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The Relationship of Religiosity to the Sexual Attitudes, Perceived Sexual Attitudes, and Sexual Behavior of Single Undergraduate Students

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The Relationship of Religiosity to the
Sexual Attitudes, Perceived Sexual Attitudes,
and Sexual Behavior of Single
Undergraduate Students

By

Michael Donald Lastoria

A Dissertation Submitted to the Faculty of
The Graduate School of Education of Loyola
University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education

May

1982

ABSTRACT

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THE RELATIONSHIP OF RELIGIOSITY TO THE SEXUAL ATTITUDES, PERCEIVED SEXUAL ATTITUDES, AND SEXUAL BEHAVIOR OF SINGLE UNDERGRADUATE STUDENTS

In order to study the relationship of religiosity to sexual attitudes and self-reported sexual behavior an anonymous mail survey was sent to single undergraduates at three educational institutions. The educational institutions were selected for their religious affiliation. Schools selected included an evangelical Christian liberal arts college, a Roman Catholic university, and a private university with no religious affiliation.

The mail survey consisted of 105 items covering religiosity, sexual attitudes, and sexual behaviors. Religious commitment was measured by a multidimensional scale of religiosity. Two measures of sexual attitudes were used. The first asked the respondent to report the level of relationship commitment necessary to engage in several given sexual behaviors. This measure was done from the perspective of the respondent's own attitudes as well as how the respondent perceived the attitudes of parents and close friends. The second measure required the respondents to rank order six value

statements concerning permarital sexual relations. Sexual behavior was measured as the reported lifetime and current experience over 10 sexual behaviors listed in order of increasing physical intimacy. Attitudes towards masturbation and masturbation behavior were studied separately from other sexual behaviors.

The data was collected and tested for support of the following hypotheses: (1) there will be significant differences between the relationships of isolated religion factors to sexual attitudes and behaviors; (2) that the high religiosity groups will be less permissive in sexual attitudes than the low religiosity groups; (3) that the high religiosity groups will be less permissive in sexual behavior than the low religiosity groups; (4) that females will be less permissive in sexual attitudes than males; (5) that females will be less permissive in sexual behaviors than males; and (6) that the less permissive relationship of females to males in sexual attitudes and behaviors will hold for both the high and low religiosity groups.

The results showed support for hypotheses 1, 2, and 3. Little support was found for hypothesis 4, while hypothesis 5 was completely rejected on the basis of the present findings. Hypothesis 6 was supported since sexual differences, when they did occur, tended to hold across the high and low religiosity groups. In summary, this research presents three salient findings: (1) that individual dimensions of

religiosity were found to influence sexual attitudes and behaviors in different ways; (2) that females, while having sexual attitudes similar to males, were found to be more sexually active in heterosexual relationships over the past 12 months; and (3) while sex differences are disappearing for heterosexual attitudes and behavior, masturbation behaviors still remain significantly more prevalent in the male.

The results suggest that the present decade represents an equality between the sexes as sexual permissiveness continues to increase for females.

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Finally, to my wife, Cindy, for the countless hours spent typing and retyping this manuscript and for her encouragement that was needed so much in order to complete this research.

VITA

The author, Michael Donald Lastoria, is the son of Michael Angelo and Theresa Marie (Tirabasso) Lastoria. He was born on September 21, 1948, in Cleveland, Ohio.

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CHAPTER I

INTRODUCTION

The relationship between religiosity and sexual attitudes and behavior has been well documented over the past 30 years. A number of early studies reported the relationship of religious commitment to sexual behavior (Kinsey, 1948 and 1953; Ehrmann, 1959; Burges and Wallin, 1953). Other studies emphasized the effect of religious commitment upon sexual attitudes (Dedman, 1959; Cardwell, 1969; Ruppel, 1969 and 1970; and Reiss 1967). These earlier studies and later studies to be mentioned in Chapter II strongly support two conclusions:

- (1) Religious commitment is negatively related to premarital sexual behavior; and
- (2) Religious commitment is negatively related to permissive premarital sexual attitudes. (King, et.al., 1976)

While these conclusions are not seriously challenged, occasionally a study is reported that shows no relationship between the variables in question. King, Abernathy, Robinson, and Balswick (1976) and Tavris and Sadd (1977), for example, found no significant relationship between religiosity and sexual behavior. Isolated studies, as the above, that yield results

different to most previous studies are normally examined for weaknesses that might help explain the resulting discrepancies. These "weaknesses", especially in survey studies, occur in several common areas:

1. Sampling procedure. How were the subjects chosen? Were they randomly selected? What are the unique characteristics of the population from which the sample is drawn? Are the subjects chosen like all other subjects studied previously? How might they be different?

2. Defining of the independent and dependent variables. Are the variables practically defined? Have they been defined in the same exact way in this study as in other studies? Do the measures of the variables after they are defined adequately represent the concepts intended?

3. Sample bias. Do the subjects responding to the survey differ from the subjects who were chosen but did not respond? If so, how are they different? Will this difference affect the results obtained?

These questions become especially important when there is a vast amount of previous research to be considered. In this instance additional research should be designed so it relates meaningfully to the existing body of knowledge. If proposed research cannot address the limitations of previous work or add to existing findings in useful ways its need must be seriously questioned.

Inasmuch as the topic of this study, religiosity and sexual attitudes and behavior, has been extensively researched, it seems appropriate to explain how this study will relate to previous studies. For this reason several limitations and weaknesses most commonly cited in past studies are listed below. The need for this research will then be explained in terms of improving upon earlier weaknesses or expanding beyond previous limitations. It is interesting to note that the following criticisms each relate in some way to the three concerns (i.e. sampling procedures, defining of variables, and sample bias) mentioned above.

Lack of Adequate Measure of the Religion Variable

The vast majority of studies measure the religion variable in one of three ways:

1. respondents' denomination
2. frequency of church attendance (involvement)
3. self rating of religiosity: i.e. religious, somewhat religious, not religious

While these methods have been adequate to discriminate between individuals and groups, there is general concern over the validity of a "one-shot" attempt at defining a rather complex construct. An entire journal (Journal for the Scientific Study of Religion) is devoted to the analysis of the religion construct and its varied

components. An excerpt from a recent article in this journal clarifies this point:

Religiosity has been explored attitudinally and behaviorally. Since different religions and different groups within the same religion emphasize different behavior and values, a valid and reliable unidimensional measurement of religiosity is difficult, if not impossible. (C. B. Smith, et al., 1979:52)

Multidimensional measures of religiosity have been used to some degree in other studies, but few studies have been found relating a multidimensional measure of religiosity to premarital sexual permissiveness (Ruppel 1969, 1970; Cardwell 1969; Clayton 1972). When a multidimensional measure is used it frequently exhibits a Judeo-Christian bias. For example, the exclusiveness of these measures of religiosity is evident in the Bible-related questions often included in the scales. While these measures certainly cover more than church attendance as an indicator of religious commitment, they are nonetheless limited in their applicability to wider populations. This becomes especially important when one considers the rising popularity of some eastern religions. It would appear that a multidimensional/nondenominational measure is needed to address these methodological weaknesses.

Limited Focus on Sexual Behavior or Sexual Attitude Variables

This narrow focus on behavior and attitudinal variables is not as much a weakness as it is a "limitation." The area of human

sexuality is broad enough that most common research designs must limit the number of variables examined. Some studies have focused on "permissiveness" as the attitudinal variable, while others have chosen to examine behavior. Hornick (1978) sees the majority of studies isolating on one or only two variables and their association with sexual attitudes and sexual behavior. While these findings are extremely valuable, equally important is the way in which several variables "fit" in with the others. Efforts to relate personal background, reference group, personality, and attitudinal variables with sexual behavior have yielded a more complete picture of the nature of adolescent sexual development. While this study will focus on religiosity and its relationship to sexual attitudes and behaviors, it will also measure the "perceived" sexual attitudes of the subjects' primary reference groups (i.e. parents and peers). The inclusion of this reference group measure will help in understanding how religiosity affects the forming of sexual attitudes within the circle of family and friends.

Variety of Ways Sexual Attitude and Behavior Variables are Operationalized

How a variable is defined often has effects on the type of results obtained. Mahoney (1980) notes that research on the relationship between religiosity and adolescent sexual behavior has focused primarily on coitus. Petting and fondling behaviors have been

examined in some studies where religion is a primary variable, but masturbation and oral-genital behaviors are often considered in isolation to the others.

The attitude variable is often defined by using specific statements concerning the appropriateness or inappropriateness of a variety of sexual behaviors. This conceptualization has been found valid and reliable and currently is a "standard operating procedure." While continuing with this procedure, the use of additional constructs of the attitudinal variable might tap aspects of attitude previously overlooked. Murstein and Holden (1979) used a "philosophy of sex" scale that included more general statements that are useful in defining the convictions behind a particular permissive or nonpermissive sexual attitude.

Efforts at broadening the operational definition of the attitude and behavioral variables to include greater diversity would better define the relationship between these variables.

Studies Limited in Sample Representativeness

Reiss (1967) has noted that a major limitation of studies of sexual attitudes and behavior is the predominant use of college students as subjects. This is not unusual since the college student is a readily available, easily located, and usually willing participant. While convenience is highly valued in methodological

consideration, there are other reasons that point to the college student as a prime subject in studies of sexuality. Bell and Chaskes (1970) consider the college student on the "edge of change" among youth as a whole. It is on the campus that the changing of sexual standards is first noticed. Consequently, future studies in this area will most probably continue to focus on the college population.

Limitations to representativeness also occur within the "defined college student population." Hopkins (1977:78) addresses the problem in the following:

There are good reasons for studying college students... and yet some of these tempting reasons render their (researchers) data difficult to interpret. For example, many researchers survey students in their own classes (e.g., Ehrmann, 1959) or heavily sample from social science courses (e.g., Lewis & Burr, 1975; Kaats and Davis, 1970; Robinson et al., 1972). It is impossible to say with certainty that these students are representative of young people in general, or even of college students on their own campuses.

This is not to suggest that national probability samples are the only way to conduct this type of research. It is saying, however, that generalizability of such results is difficult and efforts to obtain probability samples even within schools is desirable.

Sample Bias

This last consideration usually comes in the form of a popular question. "How do I know that the respondents or volunteers for such a survey or interview are equally matched on sexual attitudes and behavior when compared to the nonrespondents or nonvolunteers?" A popular assumption has been that volunteers, respondents, and even researchers of sexual attitudes and behaviors represent a more sexually permissive group. This assumption has not proven itself statistically. Kaats and Davis (1971) found virtually no differences in sexual attitudes and behavior between a control group and a group that voluntarily completed a survey. Bauman (1973) obtained similar findings in a study of volunteer bias. When comparing responses between main and volunteer groups to a survey measuring sexual knowledge, attitudes, and behavior, the author found differences in only one (knowledge) of the six dependent variables. Although response bias is a concern in any study of this nature, it appears that for the most part such variables "as overall conscientiousness, cooperativeness, appreciation of the more abstract goals of research, and forgetfulness may well account for a good deal of the variance associated with questionnaire completion." (Kaats and Davis, 1971:32)

NEED FOR THE STUDY

In the introduction an attempt was made to point out several common weaknesses or limitations often encountered in studies of sexual attitudes and behavior. Special attention was paid to studies involving religiosity as the major independent variable. It would seem reasonable to suggest that studies designed to address one or more of the previously listed shortcomings would add to the current body of knowledge and constitute a justifiable "need."

While no study is without limitations, this study goes beyond the surface definitions of religiosity and explores various components of the religious dimension. This is accomplished by sampling a broad range of religious behaviors and attitudes. In this way it is possible to examine what aspects of religiosity are most related to the forming of sexual attitudes and the determining of sexual behavior.

The present study also examines a wider range of sexual attitudes including a measure of "sex philosophy." The sexual behavior measures are broadened to include kissing, petting, masturbation, and oral-genital sex, in addition to the often measured frequency of intercourse. Finally, inasmuch as a new decade is upon us, this study will continue to add data to aid in understanding the changing nature of sexual attitudes and behavior over time.

PURPOSE OF THE STUDY

This study is designed to explore the nature of religiosity in relationship to three major variables: 1) self-reported sexual attitudes, 2) perceived sexual attitudes of closest friends and parents, and 3) self-reported sexual behavior. The study samples single students from three midwestern colleges. The colleges were selected to represent a broad spectrum of religious convictions and are classified on a religious continuum as follows:

College A - LOW RELIGIOUS AFFILIATION. A midwestern private university with no current religious or denominational ties.

College B - MODERATE RELIGIOUS AFFILIATION. A midwestern private university with moderately strong denominational ties to the Roman Catholic Church.

College C - HIGH RELIGIOUS AFFILIATION. A midwestern private liberal arts college. A conservative protestant non-denominational school with strong ties to evangelical christianity.

A probability sample was chosen from each school in an attempt to insure representativeness. A more detailed description of the nature of "religious affiliation" will be given in Chapter III:Methodology.

The major variables of this study are all measured by means of an anonymous mail survey. Religiosity is measured by Keene's (1967) scale of religiosity chosen for its ability to define what the author

considers a "global" measure of religion; those attitudes and behaviors indicative of the religious person regardless of faith. Sexual attitudes are measured by an adaptation of DeLamater and MacCorquodale's (1979) 5 x 3 scale employing five commitment levels and three behaviors of increasing physical intimacy. The adaptation is an addition of two sexual behaviors to include a wider range of intimacy prior to intercourse. Perceived sexual attitudes are measured by using the same scaling and requesting the subject to respond as he perceives his friends and parents would. Attitudes toward masturbation and sex before marriage in general (philosophical approach) are measured by means of rank order. The sex before marriage philosophy statements are from Murstein and Holden's (1979) philosophy of sex scale. The statements concerning attitudes toward masturbation are similar in format and constructed by the researcher. Sexual behavior is reported using DeLamater and MacCorquodale's (1979) list of nine sexual activities. "Kissing", a tenth behavior, is added to allow for greater representativeness. Current behavior (previous year) and lifetime behaviors are assessed and frequency of masturbation noted.

This design hopes to improve upon previous designs in three major areas: 1) the focus on religiosity as a multidimensional

factor, 2) the use of a wider variety of sexual attitudes and behaviors, and 3) the selection of a probability sample as compared to an "availability" sample.

RELATIONSHIPS TO BE CONSIDERED

Since this study is exploratory in many ways, it would be helpful to list the relationships under consideration before stating more definitive hypotheses.

1. The relationship of isolated religion factors to sexual attitudes and behavior. Only two previous studies were found to consider this relationship with mixed conclusions.

2. The relationship of general religious commitment to permissiveness of sexual attitudes. Previous research has shown a consistent negative relationship (i.e. as religiosity increases sexual attitudes decrease in permissiveness).

3. The relationship of general religious commitment to permissiveness of sexual behavior. Previous research indicates a consistent negative relationship (i.e. as religiosity increases permissiveness in sexual behavior decreases).

4. The relationship of religious commitment, self sexual attitudes, and perceived sexual attitudes. The nature of religiosity's influence on the reference group.

5. The relationship of gender to permissiveness in sexual attitudes and behavior. Previous research has shown females to be less permissive in both attitudes and behavior than males.

6. The relationship of both gender and religiosity to sexual attitudes and sexual behavior. The nature of the interaction effect between gender and religiosity.

Several hypotheses can be suggested from the relationships given above:

1. That there will be significant differences between the relationships of isolated religion factors to sexual attitudes and behavior.

2. That the high religiosity groups will be less permissive in sexual attitudes than the low religiosity groups.

3. That the high religiosity groups will be less permissive in sexual behaviors than the low religiosity groups.

4. That females will be less permissive in sexual attitudes than males.

5. That females will be less permissive in sexual behaviors than males.

6. That the "less permissive" relationship of females to males in sexual attitudes and behaviors will hold for both high and low religiosity groups.

LIMITATIONS OF THE STUDY

This study was limited to single college students on three midwestern campuses. All three schools are private institutions. Two of the schools are urban/suburban. The third is located in a rural area. Race and social class were not recorded but the college populations at large are predominately white and middle class. Generalizability of the findings are consequently limited to the above factors.

The instrument used was a self report survey. Accuracy of reporting cannot be determined thru the use of such instruments.

The limitations imposed upon the researcher permitted no check on response bias comparing respondents to non-respondents. This is an additional limitation on representativeness.

ORGANIZATION OF THE STUDY

This study will be presented in five major sections. Chapter I is a brief introduction to the nature of the study and presents the rationale for this research as well as defining its limitations. Chapter II will consist of an extensive review of the related literature. This will include a look at general studies of sexual attitudes and sexual behavior, studies focusing on religiosity and sexual attitudes and behavior, literature defining the religion variable, and research

concerning the influence of one's reference group on the formation of sexual attitudes and behavior. Chapter III will report the methodology used to conduct this research. Information concerning operationalizing of variables, pretesting the survey, sample selection, survey distribution, follow up procedures, response rate, and statistical methods used in data analysis will be included in this chapter. Chapter IV will contain the analysis of the data. The four general relationship areas mentioned earlier will be tested and reported for statistical significance when appropriate. This chapter will also include general descriptive statistics to compare with the earlier studies in this field. Chapter V, the final section, will contain a summary discussing the results of the data analysis in light of the hypotheses under consideration.

CHAPTER II

REVIEW OF THE RELATED LITERATURE

Introduction

In Chapter I a rationale and brief outline of this study was presented. In that chapter particular attention was given to the difficulties encountered in sexual survey studies and the ways this study proposes to improve upon previous methods. In the conclusion of the chapter several "areas of interest" involving measures of sexual attitudes and sexual behaviors were singled out for special consideration in this study. While the relationship of religiosity to sexual attitudes and sexual behavior is the focal point of this research, it is important to consider this relationship within the context of other related research. For example, what are some general findings in past studies of the sexual attitudes and sexual behavior of college students? How widespread is premarital intercourse among the college student population, does the incidence of student sexual intercourse support the hypothesis of the so-called "sexual revolution"? Do males and females differ in their attitudes toward sexual behavior? Do males and females differ in actual behavior?

Another concern is the study of "religiosity" as a phenomenon apart from its relationship to other variables. How has the study of religion scientifically evolved to indicate increasingly more

sophisticated measures popularly used in current research? Specifically, in relationship to sexual attitudes and behaviors, what measures of religiosity have been used and with what results?

Finally, what influence do family and peers have on sexual attitudes, and is the effect upon attitudes different for those who are considered highly religious when compared to non- or low religious individuals? These related issues are pertinent to a proper understanding of the nature of religious commitment and its influence on sexual attitudes and behavior. They define the context or "environment" within which any single study can be more properly understood. Consequently, this study will attempt to address each of these issues and report significant findings. Following the above reasoning, this chapter will report related research as it bears on each of the above mentioned areas of interest. The questions posed in this introduction will serve as an outline for the remainder of this chapter.

General Findings in Studies of Sexual Attitudes and Sexual Behaviors of College Students

Incidence of Sexual Intercourse and the "Sexual Revolution"

In the past 15 years numerous studies have been reported citing the incidence of premarital intercourse within a given population of college students. Large discrepancies in the reported percentages

of subjects within samples experiencing intercourse, especially for females, prompted sociology professor Donald Longworth to comment: "The incidence of premarital sex among college girls is somewhere between 15 and 85 percent." This tongue-in-cheek response, while humorous, refers to the difficulty in making practical sense of a rather large volume of statistical data. In an effort to examine the "big picture", Hopkins (1977) reviewed studies surveying the sexual behavior of college students over the past 40 years. Beginning with Bromley and Britten's (1938) study of 1,300 college students and ending with Jessor and Jessor's (1975) study of college seniors, the author draws two major conclusions: 1) a greater percentage of college students are sexually experienced now than percentages reported in the past, and 2) while males consistently report higher incidence of intercourse when compared to females in any given study, the increase over time is greater for females than males. In other words, the females are "closing the gap."

In support of the first conclusion, consider the following list¹ of studies reporting percentages of students who have experienced coitus during their college years.

¹Adapted from Hopkins (1977)

Table 1
 Past Reports of Coital Experience
 By Gender

	<u>Coital Experience by Gender</u>	
	Females	Males
Bromley and Britten (1938)	25%	52%
Kinsey et al. (1948, 53)	33%	54%
Ehrmann (1959)	13%	57%
Christensen and Greg (1970)	34%	50%
Diamant (1970)	47%	59%
Kaats and Davis (1970)	41%	60%
Jackson and Potkay (1973)	43%	--
Lewis (1973)	34%	63%
Ward et al. (1974)	32%	61%
Jessor and Jessor (1975)	85%	82%
Lewis and Burr (1975)	29%	60%

These findings exhibit a considerable variance in reported percentages, but a trend toward increasing coital behavior is noticeable for both males and females. Before 1970 the incidence of premarital intercourse for females fluctuated from 13% to 33%. The figure for males was relatively constant at about 55%. Studies reported after 1970

show the female percentages for premarital intercourse fluctuating from 29% to 43%, with the exception of the unusually high 85% reported by Jessor and Jessor (1975). Males after 1970 showed percentages of premarital intercourse averaging in the 60-65% range, noting again the exceptionally high 82% reported by Jessor and Jessor.

The Jessor and Jessor (1975) study is interesting since the percentages reported are for college seniors. Had the freshman thru junior classes been included the reported percentages would probably be lower. The findings of Simon et al. (1972) support this idea. In a study of the freshman thru senior classes in an Illinois college the authors found a steady increase for both sexes in the percentage of each class having experienced sexual intercourse. The males reported 36% nonvirgin freshmen and 68% nonvirgin seniors. The females showed an increase from 19% to 44% nonvirgins in the freshman thru senior classes respectively. The 68% figure for senior nonvirgin males and the 44% figure for senior nonvirgin females is considerably higher than the 56% male and 32% females figures if all four classes are averaged. Apparently, as a sexually inexperienced student progresses through the college years there is a greater likelihood of that student moving from sexual inexperience to their first act of intercourse.

Hopkins' (1977) analysis of past research included studies as recent as the early and mid-seventies. This author found several studies published after 1977 which appear to support the idea of a continuing trend toward an increasing incidence of premarital sexual intercourse among college students. Hornick (1978) in a study of 646 Canadian undergraduates reported a 67% incidence rate for males and a 45% rate for females. Mercer and Kohn (1979) also sampled Canadian students from a large urban coeducational university. They reported the incidence of sexual intercourse at 74% and 60% for the males and females respectively. Almost identical percentages (75% male, 60% female) were reported by DeLamater and MacCorquodale (1979) in their study with students from the University of Wisconsin. Murstein and Holden (1979) in a study of students at a New England liberal arts college in 1974 reported even higher percentages of 82.6% for males and a surprising 74.8% for females. Finally, Mahoney (1980) in a study of 441 students enrolled in introductory sociology courses at a university in the northwest reported that 74.2% of the males and 63.5% of the females in his sample were "coitally experienced." These later studies, then, report ranges of intercourse experience from 67% to 82.6% for the men and from 45% to 74.8% for the women. These figures represent rates even higher than the figures reported for the studies published from 1970 thru 1975. Perhaps Hopkins (1977:76)

wasn't too far off in his statement: "If the projected trends were to continue, the incidences of premarital intercourse for college men and women would converge at around 90% in 1980--though they will most likely level off short of that figure."

