

COLLEGE STUDENTS' PERCEPTIONS
OF EXPERIMENTAL LIFE STYLES

By

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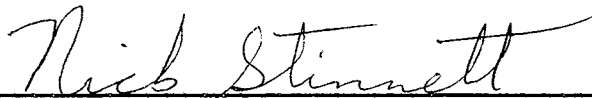
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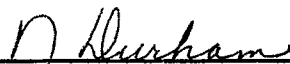
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TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
Statement of Problem.	1
Purposes.	2
II. SELECTED REVIEW OF LITERATURE.	5
Introduction.	5
Characteristics of Youth Who Reject Conventional Life Styles.	6
Changing Attitudes Toward Sex	8
Changing Attitudes Toward Marriage.	9
Brief History of Experimental Life Styles.	11
Existing and Emerging Life Styles	14
Summary	30
III. PROCEDURE.	34
Selection of Subjects	34
Instrument.	35
PELS Scale.	36
Analysis of Data.	37
IV. RESULTS.	40
Description of Subjects	40
The Item Analysis	43
Mean Subscores of PELS Scale.	47
PELS Scale Item Responses	47
Subscale Percentages of Accepting/ Unaccepting Responses	53
Total Percentages of Accepting/ Unaccepting Responses	54
Student Perceptions of Traditional Marriage.	55
Examination of Hypotheses and Discus- sion of Results	56
V. SUMMARY.	152
A SELECTED BIBLIOGRAPHY.	158

TABLE OF CONTENTS (Continued)

	Page
APPENDIX	165

LIST OF TABLES

Table	Page
I. Characteristics of the Subjects.	41
II. Item Analysis Based on Comparisons of Upper and Lower Quartiles of PELS Scores	44
III. PELS Scale Subscore Means.	48
IV. Responses of College Students to the PELS Scale	49
V. Percentages of Accepting/Unaccepting Perceptions Toward Experimental Life Styles by Subscores.	53
VI. Percentages of Accepting/Unaccepting Responses to Total PELS Scale Items.	55
VII. F Score Reflecting Differences in Total PELS Scale Score According to Sex.	57
VIII. F Score Reflecting Differences in Total PELS Scale Score According to Religious Preference	58
IX. F Score Reflecting Differences in Total PELS Scale Score According to Degree of Religious Orientation.	59
X. F Score Reflecting Differences in Total PELS Scale Score According to Type of Religious Orientation in Family Background.	60
XI. F Score Reflecting Differences in Total PELS Scale Score According to Present Type of Religious Orientation.	61
XII. F Score Reflecting Differences in Total PELS Scale Score According to Political Orientation.	62

Table	Page
XIII. F Score Reflecting Differences in Total PELS Scale Score According to Marital Status	63
XIV. F Score Reflecting Differences in Total PELS Scale Score According to Previous Exposure to a Family Life Education Course	64
XV. F Score Reflecting Differences in Total PELS Scale Score According to Geographic Region Lived in for Major Part of Life	65
XVI. F Score Reflecting Differences in Total PELS Scale Score According to Size of Community Lived in for Major Part of Life	67
XVII. F Score Reflecting Differences in Total PELS Scale Score According to College or University Where Respondent is a Student	68
XVIII. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Sex.	70
XIX. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Age.	71
XX. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Religious Preference	72
XXI. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Degree of Religious Orientation.	73
XXII. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Type of Religious Orientation in Family Background	74

Table	Page
XXIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Present Type of Religious Orientation.	75
XXIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Political Orientation.	76
XXV. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Marital Status	77
XXVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Previous Exposure to a Family Life Education Course	78
XXVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Geographic Region Lived in for Major Part of Life	79
XXVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to Size of Community Lived in for Major Part of Life	80
XXIX. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations With Mutual Consent of Husband and Wife According to College or University Where Respondent is a Student.	81
XXX. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Sex	83

Table	Page
XXXI. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Age	84
XXXII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Religious Preference	85
XXXIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Degree of Religious Orientation.	86
XXXIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Type of Religious Orientation in Family Background	87
XXXV. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Present Type of Religious Orientation	88
XXXVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Political Orientation.	89
XXXVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Marital Status	91
XXXVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Previous Exposure to a Family Life Education Course	92

