious Affiliation		Type of School in Senior High		%
	Male	Female	Roman Catholic	Other Denomination	Public	Private	
7.1 Buying and Wearing Clothing Made of Animal Fur							
<i>Morally accepted</i>	14.3%	9.3%	10.9%	11.1%	10.9%	11.0%	10.9
<i>Morally wrong</i>	30.3%	49.2%	44.1%	29.6%	41.8%	42.9%	42.9
<i>It depends on the situation</i>	34.5%	27.6%	28.7%	44.4%	30.9%	29.5%	29.8
<i>Not a moral issue</i>	21.0%	13.8%	16.3%	14.8%	16.4%	16.5%	16.4
7.2 Medical Testing on Animals							
<i>Morally accepted</i>	22.0%	14.7%	17.3%	14.8%	22.2%	14.6%	17.0
<i>Morally wrong</i>	21.2%	35.9%	31.0%	37.0%	25.9%	33.9%	31.3
<i>It depends on the situation</i>	49.2%	45.7%	47.0%	44.4%	47.2%	46.5%	46.7
<i>Not a moral issue</i>	7.6%	3.7%	4.8%	3.7%	4.6%	5.1%	4.9
7.3 Cloning Animals							
<i>Morally accepted</i>	13.6%	3.2%	6.8%	3.7%	3.7%	7.5%	6.6
<i>Morally wrong</i>	35.6%	58.7%	50.9%	55.6%	52.3%	50.6%	51.1
<i>It depends on the situation</i>	31.4%	25.5%	27.8%	18.5%	29.4%	26.7%	27.3
<i>Not a moral issue</i>	19.5%	12.6%	14.5%	22.2%	14.7%	15.3%	15.0

Buying and Wearing Clothing Made of Animal Fur. Between genders, 34.5% of the males viewed buying and wearing clothing made of animal fur depending on the situation while 49.2% of the females viewed it as morally wrong. Only 14.3% of the males and 9.3% of the females said that it is morally acceptable. Among religious affiliations, 44.1% of the Roman Catholics viewed buying and wearing clothing made of animal fur as morally wrong and 44.4% from other Christian denominations viewed the issue that it depends on the situation. Only 10.9% of the Roman Catholics and 11.1% from other Christian denominations said that it is morally acceptable. Between types of school, 41.8% from public SHS and 42.9% from private SHS viewed buying and wearing clothing made of animal fur as morally wrong while only 10.9% from public SHS and 11.0% from private SHS said that it is morally acceptable. Majority of the respondents (42.9%) viewed buying and wearing clothing made of animal fur as morally wrong while only 10.9% viewed it as morally acceptable.

Medical Testing On Animals. Between gender, 49.2% of the males and 45.7% of the females viewed medical testing on animals depending on the situation while only 7.6% of the males and 3.7% of the females said that it is not a moral issue. Among religious affiliations, 47.0% of the Roman Catholics and 44.4% from other Christian denominations viewed it as depending on the situation while only 4.8% of the Roman Catholics and 3.7% from other Christian denominations said that it is not a moral issue. Between types of school, 47.2% from public SHS and 46.5% from private SHS viewed the issue as depending on the situation while only 4.6% from public SHS and 5.1% from private SHS said that it is not a moral issue. Majority of the respondents (46.7%) viewed the moral issue on medical testing on animals depends on the situation while only 4.9% see it as not a moral concern.

Cloning Animals. Between gender, 35.6% of the males and 58.7% of the females viewed cloning animals as morally wrong while only 13.6% of the males and 3.2% of the females viewed it as

morally acceptable. Among religious affiliations, 50.9% of the Roman Catholics and 55.6% from other Christian denominations viewed it as morally wrong while only 6.8% of the Roman Catholics and 3.7% from other Christian denominations said that it is morally acceptable. Between types of school, 52.3% from public SHS and 50.6% from private SHS viewed cloning animals as morally wrong while only 3.7% from public SHS and 7.5% from private SHS said that it is morally acceptable. Majority of the respondents (51.1%) viewed cloning animals as morally wrong and only 6.6% of the sample viewed the issue as morally acceptable.

The moral issues identified under animals are: 7.1 buying and wearing clothing using animal fur, 7.2 medical testing on animals, and 7.3 cloning animals. The first and third moral issue are perceived to be morally wrong (7.1 42.9% and 7.2 51.1%). The morality of medical testing on animals is taken as dependent on the situation by the 46.7% of the respondents. Fifty-seven percent (57.1%) of the respondents viewed buying and wearing clothing using animal fur as not morally wrong. Sixty-eight percent (68.6%) of the respondents perceived medical testing on animals as not morally wrong. Females are more likely to view 7.1 as more morally wrong than men. Religious affiliation and type of school in senior high are not likely a factor in passing moral judgment.

The study intended to describe moral judgments of all first year students officially enrolled in UST Legazpi AY 2018-19. There are 25 moral issues identified in the study. We found out that 20 out of 25 were viewed by the majority of the respondents as morally wrong. None of the 25 was perceived as morally accepted by the majority. Divorce, contraception use, medical research using stem cells obtained from human embryos, drinking alcohol, and medical testing on animals as moral issues were judged as depending on the situation. Of these five issues, 90.2% of the respondents judged drinking alcohol and 72.1% of the respondents viewed contraception use as not morally wrong. Drinking alcohol (28.5%) and contraception use (24.4%) were the most morally accepted in the list of issues identified. Drinking alcohol (22.6%) and gambling (20.1%) were the moral issues most perceived as not a moral issue at all. Roman Catholic religion and other Christian denominations for religious affiliation and public and private school for type of school in senior high are relatively equal in percentage as students provided their moral

judgments. Females are more likely to provide moral judgment as morally wrong to most of the 25 moral issues identified with emphasis on suicide, abortion, married men and women having an affair, and extrajudicial executions.

The results bear importance in gauging the moral opinions of the youth in a Catholic university. This provides opportunity for the academic departments concerned to strengthen their programs, projects, and activities relative to values education. There is a need to revisit content of syllabi and course notes of religious education subjects inclusive of their delivery and assessment. Pedagogical approaches should also be rechecked to ensure correct understanding especially of the arguments of the contemporary moral problems.

Ideally, students should have correct understanding of these moral issues given principles and arguments of Christianity. There is a seeming gap between the moral judgments on the 25 moral issues identified and the actual moral judgments of college students. Students tend to exercise ethical subjectivism. These students need to be guided to their moral reasoning as to the moral judgments on the contemporary moral issues such as the 25 listed in the study.

The study was conducted last academic year. The respondents are already second year in their college life. They may already have a different set of moral judgments on the 25 moral issues especially after having some religious education required subjects in UST Legazpi. The study may be re-run to them to gauge the difference, if there is difference, in their moral judgments. The present endeavor is not a correlational study. This kind of study would require a bigger population to make it inferential.

For future direction, the following are some recommendations:

1. To conduct the study to every batch beginning in their first year level and conduct the same study to same batch to the next three consecutive years and map out their moral judgments in four years.
2. To conduct the study using correlation (chi square) in order to establish the significant relationship of a moral judgment relative to gender, religious affiliation, and type of school in senior high.

3. To conduct the study before the students take their religious education subjects and conduct the same study after taking up all these religious education subjects.
4. To conduct the study to administrators, supervisors, faculty, and non-teaching

personnel in the University in order to have an ethics program for the constituents.

5. To conduct a qualitative study to provide deeper understanding of the moral opinions relative to their moral reasoning of the moral issues identified.

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