These findings for the most part support the notion of an increasing incidence of sexual intercourse among college students for both sexes. Yet, considering the variability of these findings, extreme caution must be used in attempting to interpret findings from any one study as representative of college students in general. This variability is due to several factors. Packard (1968) notes a variance in coital rates among students attending colleges in different regions of the country. The reported percentage for males varies from 69% to 46% for schools located in the Southern, Eastern, Western and Midwestern United States respectively. For females, the decline was from 57% for Eastern schools to 25% for schools in the Midwest. The Western and Southern schools had rates of 48% and 32% respectively. The type of school also appears to be a factor. Schools with strong religious ties consistently report percentages below those reported from secular schools. Abernathy, et al. (1979) found significant differences in sexual permissiveness when considering student's place of residence. In their study of 295 single undergraduates at a state university, the authors reported across the board differences in coital experience for students from "urban",

"suburban", and "rural" residential backgrounds. Students from urban residences were significantly more sexually experienced than those from suburban and rural homes. The students from rural backgrounds were the least experienced. It is clear that while certain general trends can be found in numerous previous studies, a problem which will most likely always exist concerns the limitations each study has when attempting to describe an entire class of people. Perhaps the best approach to understanding the sexual behavior of college students, or any large group of individuals, comes from the authors of The Redbook Report on Female Sexuality:

Because of all the technical problems in sex research, social scientists have to regard each study as part of a mosaic. Each fragment adds something to the understanding of whether and how behavior has changed over the years, who is affected, the direction in which we are headed. When the results of many studies start to converge, we can be sure we are on to something. (Tavris and Sadd, 1977:15)

It is in this light, as adding to a growing mosaic, that this author presents another piece toward a more complete picture of the sexual behavior of college students.

Hopkins' (1977) second conclusion involves the "closing gap" interpretation. Are college women becoming more sexually permissive and approaching coital rates equal to college males? Inasmuch as most samples reported are from markedly different college populations

the answer to this question is not so simple. Bauman and Wilson (1974) attempted to alleviate sampling problems by surveying the same university twice; initially in 1968 and again in 1972. In 1968, the authors reported a 46% and 56% nonvirgin rate among the females and males respectively. In 1972, however, the percentage of nonvirgins was identical (73%) for the male and female population. Jessor and Jessor's (1975) unusually high percentages even had the females at a slightly higher rate; 85% female nonvirgins to 82% male nonvirgins. Christensen and Gregg (1970) in their cross-cultural study surveyed comparable groups 10 years apart. The first survey in 1958 reported the incidence of coitus at 21% for the females and 51% for the males. In 1968, however, the percentages were 34% for the females and 50% for the males. The gap between males and females decreased in this 10 year period from 30 to 16 percent. These studies, along with previous studies cited earlier (Table 1) support the notion of a trend toward intergender convergence in sexual behavior. Later studies (e.g., Hornick, 1978; Mercer and Kohn, 1979; Murstein and Holden, 1979; Mahoney, 1980) continue to show this trend. The "gap percentages", or difference between male and female intercourse rates, in these studies ranged from a high of 22% to a low of 8%. The average gap percentage was 13.8%. Although females rates of coital experience are consistently lower than male rates, it does appear true that the females are "catching up."

Are these changes representative of a widespread sexual revolution? The answer seems to depend partly on when and to whom the question is asked. Terman (1938) was one of the first researchers to report increasing coital rates for both men and women during the decade following World War I. Kinsey (1953) and associates compared male and female nonvirginity rates and reported virtually no increase in coital rates for males, but a significant increase for females born during the first three decades of this century when compared with those born before 1900. Apparently the "roaring 20's" were, at least in part, symbolic of changing trends in premarital sexual behavior. After these initial post war increases in premarital intercourse rates were becoming evident, especially for females, a stabilizing trend began. A group of studies in the late fifties and early sixties (Ehrmann, 1959; Kirkendall, 1961; Schofield, 1965) reported no significant increases in premarital coitus from the results reported earlier by Kinsey. This position was argued as late as 1969 when sociologist Ira Reiss concluded:

Thus, although the evidence is surely not perfect, it does suggest that there has not been any change in proportion of non⁺virginity for the past four or five decades equal to that which occurred during the 1920's. (Reiss, 1969:110)

However, other researchers during the late sixties and early seventies began to question this "no-significant-change" position.

Bell (1966) originally held this position, but later (Bell and Chaskes, 1970) altered his beliefs when comparing the incidence of premarital coitus among coeds between 1958 and 1968. Packard (1968) in his study of adolescent sexuality similarly noted a significantly higher rate of coital experience for females. Finger (1975) in a study of male college students over 30 years found the proportion of men with premarital experience increasing from 45% in 1943-44 to 61.8% in 1967-68 and 74.9% in 1969-73. While the rate of increase for premarital intercourse may have slowed from the Kinsey study in the early fifties to studies in the early and mid sixties, clearly the late sixties and early seventies were ushering in a new wave of permissiveness.

But what does this increase in non-virginity tell us? Does a student by experiencing a single encounter with sexual intercourse, and thus adding to the "statistic", mean a radically different approach to premarital sexuality? Simon et al. (1972) have described this counting of virgins as a "social bookkeeping" approach that is necessary but not sufficient to explain the processes that encourage or inhibit coital behavior. Their study of Illinois college students led the authors to comment:

Little was present to suggest that increased levels of sexual activity represented a radically redefined attitude toward sex or a substantial detachment of sexual commitments from traditional forms of constraint and uses.

While undeniably coital experience has become more extensive, there is little indication that it has become more intensive in the sense that there is little in the way of increase in either numbers of partners or the casualness with which it is approached. (Simon, et al., 1972:220) Emphasis added.

These authors are arguing that what, if anything, is happening is not a shift to a hedonistic philosophy encouraging sex for fun. Students are not taking on more partners but apparently allowing themselves a broader range of sexual expression within a particular relationship. The concepts of dating and courtship are still widely held, but a shift from the traditional standard of "abstinence" to one of "permissiveness with affection" is becoming more prevalent among the college population.

A more recent study by King, et al. (1977) compared students at a southern university in 1965, 1970, and 1975. While reporting results consistent with similar studies between 1965 and 1970, these authors found a difference when comparing their 1970 and 1975 results. Between 1965 and 1970 coital experience rate for males remained at 65% while the rate for females increased from 28.7% to 37.3%. This rate of increase, greater for the females, is supportive of the closing gap theory mentioned earlier. However, between 1970 and 1975 the coital rate for men increased from 65% to 73.9%, while the rate for women jumped from 37.3% to 57.1%. These results suggest that while a definite liberalization in premarital

sexual intercourse had taken place in the late 1960's (especially for females), the liberalization has accelerated in the 1970's. This author's previous review of studies from 1975 to 1980 would support this interpretation while noting an inevitable leveling off effect as the percentages converge toward 100%.

The "sexual revolution", then, appears less of a violent overthrow and more of a gradual change to a single premarital sexual standard predicted by Reiss (1960) some 20 years ago. While a percentage of students still adhere to the formal standard of abstinence, the number is becoming less. The great majority of college youth are viewing sexual intercourse as an allowable behavior within an affectionate relationship.

Differences in Sexual Attitudes

The increase in sexual behavior among college students is evidence of a transition from the traditional standard of abstinence to the standard of "permissiveness with affection." Such acceptance of a new behavioral standard usually brings with it a shift in attitudes toward sexual behavior. In general, attitudinal trends follow a similar pattern as that of the behavioral trends: attitudes toward sexual behaviors have become more permissive for both sexes over the past 30 years, and while women have been traditionally less permissive in attitudes they appear to be

closing the gap. Christensen and Gregg (1970) in their cross-cultural sample of college students noted increases for both sexes in approval of premarital coitus between 1958 and 1968. In addition, the gap between the sexes decreased for all cultures sampled with the females approaching male rates of approval. King, Balswick, and Robinson (1977) reported similar results in a university study measuring the morality of premarital sexual relationships. In response to the question "I feel that premarital sexual intercourse is immoral", the percentage agreeing declined steadily for both sexes when measured in 1965, 1970, and 1975 respectively (percent agreeing: males 33%, 14%, 19.5%; percent agreeing: females 70%, 34%, 20.7%). Of particular interest is the convergence in 1975 with 19.5% of the males and 20.7% of the females in agreement. While both sexes appear to be moving attitudinally in the direction of greater permissiveness, some sex related differences can still be seen. Laner, Laner, and Palmer (1978) in a survey of 138 students at a middle atlantic and southwestern university found significant sex differences in four of seven attitudinal items. Women were less agreeable to a couple living together before marriage (59.9% to 73.2% for males), less agreeable to approving of communal living arrangements (14.6% to 38.1% for males), less agreeable to considering premarital sex as potentially contributing to marital happiness (81.1% to

to 92% for males), and less agreeable to considering extramarital sex as potentially contributing to marital happiness (21.9% to 42.1% for males). Women were also less approving of premarital sex for a couple in love (68.8% to 78.6% for males), but the difference was not statistically significant.

The convergence of reported rates between men and women, especially in approval of premarital coitus, suggests the decline in the double-standard and a more egalitarian view of sexual behavior. Although parity between the sexes is near when considering premarital intercourse as an isolated event, differences are still found between the sexes when the context of relationship is considered. Murstein and Holden report that

Sex for women still appears to be more dependent on the quality of the interpersonal relationship than it does for men. Women, as compared to men, are slower to commence sex, and more committed to their recent partner. (1979:636)

In their study at a northeastern liberal arts college the authors found that 79% of the women considered a good relationship necessary for sexual relations as compared to 67% of the men. The remaining percentages, 21% and 33% respectively, considered sex "as fun with consenting others" without the necessity for commitment to a relationship.

It appears, then, that two significant attitudinal trends emerge:

- 1) a similarity between males and females approving of premarital

sexual activity, and 2) a continued difference between males and females when considering the context within which premarital sex is experienced. The first trend appears to "push" the sexes together around the common value of increasing permissiveness. The second appears to "pull" the sexes apart and has been attributed to a difference in the socialization process for each sex. Reiss (1976) accounts for such differences by connecting the socialization of women more to traditional marriage and family patterns. Men, in contrast, are socialized less in conformity to parentally held marriage and family values. Holmes has further cited male/female distinctions related to socialization differences as arising "because love comes to the male within a strongly established erotic orientation, whereas the sex interest of the female is aroused within a romantic complex" (1973:12). The "push" of the common values orientation is influenced primarily by peers, while the "pull" of differential socialization is exhibited earlier within the family dynamic. The relationship of family (parental) and peer standards to the formation of sexual attitudes and behavior will be considered in greater detail in part 3 of this chapter.

Trends in Non-Coital Sexual Behavior and Attitudes

1. Non-coital behavior and the developmental sequence.

The study of sexual behaviors and attitudes has often focused on coital behavior and experience. This is not surprising inasmuch as premarital intercourse, and especially the initial intercourse experience, has been assigned a significant role in the psychological and social development of the adolescent. The following statement from Jessor and Jessor supports this primary role of intercourse:

. . . having sexual intercourse and making the transition from virginity to nonvirginity remains a life experience of considerable developmental salience for most youth (1975:473).

Commenting on the variety of meanings premarital intercourse may have upon the individual the authors add:

Beyond the personal significance of having attained a more mature status, the (meanings) may involve as well the sense of having established one's independence and autonomy, of being capable of interpersonal intimacy, of having gained peer group respect, of being physically attractive, of having rejected social conventions, or of having engaged in personally and socially unacceptable behavior (1975:473).

While having a "special" place in the role of human sexual development, intercourse is not properly understood as an isolated sexual act. Intercourse must be viewed as part of a continuing sequence of heterosexual behaviors; a continuum of

highly compartmentalized behaviors of increasing degrees of intensity. These behaviors range from no physical contact at the one extreme, thru kissing, holding, fondling of various parts of the body, and finally to sexual intercourse and oral sexual behavior at the other (Ehrmann, 1959). This developmental sequence suggested by Ehrmann has been supported by several other researchers (Kinsey, 1948, 53; Schofield, 1965; Sorensen, 1972; and DeLamater and MacCorquodale, 1979). The DeLamater and MacCorquodale study is of particular interest in that the authors presented data reporting "lifetime sexual behavior" that explicitly shows the developmental nature of sexual behavior in a unidimensional sequence. The data from this study is reprinted in part in Table 2 for illustrative purposes.

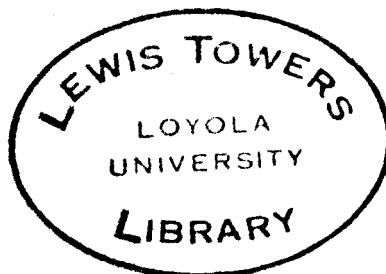


Table 2^a
 Lifetime Sexual Behavior by Gender^b

Behavior	Male		Female	
	%	Age ^c	%	Age ^c
Necking	97	14.2	99	14.8
French Kissing	93	15.3	95	15.8
Breast Fondling	92	15.8	93	16.6
Male Fondling of Female Genitals	86	16.6	82	17.2
Female Fondling of Male Genitals	82	16.8	78	17.4
Genital Apposition	77	17.1	72	17.6
Intercourse	75	17.5	60	17.9
Male Oral Contact with Female Genitals	60	18.2	59	18.1
Female Oral Contact with Male Genitals	61	18.1	54	18.1

^aFrom Premarital Sexuality, DeLamater and MacCorquodale, University of Wisconsin Press, 1979, pg. 59.

^bNon-student sample omitted.

^cAge at first experience, includes only those who have engaged in the behavior.

Table 2 suggests several characteristics of sexual behaviors. First, as mentioned above, a distinct time sequence is noted for both sexes as behaviors move from the least to most intimate. The average age that a given behavior is initially experienced ranges from approximately 14 years for necking to 18 years for oral sexual behaviors. This sequence is gradual and similar for both males and females. Secondly, the incidences of each of these behaviors (percent reporting the behavior) is virtually the same for both sexes. The only notable difference, 15%, is reported for intercourse where the male is most likely to be experienced. Finally, there were only slight differences between what the authors considered "male active" and "female active" behaviors (male/female fondling; male/female oral-genital contact). Earlier studies reported the male to be more involved and more active in initiating sexual contact. The "norm" of female passivity is apparently on the wane. These findings, from the University of Wisconsin, were taken from data gathered in 1973. This author will compare the current data to these and comment on any salient findings.

2. Masturbation

Masturbation is usually defined as the experience of sexual arousal, with or without orgasm, resulting from the physical self-stimulation of the genitals. Masturbation can be performed in same

sex groups (primarily early adolescent males), or with an opposite sex partner as a form of petting. However, for the most part, masturbation is thought of as a solitary act. Apart from all the "technicalities" of definition, one thing is clear: mostly all males and nearly two-thirds of females have engaged in the practice at least once. Kinsey et al. (1948, 1953) reported that 92% of the males and 62% of the females surveyed had some masturbatory experience. Later studies show the percentage for the males to remain fairly constant while the percentages for the females have increased over time. Finger (1975) in a comparison of males in 1943-44 to males in 1967-73 from the same university reported almost identical percentages (92.8% to 95.4%) of males experiencing masturbation. Abramson (1973) in a study of undergraduates at Connecticut College found that 69% of the women and 96% of the men had masturbation experience. Arafat and Cotton (1974) surveyed 435 students from campuses in the New York Metropolitan area and reported percentages similar to those of Kinsey et al. cited above. Their percentages of 61% for females and 89% for males are different, however, in that they represent current masturbation behavior. Kinsey's and other studies have been primarily concerned with lifetime masturbation behavior. A more recent study by Clifford (1978) of 100 undergraduate females at the State University of New York gives further evidence of a rise in the rate of masturbation for

women. In that study the author reported that 74% of the females sampled had practiced masturbation. The present study will help clarify some of this earlier data by having the respondents, both male and female, report on highest and current masturbation frequencies as well as lifetime experience.

The findings reported above support the idea that masturbation experience is quite prevalent among males and increasing among females. Yet even in this age of sexual freedom and open discussion masturbation remains the least discussed of all sexual behavior. It appears that although the behavior itself is rather widespread, the attitudes toward masturbation are still of a mixed nature in our Western culture. Two major sources are cited as influencing American attitudes toward masturbation: The Judeo-Christian tradition and presently discarded medical opinion in line with this tradition (Arafat and Cotton, 1974). The question of the morality of masturbation is still debated among some theologians. However, most religionists today are showing more tolerance toward masturbation, especially when considered primarily as a developmental phase of adolescent sexuality. Masturbation is now being considered in some current theological literature as merely a "symptom" capable of many meanings both moral and immoral (Kosnik et al., 1977). The present study will add a dimension to the "morality" issue by asking

the respondent to rank several attitudes towards masturbation. These attitudes will help us to understand to what extent is masturbation defined in terms of a moral judgement within the college population sample.

The Meaning of the Religion Variable

Uni-versus Multidimensional Measures

In conversational language it is not uncommon to hear of someone being described as a "religious" or "unreligious" individual. When this description is used as a label for a person it is most commonly presented as representing a concept with universal meaning. We all "know" what is being meant by the word "religious"; the very mention of religion forms mental images and constructs in one's mind. These images, although vague, do not hinder our discussion since clarity is often not a necessity in over-the-fence conversations. However, when attempting to quantify and accurately measure this construct called "religiosity" (or religious commitment) a certain precision is required; and when precision is required, people must operationalize their mental constructs. They must put them on paper and agree upon specific definitions and measures. It is at this point where differences in opinion become painfully evident. This author, in a review of the literature, found several general methodologies used to quantify the religious commitment variable. In addition,

numerous scales were found under each methodology. It appears, then, that there is no readily available consensus on how to measure "religion" in people. Rohrbaugh and Jessor (1975:137) have commented on this lack of consensus in terms of the complexity of the religion variable:

The complexity of the concept of religiosity has been reflected in the debates in the literature about its semantic reference and about its uni-versus multi-dimensionality. With regard to the former, religiosity has been defined in terms as disparate as the feeling of personal inspiration and as the frequency of attendance at religious services.

The use of different definitions for religion logically leads to the use of different measures to quantify this variable. In reviewing studies of sexual attitudes and behavior which incorporate a religion variable several measures were found. Kinsey et al. (1948, 1953) used two classifications: one for denomination and the other to categorize individuals as "devout", "moderately religious", or "religiously inactive." The latter categories were based on attendance at church functions. Reiss (1967) used church attendance and classified his subjects as high, moderate, or low attenders. A "high attender" was one who went to services more than once a month. Sutker et al. (1970) and MacCruquodale and DeLamater (1979) used denominational affiliation and ignored commitment altogether as a variable. Murstein and Holden (1979) asked their subjects to categorize themselves as being either "religious" or "not religious."

These measures all focus on religion as a unidimensional phenomenon; you either "have it" or you don't. While satisfactory in discriminating between broad samples, these measures are unable to distinguish between individuals from more homogeneous groups (i.e. a particular religious sect).

As a response to the limitations of the unidimensional measure, several multidimensional measures became available. Glock (1959, 1962) and Stark and Glock (1968) constructed scales representing a five-dimensional view of religiosity. These dimensions were designed to measure the experiential (feeling, emotion), ritualistic (religious behavior), ideological (beliefs), intellectual (knowledge), and consequential (the effect of the secular world on the other dimensions) components of religion (Ruppel, 1970). Allport (1960) defined and operationalized religiosity in terms of intrinsic vs. extrinsic belief. Allen and Spilka (1967) refined Allport's model and proposed a measure to distinguish between "committed" and "consensual" religion. Faulkner and DeJong also constructed a five dimensional scale, while King and Hunt (1972) produced a measure isolating ten dimensions and five "cognitive styles" of religion. The above list mentions only the more common scales; many others have been constructed. While these measures are being used with regularity in other research this author found only a few studies relating a

multidimensional measure of religiosity to premarital sexual attitudes and behavior (Ruppel 1969, 1970; Cardwell 1969; Clayton 1972). Ragan and Malony suggest that the number of variables to be considered affects the type of religion scales used:

Though research into the nature of religiosity has in the last two decades shown the unidimensional approach to be too limited, some social scientists continue to use it, especially when religiosity is considered only one of several independent variables related to the exploration of some other phenomenon (1976:131).

This is an understandable limitation inasmuch as studies of sexual attitudes and behavior often include many independent variables (e.g., age, sex, family background, and education, as well as religion). The present study, however, will treat religiosity as a multidimensional variable and include the independent control variables of age and sex.

The Measure Selected For the Present Study

With a number of scales constructed to measure religiosity, how does one select a measure appropriate to his research design? Dittes (1969) has proposed a helpful model for reviewing measures of religiosity that centers on three primary distinctions. The first considers whether one defines religious behavior from a descriptive or theoretical starting point. Do the scales focus upon describing specific behaviors considered religious, or is the scale designed to tap previously defined theoretical dimensions of religion? This

is not always a clear distinction since research of any nature is a cyclical process involving theory, testing, and deduction.

Another distinction concerns the view of religion from the "outside" as opposed to the "inside." The outside view is typically based on more popular definitions of religion and applied to very broad samples from the general population. These measures usually contain items concerning church attendance, institutional orientation, or agreement with church doctrine. It is the "outside" measures that have been traditionally used in the past in studies of sexual attitudes and behaviors. The inside view, in contrast, defines religion in a much more sophisticated manner. These scales usually involve more items and request information of an extensive and detailed nature. They are commonly used within previously identified religious populations.

The final distinction compares measures that define religiosity as a unidimensional variable with those that view religiosity as multidimensional. Studies of sexual attitudes and behavior that have included a religion variable have normally used a "descriptive-outside-unidimensional" measure. These measures often yield the expected results of a negative correlation of higher religiosity to lower sexual permissiveness. Beyond this finding, however, these studies are unable to offer any insight into what it is about

religion that influences sexual behavior. Mahoney comments on this limitation:

Interestingly, the question of why religiosity should be related to adolescent sexual behavior has received very little theoretical attention. One notable exception is the work of Rorhbaugh and Jessor (1975) in which religiosity among adolescents is conceptualized as a personal control factor in the form of a personality characteristic. Religiosity is thus seen as related to sexual behavior because highly religious youth really do not want to engage in the behavior, rather than really wanting to but not doing so because of religiously dictated rights and wrongs (1980:111).

The present study, by using an "inside-multidimensional" measure of religiosity, will yield information to consider this question in further detail. The particular instrument chosen for this was Keene's (1967) scale of religiosity. This 35 item likert-type scale measures religiosity on four bi-polar dimensions: salient vs. irrelevant, spiritual vs. secular, skeptical vs. approving, and orthodox vs. personal. Keene's scale is unique in that, while considered an "inside" measure, specific items are worded with a characteristic flexibility to apply to most any form of religion. In other words, it is an "inside" measure with the capability of being used on a rather broad "outside" population. Most other inside-multidimensional measures define religion in Christian or Judeo-Christian terms. While no conceptualization will ever adequately define the complex religious nature in man, Keene's global

scale eliminates the unnecessary bias involved with other measures. Apart from this built in flexibility, the extensive coverage in the 35 items still allows for discrimination within rather homogeneous samples. Inasmuch as the sample population for this study contains both homo- and heterogeneous religious groups, Keene's measure seemed ideal and was chosen over more widely used scales.