Table	Page
XXXIX. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Geographic Region of the United States Lived in for Major Part of Life	93
XL. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Size of Community Lived in for Major Part of Life . .	94
XLII. F Score Reflecting Differences in PELS Scale Subscores Concerning Extramarital Sexual Relations Without the Knowledge of One Mate According to Colleges Represented.	95
XLIII. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Religious Preference	96
XLIV. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Degree of Religious Orientation.	97
XLV. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Type of Religious Orientation in Family Background	98
XLVI. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Present Type Religious Orientation.	99
XLVII. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Political Orientation.	100
XLVIII. F Score Reflecting Differences in PELS Scale Subscores Concerning Homosexual Marriage According to Grade Average.	101

Table	Page
XLVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Homosexual Marriage According to Geographic Region of the United States Lived in for Major Part of Life	102
XLIX. F Score Reflecting Differences in PELS Scale Subscales Concerning Homosexual Marriage According to Size of Community* Lived in for Major Part of Life.	103
L. F Score Reflecting Differences in PELS Scale Subscales Concerning Homosexual Marriage According to Colleges Represented	104
LI. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Sex	106
LII. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Age	107
LIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Religious Preference.	108
LIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Degree of Religious Orientation.	109
LV. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Type of Religious Orientation in Family Background.	110
LVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Present Type of Religious Orientation.	111
LVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Political Orientation	112
LVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Marital Status of Parents	113

Table	Page
LIX. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Previous Exposure to a Family Life Education Course	114
LX. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Geographic Region of the United States Lived in for Major Part of Life.	115
LXI. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Size of Community Lived in for Major Part of Life	116
LXII. F Score Reflecting Differences in PELS Scale Subscales Concerning Cohabitation According to Colleges Represented.	117
LXIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Sex.	118
LXIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Religious Preference	119
LXV. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Degree of Religious Orientation.	120
LXVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Type of Religious Orientation in Family Background	121
LXVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Present Type of Religious Orientation.	122
LXVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Political Orientation.	123

Table	Page
LXIX. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Geographic Region of United States Lived in for Major Part of Life	124
LXX. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Size of Community Lived in for Major Part of Life	125
LXXI. F Score Reflecting Differences in PELS Scale Subscales Concerning Trial Marriage According to Colleges Represented.	126
LXXII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Sex.	127
LXXIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Age.	128
LXXIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Religious Preference	129
LXXV. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Degree of Religious Orientation.	130
LXXVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Type of Religious Orientation in Family Background	131
LXXVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Present Type of Religious Orientation	132
LXXVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Political Orientation.	133

Table	Page
LXXIX. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Marital Status . . .	134
LXXX. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Grade Average. . . .	135
LXXXI. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Marital Status of Parents	136
LXXXII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Previous Exposure to a Family Life Education Course	137
LXXXIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Geographic Region of the United States Lived in for Major Part of Life	138
LXXXIV. F Score Reflecting Differences in PELS Scale Subscales Concerning Group Marriage According to Colleges Represented.	139
LXXXV. F Score Reflecting Differences in PELS Scale Subscales Concerning Communal Living According to Age.	140
LXXXVI. F Score Reflecting Differences in PELS Scale Subscales Concerning Communal Living According to Religious Preference	141
LXXXVII. F Score Reflecting Differences in PELS Scale Subscales Concerning Communal Living According to Degree of Religious Orientation.	142
LXXXVIII. F Score Reflecting Differences in PELS Scale Subscales Concerning Communal Living According to Type of Religious Orientation in Family Background	144

Table	Page
LXXXIX. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Present Type Religious Orientation.	145
XC. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Political Orientation.	146
XCI. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Marital Status . . .	147
XCII. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Marital Status of Parents	148
XCIII. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Geographic Region of the United States Lived in for Major Part of Life	149
XCIV. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Size of Community Lived in for Major Part of Life.	150
XCV. F Score Reflecting Differences in PELS Scale Subscores Concerning Communal Living According to Colleges Represented	151

CHAPTER I

INTRODUCTION

Statement of Problem

The dynamics of social change have accelerated with the rapid expansion of technology and population growth. Some of these social changes have become evident in changing attitudes toward role expectation in marriage (Mead, 1970), and even toward the institution of marriage itself (Smith and Sternfield, 1970). The effect of social adaptation becomes obvious when young people begin to reject life styles to which their forefathers have adhered, thus causing additional confusion as families experience reorganization.