The Relationship of Perceived Sexual Permissiveness of Parents and Peers to Personal Standards of Sexual Permissiveness

Social psychologists have known for a long time that other people's attitudes toward a particular issue affect the formulation of one's own attitudes toward that same issue. Research has also shown that what one believes the attitudes and opinions of others to be is often more important than the actual attitudes and opinions themselves. The above concepts, belonging to what sociologists call "Reference Group Theory", have been considered by several researchers of sexual attitudes and behavior. Reiss (1967) considered an adolescent's parents and close friends to be two important "reference groups" in the study of adolescent sexual standards. His findings on the relationship of the perceived parental and peer attitudes of sexual permissiveness to individual sexual standards are summarized in proposition form by the author:

There is a general tendency for the individual to perceive of his parents' permissiveness as a low point on a permissive continuum and his peers' permissiveness as a high point, and to place himself somewhat closer to his peers, particularly to those he regards as his close friends (Reiss, 1967:139).

This continuum, Reiss believes, is representative of a transition in adolescence from the waning influence of parents to the newly emerging strength of the peer friendship group. In support of Reiss, Walsh et al. (1976) found that a "peer-orientation" in their college sample was associated with greater permissiveness than was a "parent-orientation." Libby, Gray, and White (1978) expanded on Reiss' original "opposing-institutions" theory and found significant differences by gender when defining variables that influence the forming of personal sexual standards. Their results showed, in contrast to Reiss, that family influences (particularly the mother's) on individual sexual permissiveness are stronger than previously believed. In addition they found female permissiveness to be less positively affected than male permissiveness by influences outside the family (i.e. males are more affected than females by closeness to peers' and friends' standards). Perhaps the most significant finding, for the purposes of the present study, involves the relationship of religiosity to perceived parental and peer permissiveness. The authors summarized their results concerning the above variables in the form of a revised proposition:

The higher one's religiosity, the more similar one perceives his/her sexual standards to be to those of one's mother, but the less similar one perceives his/her standards to those of one's peers (1978:89).

Other research has offered alternative explanations of the relationship of reference group variables to sexual permissiveness. Hornick (1978) questioned the exclusiveness of Reiss' "opposing-institutions" theory and suggested that an explanation based on Jessor and Jessor's (1973) "distal-proximal" model was more in keeping with his observed findings. The distal-proximal model assumes that "human action always takes place in multiple and various environments simultaneously . . ." and that "it is possible and useful to order the multiple and various environments along a dimension of their conceptual proximity to experience, interpretation, psychological significance, or response by an actor" (Jessor and Jessor, 1973 from Hornick 1978:535). In other words, more distant variables such as perceived parental and peer permissiveness will have a lesser and more indirect effect on personal sexual permissiveness than the more "proximal" variable of personal religiosity. In fact, Hornick found that perceived parental permissiveness was relatively insignificant in determining adolescent sexual attitudes and behavior. Perceived peer permissiveness and religiosity was, however, strongly related to personal sexual permissiveness. It should be noted that Hornick measured the

perceived permissiveness of parents and peers using a one item statement concerning intercourse behavior. MacCorquodale and DeLamater (1979) operationalized the parental and peer "influence" variable through the use of numerous items and found substantial relationships in each case.

Although the research findings on factors influencing personal sexual attitudes are not entirely consistent, it does appear that parents and peers are important determinants of one's sexual ideology. Laner, Laner, and Palmer (1978) defined parental and peer variables in a somewhat different manner but still found each variable related to individual sexual permissiveness. They suggested, by integrating Reiss' (1967, 1976) and Yankelovich's (1974) findings, that several variables relating to parents and peers are important in explaining the apparent contradictions in earlier findings. For example, "differential socialization" is valuable in explaining differences in parental influence for males and females, while a "common values" orientation explains the decline in sex differences in permissive values. Finally, a concern over family issues coupled with a lack of participation in the courtship process is helpful in detecting more individual differences in sexual attitude formation.

The scope of the present study does not allow for a complete analysis of each of the above approaches. This study will, however,

measure the perceived sexual attitudes of each parent and the three closest same sex friends. The measure will include attitudes toward five sexual behaviors within the context of five levels of commitment to allow for more reliability than a single-item variable including only intercourse behavior. A total attitude score will be computed for mother, father, and a combined score for friends. Correlations of the above will be reported for each sex and controlled for religiosity. This methodology in measurement follows closely the proposition of Libby, Gray, and White (1978) mentioned earlier and will enable a comparison of findings with the results of the present study.

Studies With a Major Emphasis on the Relationship of Religiosity to Sexual Attitudes and Behavior

Earlier studies of sexual attitudes and behavior often considered the religion variable along with a variety of other social and background variables. As mentioned earlier, this limited role assigned to religion often meant that measures used in reporting different levels of religious commitment were defined in varying, and for the most part, superficial ways. In spite of the limitations of these early measures, the relationships reported between religion and sexual attitudes and behaviors were surprisingly consistent. Religion was being defined as having a powerful influence on one's

sexual standards and behavior. Kinsey et al. (1948, 1953), using the "church attendance" measure, found that those most religiously active individuals were the most sexually inactive, and conversely, those most sexually active were the least religiously active. Kinsey noted, however, that this relationship was more pronounced for females than for males (1953:304). These findings have been supported by similar results from studies by Burgess and Wallin (1953) and Ehrmann (1959). The latter also noted that the negative relationship of religiosity to sexual experience was more pronounced for females. As additional research lent a continuing confidence in these early findings, new efforts were being made to define more clearly the nature of religiosity's influences on sexual attitudes. Dedman (1959), in her sample of male college students, suggested the primary importance of the religion factor was in the personal value given it by each individual:

There is a relationship between the importance one attaches to religious matters and one's attitude toward premarital sex relations, a relationship which cannot be accounted for by any of the (social) background factors tested (1959:174).

In addition, other researchers were finding the nature of religious commitment more complex and difficult to measure. Bell (1966) saw this complexity as posing problems to future studies:

A major limitation in studies relating premarital sexual experience to religious background is that the significance of religion for the behavior of individuals is very difficult to determine. That is, the degree of religious intensity and its importance on the values and behavior of individuals varies greatly within all three major religious groups (1966:127).

During this same period of the mid-sixties researchers involved in the empirical study of religion were debating the need for more sophisticated measures of religious commitment. It was not surprising, then, that in the next couple of years, the first studies appeared relating a multidimensional measure of religiosity to premarital sexual permissiveness (Cardwell, 1969; Ruppel 1969, 1970). Each of these studies used Faulkner and DeJong's (1966) five dimensional religion scale cited previously in this work. While Cardwell (1969) and Ruppel (1970) found each of the five religious factors negatively related to sexual permissiveness the correlations reported were of varying strengths. Both authors found the "intellectual" and "ideological" dimensions more strongly correlated to sexual permissiveness than was the "ritualistic" dimension. This finding is significant, since the most common ways of measuring religiosity in the past relied heavily upon ritualistic measures (i.e. church attendance). It was becoming evident that one or two item scales were inadequate in explaining religion's influence on one's sexual standards and behavior.

Some researchers continued to use a unidimensional measure of religiosity either for convenience or design limitations. Even so, the kinds of questions asked about the religion factor were becoming more sophisticated. For example, Jackson and Potkay (1973) using a church attendance measure found that, for females, virginity was differently related to a "socially pressured" or "self-initiated" church attendance. Jessor and Rohrbaugh (1975) suggested that religiosity be considered a cognitive dimension of personality and measured its influence as a personal control against deviant behavior along with other personality factors. Hornick (1978), following this idea, conceptualized religiosity as an "individual psychological orientation" variable separate from traditional religious "membership."

While more sophisticated measures of the religion variable proved valuable, the differences in measures may be partially responsible for generating some conflicting findings. For example, Clayton (1972), using a multidimensional measure, found in his sample that religion accounted for more of the variance in coital behavior for males than for females. This result is in contrast to most other studies reporting religion to be a slightly more powerful influence on behavior for the female. Also, King et al. (1976), using a measure of religious fundamentalism, reported no

relationship between religiosity and sexual behavior for either sex. The authors, however, did find the expected negative relationship of religiosity to sexual attitudes. They explained this unusual finding by noting that their religiosity measure was composed completely of attitudinal items and suggested that research conducted in the future focus on both the behavioral and attitudinal dimensions of religiosity and sexual permissiveness.

Finally, Mahoney (1980), using a unidimensional measure of "religious intensity", noted that research on the relationship between religiosity and adolescent sexual behavior focused primarily on coitus. In response to this the author related religiosity by sex to a list of 21 different sexual behaviors and found significant relationships by religion and sex in 19 of the 21 items.

The present study is designed to address some of the limitations mentioned above. The 35 item religiosity scale developed by Keene (1967) has both behavioral (27) and attitudinal items (8). Sexual attitudes are measured in two different ways while the behavioral measure includes data on 10 specific sexual behaviors. The four dimensional religiosity measure will be factor analyzed and significant relationships will be reported for each factor. Individual item analysis on the 35 religion variables is added to discriminate different modes of religious commitment related to

sexual attitudes and behavior. This methodology will allow for a more comprehensive understanding of the nature of religiosity and its influence on adolescent sexual permissiveness.

CHAPTER III

METHODOLOGY

Sample Selection and Response Rate

The sample for the present study is composed of 491 single male and female undergraduate students selected from three private mid-western colleges. The colleges sampled were chosen to represent three different religious environments:

College A is a 4-year liberal arts college with a total enrollment of approximately 1,000 full-time students. It is a nondenominational school with strong ties to conservative evangelical Christianity. The college was selected to represent a "highly religious environment." Faculty and students are required to sign a doctrinal statement of beliefs prior to employment or attendance. A core of Bible courses is required for graduation and weekly chapel attendance is mandatory.

College B is a 4-year college (multi-disciplinary) with an undergraduate enrollment of approximately 6,000 full-time students. The college has moderately strong ties to the Roman Catholic church. There are no doctrinal requirements for employment or attendance, although a great majority of the students sampled reported "Catholic" as their denominational preference. Clergy

comprise a small percentage of the faculty. This college was chosen to represent a "moderately religious environment."

College C is a 4-year college (multi-disciplinary) with an undergraduate enrollment of approximately 7,000 students. The college has no known ties to any religious denomination and was chosen to represent a "low religious environment."

The samples were selected at random for each school to insure representativeness within the defined populations. The random sample percentages for Colleges A, B, and C were 14%, 9%, and 8% respectively. The higher sample percentage (14%) for College A was chosen to insure an adequate number of respondents from its relatively smaller enrollment (College A $n = 141$, College B $n = 553$, College C $n = 545$, $n \text{ total} = 1,239$). Data was collected on 491 students (39.6%) of the original 1,239. The response rates for this sample are reported in Table 3.

Table 3
Response Rates

	Total	Male	Female
College A			
Number Sent	141	58	83
Number Respondents	71	28	43
Percent	50.4	48.3	51.8
College B			
Number Sent	553	250	303
Number Respondents	202	75	127
Percent	36.5	30.0	41.9
College C			
Number Sent	545	314	231
Number Respondents	218	105	113
Percent	<u>40.0</u>	<u>33.4</u>	<u>48.9</u>
Totals			
Number Sent	1,239	622	617
Number Respondents	491	208	283
Percent	39.6	33.4	45.9

Two points are of interest in Table 3. First, females responded in significantly greater numbers than males (especially for Colleges B and C). One might suggest this indicative of a greater interest on the part of females in research of this nature. Secondly, the highest response rate (50.4%) obtained was for College A (high religious environment). This finding is consistent

with others (Packard, 1968; Tavris and Sadd, 1977) who oppose the idea that only liberals, nymphomaniacs, and moral degenerates answer sex surveys.

The 40% response rate of this survey study is considerably lower than the 60% to 90% response rates reported by most other studies in this area. However, many of these survey studies used availability rather than probability samples. When random sampling was used it often involved a personal contact from the research team (e.g., giving a survey only to those who expressed interest and promised to respond). This researcher was not permitted to distribute the survey materials on campus and had to rely strictly on contacting subjects thru the mail. Finally, it should be remembered that a lower response rate does not necessarily make this sample unrepresentative of the campuses surveyed. Research by Kaats and Davis (1971) and Bauman (1973), previously cited, found no significant difference in the sexual attitudes and behaviors of non-respondents when compared to respondents. Individuals who chose not to respond to a survey of sexual attitudes and behaviors chose not to, for the most part, due to reasons unrelated to their own sexual attitudes and behaviors.

Age of Subjects

The mean age for all respondents was 20.1 years. Since the relationship of age to sexual attitudes and behavior is well documented, it becomes appropriate to determine any significant difference in ages by sex, school, and religious commitment.

Table 4 gives the mean ages for the above.

Table 4

Mean Age of Respondents by Sex,
School, and Religious Commitment

	Age
Males	20.3
Females	20.0
College A	20.2
College B	20.4
College C	19.9
High Religious Males	20.4
Low Religious Males	20.4
High Religious Females	20.1
Low Religious Females	20.1

The similarity of the mean ages for all important comparison groups to be used in this study suggest that respondent's age can be safely ruled out as a "contaminating" variable.

Collection of Data

The data for this study was gathered thru the use of an anonymous mail survey. Consent to conduct this research was requested in writing from a high level administrator at each campus prior to any survey mailing. All students randomly selected received a cover letter, a four-page 105-item survey measuring religious and sexual attitudes and behaviors, and a self-addressed stamped return envelope. The cover letter explained the purpose of this research and assured anonymity for each respondent. Five days following receipt of the survey a post-card "reminder" was mailed to the non-respondents, while two additional reminders followed within the next ten mailing days. Accompanying the final reminder (for Colleges A and C) was a duplicate survey and stamped return envelope. Timing failed to allow for use of this additional measure for College B. Samples of the cover letter, survey, and reminders can be found in the appendix. Every reasonable effort was made in data distribution and collection to ensure the highest possible return rate.

Instrumentation

Measure of Religiosity

Keene's (1967) measure of religiosity, selected for this study, is a 35 item "likert-type" scale. The scale for each item consists

of 8 points anchored at each end with "strongly disagree-strongly agree" for attitudes, and "almost always do-almost never do" for behaviors. The survey contains 23 behavior items, 8 attitudinal items, and 4 preliminary items. Keene discovered four distinct factors within this scale in his original research. The first, a "salient/irrelevant" factor, measures the importance one ascribes to his religion, and the degree to which he participates in it. It was regarded as a "general factor", accounting for 54 percent of the common variance. The second, a "spiritual/secular" factor, measures whether or not one believes in the afterlife, the soul, and God. The third, a "skeptical/approving" factor, measures skepticism toward religion in general. The last, an "orthodox personal" factor, measures whether religion is perceived and experienced in the context of doctrine or ritual or in terms of personal experience. Keene's scale, chosen for this study because of item content and versatility, is not without its weaknesses. Having been used only once before on a sample population, it lacks the validity of other more well known measures of religiosity. As a result, the 35 items of this scale will be reanalyzed for the present sample. The resulting factors from this analysis will then be correlated with the factors from Keene's 1967 sample. The correlations between these two factor sets will be reported in the data analysis as a measure of current validity.

Measure of Sexual Attitudes

Two distinct methods were chosen for measuring sexual attitudes in this study. The first is DeLamater and MacCorquodale's (1979) 5 x 3 measure of sexual attitudes. This measure listed five relationship "conditions" in descending order of intimacy (not before marriage, if engaged to be married, if in love and not engaged, if feel affection but not love, if both want it). Also given were three sexual behaviors (breast fondling, genital fondling, sexual intercourse). The respondent was asked to report at which relationship condition he or she considered each of the three behaviors appropriate. This scale was modified slightly for this study to include two additional sexual behaviors. Kissing and necking were added to cover a wider range of sexual attitudes. These five behaviors are rated twice to determine the acceptability of behaviors for men and women.

The second attitudinal measure employed is Murstein and Holden's (1979) "sex philosophy" scale. This scale comprises six broad statements concerning one's convictions about premarital sexual intercourse. The statements are listed in an order of increasing permissiveness and the respondent is asked to rank order the statements as they apply personally. This additional measure offers insight concerning personal philosophical convictions not available in the first measure.

The measuring of "perceived attitudes" is done by repeating the 5 x 5 scale mentioned above. Respondents are simply asked to rate each behavior for each of their three closest same sex friends and parents.

The measuring of attitudes toward masturbation follows the same format as the "sex philosophy scale." The researcher constructed four statements concerning one's beliefs about masturbation. The statements are listed in an order of increasing permissiveness and the respondent is asked to rank order the statements as they apply personally.

Measures of Sexual Behavior

The sexual behavior measure chosen for this study is adapted from DeLamater and MacCorquodale's (1979) list of nine sexual behaviors: necking, french kissing, breast fondling, male fondling of female genitals, female fondling of male genitals, genital apposition, intercourse, male oral contact with female genitals, and female oral contact with male genitals. A tenth behavior, "kissing", was added to include this least permissive of behaviors. The term "genital apposition" was also changed by this researcher to "genital-genital contact without intercourse." This was done to avoid any confusion for the respondent caused by the use of unfamiliar terminology.

These ten behaviors are presented twice in the survey. The first time the respondent is asked to report if he has ever engaged in any of these behaviors and, if so, what was the age of the respondent when he first engaged in each behavior. The second time the respondent is asked to report engaging in these behaviors over the past 12 months and give the level of commitment present for each behavior. This format allows for an analysis of both current and lifetime behaviors and is more valuable than reporting only behaviors "ever" experienced.

Masturbation behavior is measured by reporting the frequency ranging from "none at present" to "more than once a day." The respondent is asked to report his current and highest frequency. The age at and length of highest frequency is also recorded.

Pretest of Survey

As mentioned earlier, the final survey combining the above measures was 4 pages in length and included over 100 items. A pretest of the survey was given to 20 undergraduate student volunteers. The time required to complete the measure ranged from 23 to 28 minutes. After completing the survey the volunteers filled out an evaluation asking about item clarity and length of survey. Suggestions were noted and minor modifications made before the survey was printed for mass distribution.

Treatment of Data

The data from this study will be analyzed in several ways. Keene's (1967) 35-item measure of religiosity will be reanalyzed thru another factor analysis. The resulting factors from this current analysis will be correlated with the author's original factors as an indication of stability. The factors obtained from the current analysis will also be correlated with the measures of sexual attitude and behavior. This procedure will determine the value of Keene's scale as a multi-dimensional measure of religiosity. Individual item analysis thru the use of analysis of variance procedures will be performed to determine significant differences ($p > .05$) among "high religious" scorers. Highly religious respondents are defined in this study as that group scoring in the upper third on Keene's measure. Low religious respondents are defined as that group scoring in the lower third. It is this distinction of "high" and "low" religious respondents that will be used for statistical purposes on the remaining data.

Perceived peer and parental sexual attitudes will be correlated with respondents' sexual attitudes and controlled for religion and sex. Respondents sexual attitudes for females and males will be compared to determine the presence of a double standard. Frequency tables will be reported for "double standard" holders by sex and religion.

Philosophy of sex will be reported by frequency tables and controlled for by sex and religion. Attitudes toward masturbation will be treated similarly.

Sexual behavior will be reported by frequency tables and controlled for by sex and religion. Chi-square tests of significance on the reported percentages between high and low religious respondents will be performed and significance above the .05 level will be noted.

CHAPTER IV

ANALYSIS OF THE DATA

Introduction

The purpose of this chapter is to present the statistical analysis of the data showing the relationship of religious commitment to sexual attitudes and behavior for the selected sample population. The chapter will be divided into five major sections. The first section will explore the nature of the religion variable. It will consider religion as a multidimensional phenomenon and will define distinct religion factors suggestive of the complex nature of religious belief. Individual religion factors will be correlated to measures of sexual attitudes and behavior to determine which, if any, of the religion factors are related to sexual attitudes and behavior in different ways. A final analysis will determine differences in the nature of religiosity between the three sample schools. The second section will be concerned with the relationship of religiosity to the attitudes one holds toward specific sexual behaviors. As well as measuring respondent's attitudes, this section will include measures of the "perceived" sexual attitudes of the respondent's closest friends and parents. These measures will be used to explore the influence parents and peers have upon the forming of one's sexual attitudes.

Finally, the presence and nature of the "double standard" will be noted along with a measure of general attitudes toward premarital sexual intercourse. The third section will report on the relationship of religiosity to "lifetime" sexual behavior. Lifetime behaviors are those behaviors the individual has engaged in at least once. Frequencies will be reported over a range of 10 sexual behaviors and compared for significant differences across sex and religiosity. The fourth section will explore the relationship of religiosity to "current" sexual behavior. Current behaviors are those behaviors the individual has engaged in within the past year. Frequencies will be reported over a range of 10 sexual behaviors and compared for significant differences across sex and religiosity. The final section will report on attitudes toward masturbation and actual masturbation behavior. Attitudes toward masturbation and masturbation frequencies will be reported and compared for significant differences across sex and religiosity. The level of significance for this study is defined at the $p > .05$ level. Higher levels of significance will be reported whenever found.

The Religion Factor

This section will explore the results of the analysis of Keene's (1967) 35-item religiosity scale. Keene's initial factor analysis yielded four religion factors: a "salient/irrelevant" factor, a

"spiritual/secular" factor, a "skeptical/approving" factor, and an "orthodox/personal" factor. The four factors from this original study will be compared to the four factors found in a current analysis of the same 35 items for the present sample population. The "old" religion factors will be compared to the "new" religion factors for item similarity, and correlations of the "old" to "new" factors will be reported in an effort to build validity into Keene's scale. In addition, the four "new" factors will be correlated with measures of sexual attitudes and behavior to determine the influence of different religion factors upon sexual attitudes and behavior. Finally, a comparison will be made of the "high religiosity" groups from each of the three sample schools. An analysis of variance was performed on each of the religion items to determine differences in how individual groups define the nature of being "religious." Different perceptions of what it means to be "religious" may mean different ways of relating one's faith to individual sexual behaviors. This latter issue is discussed more fully in the section of analysis on "lifetime sexual behaviors."

General Findings

The scale of religiosity (Keene, 1967) selected for this study was factor analyzed in Keene's original research. This analysis yielded the four religion factors mentioned earlier. These factors and their

loadings are presented in Table 5. Inasmuch as the present research was conducted with a different sample population it seemed appropriate to run the factor analysis again using the present student sample.

This replication analysis lends further support to Keene's scale as a valid multidimensional religion measure. The resulting factors and their loadings from this current analysis are presented in Table 6.

In comparing the initial analysis with the present procedure two points are of interest. First, while the individual items comprising each of the four factors are not identically matched for the two procedures, there is, nevertheless, a strong similarity between factor items. For example, 15 of the 17 items comprising factor 1 in the current analysis are defined as factor 1 variables in the initial analysis. The item similarity for factors 2 and 3, however, was not as strong. For these factors 4 of the 9 and 2 of the 7 items were matched respectively. Factor 4 consisted of only 2 items in the current analysis, and both of these items were components of factor 4 in the original analysis.

Secondly, the names describing each of the factors in the initial analysis are roughly descriptive of the factors in the present analysis. The "salient/irrelevant" label for factor 1 is still very much appropriate. The items in this factor continue to describe in some detail the "importance one ascribes to, and the degree to which one participates in, his religion." The second factor, a "spiritual/secular" measure,

Rotated Religion Factors^b

Variables	Factors and Loadings:			
	1	2	3	4
Factor 1: Salient/Irrelevant				
Motivating your daily activities with religious feelings and ideas	1.65	-.01	-.02	-.23
Studying and meditating on sacred scripture	1.47	-.06	.16	.14
Feeling committed to your religion	1.33	-.05	-.38	-.09
Contributing to funds	1.31	-.26	-.05	.29
Overcoming bad habits thru religious experience or insight	1.31	.23	.08	-.03
Attending religious services and meetings	1.21	-.06	-.01	.33
Obedying the laws of the divine revelation in your religion	.95	.35	-.12	.23
Finding relief from physical pains or ailments through the support of religious faith, conviction, or experience	.90	.29	.08	.15
Parents teaching you by living the religious teachings themselves (yes/no)	.89	-.04	.18	.20
Living in such a way that you would be relatively prepared for death if you were to be faced with it unexpectedly	.86	-.32	.01	-.33
Continued				

Variables	Factors and Loadings			
	1	2	3	4
Factor 1 Continued:				
Having a strong sense of meaning and purpose in life	.86	-.14	-.03	-.44
Having regular periods of religious fasting	.85	-.17	-.15	.58
Having "mystical experiences"	.81	.32	.31	.05
Seeing the wisdom of renunciation or sacrifice	.79	-.01	.13	-.27
Wearing or carrying religious symbols	.77	-.07	.05	.70
Meditating seriously about the ultimate concerns in your life	.74	-.14	.21	-.45
Before marriage, people should be chaste	.70	.54	-.30	.27
Affecting your overall appearance because of religious feelings	.55	-.07	.18	.33
Level of formal religious education (high/low)	.49	-.10	-.02	.12
Feeling respect for your priest, minister, rabbi, or religious governing body	.42	.22	.19	-.11
Doing "good works" is just as important as being faithful	.29	.01	-.05	-.03

Factor 2: Spiritual/Secular

I believe the soul continues to exist in some way after the physical body dies	-.17	1.62	-.02	.15
I believe in the soul	-.22	1.44	-.09	-.12
Continued				

Variables	Factors and Loadings			
	1	2	3	4
Factor 2 Continued:				
I believe in the existence of God	.00	1.22	.04	-.06
Seeking help or guidance from God	.83	1.07	.11	-.15
Praying alone	.77	.97	.19	.03
Faith and reason are ultimately conflicting	-.38	-.50	.34	.49
Factor 3: Skeptical/Approving				
Questioning the validity of your own religion	-.06	.04	1.33	-.01
Questioning the validity and usefulness of other religions	.10	-.04	1.32	.00
Attacking verbally an evil person	.06	-.11	.29	.20
Factor 4: Orthodox/Personal				
The primary force in religion is acceptance of doctrine and creed; inner, personal experience is not most important	.05	-.09	-.23	.70
Ceremonies and rituals are the most important part of religion	.23	-.14	-.11	.69
Are you a member of the same religion as one or both of your parents?	-.13	.10	.07	.61
Have you ever changed to or converted to a religion as a result of some emotional and/or attitude-changing experience?	-.29	.15	.14	.53
Respecting nonbelievers in your religion as much as believers	-.10	-.05	.39	-.44
Variance explained by each factor	21.67	9.59	4.64	4.17

^aFrom Keene, J. "Religious behavior and neuroticism, spontaneity, and worldmindedness", *Sociometry*, 1967, 30, 141-143.

^boblique rotation method

Rotated Religion Factors^a

Variables	Factors and Loadings			
	1	2	3	4
Factor 1:				
Having spiritual experiences	.68	.06	-.01	-.02
Wearing or carrying religious symbols	.62	.13	-.27	-.12
Seeing the wisdom of renunciation or sacrifice	.61	-.04	-.08	.04
Finding relief from physical pain or ailments by using the support of religious faith, conviction, or experience	.60	.13	-.04	-.06
Meditating seriously about the ultimate concerns in your life	.59	-.16	-.09	.17
Overcoming bad habits by using religious experience of insight	.57	.01	.34	.08
Having a strong sense of meaning and purpose in life	.55	-.09	-.12	.28
Feeling committed to your religion	.55	.14	.24	-.03
Having regular periods of religious fasting	.55	-.01	-.16	-.28
Living in such a way that you would be relatively prepared for death if you were to be faced with it unexpectedly	.54	-.12	-.02	.23
Motivating your daily activities with religious feelings and ideas	.52	.11	.39	.06

Continued . . .

Variables	Factors and Loadings			
	1	2	3	4
Factor 1 Continued:				
Seeking help or guidance from God	.48	.40	.15	.07
Attending religious services and meetings	.46	.25	.26	-.07
Contributing to funds	.44	.14	.19	-.15
Obeying the laws of the Divine revelation in your religion	.38	.30	.04	.02
Affecting your overall appearance because of religious feelings	.36	-.10	.10	-.32
Faith and reason are ultimately conflicting	.29	.06	-.23	.24
Factor 2:				
I believe in the soul	-.10	.82	.07	.12
I believe the soul continued to exist in some way after the physical body dies	-.09	.81	.12	.09
I believe in the existence of God	-.01	.81	.02	.10
Are you a member of the same religion as one or both of your parents	.04	.55	-.24	-.19
Praying alone	.12	.45	.43	.05
Feeling respect for your priest, minister, rabbi, or religious governing body	.25	.38	.05	-.03
Did one or both parents teach you by living the religious teaching themselves	.29	.37	-.18	-.10

Continued . . .

Variables	Factors and Loadings			
	1	2	3	4
Factor 2 Continued:				
Level of religious education (high/low)	.31	.36	-.17	-.07
Questioning the validity and usefulness of other religions	-.12	.30	-.19	.02
Factor 3:				
Studying and meditating on sacred scripture	.41	-.20	.66	.00
Before marriage people should remain chaste	.04	.14	.65	-.18
Having a religious conversion experience	.15	-.17	.54	.04
Accepting those who do not hold to your religious beliefs as much as those who do	.06	.08	-.47	.21
Doing "good works" is just as important as being faithful	.17	.10	-.42	.01
Questioning the validity of your own religion	-.08	.06	.39	-.12
Attacking verbally an evil person	-.21	.13	.22	.08
Factor 4:				
Ceremonies and rituals are the most important part of religion	.04	-.05	.02	.48
The primary force in religion is acceptance of doctrine or creed; inner, personal experience is not most important	.19	.06	-.31	.44
Variance explained by each factor	9.05	7.12	6.73	1.23

^aPromax rotated factor pattern

continues to record one's beliefs in a transcendent supernatural world. However, in addition, this factor appears to describe what this author considers the "level of exposure to and acceptance of adults modeling the spiritual life." The third factor, a "skeptical/approving" measure, was intended to rate skepticism toward religion in general. In the current analysis, however, the items included in this factor describe what might be called an "exclusive/indifference" measure. Going beyond skepticism, this factor describes the exclusiveness one attributes to one's religion; the sense of commitment to its sacred teachings above other sacred teachings and the resulting disposition toward nonbelievers. The fourth factor, an "orthodox/personal" measure, was to determine whether religion is perceived in the context of doctrine and ritual or in terms of personal experience. Consisting of only two items in the present analysis, this factor continues to describe the orthodox/personal dimension.

While these "present" factors do not compare exactly with Keene's initial factors, there is enough similarity to support further use of the scales as a valid multidimensional measure of religiosity. In an additional comparison of the initial and present factor analysis, the factor loadings for each factor in Keene's original analysis (Table 5) were correlated with the factor loadings from the present analysis (Table 6). The results are presented in Table 7. Table 7 shows a

Table 7
Correlation Coefficients of
Initial to Current Factors

Factor 1	Salient/Irrelevant	.6937	p = .0001
Factor 2	Spiritual/Secular	.6309	p = .0001
Factor 3	Skeptical/Approving	-.2388	p = .1671
Factor 4	Orthodox/Personal	-.1056	p = .5461

relatively strong correlation between the initial and current loadings for both factor 1 and factor 2. These factors, then, appear relatively stable across both sample populations. This was evident in comparing the item content for each factor in the previous two tables. The correlations for factors 3 and 4, however, are weak and negative in value. It appears that the current factor loadings in the present analysis do not match well with the factor loadings in the initial analysis. There are two possible reasons for this. First, the individual items for factor 3 and factor 4 changed considerably between the initial and current analysis. Factor 3, for example, would probably be better redefined, as suggested earlier, as an "exclusive/indifferent" dimension. Factor 4, while retaining its fundamental meaning, was reduced to only two items and was consequently more sensitive to random fluctuations within the sample population.

Inasmuch as the remainder of this analysis concerns the present sample population, the current factor analysis (Table 6) will be used when correlating religion factors to sexual attitudes and behaviors. In keeping with this idea, factor 3 will be redefined as an "exclusive/indifferent" dimension of religiosity.¹

¹This "redefining" is at best tentative. Further testing is necessary to validate new factors. It is presented in this study primarily because the item content was significantly different in the current analysis to warrant a redefining.

The Relationship of Individual Religion Factors to Sexual Attitudes
and Behavior

A major question addressed in this study was whether certain aspects of one's religious commitment were more strongly related than others to one's sexual attitudes and behaviors. Table 8 reports the correlations for each of the four religion factors with measures of sexual attitudes, lifetime sexual behavior, and current sexual behavior for all respondents.

Several points can be made in examining the results of this table. The most apparent appears to be the consistent negative relationship between religious commitment and sexual permissiveness. That is, as religious commitment increases, sexual permissiveness in attitudes and behavior tends to decrease. This finding is consistent with most of the previous literature reported in Chapter II. Another finding involves the relative strength of the correlations between religious commitment and sexual attitudes and behavior. The relationship of religiosity to one's attitudes toward sexual behaviors is stronger than the relationship of religiosity to actual reported behaviors. This holds true for both "lifetime" and "current" behaviors and for 3 of the 4 religion factors.² Religious commitment, in this case, has more of an influence on the

²It is difficult to determine whether the nonexistent relationship between the "orthodox/personal" dimension and sexual attitudes and behavior is due to its actual lack of influence or the general weakness of the measure.

Table 8

Correlation of Religion Factors With Sexual Attitudes^a,
Lifetime Sexual Behavior^b, and Current
Sexual Behavior^c for All Respondents

Factor	Attitude ^d	Lifetime ^e Behavior	Current ^e Behavior
#1 Salient/Irrelevant	-.5605*	-.3320*	-.3267*
#2 Spiritual/Secular	-.4442*	-.2332*	-.2339*
#3 Exclusive/Indifferent	-.5861*	-.4477*	-.4409*
#4 Orthodox/Personal	+.0153	-.0069	-.0536

*p = .0001

^aAttitudes were measured as the approval of various sexual behaviors in certain relationship conditions.

^bLifetime behaviors are the sexual behaviors the individual has "ever" engaged in.

^cCurrent behaviors are the sexual behaviors the individual has engaged in over the past 12 month period.

^dThe "attitude" values used in this table were computed by assigning increasing numerical values to relationship conditions and summing the values over all the sexual behaviors for each respondent. Consequently, "higher" numerical values in this study mean greater permissiveness.

^eThe "behavior" values used in this table were computed by assigning a value of "1" to sexual behaviors engaged in and a value of "0" to behaviors not engaged in. The values were summed over the 10 sexual behaviors given. Thus, higher numerical values mean greater physical involvement.

formulating of sexual standards than an influence on actual sexual behavior. This finding is in harmony with previous "path analysis" studies (Hornick, 1978; MacCorquodale and DeLamater, 1979) suggesting the presence of several determinants of sexual behavior. While one's religious commitment and sexual attitudes are important factors, one's involvement in the dating process, previous sexual behavior, and partner's sexual attitudes all have an intervening influence upon determining actual sexual behaviors.

Table 8 also suggests that not all the religion factors relate to sexual attitudes and behaviors in the same way. The "salient/irrelevant" and "exclusive/indifferent" factors appear more strongly related to sexual attitudes than are the remaining two factors. In addition, the "exclusive/indifferent" factor appears singly and most strongly related to lifetime and current sexual behaviors. A closer look at several of the items comprising this "exclusive" dimension might help suggest "sub-factors" that would account for the stronger behavioral influence of this factor. The item with the strongest loading on factor 3 concerns the practice of "studying and meditating on sacred scripture." While this item might refer to any sacred book, the number of respondents reporting a Judeo-Christian background suggests that scripture, in this case, is referring to the books of the Old and New Testament. Studying the Old and New Testament, this author believes, suggests two things:

first, that individuals doing so would possess a working knowledge of scriptural teachings and, second, that the individual would consider scriptural teachings as "authoritative" on matters of faith and practice. If these are reasonable assumptions, then the teachings of the Old and New Testament on sexual matters would carry a powerful influence on one's actual sexual behavior. While theologians will vary in what they regard as a "Biblical position" on premarital sexuality, this author found that the standard of "virginity until marriage" (or in some cases until engagement) was widely held as representative of Biblical teaching on the subject. Apparently there is a rather strong relationship between studying scripture and believing in the appropriateness of virginity until marriage. This is further implied by the factor 3 item "before marriage people should remain chaste." This linking of "studying scriptures" with the belief in remaining chaste before marriage, however, should not be assumed without consideration of the "authority" element. It is this author's position that the place of authority assigned to the sacred books of one's religion is a key determinant of the amount of direct influence those teachings will have on an individual's behavior. Inasmuch as it has been the traditional Judeo-Christian position to consider the scriptures a written revelation from God, it is not too difficult to understand the rather strong influence the Old and New Testament has had in shaping our sexual values throughout the ages.

The relationship of authority and exclusiveness in religious belief is further supported when examining other factor 3 items such as, "accepting those who do not hold to your religious beliefs as much as those who do" (negatively related), and "questioning the validity of your own religion." If one's religion is "true" then other religions and nonbelievers are in question. Conversely, there is little need to doubt the validity of one's own religion if its teachings are revealed from God himself. While complex theological issues such as revelation and authority cannot possibly be addressed in this study, the author wishes to point out that it is the combination of "familiarity of teachings" and "assigned authority" that determine the degree of influence religious teachings will have upon an individual's behavior, sexually or otherwise.

Item Analysis by Groups: Are There Different Ways of Being Religious?

The research design in this study allowed for the sampling of three different religious environments. The first, represented by school A, was considered highly affiliated with protestant evangelicalism. The second, represented by school B, was considered moderately affiliated to the Roman Catholic Church, while the third environment, represented by school C, had no recognizable affiliation to any religious group. It was reasoned that these three environments would attract students of varying religious commitment directly proportional to the degree of the

school's affiliation with a specific religious group. Therefore, although each school would have highly religious individuals, the proportion of such students in comparison to the campus at large would be greatest for school A and least for school C. The mean religion scores for each school, given in Table 9, are generally supportive of this assumption. Table 10 shows the reported religious preferences of the students at each of the three schools. From Table 10 it appears that the vast majority of students from the school A sample represent a protestant evangelical form of religion (99%). Although the table identifies these students only as "protestant", the statement of faith presented by the school further defines its students as evangelical.³ School B, the Catholic university, reported 77% of its sample claiming Catholicism as a religious preference. While not as homogeneous as school A, it is reasonable to consider school B respondents as representing a Catholic persuasion. Although school C reported the majority of its sample protestant (34%), it is probably best not to consider its sample as representing any religious group per se.

The distinctions between religious backgrounds noted in Table 10 are useful when considering that the three sample schools, while

³ Evangelicals have recently gained notoriety in the media with the popular rise in the "born again" movement. Evangelicals generally represent a conservative group of Christians holding to the Divine authority of the scriptures and emphasizing what has been labeled a literal scriptural interpretation.

Table 9
 Mean Religious Scores by School^a

	N	Mean Score	Standard Dev
School A	71	3.08	0.51
School B	201	4.02	1.01
School C	219	4.48	1.11
Total Sample	491	4.09	1.10

^aMean score is divided by 35, the number of religious items, to yield a score meaningfully compared to the 8 point continuum used in the religion scale. (1 = high religion, 8 = low religion)

Table 10
Religious Preference by School

		Protestant	Catholic	Jew	Other
School A	71	99%	1%	--	--
School B	201	15%	77%	1%	7%
School C	219	34%	27%	15%	25%

generally representing differing degrees of religiosity, will nevertheless all contain a percentage of highly religious individuals. It will be important at this point in the analysis to consider the highly religious respondents (the upper third on the religion scale) and note any differences between schools. Differences between these groups might be roughly indicative of the different ways individuals consider themselves "religious." This information will then be used later in the analysis of religion's influence on sexual behavior. The comparison of the highly religious respondents by school was accomplished by performing a one-way analysis of variance for 32 of the 35 religion items.⁴ The results of this analysis are reported in Table 11. One rather surprising finding from this table is the fact that significant differences ($p > .05$) are found in 20 of the 32 religious items. Apparently there are "different" ways of being religious, especially when focusing on the evangelical sample of respondents. The evangelicals (school A) in this sample were different from the Catholics (school B) and the mixed group from school C in the following ways:

1. They are more likely to motivate their daily activities with religious feelings.
2. They study and meditate upon scripture more often.

⁴The three items omitted were yes/no items and will be reported as frequency tables.

Table 11

Anova's For Religion Items by School
 (High Religious Respondents Only)
 n = 168

Items	School Means			s.d. =	p =
	A (n=59)	B (n=62)	C (n=46)		
Religious Behaviors:					
Level of religious education	2.73	2.46	3.33	1.70	0.0327
Motivating daily activities with religious feeling . . .	1.85	3.03	2.59	1.11	0.0001
Studying and meditation on sacred scripture	2.51	5.19	4.26	1.99	0.0001
Feeling committed to your religion	1.42	1.90	1.61	0.87	0.0099
Seeking help or guidance from God	1.58	1.84	1.80	0.98	0.2858
Questioning the validity of your own religion	2.29	3.33	3.57	1.96	0.0016
Accepting individuals who do not hold to your religious beliefs	3.22	1.81	1.91	1.44	0.0001
Contributing to funds	3.56	3.51	3.72	2.02	0.8614
Overcoming bad habits by religious experience or insight	2.62	3.38	2.66	1.62	0.0186
Attending religious services	1.15	2.17	2.02	1.37	0.0001
Praying alone	1.47	1.62	1.78	1.01	0.3007

Continued . . .

Items	School Means			s.d.=	p =
	A (n=59)	B (n=62)	C (n=46)		
Religious Behaviors Continued:					
Questioning the validity and usefulness of other religions	5.83	3.79	3.67	2.18	0.0001
Obedying the laws of your religion	2.07	2.38	2.41	1.22	0.2514
Finding relief from physical pain thru faith	4.76	3.57	3.78	2.25	0.0104
Being prepared for death	2.03	2.751	2.47	1.51	0.0348
Attacking verbally an evil person	2.66	2.85	2.39	1.70	0.3768
Having a sense of purpose in life	1.56	2.14	1.65	1.05	0.0057
Having periods of religious fasting	6.81	5.84	6.06	1.98	0.0214
Having "spiritual experiences"	5.34	4.29	3.48	1.86	0.0001
Seeing wisdom of renunciation or sacrifice	3.75	3.19	3.26	1.70	0.1623
Wearing or carrying religious symbols	5.76	3.59	4.67	2.52	0.0001
Meditating seriously about ultimate concerns	2.78	2.33	2.72	1.52	0.2207
Affecting overall appearance because of religion	7.14	7.16	7.50	1.57	0.4315
Feeling respect for religious leaders	1.64	1.98	1.70	1.31	0.3046

Continued . . .

Items	School Means			s.d.=	p =
	A (n=59)	B (n=62)	C (n=46)		
Religious Attitudes:					
Belief in existence of God	1.00	1.08	1.22	0.47	0.3176
Belief in the soul	1.00	1.27	1.30	0.48	0.0741
Belief in continued existence of soul	1.02	1.27	1.30	0.77	0.0983
Faith and reason are ultimately conflicting	4.31	3.55	2.43	2.47	0.0008
The primary force in religion is doctrine	2.89	2.75	1.78	2.04	0.0141
Before marriage people should be chaste	1.07	4.03	3.85	1.98	0.0001
"Good works" vs. being "faithful"	4.27	2.11	2.93	2.20	0.0001
Ceremonies and rituals are most important	1.24	2.48	1.46	1.29	0.0001

3. They consider themselves slightly more committed to their religion.

4. They do not question the validity of their own religion as much.

5. They are less accepting of non-believers.

6. They attend religious services more often.

7. They question more often the validity of other religions.

8. They find relief from physical pain through faith less often.

9. They consider themselves more prepared for death.

10. They see themselves less involved in "spiritual experiences."

11. They are least likely to carry or wear religious symbols.

12. They do not see "faith" and "reason" conflicting as much.

13. They believe much more strongly in chastity before marriage.

14. They believe being "faithful" vs. "good works" is more important.

Of particular importance in this list is the fact that 5 of 7 factor 3 items appear significantly different when comparing evangelicals to catholics and others. This would suggest that the "exclusive/indifferent" dimension of religiosity is particularly evident among this group of highly religious. Inasmuch as previous findings showed factor 3 to be most strongly (and negatively) correlated with sexual behavior in our sample, we might expect that religion, for the evangelicals, would exert a greater control over this group's sexual behavior when compared

with the remaining sample. This question will be considered in further detail later in this analysis.

As noted earlier, three of the 35 religion items were answered in a "Yes-No" fashion and omitted from the analysis of variance procedure. The three items are listed in Table 12 with frequency percentages reported for "Yes" responses. Of particular interest is the result of the "conversion" item. The 90% conversion experience rate among high religious evangelicals is noticeably greater than the 30% and 46% reported for the highly religious in schools B and C. This difference is somewhat understandable in light of the "born again" movement which emphasizes "spiritual rebirth" as an integral part of the salvation experience. Nevertheless, this conversion item is a factor 3 item and further highlights the strong "exclusive" dimension of religion associated with evangelical protestants.

In summary, several points can be made concerning the analysis of the religion factor. First, the current analysis, while yielding factor contents slightly different from the initial analysis, nevertheless showed a consistency over time supporting Keene's scale as a valid multidimensional scale. Secondly, while the "salient/irrelevant" and "exclusive/indifferent" dimensions are most strongly and negatively related to sexual attitudes, it is the "exclusive/indifferent" dimension of religion which is more characteristic of protestant evangelicals (school A)

Table 12

Percentages Responding "Yes" For Religion Items by School
(High Religious Respondents Only)

Item	School		
	A (n=59)	B (n=62)	C (n=46)
Did one or both parents teach you by living the religious teachings themselves?	83%	92%	85%
Are you a member of the same religion as one or both of your parents?	91%	94%	85%
Have you ever had a conversion experience that radically changed your attitudes or religious conviction?	90%	30%	46%

than the remaining groups. The significance of this latter finding will be explored later in this analysis.