Researchers in the area of family life are beginning to recognize the importance of changes in perceptions and attitudes toward normative patterns of family living, and are evidencing interest in the nature of the changes as reflected by youth and in the factors which seem to be associated with the rejection of traditionally-held values. Such concern directs itself to the search for answers to some of the etiological factors which are responsible for youths' rejection of traditional patterns of family living.

In an effort to clarify the extent of the disorientation, Kirkendall (1965, p. 20) states that:

Because of the confusions and contradictions with which they are faced, young people today are certainly a mixed-up generation. They also face a different situation than did prior generations, since the threats and dangers used to bolster the traditional standards of sexual behavior have now largely lost their power.

Adult leadership has, in some cases, been confused and disorganized, failing to provide a vital model of family solidarity with which they could identify and with whom they could share responsibility in time of crisis (Birdwhistell, 1968).

These perplexities and disappointments, together with economic affluence and trends toward liberal attitudes in sexual behavior (Robinson, King, Dudley, and Clune, 1968), have provided an ideal climate for the emergence of new patterns of family living. Mass media have capitalized on these phenomena so that large numbers of youth are now at least aware of and may be considering the possibilities for experimental, non-traditional life styles. An increasing number appear to be adopting life styles which depart from traditional patterns.

There is a possibility that these developments are only temporary and will not effect any lasting change on family life. In either case, it would seem that an indicator of student perceptions of these life styles at this time might provide us with insight into implications for family life education.

Purposes

The general purposes of this study were:

1. To devise an instrument (The Perception of Experimental Life Styles Scale) for measuring perceptions of college youth toward non-traditional life styles.
2. To compare perceptions of college youth toward experimental life styles in relation to selected background variables.

Specifically, the purposes of this study were to examine the following null hypotheses:

1. There is no significant difference in total Perceptions of Experimental Life Styles Scale scores according to each of the following:
 - (a) Sex
 - (b) Age
 - (c) Religious preference
 - (d) Degree of religious orientation
 - (e) Type of religious orientation in family background
 - (f) Present type of religious orientation
 - (g) Political orientation
 - (h) Marital status
 - (i) Grade average
 - (j) Marital status of parents
 - (k) Previous exposure to family life education course
 - (l) Geographic region of the United States lived in for major part of life
 - (m) Size of community lived in for major part of life

- (n) College or university where respondent is a student
2. There is no significant difference in each of seven Perceptions of Experimental Life Styles Scale subscores, reflecting perceptions of each of seven specific life styles (extramarital sexual relations with mutual consent of husband and wife, extramarital sexual relations without the knowledge of one mate, marriage between homosexual persons, cohabitation, two-stage or trial marriage, group marriage, and communal living) according to each of the following:
- (a) Sex
 - (b) Age
 - (c) Religious preference
 - (d) Degree of religious orientation
 - (e) Type of religious orientation in family background
 - (f) Present type of religious orientation
 - (g) Political orientation
 - (h) Marital status
 - (i) Grade average
 - (j) Marital status of parents
 - (k) Previous exposure to family life education course
 - (l) Geographic region of the United States lived in for major part of life
 - (m) Size of community lived in for major part of life
 - (n) College or university where respondent is a student

CHAPTER II

SELECTED REVIEW OF LITERATURE

Introduction

The majority of texts in the area of Marriage and Family Life today emphasize the critical stage of development through which the American family is passing (Cavan, 1953; Blood and Wolfe, 1960; Lidz, 1963; and Duvall, 1971).

Glassberg (1965, pp. 190-192) indicates that change should be anticipated:

Social systems are not static, but in continuous flux. Movement is always away from the equilibrium of established ethnic values. This movement stems out of demographic (rural-urban migration), mechanical-entrepreneurial (industrial revolution), and other cultural changes. It alters the manifestations of intrafamilial companionship.

The effects of present-day changes are outlined by Kardner (1968, p. 524):

Nowadays, with earlier marriage, culturally easier separation and divorce, and greater mobility demanded by a technological society, there is a loss of, for want of a better word, the "glue" of meaningful family interactions. Deep, lasting roots don't develop; and there is a disruption of continuity from one generation to another. One begins to feel the loss of closeness and the sense of past traditions. Intimacy and mutuality of relationships grow thin. Roles and functions overlap and blur definition. Expectations are confused; alliances, distorted.