Religiosity and Sexual Attitudes

This section of the analysis concerns the relationship between religiosity and attitudes toward sexual behaviors. Two measures of sexual attitudes were chosen for this study and each measure is analyzed separately in this section. The first measure yields a "total attitudinal score" to describe sexual attitudes of varying permissiveness. A total of five "attitudinal scores" are measured for each respondent; two scores describing the respondent's own attitudes toward sexual behaviors for each sex, and three others describing their perceptions of "friend's", "mother's", and "father's" sexual attitudes. These attitude scores are compared for sex differences in the general sample, and compared for sex and religiosity differences in the controlled religiosity sub-samples. Significant differences between sex or high and low religiosity groups are reported at the $p > .05$ level together with a pertinent discussion of the findings. In addition, the presence of a "double standard" is reported when comparing for differences in one's sexual attitudes as applied to each sex. The percentage of respondents holding a double standard is reported by sex for the general sample, and by religiosity and sex for the controlled sample.

The second measure of sexual attitudes is Murstein and Holden's (1979) "sex philosophy" scale. The scale includes six broad statements concerning one's convictions about premarital sexual intercourse. The respondent was asked to rank order these six statements in order of personal preference. The percentage of respondents preferring each "philosophy" is reported by sex for the general sample, and by religiosity and sex for the controlled sample. Significant differences are noted for the $p > .05$ level together with a pertinent discussion of the findings.

Attitudes Toward Specific Sexual Behaviors

Sexual attitudes have been measured two ways in this study. The first measure, an adaptation of DeLamater and MacCorquodale's (1979) 5 x 3 measure of sexual attitudes, lists five relationship "conditions" in descending order of intimacy (1-not before marriage, 2-if engaged to be married, 3-if in love and not engaged, 4-if feel affection but not love, 5-if both want it). Also given are five sexual behaviors (kissing, necking, breast fondling, genital fondling, sexual intercourse). The respondent was asked to determine which relationship condition they believed was necessary to engaged in each of the five sexual behaviors listed. For example, a rating might appear as below:

5 kissing
5 necking
4 breast fondling
3 genital fondling
2 sexual intercourse
 19 =total attitude score

In this example the respondent believes that kissing and necking are acceptable if both partners want it. However, for sexual intercourse to occur, this respondent believes the couple should be engaged to be married. The "total" attitude score has a range of 20 units from a low of 5 (all "1's", very restrictive) to a high of 25 (all "5's", very permissive). The "total attitude score" represents the attitude measure to be used in the statistical analysis of this section. Respondents were asked to complete the rating above from several different perspectives. First, each was requested to rate the sexual behaviors twice to determine the acceptability of behaviors for men and women. Secondly, the subjects were asked to change viewpoints and rate, to the best of their knowledge, what they perceived to be the attitudes of their three closest same sex friends and parents. Table 13 reports the attitudinal scores by sex for the respondents. The results of this table suggests several things. First, males have slightly more permissive attitudes than females. This finding is significant ($p > .05$) and agrees with previous literature comparing male and female sexual attitudes. Secondly, males and females perceive their friends to be equally permissive. Thirdly, both males and females perceive their parents as having less permissive attitudes and, finally, both males and females perceive their mothers as having the most restrictive attitudes toward sexual behaviors. These latter findings support the notion of a "developmental"

Table 13

Mean Sexual Attitude Scores by Gender
(All Respondents)

	Males (n = 208)		Females (n = 282)	
	Mean	s.d.	Mean	s.d.
Self's Attitudes ^a	18.46	5.12	17.15* ^c	5.11
Friend's Attitudes ^b	18.83	4.97	17.17*	4.61
Father's Attitudes	15.53	4.79	13.30*	4.68
Mother's Attitudes	14.11	4.23	12.77*	4.20

^aUsing "male" rating for men and "female" rating for women.

^bThe three friends attitudes were totaled and divided by 3 to yield one value.

^cTwo-sample test of means, Z score.

*p > .05

sequence (DeLamater and MacCorquodale, 1979) in forming sexual attitudes which suggests a transfer of key spheres of influence from the parents in early childhood to the peer group in adolescence.

The results of Table 13 are not too surprising in light of the previous research reported in Chapter II. However, a major purpose of this study was to examine the effects religiosity might have on such findings by controlling for the religion variable. In keeping with this idea Table 14 reports the mean sexual attitude scores by sex and religion. One immediate finding in this table is the noticeably less permissive attitudes of the high religious sample. Also, and consistent with Table,13, the perceived parental attitudes were lower for both high and low religiosity groups. However, the high religious subjects perceived their parents as being closer to themselves in level of permissiveness than low religious subjects. Other differences can be seen when comparing the results of these two tables. For example, in Table 13, friend's sexual attitudes were perceived as identical to self attitudes for the general sample. Yet in Table 14 this relationship holds true only for high religious females and low religious males. It appears that the high religious males perceive their friends as somewhat more permissive than themselves, while low religious females perceive their friends as less permissive than themselves. Perhaps the practical significance of this finding is not that meaningful

Table 14

Mean Sexual Attitude Scores by Gender and Religiosity

	High Religiosity ^a				Low Religiosity ^a			
	Male (n = 61)		Female (n = 108)		Male (n = 88)		Female (n = 88)	
	mean	s.d.	mean	s.d.	mean	s.d.	mean	s.d.
Self's Attitudes	13.80	4.95	14.22	4.85	21.68** ^b	2.86	20.53**	4.09
Friend's Attitudes	14.74	5.40	14.81	4.63	21.22**	3.35	19.53**	3.83
Father's Attitudes	13.44	5.00	12.05	4.34	16.99**	4.25	15.07**	4.65
Mother's Attitudes	12.73	4.79	11.44	3.66	15.14**	3.88	14.76**	4.19

**p .01

^a"High" religiosity and "low" religiosity for the purposes of this study are defined as scoring in the upper and lower third of Keene's religion scale.

^bTwo-sample test of means, Z score

as the total attitude values don't vary greatly. This finding might suggest, however, that religiosity has a slightly greater influence on the forming of less permissive sexual attitudes for the male than the female. This idea is further supported by the less permissive attitudes reported for the high religious males when compared to the high religious females. In the general and low religious samples it was the females who reported less permissive attitudes.

The mean scores in the previous two tables suggest the existence of relationships between one's own sexual attitudes and the perceived attitudes of friends and parents. Table 15 explores the relative strength of these relationships by reporting the correlations between one's own sexual attitudes and the perceived attitudes of friends and parents. Of particular interest is the strong relationship between one's own sexual attitudes and the perceived attitudes of close friends. This relationship is evident for both sexes in the general sample and two subsamples, and might be explained in two ways. One, individuals may choose peer groups with similar sexual attitudes or, two, peer groups through the process of assimilation influence a conformity to a group standard. Determining which of the above is most accurate is not simple and what really occurs is probably a mixture of the two dynamics. Nevertheless, the correlations to friends' sexual attitudes are noticeably greater than the correlations to parent's sexual attitudes

Table 15

Correlation's of One's Sexual Attitudes to the
Perceived Attitudes of Friends and Parents By
Gender and Religiosity

Group	Sexual Attitudes of		
	Friends	Fathers	Mothers
Gen Sample			
Male (n = 208)	.81***	.50***	.46***
Female (n = 282)	.83***	.57***	.59***
High Religiosity			
Male (n = 61)	.83***	.33*	.43***
Female (n = 108)	.82***	.65***	.64***
Low Religiosity			
Male (n = 88)	.59***	.34**	.26*
Female (n = 88)	.81***	.30**	.34**

*p > .05

**p > .01

***p > .001

suggesting the predominance of peer influence at this stage of late adolescence.

The relationship of one's own sexual attitudes to perceived parental attitudes, while not as strong as the self-peer correlations, are still worth noting. The correlations with perceived parental attitudes are the strongest for high religious females suggesting that, at least for females, religious conviction and parental influence are somewhat related. For the high religious males there is a stronger relationship to perceived parental attitudes but only for the mother (compare .43 and .26).

The strength of these self-parent correlations combined with an examination of the means reported in Tables 13 and 14 support Reiss' (1967) proposition of a "parent-peer continuum" mentioned earlier in Chapter II. However, support for the Libby, Gray, and White (1978) proposition was not found. This proposition, cited earlier, suggested that the higher one's religiosity, the more similar one perceives his/her sexual standards to be to those of one's mother, but the less similar one perceives his/her standards to those of one's peers. The current results do show a greater similarity to the perceived sexual attitudes of one's mother as religiosity increases, but no concurrent decrease in similarity was noted in the perceived sexual attitudes of one's friends. In this study it does appear that perceived parental

attitudes form one boundary of the continuum of permissiveness while the perceived attitudes of close friends form the other. Religious commitment, then, has the effect of narrowing the range of the continuum so that, while offspring move toward more permissive sexual attitudes with age, high religious offspring will "move less." Ultimately, however, the "settling" within this fixed continuum is greatly influenced by one's closest friends.

The "Double Standard"

The "closing gap" phenomena described in Chapter II suggested that, over the past two decades, the sexual attitudes and behavior of males and females were becoming more and more similar. Even though recent studies suggest that women are still somewhat less permissive in their sexual attitudes and behavior, this difference is becoming markedly less and approaching zero. Following this reasoning it seemed appropriate to consider the presence of a "double standard" among the survey respondents. In light of the present trend toward sexual equality we should expect the "double standard" to be on the wane. However, where the standard does exist, is it more prominent among males or females? Does one's degree of religiosity make a difference? These questions will be considered in this section.

The "double standard" can be most simply defined as the existence of one standard of appropriate sexual behavior for women

and another for men. In this study respondents were asked to rate their attitudes toward sexual behaviors twice; once for males and again for females. Any difference found between these two ratings could be defined as the presence of a double standard. This measure is more encompassing than previous measures that normally considered only attitudes toward sexual intercourse when defining a double standard. Table 16 reports the percentage of double standard respondents and the nature of the double standard. The results suggest that while the double standard still exists it is certainly on the decline. Males are slightly more likely to hold a double standard (compare 11.9% to 10.3%), but for practical purposes this difference is negligible. However, of those holding a double standard, the great majority (78%) believe that the male should be given more permissiveness in sexual behaviors. This was true for females as well as males. The remaining 22% believing in "greater permissiveness for females" was comprised of two-thirds females. The standard allowing for greater female permissiveness is interesting since the double standard has been most often considered in terms of granting greater sexual freedom to the male. Table 17 reports similar statistics but adds a control for religion to check the influences of religiosity on holding of a double standard. As seen from Table 17 religious commitment has little effect on the holding of a double standard for males. However, the highly

Table 16
 Percentage of Double Standard Respondents By Gender
 (All Respondents)

Sex	Percent Having Double Standards ^a	Type of Double Standard	
		Male > Perm	Female > Perm
Male (n = 209)	11.9% (25)	21	4
Female (n = 282)	10.3% (29)	21	8

^aThe double standard was identified by comparing the total attitude scores for each sex.

^bBy definition a difference in standards might occur by granting males or females greater permissiveness.

Table 17
 Percentages of Double Standard Respondents
 By Gender and Religiosity

Sex	Percent Having Double Standards	Type of Double Standard	
		Male > Perm	Female > Perm
<u>High Religiosity</u>			
Male (n = 61)	13.1% (8)	5	3
Female (n = 108)	7.4% (8)	7	1
<u>Low Religiosity</u>			
Male (n = 88)	13.6% (12)	11	1
Female (n = 88)	11.4% (10)	5	5

religious female is the least likely of all males and females to approve of a double standard in sexual behaviors. For the female, religious commitment appears to be related not only to less permissive standards, but also to the equality of sexual standards. The type of double standard, when existent, favors more permissiveness for males. This is true for all but the low religious females. This group, while in favor of more sexual freedom in general, is also the most likely to support a standard allowing for greater female permissiveness.

In general the statistics on the double standard are suggestive of three things. First, and most importantly, the presence of the double standard as a traditionally held sexual standard is on the decline. Secondly, while males are more likely to profess a double standard, the differences between the sexes is not great. Finally, religious commitment has little effect on the presence of a double standard for males. For females, however, higher religiosity appears to go along with less permissive and equal standards.

Attitudes Toward Premarital Sexual Intercourse: A Sex Philosophy Scale

The first measure of sexual attitudes used in this study required the respondent to match specific sexual behaviors with a list of relationship conditions. This simple and straightforward method of scaling attitudes toward sexual behaviors is helpful in identifying

general levels of sexual permissiveness for large samples. It is, however, limited to this one descriptive function and can offer no information on the reasoning influential in forming a particular standard of sexual behavior. Consequently, it seemed useful to include another measure of sexual attitudes; a measure which would offer insight concerning the personal convictions which influence differences in permissiveness levels. Murstein and Holden's (1979) "sex philosophy" scale was chosen for this purpose. The scale includes six broad statements concerning one's convictions about premarital sexual intercourse. The six convictions are listed in an order of increasing permissiveness and generally⁵ describe sexual intercourse as being:

1. appropriate only for procreation in marriage
2. appropriate only for marriage
3. appropriate with fiance(e)
4. appropriate as part of a good relationship
5. appropriate as fun with consenting others
6. appropriate as much as possible with anyone

Each respondent was asked to rank order the six statements from 1 (the philosophy closest to his own) to 6 (the philosophy least like

⁵See appendix for the complete statements of sexual philosophies.

his own). Table 18 shows the percentage of respondents adopting each philosophy as their primary choice. The results suggest that sexual intercourse is considered by the majority as an expression of affection capable of increasing trust and a valuable part of a good relationship. The overall sex differences, while not significant ($\chi^2 = 6.20, 5 \text{ df}$), do suggest a slight tendency for females to be more committed to marriage oriented sex (compare 33.5 and 25.2) and less committed to casual sex (compare 8.9 and 16.0). However, the similarity between males and females outweighs the differences and gives further support to the "closing gap" theory of equality between the sexes in sexual attitudes and behavior.

When comparing the current results in Table 18 to the previous figures of Murstein and Holden (1979), there is a noticeable difference in the percentage of respondents considering sexual intercourse as appropriate only in marriage. In the current sample one-fourth of the males and one-third of the females selected "sex for marriage only" as their primary choice. The percentages in the previous sample, 3.5% for males and 5.5% for females, are significantly lower. There are two possible reasons for this difference. First, the current sample was taken from three schools, two of which represented a moderate to high religious affiliation. The previous sample was selected from only one school with no religious affiliation. Consequently, the probability for religious influence, and hence less sexual permissiveness,

Table 18

Sex Philosophy

Percentage Adopting Each Philosophy
As Their Primary Choice by Gender
(All Respondents)

Philosophy	Male (n = 206)	Female (n = 271)
Procreation in Marriage	6.3 (1.1) ^a	4.1 (0.0) ^a
Marriage Only	25.2 (3.5)	33.5 (5.5)
Fiance(e) Only	9.2 (5.4)	12.9 (6.8)
Part of Good Relationship	41.8 (57.2)	40.9 (66.3)
Fun With Consenting Others	16.0 (32.2)	8.9 (20.2)
As Much As Possible	<u>1.5</u> (0.6)	<u>0.4</u> (1.2)
	100.0	100.7

^aPercentages in parenthesis are the results from Murstein and Holden's (1979) sample of 347 undergraduates at Connecticut College.

is greater in the present sample. Secondly, the current sample was selected from three Midwestern schools, while the previous sample was taken from one Northeastern school. Earlier research (Packard, 1968) has suggested that eastern schools have been traditionally more permissive than schools in the Midwest. While this researcher believes religious influence is the key factor in explaining these differences, the geographical differences cannot be discounted and serve as a continual reminder of the limitations when comparing different sample populations on variables that are, at least in part, culturally determined.

Table 18 reported statistics for all survey respondents regardless of religious commitment. Table 19 reports the effects of religiosity on the forming of "sex philosophies" and shows similar statistics while controlling for religious commitment. The results show no major differences when comparing across the sexes within the groups controlled for religiosity. That is, high religious males and females and low religious male and females hold similar sexual philosophies. However, there were significant differences between the high and low religiosity groups for both sexes on 4 of the 6 philosophies. The "sex with fiance(e)" philosophy is not popular with either group, perhaps alluding to the "forced distinction" nature of the standard. Low religious individuals probably perceive this standard as no more

Table 19
 Percentage of Respondents Adopting
 Each Philosophy as Their Primary
 Choice by Gender and Religiosity

Philosophy	High Religiosity		Low Religiosity	
	Male (n = 61)	Female (n = 107)	Male (n = 88)	Female (n = 87)
Procreation in Marriage	15.0	6.7	1.2** ^a	0.0*
Marriage Only	56.7	59.1	6.9***	7.1***
Fiance(e) Only	9.8	10.6	5.8	6.0
Part of Good Relationship	16.7	22.1	51.7***	61.6***
Fun With Consenting Others	1.7	1.0	32.2***	25.0***
As Much As Possible	1.6	0.0	2.3	1.2

*p > .05

**p > .001

***p > .0001

^aChi-square difference of proportions test comparing high/low males and high/low females.

permissive than the "marriage only" philosophy, while high religious individuals appear to be saying "if intercourse is meant for two people within marriage, then we can wait." Even less popular is philosophy number 6, that equates sexual activity solely in terms of a biological function requiring continual satiation. This hedonistic approach found very few supporters in the present sample population.

The differences between the high and low religiosity groups are most apparent in philosophies 2, 4, and 5. Highly religious individuals appear to gravitate toward a "2-4" profile. Most individuals in this group believe sexual intercourse was designed for fulfillment within the context of a "life-long" or at least "major" life commitment. A smaller, but still significant, group of highly religious individuals believe the morality of sexual intercourse is not so much contingent on the level of commitment between two people as it is concerned with consequences of the act upon the relationship of those involved directly and indirectly. While being a secondary view for the highly religious, this philosophy is the predominant view of the low religious individuals. As a result, the low religiosity group might be described as embracing a "4-5" profile. Philosophy number 5 is held by one-third of the low religious males and one-fourth of the low religious females. This view suggests that the primary purpose of sexual intercourse is pleasure so the more one has the better off he is. The only restriction is locating

a willing partner. Relationship considerations are unimportant and do not greatly influence the consequences of intercourse. Hedonistic in its essential elements, this philosophy about sexual intercourse has been advocated throughout history. The more current labels given this proposition are "free love" and "the playboy philosophy." Since this view is secondary to the low religious groups it would be premature to suggest a trend moving from what Reiss (1960) described as a "permissiveness with affection" sexual standard to a "permissiveness without affection" standard. However, researchers in the latter part of this decade might find it valuable to test for attitudinal changes suggestive of a major shift in the sexual standards of our culture.

Religiosity and Lifetime Sexual Behaviors

This section will consider the relationship of religiosity to "lifetime sexual behaviors." In this study "lifetime" sexual behavior is defined as behavior that has occurred at least once in one's history as compared to behaviors that one has "never" engaged in. The behaviors considered are taken from DeLamater and MacCorquodale's (1979) list of nine sexual behaviors. A tenth behavior, "kissing", was added to the list to give a more complete measure of sexual behavior. The data will be presented in three parts. The first will consider general findings for all the respondents and comment on the relationship to earlier studies. The second part will compare the lifetime behaviors of the high and low

religious groups by sex and comment on significant differences. The final part will focus on the sexual behaviors of the high religiosity group and consider differences between the highly religious at each of the three sample schools. The last analysis was prompted by the results obtained in Tables 11 and 12 suggesting that differences in the way one holds their religious convictions may relate to differences in sexual behavior.

Lifetime Behaviors: General Findings For All Respondents

Table 2 in Chapter II reported the lifetime sexual behavior of a group of students at the University of Wisconsin in 1973. The data from this table by DeLamater and MacCorquodale (1979) helped show the developmental nature of sexual behavior as the individual moves through adolescence. For the purpose of comparison, Table 20 is constructed in a similar fashion reporting data from the present sample. The results from this table are generally similar to the findings in the DeLamater and MacCorquodale study. The percentages are slightly lower across all the behaviors in the present sample. This is probably due to the religious affiliation of two of the three sampled schools in this study. As a developmental sequence would suggest, the proportion of individuals engaging in a particular behavior decreases as the intimacy of that behavior increases, thus showing fewer percentages of adolescents experienced in the more intimate behaviors. In addition, the age at

Table 20
Lifetime Sexual Behavior by Gender

Behavior	Male (n = 209)		Female (n = 280)	
	%	Age ^a	%	Age ^a
Kissing	98.6	13.4	97.9	13.8
Necking	92.8	14.7	91.4	14.9
French Kissing	90.0	15.1	90.7	15.2
Breast Fondling	85.7	15.7	80.0	15.6
Male Fondling of Female Genitals	75.0	16.2	67.5	16.4
Female Fondling of Male Genitals	69.5	16.6	67.1	16.6
Genital-Genital Contact	63.9	16.4	59.4	16.8
Intercourse	59.6	17.1	51.6	17.3
Male oral contact with Female Genitals	54.8	17.5	55.6	17.5
Female Oral Contact with Male Genitals	54.9	17.5	56.5	17.6

^aAge at first experience, includes only those who have engaged in the behavior.

first experience shows a gradual increase with increasing levels of sexual intimacy. Also, the ages of "first experience" in this sample are slightly younger than those of the DeLamater and MacCorquodale sample. While the overall religiosity of the current sample characterizes it as somewhat less permissive than the previous sample, those who do engage in sexual behaviors in the present sample do so at a younger age. Granted, in most cases the differential is only a few months, but the differences are nevertheless consistent across 8 of the 10 behaviors.

The gender differences in Table 20 are not significant. Females showed less involvement (from 5 to 8 percentage points) in only 3 of the 10 behaviors, again suggesting that males can no longer be considered sexually more experienced. The largest gender difference was for engaging in intercourse (compare 59.6% for males and 51.6% for females). This 8 percentage point difference is about one-half of the "gap percentage" reported in the MacCorquodale and DeLamater study (compare 75% for males to 60% for females). Another important issue in studies of intercourse behavior concerns the comparison of current findings with those of previous studies within the past several years. As mentioned in Chapter II, the percentages of coitally experienced individuals reported in studies after 1975 ranged from 67% to 82.6% for the men, and from 45% to 74.8% for the women. The 59.6% for the

males and 51.6% for the females reported in this present study are within this range for the females, but slightly lower than the range for the males. Table 21 breaks down the group experiencing intercourse by school to help explain these lower percentages. By comparison, the school A (high religious affiliation) percentages are considerably lower than those reported for school B (moderate religious affiliation) and school C (no religious affiliation). The school A percentages are low enough to bring the total percentage down slightly below the range of most recent studies. The reason for the unusually low percentages reported by school A will be considered in the last part of this section on lifetime behavior.

Lifetime Behaviors: Comparison of High and Low Religious Groups

Table 22 reports the lifetime sexual behaviors by gender for the high and low religiosity groups. A general examination of the results in Table 22 suggests three points of particular interest. First, the highly religious group is considerably less sexually experienced when compared to the low religious group. This is especially true when looking at the more sexually intimate behaviors. Secondly, the highly religious group report "ages of first experience" that are older than the low religious group. In general, the high religious males experience each sexual behavior six months to a year later than the low religious males. The difference for the highly religious females is even greater.

Table 21
 Intercourse Experience
 By School

School	<u>Percent Experiencing Intercourse</u>	
	Male	Female
A (n = 71)	20.7 (29) ^a	9.5 (42)
B (n = 195)	70.8 (72)	54.5 (123)
C (n = 220)	<u>63.2</u> (106)	<u>64.0</u> (114)
Total (n = 486)	59.6 (207)	51.6 (279)

^aNumber in parenthesis equals the total from which the percentage is based.

Table 22

Lifetime Sexual Behavior by Religiosity and Gender

	High Religiosity				Low Religiosity			
	Male		Female		Male		Female	
	(n = 61)	(n = 107)	(n = 88)	(n = 87)	%	Age ^a	%	Age ^a
Kissing	100.0	13.7	97.2	14.3	97.7	13.2	98.9	13.3
Necking	90.2	15.6	86.9	15.4	94.3	14.3	97.7	14.2
French kissing	83.6	15.8	84.1	16.2	93.2	14.8	96.6	14.3
Breast fondling	80.3	16.3	68.2	16.1	89.8	15.4	93.1	15.0
Male fondling female genitals	63.3	16.5	55.1	17.1	82.9	16.2	85.1	15.6
Female fondling male genitals	56.7	17.5	54.2	17.5	80.2	16.4	83.9	15.8
Genital-genital contact	40.0	16.9	42.5	17.3	76.1	16.5	79.3	16.2
Intercourse	40.0	17.8	36.5	17.9	73.9	17.0	77.0	17.0
Male oral contact with female genitals	38.3	17.9	39.3	18.3	71.6	17.5	75.6	16.8
Female oral contact with male genitals	38.3	18.0	43.9	18.2	69.8	17.6	72.1	17.0

^aAge at first experience, includes only those who have engaged in the behavior.

They lag⁶ behind the low religious females anywhere from one to two years. Finally, and most surprising, is the similarity in the percentages reported across gender for the low religious group. Not only is the "gap" between the sexes eliminated, but for all 10 of the sexual behaviors, the females actually report slightly higher percentages. This would suggest that while religious commitment acts to control sexual behavior in general, it functions as a stronger control for the female. When the control is removed not only does sexual permissiveness increase but the difference between males and females tends to decrease. Table 23 presents the data of Table 22 in a reorganized fashion and tests for significant differences in sexual experience over each of the 10 sexual behaviors for the high and low religiosity groups. For both males and females, religious commitment has a controlling effect on the experiencing of sexual behaviors. This effect is immediately noticeable for the females, showing significant differences for even the least intimate behaviors. For the males, however, the controlling effect does not become apparent until approaching the genital fondling behaviors. This would suggest that highly religious males and females differ somewhat on their petting standards. The males apparently allow themselves more freedom in breast fondling, whereas highly religious females engage in this behavior less often (compare 80.3% to

⁶ It is important for the reader to understand the use of the term "lag" does not suggest falling behind in a less desirable way. There is no strong reason to suspect any inherent advantages to early sexual experience. In fact, the opposite may actually be the case.

Table 23
 Lifetime Sexual Behaviors By
 Gender and Religiosity

Behavior	Males		Females	
	High Rel % (n = 61)	Low Rel % (n = 107)	High Rel % (n = 88)	Low Rel % (n = 87)
Kissing	100.0	97.7	97.2	98.9
Necking	90.2	94.3	86.9	97.7*
French kissing	83.6	93.2	84.1	96.6*
Breast fondling	80.3	89.8	68.2	93.1***
Male fondling female genitals	63.3	82.9**	55.1	85.1***
Female fondling male genital	56.7	80.2**	54.2	83.9***
Genital-genital contact	40.0	76.1***	42.5	79.3***
Intercourse	40.0	73.9***	36.5	77.0***
Male oral contact with female genitals	38.3	71.6***	39.3	75.6***
Female oral contact with male genitals	38.3	69.8***	43.9	72.1***

*p > .01

**p > .001

***p > .0001

^aChi-square test for differences of proportions, high to low males,
 high to low females.

68.2%). As the sexual intimacy of the behaviors increases, the general differences between the high and low religious groups becomes more marked, while the differences between high religious males and females disappears. For example, the percentages of low religious individuals experiencing the last three behaviors are almost double those for the high religious groups for both sexes. It seems that, for this sample, the less permissive sexual attitudes reported for the high religious group in the previous section of the analysis do, in fact, lead to less actual sexual experience for this group.

Lifetime behaviors: A Comparison of Highly Religious Groups by School

In the first section of this analysis religion was defined as a multidimensional phenomenon. Four different religion factors were described and each was correlated to measures of sexual attitudes and sexual behavior (see Table 8). Three of the four factors were found to be significantly and negatively related to both sexual attitudes and sexual behavior. However, the "exclusive/indifferent" factor was found to be most strongly related to sexual behaviors. Further analysis showed that this factor measured scriptural knowledge and the degree of authority one ascribes to his religion. Inasmuch as scriptural teachings do not condone a high level of sexual permissiveness, it would follow that having a knowledge of scriptural teachings, and assigning authority to them, would most certainly lead one to limit

their sexual behaviors. This would especially be true of sexual intercourse, since the scriptures apparently consider intercourse as appropriate only within the marriage relationship.

Assuming that individual religious dimensions are related to sexual behavior in different ways, it seemed to follow that groups of "religious people" might be religious in different ways. That is, some groups might be higher on one dimension while lower on others. This question was considered for the high religiosity group in the current sample. The group was subdivided according to school and an analysis of variance (see Table 11) was performed on 32 of the 35 religious items to check for significant differences among the three highly religious groups. The results showed that the high religiosity group from school A (protestant evangelical) was significantly different from the highly religious groups of school B and C on 14 of the 32 items. In addition, the evangelical group differences showed up in 6 of the 7 items comprising the "exclusive/indifferent" factor. Since this factor was shown to be most strongly related (negatively) to sexual behavior in the current sample, significantly higher scores for this factor would suggest significantly lower experience in sexual behavior. To explore this idea further Table 24 reports the sexual behavior for the high religiosity group by schools. As was suspected, the highly religious from school A are noticeably less permissive in the more intimate sexual

Table 24
 Lifetime Sexual Behavior By School and Gender
 (High Religiosity Only)

Behavior	S c h o o l s					
	A		B		C	
	Male (n = 25)	Female (n = 34)	Male (n = 15)	Female (n = 47)	Male (n = 20)	Female (n = 26)
Kissing	100.0 ^a	94.12	100.0	97.87	100.0	100.0
Necking	84.0	82.4	93.3	91.5	95.0	84.6
French kissing	80.0	76.5	86.7	89.4	85.0	84.6
Breast fondling	76.0	47.1	86.7	76.6	80.0	80.8
Male fondling female genitals	52.0	35.3	71.4	61.7	70.0	69.2
Female fondling male genitals	48.0	23.5	64.3	68.1	60.0	69.2
Genital-genital contact	28.0	14.7	50.0	53.2	50.0	64.0
Intercourse	20.0	11.8	64.3	46.8	50.0	50.0
Male oral contact with female genitals	32.0	11.8	42.9	53.2	40.0	50.0
Female oral contact with male genitals	28.0	11.8	50.0	59.6	40.0	57.7

^aFigures represent percentages of those in each group having experienced the behavior at least once.

behaviors than are the highly religious from schools B and C. This difference holds for both sexes, although it is apparent in less intimate behaviors for the high religiosity females of school A. These results suggest that, while religiosity in general has a limiting effect on sexual permissiveness, the authority factor in religion plays a stronger role than other religious dimensions in determining actual sexual behavior. Since evangelical groups characteristically place a "high authority" to their religious beliefs, their overall sexual behavior can be expected to be significantly less permissive.

In addition to the above finding, two other points of interest can be seen through the comparison of the high religiosity groups. The first concerns male-female differences in sexual behavior. In general the "gap percentages" between male and female subjects is highest for school A. The highly religious female from school A report percentages consistently lower than the males for 7 of the 10 sexual behaviors. This is true for only 3 of the 10 and 1 of the 10 sexual behaviors for the females from schools B and C respectively. In fact, the highly religious females from school C actually report greater percentages in 3 of the 10 sexual behaviors. It appears that "sexual equality", as measured by lifetime behavior, increases among highly religious individuals as the religious context, measured by school affiliation, decreases. The explanation for this is not readily evident. Perhaps the higher religious

context of schools A and B influence the behavior of highly religious females above and beyond their personal permissiveness standards. In other words, the females are more subject to the social influences in their immediate environment than the males. The "social influences", in this case, would come from the less permissive sexual standards of the college community at large. This explanation, although not the only one possible, fits with what sociologist term "social context theory." Studies in social context have often shown females to be more susceptible to social forces around them when compared to males. This trend is most noticeable through the adolescent stage.

The second point of interest involves the comparison of oral sexual behaviors to intercourse behavior for the three religious groups. For school A, the reported percentages for males engaged in the last three sexual behaviors listed jumps from 20% for intercourse to 32% and 28% for male and female oral contact respectively. For school B, a similar trend is noted (compare 46.8% to 53.2% and 59.6%) but is reported for the females instead of the males. School C reports no noticeable increase for either sex when comparing intercourse to oral sexual behaviors. The greater percentage of males from school A and females from school B experiencing oral sex as compared to intercourse is unusual in that most previous studies report a general decline in life-time percentages as sexual behaviors progress from least to most

intimate (see Tables 2, 22, and 23). Mahoney (1980) reported a similar "reversal" in the sexual behavior sequence in his study for high religiosity males, but found no such pattern for the females. The author explains his findings by suggesting an "interaction effect" of the male sexual socialization process, on the one hand, and strongly held religious values on the other. The sexual socialization process for males exerts a greater pressure to perform sexually than is experienced by females thru their socialization process. This pressure on males to perform clashes with strong religious beliefs that prohibit heterosexual activity outside of marriage. However, since these prohibitions have been traditionally focused on intercourse behavior the highly religious male is given a possible alternative; that of engaging in a variety of petting behaviors. In this way Mahoney suggests:

Highly religious males . . . maintain their technical virginity, but have extensive sexual experience. The difference in the case of highly religious males is that the extensiveness involves moving beyond heavy petting while avoiding coitus, a form of technical virginity which results in the observed sequence reversal (1980:111).

While helping to explain this reversal process for the males in school A, this theory does little to explain the reversal for the females in school B. The author will refrain from attempting to explain this latter reversal, and will rely on subsequent research efforts to clarify the apparent contradictions in these findings.

Religiosity and Current Sexual Behaviors

In the previous section "lifetime behaviors" were defined as behavior that has occurred at least once in one's history. This section will be concerned with "current behaviors." Current sexual behaviors are defined in this study as those behaviors one has engaged in over the past 12 month period. The respondents were asked to state whether they had "gone out" with a male/female in the past 12 months. If the answer was "no", they were omitted from this analysis. If the respondents answered "yes", they were to report whether they had engaged in each of the 10 sexual behaviors mentioned earlier. If the respondent had gone out with more than one individual during the past year, the sexual behaviors reported were to be those involving the person whom was "dated most" during that year, or the person "with whom you feel most involved."

The measure of current sexual behaviors gives a "picture" of sexual behavior not offered in the statistics on lifetime behavior. Current behavior statistics are able to give a more accurate perception of the nature of sexual activity as it occurs in the development of ongoing heterosexual relationships. Lifetime behavior measures, while offering valuable sexual chronologies, could not yield any information of present sexual activity. Table 25 presents the data on current sexual behavior for males and females in general. The results

Table 25
 Current Sexual Behaviors^a
 By Gender

Behavior	Male (n = 196) ^b	Female (n = 261) ^b
Kissing	90.8 ^c	95.4
Necking	85.7	87.4
French kissing	81.1	86.2
Breast fondling	73.4	74.3
Male fondling female genitals	62.2	64.0
Female fondling male genitals	58.2	64.8
Genital-genital contact	50.0	57.1
Intercourse	44.4	51.0
Male oral contact with female genitals	44.4	54.4* ^d
Female oral contact with male genitals	45.4	55.2*

*p > .05

^aBehaviors engaged in within the past 12 months.

^b196 equals 93.8% of the male sample and 261 equals 93.2% of the female sample.

^cFigures are percentages engaging in each behavior for both sexes.

^dChi-square test for differences of proportions between the sexes for each behavior.

are interesting from several perspectives. First, this data shows no sign of females being less sexually active than males. If the 70's were a decade of "closing the gap" between differences in male and female sexual behavior, the 80's may be the decade announcing the "gap is dead." In fact, for this sample, females were found to be significantly more active in two of the ten current behaviors. Even more surprising is the fact that the significant differences noted were both for oral sexual behaviors. Secondly, the level of current behavior is not greatly below the level of lifetime behaviors (see Table 20). This would suggest that once a sexual behavior is experienced it tends to become a current part of a behavior repertory. Finally, the percentages reported for the current sexual behaviors decrease for both sexes as the sexual intimacy of the behavior increases. Not only do "first experiences" with more intimate behaviors (as reported in lifetime behaviors) come with age, but the cycle of progressive intimacy repeats itself within each relationship.

Table 26 reports the data on current behaviors for the high and low religiosity groups. The results show that the highly religious respondents are significantly less sexually active than the low religious respondents. This holds true for both sexes and over all 10 current sexual behaviors. It appears, then, that religious commitment has the effect of limiting the number of sexual behaviors encountered

Table 26
 Current Sexual Behaviors
 By Gender and Religiosity

Behavior	High Religiosity		Low Religiosity	
	Male (n = 59) ^a	Female (n = 98) ^a	Male (n = 82) ^a	Female (n = 82) ^a
Kissing	78.0	89.8	97.6***	98.8*
Necking	71.2	78.6	92.7***	95.1**
French Kissing	62.7	76.5	90.2***	95.1***
Breast fondling	55.9	59.2	84.2***	91.5***
Male fondling female genitals	39.0	51.0	75.6***	84.2***
Female fondling male genitals	37.3	52.0	70.7***	84.2***
Genital-genital contact	27.1	41.8	65.9***	80.5***
Intercourse	25.4	33.7	59.8***	76.8***
Male oral contact with female genitals	25.4	41.8	57.3***	75.6***
Female oral contact with male genitals	25.4	43.9	61.0***	73.2***

*p > .05

**p > .01

***p > .001

^a59 equals 96.7% of the high religious males

98 equals 91.6% of the high religious females

82 equals 93.2% of the low religious males

82 equals 94.3% of the low religious females

^bChi-square differences of proportions test between high and low religious groups for both sexes.

in any given heterosexual relationship. In addition, male and female comparisons, when controlled for religiosity, continue to not only present a picture of equality in sexual behavior, but actually show the females to be more sexually active. The higher female percentages are found for all 10 behaviors in both the high and low religiosity groups. The "gap percentages" for both high and low religiosity groups range from approximately 3% to 18%, with the higher percentages noted for the more sexually intimate behaviors. For the high religiosity group these higher gap percentages are due, in part, to the presence of a "reversal sequence" for oral sexual behaviors.

The data in this and the previous table present some of the more salient findings of this study. The review of the literature in Chapter II suggested a continual rise in female sexual behavior at a greater rate than for the males. This, in fact, has continued to happen. What is significant, however, is the evidence presented in this study suggesting that females are certainly no less sexually active than males and that the emerging pattern shows females may even be "moving ahead."

Religiosity and Masturbation

This final section of the data analysis will consider masturbation attitudes and behavior. The data will be presented in two parts. First,

attitudes toward masturbation will be considered for the general sample and the high/low religiosity groups. Second, masturbation behaviors will be reported in measures of current and highest frequencies. The age of highest frequency is noted along with the time duration of that frequency. The results will be presented for the general sample and the high/low religiosity groups.

Attitudes Toward Masturbation

Attitudes toward masturbation were measured in a manner similar to the "sex philosophy" scale presented in a previous section of this analysis. The scale includes four statements concerning one's convictions about masturbation. The four convictions are listed in order of increasing permissiveness and generally⁷ describe masturbation as being:

1. self-centered and morally wrong
2. an amoral but immature form of sexual expression
3. a perfectly acceptable means of sexual release
4. a pleasureable activity to be engaged in often

Each respondent was asked to rank order the four statements from 1 (the philosophy closest to his own) to 6 (the philosophy least like his own). Table 27 shows the percentage of respondents adopting

⁷See appendix for the complete statements of attitudes toward masturbation.

Table 27
 Attitudes Toward Masturbation
 Percentage Adopting Each Philosophy
 as Their Primary Choice by Gender
 (All Respondents)

Attitude	Male (n = 205)	Female (n = 277)
Self-centered and immoral	16.1	14.4
Amoral but immature	38.3	46.2
Acceptable expression	39.5	32.5
Pleasureable and to be sought	<u>7.3</u>	<u>6.1</u>
Total	101.2	99.2

each attitude as their primary choice. The results suggest that the majority of the respondents believe masturbation to be either a somewhat immature expression of one's sexuality or an acceptable sexual expression when heterosexual options are unavailable. For the most part, masturbation is not considered a moral issue for this group of respondents. Also, the differences in attitudes toward masturbation were not significantly different between the sexes ($\chi^2 = 1.68, 3 \text{ df}$). Table 28 presents the same data for the high and low religiosity groups. The results show that those in the high religiosity group have attitudes towards masturbation that are significantly less permissive than those in the low religiosity group. This is true for both sexes and in 7 of the 8 possible comparisons. The male and female comparisons, when controlling for religiosity, showed no significant differences for the low religiosity group ($\chi^2 = .72, 3 \text{ df}$), but did show significant differences for the high religiosity group ($\chi^2 = 9.78, 3 \text{ df}, p > .05$). Highly religious females, in this sample, hold more permissive attitudes toward masturbation than do their male counterparts. Religious commitment, then, exerts a stronger control on male attitudes toward masturbation. Highly religious males are more likely to consider masturbation as immoral, and are less likely to view the act as an acceptable expression of sexuality than are females. The reasons for this difference are not clear. Perhaps, among highly religious groups, masturbation is still

Table 28
 Attitudes Toward Masturbation
 Percentage Adopting Each Philosophy
 as Their Primary Choice by Gender
 and Religion

Attitude	High Religiosity		Low Religiosity	
	Male (n = 61)	Female (n = 108)	Male (n = 88)	Female (n = 87)
Self-centered and immoral	47.5	25.9	2.3*** ^b	1.1***
Amoral but immature	42.6	51.9	28.4	30.7**
Acceptable expression	8.2	15.7	56.8***	52.3***
Pleasurable and to be sought	<u>3.3</u>	<u>1.9</u>	<u>12.5*</u>	<u>14.8***</u>
Total	101.6 ^a	95.4	100.0	98.9

*p > .05

**p > .01

***p > .001

^aTotal percentages vary slightly from 100% since some respondents failed to rank any of the four attitudes as #1.

^bChi-square test for differences of proportions between high and low religiosity groups for both sexes.

considered primarily a male activity. While not true, this perception would nevertheless encourage more discussion (with accompanying prohibitions) of masturbation among highly religious males. Highly religious females, as a result, would be less sensitized to the strong moral restrictions because masturbation is not considered a "problem" among highly religious females. While this interpretation is somewhat speculative, it does offer one explanation of the attitudinal differences apparent among the highly religious in this sample.

Masturbation Behavior

The current masturbation behaviors for this sample are reported by sex in Table 29. The figures include only those individuals who have engaged in masturbation at least once. Respondents who have never masturbated were dropped from this analysis. In the present sample 182 of 208 males (87.5%) and 164 of 283 females (57.9%) reported masturbating at least once. These percentages are slightly lower than the 90 to 95 percent and the 60 to 65 percent usually reported for males and females respectively. For the males, the "current frequencies" most often reported were "about once a week" or "several times a week." These two categories accounted for over half of the male respondents. The females, on the other hand, reported current frequencies indicating less involvement in masturbation activity. In fact, 36% of the females who had experienced masturbation at least once no longer practice the

Table 29
Current Masturbation Frequency by Gender

Frequency	Male (n = 182)	Female (n = 164)
None at present	17.0 ^a	36.0
Less than once a month	6.6	15.9
About once a month	13.2	16.5
About once a week	29.1	22.6
Several times a week	27.5	8.5
Daily	4.4	0.6
More than once a day	<u>2.2</u>	<u>0.0</u>
Totals	100.0	100.1

^aThe percent reporting each frequency as descriptive of their current behavior.

behavior. Another 32% report masturbating only once a month or less. It appears that not only do females have less experience with masturbation than males, but their experience is also less involved than the experience for the males. These differences in current frequency were significant at the $p > .01$ level ($\chi^2 = 26.62, 6 \text{ df}$). Masturbation may be one sexual behavior where the "gap" between male and female experience is not diminishing.

Table 30 reports the "highest frequency" of masturbation for the respondents. In addition, the age at which this frequency occurred and its duration were recorded for comparisons by sex. Almost 50% of the males reported their maximum involvement with masturbation as "daily" or "more than once a day." The 28.6% reporting the latter frequency suggests that males have a greater tendency than females (compare with 7.5%) to become almost totally absorbed in masturbation, at least for a limited period of time. The majority of females, on the other hand, report a maximum involvement in masturbation not exceeding several times a week. In fact, almost one-third of the females report their maximum involvement as once a month or less. These findings support the findings in Table 29 suggesting, in general, that females are less involved in the masturbation process than males. The differences in the male and female frequencies in Table 30 were also significant at the $p > .01$ level ($\chi^2 = 29.48, 5 \text{ df}$).

Table 30
Highest Masturbation Frequency by Sex

Frequency	Male (n = 182)	Female (n = 161)
Less than once a month	2.8 ^a	20.5
About once a month	5.5	9.9
About once a week	13.7	21.7
Several times a week	29.7	26.1
Daily	19.8	13.7
More than once a day	<u>28.6</u>	<u>7.5</u>
Totals	100.1	99.4
Average age at highest frequency	15.9	15.8
Duration of frequency (in years)	1.1	0.8

^aThe percent reporting each frequency as descriptive of their highest frequency.

To examine the effect religious commitment has on masturbation frequency, Table 31 reports current masturbation frequencies by sex and religiosity. The results show that, for both sexes, higher religiosity results in a lesser involvement with masturbation behaviors. The differences between males from both high and low religiosity groups and females from both groups were significant at the $p > .01$ level ($\chi^2 = 32.16$ and 32.86 for males and females respectively, 6 df). The differences between religiosity groups is especially evident for the high religiosity females, over half of whom are not currently practicing masturbation. The "gap" between male and females reported in Table 29 remains fairly consistent for both high and low religious groups. This suggests that religiosity functions as a control for masturbation behavior, but that its controlling effects are not significantly different for males or females.