Otto (1970, p. 23) suggests that these changes are due to the process of diminishing sex-role and parental-role rigidities, and that "new dimensions of flexibility are making their appearance in marriage and the family." Christian Century (June 26, 1963, p. 821) points out that the "widespread decline of reverence for the marriage vow, the home, the family, and the sexual relationship" has been the major factor in weakening American family life. Reiss (1968) believes that a change in the system of living, rather than a breakdown of standards, is currently underway.

Gold (1971, p. 137) suggests that this change in system is an attempt to solve old problems:

Any other institution that causes as many failures as marriage would be declared illegal... and so new forms have begun to surface. Each of these experimental new systems raises new problems, but at least they give a sense of trying to cope with the old problem...In this part of the stunned and goofy twentieth century, many men and women are seeking freedom along with their responsibility in the one area of their lives that retains an element of personal choice.

Characteristics of Youth Who Reject Conventional Life Styles

One factor associated with perceptions and attitudes of youth is the apparent inclination of some youth to rebel against so-called establishment institutions and values. The possibilities for adjustment to the disappointments and frustrations of life by youth were discussed in a study by Smith (1964) which compared two nonconforming subgroups, independents and rebels, with a third group (conformers).

It was concluded that independents were more likely to approach conformers where surface attitudes were concerned, but shared many aspects of the rebel when dynamic aspects of the personality were assessed. In terms of resources for adjustment the rebelling group appeared to possess the greatest potential which may be largely unrecognized because of a negativistic approach to the world and self. The rebellious youth may, therefore, make a relatively satisfactory adjustment to unconventional styles of living.

Haughey (1971, p. 96) also describes the rebellious youth:

This personality is both attracted and repelled by society. He avoids decisions that would position him in society and determine his relationship to it. This uncommitted situation makes him socially uncomfortable, except when he is with other ambivalent types who confirm him. Then the solidarity of the uncommitted makes for instant camaraderie. Group living is but a short step away.

Other characteristics which may be linked to dropping-out from conventional society are:

1. Aggression, resistance to authority and control, and problems with sexual adjustment (Chambers, Barger, and Lieberman, 1965)
2. Strong feelings of ambivalence (Jackson, 1964; Kenniston, 1970)
3. Unresolved Oedipal conflict (Robey, Rosenwald, Snell, and Lee, 1964)
4. Little or no psychological need to maintain or improve upon socio-economic status (Goodman, 1967).

The effects of college experiences on attitudes and values (Lehmann and Payne, 1963; Bell and Buerkle, 1961; and Dedman, 1959) show that, generally, attitudes and values are reinforced rather than changed drastically, that any change is usually the result of extracurricular activity rather than academic work, and that any change is usually in the direction of liberalism.

Changing Attitudes Toward Sex

In a study of the change in attitude of college students toward sexual behavior Robinson et al., (1968) found that, while behavior of college students has not changed significantly since Kinsey's study, attitudes have. Behavior is no longer considered by youth to be a community or religious question, indicating radical change from the Judeo-Christian ethic of the past.

Reiss (1965) found that in attitudes toward premarital sexual experience many students maintain a prerequisite of love or engagement regarding their liberalism or conservatism. Upper status men and lower status women were found to be the least likely to go as far in their premarital relationships as their standards would allow.

In a national study of group differences in premarital sexual attitudes (Reiss, 1967, p. 67), the importance of the basic setting of adult institutions was stressed:

The degree to which a society or group gives autonomy to (our) courtship system is one important determinant of the level of sexual performance and belief...The second key determinant is the outside

institutional setting of adults...The parental values of love, responsibility, and future orientation are obviously present.

The influence of parent-peer group orientation is also clear. Teevan (1968) found that parent-oriented adolescents are more sexually conservative than those who are less parent oriented, but peer-oriented adolescents did not necessarily indicate a higher level of permissiveness. If, however, the student perceived other students as being sexually permissive, he tended to be permissive also. The most permissive youth were found to be peer oriented to permissive peers, and the least permissive were those parent oriented to conservative parents.

Changing Attitudes Toward Marriage

In a study of the attitudes of college students toward marriage, Wallin (1954) shows that when the perception of parents' marriage is highly positive, the student's attitude toward marriage is most favorable. The attitude of women toward marriage was found to be even more favorable than men's, probably because they tended to regard marriage as being essential to their fulfillment in life. They indicated that any unhappy experiences of their parents could serve as valuable learning experiences from which they could benefit in attaining marital happiness. Sokolowska (1967, p. 44) also states that:

If a teenager views his home environment in a positive manner, then he is apt to set realistic and meaningful goals. A negative view of the home en-

vironment generates low aspirations, poor motivations, and a diminishing outlook on the future.