Table 32 reports the highest frequencies for masturbation by sex and religiosity. The results show that, for males, religiosity does not have a great effect on the highest frequency of masturbation. The difference between the high and low religiosity groups was not significant ($\chi^2 = 7.9$, 5 df). The difference for females, however, was significant at the $p > .01$ level ($\chi^2 = 23.16$, 5 df). This would suggest that, while religious commitment acts as a control over current masturbation for males, it does not alter the way in which males

Table 31
 Current Masturbation Frequency
 By Gender and Religiosity

Frequency	High Religiosity		Low Religiosity	
	Male (n = 50)	Female (n = 55)	Male (n = 31)	Female (n = 65)
None at present	24.0 ^a	52.7	13.6	26.2
Less than once a month	16.0	12.7	1.2	16.9
About once a month	12.0	12.7	9.9	18.5
About once a week	28.0	20.0	27.2	23.1
Several times a week	20.0	0.0	27.0	15.4
Daily	0.0	1.8	6.2	0.0
More than once a day	<u>0.0</u>	<u>0.0</u>	<u>4.9</u>	<u>0.0</u>
Total	100.0	99.9	100.0	100.1

^aThe percent reporting each frequency as descriptive of their current behavior.

Table 32
 Highest Masturbation Frequencies
 By Gender and Religiosity

Frequency	High Religiosity		Low Religiosity	
	Male (n = 50)	Female (n = 54)	Male (n = 81)	Female (n = 65)
Less than once a month	4.0 ^a	24.1	1.2	23.1
About once a month	6.0	14.8	3.7	6.2
About once a week	16.0	27.8	9.9	15.4
Several times a week	34.0	20.4	28.4	27.7
Daily	20.0	13.0	22.2	13.9
More than once a day	<u>20.0</u>	<u>0.0</u>	<u>34.6</u>	<u>13.9</u>
Totals	100.0	100.1	100.0	100.2
Average age at highest frequency	15.9	15.5	15.9	16.0
Duration of frequency (in years)	1.0	0.9	1.4	0.6

^aThe percent reporting each frequency as descriptive of their highest frequency.

become "introduced" or "experienced" in masturbation. Three-fourths of the experienced males in this sample, regardless of religious commitment, masturbated several times a week or more and maintained that frequency for about one year. After this period of "highest frequency" was over, the high religiosity males gravitate toward lower current frequencies than the low religiosity males. In contrast, the high religiosity females who are experienced in masturbation do not become as initially involved in masturbation behaviors as their low religious counterparts. In addition, their current frequencies are less than the low religiosity females.

Summary

The statistical analysis within this chapter explored several areas concerning the nature of religious commitment and its effects upon the sexual attitudes and behavior of a sample of undergraduate students. This analysis revealed that "religious commitment" is more properly understood within a multidimensional framework, especially when considering religion in relation to other behavior or attitude variables. Two of the 4 religion factors studied were shown to be more strongly related to one's sexual attitudes and behaviors than were others. In addition, a close look at the individual religion items revealed that highly religious groups can, in fact, be religious in different ways.

This finding suggested that it is not only the "level" of religious commitment, but the "nature" of the commitment as well, that is important in determining the effects of religion upon other variables.

The analysis of religiosity and sexual attitudes revealed that female attitudes towards sexual behaviors can no longer be considered "more reserved" when compared to male attitudes. This trend of increasing equality between the sexes was evident in the analysis showing the diminishing of the "double standard" as a sexual standard. While attitudes towards sexual behavior are becoming more equal, religion was shown to have a controlling effect for both sexes. The present findings showed that the highly religious males and females reported consistently less permissive sexual attitudes than their low religiosity counterparts. Finally, the influence parents and peers have on the forming of one's sexual attitudes was explored. The results showed that while parents have a considerable initial influence in the defining a "range" of sexual permissiveness, it is one's peers that heavily influence the "point within the range" finally decided upon. The peer influence is one toward more sexual permissiveness and is stronger than parental influence during this stage of late adolescence.

The analysis of religiosity and sexual behaviors revealed no significant differences between male and female "lifetime" sexual behavior. Religiosity, again, was shown as acting to limit the sexual

behaviors of the high religiosity groups. This limiting effects was evident for both sexes, although slightly stronger for the female. When considering "current" sexual behavior, however, the females reported significantly more experience in 2 of the 10 sexual behaviors listed. These differences were even more pronounced when controlling for religiosity.

The final analysis of this chapter explored masturbation attitudes and behavior. Attitudes toward masturbation were shown to be similar for males and females within the general sample. For the high religiosity group, however, masturbation was more likely to be considered an immoral act by males than by females. Masturbation behavior has not changed significantly over the last three decades. The results showed males to be more experienced in masturbation and more involved in masturbation behaviors than females. Religiosity, again, was shown to act as a control upon this sexual behavior. Both high religiosity males and females report less involvement with masturbation than their low religiosity counterparts.

Chapter IV has presented an analysis of the data bearing on the nature of the relationship of religiosity to sexual attitudes and behavior. The results were presented and pertinent discussion given to the more salient findings of this study. A further discussion of these findings and their relationship to the hypotheses stated in Chapter I are presented in Chapter V.

CHAPTER V

DISCUSSION AND CONCLUSIONS

Introduction

The purpose of this study was to examine the relationship of religiosity to the sexual attitudes and behavior of single undergraduate students. Religiosity was defined as a multidimensional phenomenon and measured by Keene's (1967) 35-item religion scale. The sexual attitudes of the respondent and the perceived attitudes of parents and peers were measured in a way similar to the design of MacCorquodale and DeLamater (1979). A "sex philosophy" scale, originally designed by Murstein and Holden (1979), was used as an additional attitudinal measure. Sexual behavior was measured as the reported experience over 10 sexual behaviors given in an order of increasing physical intimacy. Masturbation was studied separately from other sexual behaviors. Attitudes toward masturbation were measured in a manner similar to the rank order "sex philosophy" scale mentioned above, while masturbation behaviors were reported in terms of "current" and "highest" frequencies.

The scales used to measure religiosity, sexual attitudes, and sexual behavior were combined in a four-page mail survey and sent to random samples from three Midwestern colleges representing

different religious environments. The results of that survey are presented in Chapter IV of this study. In this chapter the author will show how the present study adds to, and builds upon, the current body of knowledge presented in Chapter II, and how the present findings relate to the hypotheses suggested at the beginning of this study. The findings will be discussed in five sections corresponding to the presentation of the analysis in Chapter II. Suggestions for further research will be noted along with the author's concluding remarks.

The Hypotheses

The hypotheses presented in this study were derived from a list of relationships given in Chapter I. The level of significance defined for this study is the .05 level. The hypotheses are stated as follows:

1. That there will be significant differences between the relationships of isolated religion factors to sexual attitudes and behaviors.
2. That the high religiosity groups will be less permissive in sexual attitudes than the low religiosity groups.
3. That the high religiosity groups will be less permissive in sexual behaviors than the low religiosity groups.
4. That females will be less permissive in sexual attitudes than males.

5. That females will be less permissive in sexual behaviors than males.

6. That the "less permissive" relationship of females to males in sexual attitudes and behaviors will hold for both high and low religiosity groups.

General Findings Concerning a Multidimensional Model of Religiosity

In Chapter II it was suggested that unidimensional measures of religiosity are limited in the type of information they can provide about one's religious nature. Consequently, a multidimensional religiosity measure was selected for this study. Tables 5 through 7 suggested that this measure was stable over time and yielded several independent religion factors within the sample population. In addition, Table 8 showed that these factors were differently related to one's sexual attitudes and behaviors. While the overall negative relationship between religiosity and sexual attitudes and behaviors was supported, 3 of the 4 religion factors were found to be more strongly related to sexual attitudes than to sexual behavior. This finding suggested that, as the individual moves closer to deciding about actual sexual behavior, other important factors exert influence on the decision making process. The appearance of these "more proximal" factors decreases the influence religious commitment has upon sexual behaviors. It was also found that

2 of the 4 religion factors were more strongly related to sexual attitudes and behaviors than were others. For example, the "salient/irrelevant" and "exclusive/indifferent" factors were more strongly related to sexual attitudes, while the "exclusive/indifferent" factor was singly and most strongly related to sexual behaviors. This finding supports hypothesis number 1 suggesting differences in the relationships of isolated religion factors to sexual attitudes and behavior. Apparently, the general meaning one assigns to his religion ("salience") and the authority given to its teachings ("exclusiveness") are more important in determining one's sexual attitudes than are other religious dimensions. In fact, religious "authority" was found to have the most direct influence upon both attitudes and behaviors. The importance of the religious authority factor was not found in the previous literature and consequently, is considered one of the more important findings in this study.

In light of this finding it was suggested that individuals whose religious commitment was characterized by different religion factors might not, while still being "generally religious", have the same sexual attitudes and behaviors. The results of Tables 11 and 12 showed that among the highly religious sample, evangelical christians are characterized by a more authoritarian approach to religion. Evangelicals appear to hold to the exclusiveness of their beliefs and spend more

time in studying the scriptures than do Catholics or others. Since premarital virginity is generally accepted as a Biblical teaching, it was suggested that this highly religious group might report less permissiveness in sexual behaviors than other highly religious groups within the same sample. Table 24 strongly supports this idea and shows that evangelicals are considerably less permissive sexually than their highly religious counterparts. This finding helps to understand how religion acts as a sexual behavior control and further demonstrates the value of multidimensional models of religiosity in research endeavors.

General Findings Concerning Sexual Attitudes

From the previous literature several things can be concluded concerning sexual attitudes. First, over the past twenty years sexual attitudes have become more permissive for both sexes. Second, females have been characterized as having less permissive attitudes and, although attitudes in general are becoming more permissive, females still hold less permissive attitudes than males. Finally, female sexual attitudes appear to be changing more rapidly than for the males and, consequently, the "gap" between male and female attitudes is lessening. In this study female sexual attitudes were shown to be (Table 13) only slightly less permissive than male attitudes. The difference was

significant, however, at the $p > .05$ level. When controlling for religiosity, however, the sex differences in attitudes did not remain stable (Table 14). In the high religiosity group, for example, the female showed slightly more permissive attitudes. Nevertheless, the most evident impact of religiosity for this sample was seen when comparing the males and females across the religiosity continuum. Low religiosity males showed significantly more permissive sexual attitudes when compared to the high religiosity males. The same was true for the low religiosity females. While the main effect of religiosity, then, was to limit permissiveness for both sexes, the limiting effect was more pronounced for the males. These findings strongly support hypothesis number 2, suggesting that high religiosity groups will be less permissive in sexual attitudes, but show only limited support for hypothesis number 4, suggesting that females will be less permissive in sexual attitudes than males, and show no support for hypothesis number 6, suggesting that sex differences will hold across the religiosity continuum. It appears that the assumption of female "reservedness" in sexual attitudes when compared to males must be strongly questioned.

Another aspect of the equality of sexual attitudes is the diminishing of the "double standard." A "double standard" (Table 16) was reported for only 11% of the sample respondents. While religiosity had no significant effects on the double standard for males, the effect for

females was mixed (Table 17). The high religiosity females, for example, showed less inclination to accept a double standard than high religiosity males. The low religiosity females, in contrast, were more willing to accept a double standard, but one that favored greater female permissiveness. These findings again cast doubt on hypothesis number 4; the hypothesis of "sex differences."

The final measure of sexual attitudes was a "sex philosophy" scale measuring general attitudes toward premarital sexual activity. While the results showed that, in general, the respondents were leaning to the "permissiveness with affection standard" (Table 18) there were no significant differences between male and female attitudes. In addition, this "equality of the sexes" remained when controlling for religiosity. Religious commitment did, however, make a difference in the attitude one has toward premarital sex. The high religiosity group was much more inclined to favor less permissive attitudes. This difference (Table 19) was highly significant and held for both sexes.

The results of the "sex philosophy" scale are perhaps the strongest evidence of the emerging equality of sexual attitudes between the sexes. In light of this and other findings concerning sexual attitudes, hypothesis number 4 must be rejected.

Perceived Peer and Parental Attitudes: Contextual Controls

The influence that perceived parental and peer sexual attitudes have on the forming of one's own sexual attitudes has been considered by several researchers. Reiss' (1967) was the first to articulate the nature of this influence in propositional form, suggesting that sexual attitudes may be placed on a continuum with perceived parental attitudes at one end and perceived peer attitudes at the other. Reiss suggested that as the adolescent matures his attitudes become more permissive moving from the less permissive perceived parental attitudes to the more permissive perceived attitudes of friends. Libby, Gray, and White (1978) further suggested that having a high religious commitment tends to slow this movement away from perceived parental attitudes. The result, then, would be "settling" on a point in the continuum somewhat closer to one's parents than his peers. The results from Tables 13 and 14 support the notion of a continuum, but do not support the theory that a high religious commitment tends to influence one to "settle" on a point in the continuum farther from one's friends. The high religiosity females, for example, reported their sexual attitudes as almost identical to perceived peer standards. While being "closer" to their perceived parents attitudes they, nevertheless, still perceived their friends as having similar sexual

attitudes. The findings for the high religiosity males were not as easy to interpret. Table 14 shows the high religiosity males as "settling" at approximately the mid point on a continuum between perceived parental and peer standards. The slowing effect of religiosity on the movement through the attitudinal continuum, then, would appear to apply only to males.

The data from Table 15 further supports the general notion of a "parent-peer" continuum. The results from this table showed stronger correlations between self and perceived peer attitudes than between self and perceived parental attitudes. This suggests that, as the individual moves through adolescence, the strength of parental influence decreases while the influence of the peer group increases.

General Findings Concerning Sexual Behavior

Lifetime Sexual Behavior

The results from the analysis of lifetime sexual behaviors suggests several points of interest. First, the initial experiencing of sexual behaviors follows a pattern of increasing intimacy with age. The younger adolescent first experiences kissing and necking behaviors sometime between 13 and 14 years of age. These less intimate behaviors are followed, then, by more intimate behaviors with increasing age. This, of course, is not true for everyone since a smaller proportion of the sample population report involvement in the most intimate behaviors. This finding is consistent (compare Table 2 with Table 20)

with the developmental theory suggested by MacCorquodale and DeLamater (1979).

The second salient finding concerns the differences in sexual behavior between males and females. Tables 20 and 22 report no significant differences between male and female lifetime sexual behavior. This equality between the sexes remains even when controlling for religiosity. In fact, for the low religiosity group in Table 22, the females reported slightly higher percentages for all 10 of the sexual behaviors listed. While these differences are small and statistically insignificant, they are nevertheless strongly suggestive of a new age of sexual equality. Consequently, there is no evidence to support hypothesis number 5, stating that females will be less permissive in sexual behaviors than males.

The third and final point of interest concerns the effect of religiosity on lifetime sexual behaviors. Table 23 reports significant differences when comparing males and females across high and low religiosity groups. The differences suggest that religious commitment acts as a control for the high religiosity group. Both the males and females in this group have significantly fewer lifetime sexual experiences than their low religiosity counterparts. This relationship is somewhat stronger for females, who reported significantly less experience in 9 of the 10 sexual behaviors listed. This finding supports hypothesis

number 3, suggesting that the high religiosity groups will be less permissive in sexual behaviors than the low religiosity groups.

Current Sexual Behaviors

The findings for current sexual behaviors are in some ways even more surprising than the results reported for lifetime behaviors. For example, there were no significant differences between sexes for lifetime behaviors. For current sexual behaviors, however, the females are significantly more experienced in 2 of the 10 sexual behaviors listed. In addition, these significant differences are reported for the highly intimate oral sexual behaviors (Table 25). These six differences are even more pronounced when controlling for religiosity (Table 26). Religiosity, however, still functions as a control between high and low religiosity groups for both sexes. Significant differences were reported for each of the 10 sexual behaviors across religiosity groups (Table 26). Again, these findings strongly support hypothesis number 3, the "religiosity as control" hypothesis, while lending no support for hypothesis number 5, the "sex differences" hypothesis. On the basis of these findings for current and lifetime sexual behaviors, hypothesis number 5 must be rejected.

General Findings for Masturbation Attitudes and Behavior

Masturbation Attitudes

The results from this study show that, for the most part, masturbation is considered either an amoral but immature act or acceptable expression of one's sexuality. There were no significant differences found between male and female attitudes for the general sample (Table 27). When controlling for religiosity, a significant difference was found for the high religiosity group. In this group males were more likely to consider masturbation as an immoral act when compared to females (Table 28). Religiosity acted as a limiting control on masturbation attitudes, with the high religiosity group expressing attitudes toward masturbation that were significantly less permissive than for their low religiosity counterparts. This finding supports hypothesis number 2, suggesting less permissive sexual attitudes in high religiosity groups.

Masturbation Behavior

The findings in this section show significant differences in masturbation behavior between the sexes. Females in this study are less likely to have ever masturbated (compare 87.5% for males to 57.9% for females) than the males. Also, those females who do masturbate do so less often than their male counterparts and are generally less involved in the process altogether (Tables 29 and 30). Masturbation appears to be one sexual behavior that females are not

equally involved in. This is in contrast to findings earlier in this study reporting female equality among a variety of heterosexual behaviors.

The effects of religiosity on current masturbation behavior were significant, with high religiosity males and females reporting less involvement with masturbation than their low religiosity counterparts (Table 31). The effects of religiosity on "highest" frequencies were significant for the females but not for the males (Table 32). Apparently, males, regardless of their religiosity, become initially involved in masturbation in similar ways. After the initial involvement, however, the highly religious males apparently settle on a masturbation frequency of less intensity than their low religiosity counterparts.

Conclusions

This study was designed to examine the relationship of religiosity to the sexual attitudes and behavior of single undergraduate students. The study reported on sexual attitudes and behavior in general and found that the traditional differences between male and female behaviors were not found in this study. That is, females were not found to be less permissive in sexual attitudes or behaviors. This was true for one of two sexual attitude scales and for both sexual behavior measures. A more salient finding showed females to be significantly more sexually active in heterosexual relationships over the past 12 months.

The role of religiosity was considered in detail and the findings suggested that religious commitment has a limiting effect on both sexual attitudes and behaviors. That is, highly religious individuals were consistently less permissive in most all of the sexual attitudes and behaviors selected for consideration in this study. Furthermore, the authority dimension of religiosity was singled out as an important independent determinant for sexual behaviors. Those individuals who profess an authoritarian view of religion are most likely to be the least sexually active of all the religious groups.

Finally, masturbation behaviors were examined and it was found that differences still existed between males and females for this behavior. Apparently, masturbation behavior is "immune" to the influences affecting most of the other sexual behaviors for this sample. Males still masturbate more frequently than females; a finding consistent with the Kinsey report of 30 years ago.

These findings suggest the continual need for updating the body of knowledge in the area of human sexual behavior. The 60's presented us with the message of a new sexual permissiveness. The 70's reaffirmed that message and added a "sexual equality" postscript. What will the decade of the 80's be saying?

Limitations of the Study

When considering the data reported in this study several things should be remembered as limitations:

1. That while the "religion factor" was measured more carefully in this study than in most, religious commitment continues to be a complex construct. As a result, paper and pencil measures of religiosity will always be somewhat limited in the information they can offer.
2. That the results are clearly limited to representing the student bodies in general of the schools selected for this research. Further generalization must be done only with great caution.
3. That while school A was selected to represent a school of "high religious affiliation", its rural setting may have in part accounted for some differences measured in religious items when compared to schools B and C.
4. That while an anonymous survey method is perhaps one of the few methods for obtaining personal information of the kind requested for this research, it nevertheless is subject to questions of respondent's accuracy of reporting.

Recommendations For Future Research

1. An initial recommendation is for further research to discover and validate a multidimensional measure of religiosity capable of being used on broad samples. Keene's (1967) scale had been used only once prior to this study. The results from a reanalysis of Keene's factors in the present study supported the scale's use as a multidimensional religiosity measure, but further research is needed to reassess the nature of Keene's four religion factors. The present study suggests that a redefining of one scale ("skeptical/approving") might be appropriate for further use. While religion was shown to act as a control in limiting sexual behavior, the dynamics of religion's "control" are open to further study.

2. Continual research is needed to compare the sexual attitudes of males and females. This study reported very few differences between the sexual attitudes of males and females. Inasmuch as a new decade has arrived, further studies may support the finding that differences in sexual attitudes no longer exist between the sexes. In addition, it will be of interest to note shifts to more permissive sexual standards for both sexes in the coming decade.

3. Continued research is recommended in the area of sexual behavior. Perhaps more emphasis could be placed upon "current" sexual behavior. This study showed females to be currently more

active than males. The reason for this is unknown. Further research might explore differences in sexual decision making between the sexes to help account for this finding.

4. This study reported masturbation behaviors that are not drastically different from results reported three decades earlier. Perhaps further research might explore the apparent "immunity" of masturbation behavior from the current attitudes favoring more sexual permissiveness.

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APPENDIX A

Dear Participant:

First, I would like to personally thank you for taking the time to help in this research project. Your input will be very important in finalizing the format of this survey you are about to take. You are part of a "pretest" sample. The purpose of such a sample is to obtain feedback on the clarity and design of a research instrument (eg. this survey) before it is widely distributed for research. In other words, your suggestions and input will help me "clean up" any areas of this survey that might be unclear and difficult to understand.

Consequently, I am asking two things of you. First, that you complete this survey entirely and as honestly as possible. Second, you fill out the evaluation form to help me determine if any changes are needed before I distribute the survey on a larger scale. After completing the above, place both the survey and evaluation in manila folder, seal the contents, and return to me by mail.

I want to assure you that I understand this survey is of a very personal nature and have committed myself to complete confidentiality in handling this data. While of a sensitive nature, I am committed to the importance of this research as an aid in understanding the college student and the critical need for guidance in developing a healthy sexual identity.

Thank you again for your participation.

Sincerely,

Michael D. Lastoria
Research Coordinator, doctoral candidate
Loyola University

Survey of Religious Attitudes

Please rate your opinion of the following statements by circling a number from 1 ("strongly agree") to 8 ("strongly disagree").

	Strongly Agree								Strongly Disagree
28. I believe in the existence of God (For example, a creating power in the universe greater than man's conscious will, or, the unknowable essence of the universe).	1	2	3	4	5	6	7	8	
29. I believe in the soul (an intangible, "spiritual" entity in each person).	1	2	3	4	5	6	7	8	
30. I believe the soul continues to exist in some way after the physical body dies.	1	2	3	4	5	6	7	8	
31. Faith and reason are ultimately conflicting.	1	2	3	4	5	6	7	8	
32. The primary force in religion is acceptance of doctrine and creed; inner, personal experience is not most important.	1	2	3	4	5	6	7	8	
33. Before marriage, people should be chaste (not have sexual intercourse).	1	2	3	4	5	6	7	8	
34. Doing "good works" is just as important and necessary as being "faithful."	1	2	3	4	5	6	7	8	
35. Ceremonies and rituals are the most important part of religion.	1	2	3	4	5	6	7	8	

PART II. MEASURE OF SEXUAL ATTITUDES AND BEHAVIOR

Attitude Toward Sexual Intercourse Before Marriage

Here are some attitudes that different people have towards sex before marriage. Read each one carefully, and rank each philosophy in order of its importance to you. Put a "1" beside that attitude which exemplifies your position towards premarital sex most closely, a "2" next to the attitude which next best describes your philosophy, etc., ending with a "6" for the position which least reflects how you feel.

- _____ Virginitv is a virtue. It is an assurance of sexual happiness. Premarital sex leads to feelings of guilt, regret, and recriminations. The social function of marriage has always been to legitimize parenthood, not sexuality. Hence, sex should only be used for purposes of procreation. Unmarried adults should not indulge in sexual intercourse; those that do so are wrong and will be condemned.
- _____ Young adults should reserve themselves for their future marital partners. By doing so, they will be in harmony with their beliefs, themselves, and their families. Sex in marriage is a beautiful experience, fulfilling the satisfactions and needs of the partners. Remaining pure for your future husband or wife is the ultimate gift with which to consummate a marriage.
- _____ Sex outside of marriage is acceptable when the couple is engaged, or when there is a definite commitment to marriage. Sex should be saved to enjoy with one's marital partner. However, the couple need not wait until the marriage is legitimized by the ceremony. If both individuals feel that sexual intercourse, at this point, would enhance their relationship and fulfill interpersonal needs, then there is no reason why they should wait.
- _____ Premarital sex is all right if it increases the capacity to trust, brings greater integrity to personal relationships, dissolves barriers separating people, enhances self-respect, and fosters a zest for living. Concern for interpersonal relationships can provide a positive, meaningful setting for a consideration of sexual standards and moral behavior. The criterion for morality should not be the commission or omission of a particular act, but the consequences of that act upon the relationships of people, and upon their interaction with others and with society.
- _____ Every human being, just because he exists, should have the right to as much (or as little), as varied (or as mild), as enduring (or as brief) sexual enjoyments as he or she prefers--as long as one does not needlessly, forcefully, or unfairly interfere with the sexual rights and satisfactions of others. The primary purpose of sex is enjoyment. The more sex fun a person has, the sounder he will be psychologically. Physical pleasure is reason enough for having sexual intercourse, and a person should be allowed to pursue such pleasure with any willing partner.
- _____ Chastity, in its obtuse ignorance, can only result in producing an incomplete and wretched type of life. Sexual enjoyment is an important part of life. It is an indispensable as the satisfactions of taste in eating. To have remained chaste for a lifetime is to have been a self-deluded victim, living a wasted life. One must seize upon every opportunity to engage in sex with any partner available. Those who resist sexual experiences are not valuable or desirable members of society. They are nervous, restless, and unstable, begrudging others the pleasures they deny themselves.

Attitudes Toward Specific Sexual Behaviors

A. Current Attitudes

Below you will find a list of relationship conditions.

1. Not before marriage.
2. If engaged to be married.
3. If in love and not engaged.
4. If feel affection, but not love.
5. If both want it.

Use the above list to express your attitude on what type of relationship you believe should be present to permit the sexual behaviors listed below. Rate the left for females and the right for males. (Example: if you believe women in general should be in love with their partner before engaging in genital fondling, then you would mark a "3" next to the behavior "genital fondling" in the left column. If you believe the same to hold true for men, then mark a "3" in the right column next to "genital fondling". Please rate each behavior for both sexes.

FEMALE

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

MALE

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

B. Friends and Parents Attitudes (as perceived by you).

In this section the same rating scale will be used (see above 1-5). However, you are to rate what you perceive are the attitudes of your three closest same sex friends and your parents. Friends are defined as people who know you best; who you confide in on occasion, and who confide in you.

FRIEND #1

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

FRIEND #2

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

FRIEND #3

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

FATHER

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

MOTHER

___ kissing
 ___ necking
 ___ breast fondling
 ___ genital fondling
 ___ sexual intercourse

C. Attitudes Toward Masturbation

Here are some attitudes that different people have towards masturbation. Read each one carefully and rank each attitude in order of its importance to you. Put a "1" beside the attitude which exemplifies your position towards masturbation most closely, a "2" next to the attitude which next best describes your position, etc., ending with "4" for that attitude which least reflects how you feel.

_____ Masturbation is morally wrong. It represents a selfish and self-centered emphasis upon physical sexual pleasure. While most people engage in masturbation at some time in their life, the practice should be avoided as it only builds a bad habit which can be harmful to one's sexual development.

_____ Masturbation is not a moral issue in itself. It represents the first signs of sexual awareness in the early adolescent. Masturbation as behavior representative of an early stage of puberty is immature in that the individual involved in it is both the giver and receiver of pleasure. However, this early stage passes in time and engagement in masturbation should not be condemned, but left to follow its natural course of reduction.

_____ Masturbation is a perfectly acceptable means of sexual release at all ages. When a partner is not available or personal convictions prohibit sexual play with another, masturbation is a good sexual outlet. Negative evaluations of masturbation are archaic and puritanistic.

_____ Masturbation is fun and individuals can engage in this pleasure often. The more one desires masturbation, the more one can engage in the act. It is healthy to masturbate often. It is pleasurable and harms no one and is therefore no one's business but the individuals.

PART III. MEASURE OF SEXUAL BEHAVIOR

Lifetime Behavior

The following is a list of sexual behaviors. For each behavior listed check if the behavior has or has not been engaged in by yourself. For behaviors engaged in, please note how old you were (in years) when you first engaged in the specific behavior.

<u>Have Not</u> <u>Engaged In</u>	<u>Have</u> <u>Engaged In</u>	<u>Age First</u> <u>Engaged In</u>	<u>Behavior</u>
_____	_____	_____	Kissing
_____	_____	_____	Necking
_____	_____	_____	French Kissing
_____	_____	_____	Breast Fondling
_____	_____	_____	Male Fondling of Female Genitals
_____	_____	_____	Female Fondling of Male Genitals
_____	_____	_____	Genital-Genital Contact Without Intercourse
_____	_____	_____	Intercourse
_____	_____	_____	Male Oral Contact With Female Genitals
_____	_____	_____	Female Oral Contact With Male Genitals

Current Behavior

1. Have you gone out with a male/female within the past year? Yes No

If the answer is NO, skip the rest of this section and go on to "Masturbation".

If the answer is YES, the following questions refer to the individual you have dated most in the past year or the individual with whom you feel most involved.

2 & 3. Have you and your partner engaged in the behaviors listed below? If yes, what level of relationship existed when you engaged in each behavior.

Choose one level for each behavior engaged in:

1. Engaged
2. In love, not engaged
3. Feel affection, not love
4. Both wanted it

<u>No</u>	<u>Yes</u>	<u>If Yes, Level of Relationship</u>	<u>Behavior</u>
_____	_____	_____	Kissing
_____	_____	_____	Necking
_____	_____	_____	French Kissing
_____	_____	_____	Breast Fondling
_____	_____	_____	Male Fondling of Female Genitals
_____	_____	_____	Female Fondling of Male Genitals
_____	_____	_____	Genital-Genital Contact Without Intercourse
_____	_____	_____	Intercourse
_____	_____	_____	Male Oral Contact With Female Genitals
_____	_____	_____	Female Oral Contact With Male Genitals

Masturbation

1. Have you ever engaged in masturbation? Yes No

If NO, skip the remainder of questions in the "Masturbation" section.

If YES, please continue.

2. Put a check next to the statement which most closely describes your current frequency of masturbation:

- less than once a month
- about once a month
- about once a week
- several times a week
- daily
- more than once a day

Put a check next to the statement which most closely describes your highest frequency of masturbation ever.

- less than once a month
- about once a month
- about once a week
- several times a week
- daily
- more than once a day

3. At what age did you masturbate most frequently? _____

How long did you maintain that frequency? _____

SURVEY EVALUATION

1. What was the approximate time involved in completing this survey? _____ minutes

2. Did you consider the time required to complete the survey excessive? Or, do you feel the survey is too long? _____

3. Were the directions for Part I (Measure of Religiosity) clear and easy to understand? _____ Yes _____ No

If no, where was there confusion?

4. Were the 35 items in Part I easy to understand? _____ Yes _____ No

If no, which item created difficulty and why?

Item # Because:

5. Were the directions for Part II (Sexual Attitudes) easy to understand? _____ Yes _____ No

If no, what specific directions were confusing and why?

6. Were the items for Part II clear and easy to follow? Yes No

If no, what specific item was troublesome and for what reason?

Were there any sexual terms that appeared unclear?

7. Were the directions for Part III (Sexual Behavior) clear and understandable? Yes No

If no, what specific directions were confusing and why?

8. Were the items in Part III clear and easy to follow? Yes No

If no, what specific item was troublesome and for what reason?

Were there any sexual terms that appeared unclear?

9. Any other comments you might have:

APPENDIX B

Dear Student,

You have been selected as part of a random sample to represent your campus in a survey research project. This survey is designed to measure three rather sensitive areas: religious attitudes, sexual attitudes, and sexual behavior. In order to insure accurate representation in all three areas several survey items are presented with the use of explicit terminology. While explicitness is appropriate to the purpose of this research, you may find surveys of this nature offensive to you. IF THIS IS THE CASE, PLEASE DISCARD THE ENCLOSED SURVEY WITHOUT GOING FURTHER. If you are willing to participate in this research I would ask two things of you:

1. That you complete the enclosed survey (the time required to do so is approximately 23 to 28 minutes).
2. That you return the survey sealed in the enclosed stamped envelope as soon as possible.

I want to assure you that I understand this survey is of a very personal nature and consequently have committed myself to complete confidentiality in the handling of this data. My interest is primarily in group statistics so I have no need to identify any individual survey responses. It is also important for you to know that I have received permission from your school administration to conduct this survey on your campus.

While of a sensitive nature, I am convinced of the importance of this research and am hoping it might aid in understanding the college student and the critical need for guidance in developing a healthy sexual identity. Thank you for your time to assist in this research.

Sincerely,

Michael D. Lastoria
Research Coordinator, doctoral candidate
Loyola University

CLASSIFICATION DATA:

Age _____ Sex: Male _____ Female _____

RELIGIOUS PREFERENCE:

Protestant _____ Catholic _____ Jewish _____ Other _____
 (Please write in)

RESIDENCE INFORMATION (check one):

living on campus _____ living off-campus _____ living off-campus with parents _____

SEXUAL ORIENTATION (check one): do you perceive yourself as

heterosexual _____ bisexual _____ homosexual _____

PART I. MEASURE OF RELIGIOSITY

The following 35 items measure behavior and attitudes toward religion. The questions are designed to measure religiosity without regard to any specific denomination or creed. There are no right or wrong answers:

Preliminary Questions

- | | | | | | | | | | | |
|---|-----|-----|----|-----|---|---|---|---|---|------|
| 1. Did one or both parents teach you by living the religious teachings themselves? | Yes | ___ | No | ___ | | | | | | |
| 2. What do you consider the level of your formal religious education? (Circle one) | Low | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | High |
| 3. Are you a member of the same religion as one or both of your parents? | Yes | ___ | No | ___ | | | | | | |
| 4. Have you ever had a conversion experience that radically changed your attitudes or religious conviction? | Yes | ___ | No | ___ | | | | | | |
| If YES, at what age did this occur? | Age | ___ | | | | | | | | |

Survey of Religious Behaviors

Please rate how often you do what the following statements say by circling a number from 1 ("almost always do") to 8 ("almost never do").

- | | Almost
Always | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | Almost
Never |
|--|------------------|---|---|---|---|---|---|---|---|-----------------|
| 5. Motivating your daily activities with religious feelings and ideas. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 6. Studying and meditating on sacred scripture--the holy books of your faith. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 7. Feeling committed to your religion. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 8. Seeking help or guidance from God (that is, the creating power in the universe greater than man's conscious will). | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 9. Questioning the validity of your own religion. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 10. Accepting individuals who <u>do not</u> hold to your religious beliefs as much as those who do. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 11. Contributing to funds (such as those supporting religious institutions). | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 12. Overcoming bad habits by using religious experience or insight. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 13. Attending religious services and meetings. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 14. Praying alone. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 15. Questioning the validity and usefulness of other religions. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 16. Obeying the laws of the Divine revelation in your religion. (e.g. the 10 Commandments, etc.) | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 17. Finding relief from physical pain or ailments by using the support of religious faith, conviction, or experience. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 18. Living in such a way that you would be relatively prepared for death if you were to be faced with it unexpectedly. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 19. Attacking verbally an evil person. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |
| 20. Having a strong sense of meaning and purpose in life. | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | | |

	Almost Always								Almost Never							
	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
21. Having regular periods of religious fasting.																
22. Having "spiritual experiences" (such as a feeling of the presence of the Divine, or sudden feeling of Divine guidance, etc.).																
23. Seeing the wisdom of renunciation or sacrifice (giving up something you seem to want badly now in order to gain some long run benefits).																
24. Wearing or carrying religious symbols (e.g. holy books, crosses, rings, pendants).																
25. Meditating seriously about the ultimate concerns in your life.																
26. Affecting your overall appearance because of religious feelings (wearing habits as nuns do, or skull caps as some Jews do, etc.).																
27. Feeling respect for your priest, minister, rabbi, or religious governing body.																

Survey of Religious Attitudes

Please rate your opinion of the following statements by circling a number from 1 ("strongly agree") to 8 ("strongly disagree").

	Strongly Agree								Strongly Disagree							
	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
28. I believe in the existence of God (For example a creating power in the universe greater than man's conscious will, or, the unknowable essence of the universe).																
29. I believe in the soul (an intangible, "spiritual" entity in each person).																
30. I believe the soul continues to exist in some way after the physical body dies.																
31. Faith and reason are ultimately conflicting.																
32. The primary force in religion is acceptance of doctrine and creed; inner, personal experience is not most important.																
33. Before marriage, people should be chaste (not have sexual intercourse).																
34. Doing "good works" is just as important and necessary as being "faithful."																
35. Ceremonies and rituals are the most important part of religion.																

PART II. MEASURE OF SEXUAL ATTITUDES AND BEHAVIOR

Attitude Toward Sexual Intercourse Before Marriage

Here are some attitudes that different people have towards sex before marriage. Read each one carefully, and rank each philosophy in order of its importance to you. Put a "1" beside the attitude which exemplifies your position towards premarital sex most closely, a "2" next to the attitude which next best describes your philosophy, etc., ending with a "6" for the position which least reflects how you feel.

- Virginity is a virtue. It is an assurance of sexual happiness. Premarital sex leads to feelings of guilt, regret, and recriminations. The social function of marriage has always been to legitimize parenthood, not sexuality. Hence, sex should only be used for purposes of procreation. Unmarried adults should not indulge in sexual intercourse; those that do so are morally wrong.
- Young adults should reserve themselves for their future marital partners. By doing so, they will be in harmony with their beliefs, themselves, and their families. Sex in marriage is a beautiful experience, fulfilling the satisfactions and needs of the partners. Remaining pure for your future husband or wife is the ultimate gift with which to consummate a marriage.
- Sex outside of marriage is acceptable when the couple is engaged, or when there is a definite commitment to marriage. Sex should be saved to enjoy with one's marital partner. However, the couple need not wait until the marriage is legitimized by the ceremony. If both individuals feel that sexual intercourse, at this point, would enhance their relationship and fulfill interpersonal needs, then there is no reason why they should wait.
- Premarital sex is all right if it increases the capacity to trust, brings greater integrity to personal relationships, dissolves barriers separating people, enhances self-respect, and fosters a zest for living. Concern for interpersonal relationships can provide a positive, meaningful setting for a consideration of sexual standards; and moral behavior. The criterion for morality should not be the commission or omission of a particular act, but the consequences of that act upon the relationships of people, and upon their interaction with others and with society.
- Every human being, just because he exists, should have the right to as much (or as little), as varied (or as mild), as enduring (or as brief) sexual enjoyments as he or she prefers—as long as one does not needlessly, forcefully, or unfairly interfere with the sexual rights and satisfactions of others. The primary purpose of sex is enjoyment. The more sex fun a person has, the sounder he will be psychologically. Physical pleasure is reason enough for having sexual intercourse, and a person should be allowed to pursue such pleasure with any willing partner.
- Chastity can only result in producing an incomplete and wretched type of life. Sexual enjoyment is an important part of life. It is an indispensable as the satisfactions of taste in eating. To have remained chaste for a lifetime is to have been a self-deluded victim, living a wasted life. One must seize upon every opportunity to engage in sex with any partner available. Those who resist sexual experiences are nervous, restless, and unstable, begrudging others the pleasures they deny themselves.

Attitudes Toward Specific Sexual Behaviors

A. Current Attitudes

Below you will find a list of heterosexual relationship conditions.

1. Not before marriage.
2. If engaged to be married.
3. If in love and not engaged.
4. If feel affection, but not love.
5. If both want it.

Use the above list to express your attitude on what type of relationship you believe should be present to permit the sexual behaviors listed below. Rate the left for females and the right for males. (Example: If you believe women in general should be in love with their partner before engaging in genital fondling, then you would mark a "3" next to the behavior "genital fondling" in the left column. If you believe the same to hold true for men, then mark a "3" in the right column next to "genital fondling".) Please rate each behavior for both sexes.

<u>FEMALE</u>	<u>MALE</u>
___ kissing	___ kissing
___ necking	___ necking
___ breast fondling	___ breast fondling
___ genital fondling	___ genital fondling
___ sexual intercourse	___ sexual intercourse

B. Friends and Parents Attitudes (as perceived by you).

In this section the same rating scale will be used (see above 1-5). However, you are to rate what you perceive are the attitudes of your three closest friends of the same sex and your parents. Friends are defined as people who know you best; whom you confide in on occasion, and who confide in you.

<u>FRIEND #1</u>	<u>FRIEND #2</u>	<u>FRIEND #3</u>	<u>FATHER</u>	<u>MOTHER</u>	
___	___	___	___	___	kissing
___	___	___	___	___	necking
___	___	___	___	___	breast fondling
___	___	___	___	___	genital fondling
___	___	___	___	___	sexual intercourse

C. Attitudes Toward Masturbation

Here are some attitudes that different people have towards masturbation. Read each one carefully and rank order each attitude in order of its importance to you. Put a "1" beside the attitude which exemplifies your position towards masturbation most closely, a "2" next to the attitude which next best describes your position, etc., ending with "4" for that attitude which least reflects how you feel.

- ___ Masturbation is morally wrong. It represents a selfish and self-centered emphasis upon physical sexual pleasure. While most people engage in masturbation at some time in their life, the practice should be avoided as it only builds a bad habit which can be harmful to one's sexual development.
- ___ Masturbation is not a moral issue in itself. It represents the first signs of sexual awareness in the early adolescent. Masturbation is behavior representative of an early stage of puberty is immature in that the individual involved in it is both the giver and receiver of pleasure. However, this early stage passes in time and engagement in masturbation should not be condemned, but left to follow its natural course of reduction.
- ___ Masturbation is a perfectly acceptable means of sexual release at all ages. When a partner is not available or personal convictions prohibit sexual play with another, masturbation is a good sexual outlet. Negative evaluations of masturbation are archaic and puritanistic.
- ___ Masturbation is fun and individuals can engage in this pleasure often. The more one desires masturbation, the more one can engage in the act. It is healthy to masturbate often. It is pleasurable and harms no one and is therefore no one's business but the individuals.

PART III. MEASURE OF SEXUAL BEHAVIOR

Lifetime Behavior

The following is a list of sexual behaviors. For each behavior listed check if the behavior has or has not been engaged in by yourself. For behaviors engaged in, please note how old you were (in years) when you first engaged in the specific behavior.

<u>Have Not Engaged In</u>	<u>Have Engaged In</u>	<u>Age First Engaged In</u>	<u>Behavior</u>
_____	_____	_____	Kissing
_____	_____	_____	Necking
_____	_____	_____	French Kissing
_____	_____	_____	Breast Fondling
_____	_____	_____	Male Fondling of Female Genitals
_____	_____	_____	Female Fondling of Male Genitals
_____	_____	_____	Genital-Genital Contact Without Intercourse
_____	_____	_____	Intercourse
_____	_____	_____	Male Oral Contact With Female Genitals
_____	_____	_____	Female Oral Contact With Male Genitals

Have you ever been a victim of a sexual act that was not of your own choosing (such as rape, incest, or being molested)?

Yes _____ No _____

If YES, please indicate nature of the incident and your age during which it occurred.

Nature _____ Age _____

Current Behavior

1. Have you gone out with a male/female within the past year? Yes _____ No _____

If the answer is NO, skip the rest of this section and go on to the section on masturbation.

If the answer is YES, the following questions refer to the individual you have dated most in the past year or the individual with whom you feel most involved.

2 & 3. Have you and your partner engaged in the behaviors listed below? If yes, what level of relationship usually existed when you engaged in each behavior. Choose one level for each behavior engaged in:

- | | |
|-------------------------|-----------------------------|
| 1. Engaged | 3. Feel affection, not love |
| 2. In love, not engaged | 4. Both wanted it |

<u>No</u>	<u>Yes</u>	<u>If Yes, Level of Relationship</u>	<u>Behavior</u>
_____	_____	_____	Kissing
_____	_____	_____	Necking
_____	_____	_____	French Kissing
_____	_____	_____	Breast Fondling
_____	_____	_____	Male Fondling of Female Genitals
_____	_____	_____	Female Fondling of Male Genitals
_____	_____	_____	Genital-Genital Contact Without Intercourse
_____	_____	_____	Intercourse
_____	_____	_____	Male Oral Contact With Female Genitals
_____	_____	_____	Female Oral Contact With Male Genitals

Masturbation

1. Have you ever engaged in masturbation? Yes _____ No _____

If NO, skip the remainder of questions in the "Masturbation" section. If YES, please continue.

2. Put a check next the statement which most closely describes your current frequency of masturbation:

- _____ none at present
- _____ less than once a month
- _____ about once a month
- _____ about once a week
- _____ several times a week
- _____ daily
- _____ more than once a day

Put a check next to the statement which most closely describes your highest frequency of masturbation ever.

- _____ less than once a month
- _____ about once a month
- _____ about once a week
- _____ several times a week
- _____ daily
- _____ more than once a day

3. At what age did you masturbate most frequently? _____ How long did you maintain that frequency? _____

APPENDIX C

Initial Post Card Reminder

Dear Student:

The semester's end is near and I wanted to remind you to return the research survey you received several days ago as soon as possible. The validity of this type of research depends heavily on a good return rate, so I'm hoping you'll help make this project a success. If you have already returned your survey or have decided not to participate please disregard this reminder.

Thanks again,

Michael D. Lastoria
Research Coordinator
Loyola University

Final Post Card Reminder

Dear Student:

By now you should have received two reminders to complete and return your research survey. Well, relax, because this is my final reminder! Seriously though, I would greatly appreciate your assistance in this research endeavor and if you haven't returned your survey and still intend to participate please do so as soon as possible.

Thanks again,

Michael D. Lastoria
Research Coordinator,
Loyola University

APPROVAL SHEET

The dissertation submitted by Michael Lastoria has been read and approved by the following committee:

Dr. Marilyn Susman, Director
Assistant Professor, Guidance and Counseling, Loyola

Dr. Gloria Lewis
Associate Professor and Chairperson,
Guidance and Counseling, Loyola

Dr. Jon Nilson
Assistant Professor, Theology, Loyola

Dr. Jack Kavanagh
Associate Professor, Educational Foundations and
Assistant Dean, Graduate School of Education, Loyola

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Education.

Date

4-17-82

Marilyn Susman
Director's Signature