Some spokesmen for youth indicate that changing attitudes will at least conform to acceptable mores even though the results tend to be less than satisfying. Following are comments from such spokesmen (Toffler, 1971, p. 35):

We're moving toward a society based on temporary relationships rather than permanence...The ideal of a couple's growing together through the years becomes increasingly remote...My own hunch is that most people will try to go blindly through the motions of the traditional marriage...and they'll fail. And the consequence will be a subtle but very significant shift to much more temporary marital arrangements.

MacLaine (1971, p. 35):

The idea of the father being head of the family...is obsolete...I don't think it's desirable to conform to having one mate and for those two people to raise children...In a democratic society, individuals understand their natural tendencies, bring them out in the open, discuss them, and very likely follow them. And those tendencies are definitely not monogamous.

Segal (1971, p. 36):

(The commune) is going to be a new social institution...an obvious reaction to the dehumanization of the cities.

Mead (1971, p. 36):

I think there will be more stringent conditions for parenthood self-imposed, community-imposed, mass-media-imposed.

Stone's survey (1963) points out that many teenagers want more family activities than are now available, and that families who do things together tend to have other desirable characteristics which should not be overlooked.

Brief History of Experimental Life Styles

Experimental life styles are not inventions of the 20th Century. In an historical review of trial marriages, Berger (1971) traces the practice from the Peruvian Indians of four centuries ago to the present, with accounts of its practice in many cultures. Judge Ben Lindsey (1927, pp. 93-94) shocked the nation by proposing to change marriage laws to suit the conditions of the times as he saw them:

It is my contention that we must finally learn to face things as they are, and that we must sooner or later provide that persons who are unready and unfitted for permanent marriage...be given a form of marriage which would not involve children, and which would permit a legally supervised living together with legally permitted nullification by mutual consent--such unions to be capable of becoming permanent marriages by means of a special contract that could be entered into only by persons who are obviously competent and who obviously know their own minds.

Bertrand Russell (1929, p. 41) agreed: "Companionate marriage is the proposal of a wise conservative. It is an attempt to introduce some stability into the sexual relations of the young, in place of present promiscuity."

Mate-exchange seems to be a recent cultural phenomenon. Bartell (1970, p. 113) says, "Evidently the interest in swinging or wife swapping, mate swapping, or group sex came about as the result of an article in Mr. Magazine in 1956." He estimates that up to ten million people are involved. "A club in a midwestern city published a list with names and addresses of 3500 couples in the metropolitan area and its suburbs who are actively engaged in mate exchange."

Communal living groups have existed with varying degrees of success for many generations (Smith and Sternfield, 1970).

Mead (1970, p. 51) states that:

The belief that a small group of determined, like-minded idealists could set out to construct a little closed society whose members, sharing everything, would be a living demonstration that the good life...was within reach of dedicated human beings has recurred in almost every period of social turmoil and change.

Kovach (1970, p. 78) notes that:

The successful 19th Century groups were precise and exacting about the form of commitment they required before entrance into the commune. The groups that were more open-minded and flexible closed faster.

While the form of commitment required has a relationship to family stability, the significance of marriage varies with the controlling agency, whether church, kinship group, state, or a private matter based on personal ideology (Kirkpatrick, 1963).

In the early 1800's the first of what was to become a long series of experiments in group living emerged in the form of religious families whose retreat from the world took the form of communal living. Hutterites, Zoarites, Fourierists, Shakers, Moravians, Perfectionalists, Spiritualists, Separatists--and finally, the most remarkable of all, the Oneida Community organized around leaders who felt "called" to lead these pioneers in group living (Kephart, 1966).

Mead (1970, p. 52) reminds us that:

In the years before the Civil War and even later, more than 100 different Utopian communes

sprang up and briefly prospered here. Only a few, such as the Hutterites, have survived or, like the Mormons, have merged with the larger community.

In the early 30's communal living came to be called the "Bohemian" way of life, and while it was centered in New York City, certainly such groups existed in many parts of the country. These people were not necessarily dropouts or misfits, but rather "artistic groups, political liberals; many of whom went on to produce notable works of their maturity after World War II" (Evans, 1964, p. 15). They were "transient, cosmopolitan people, and the really remarkable thing...is that they stayed together as long as they did."

Few communal living groups were formed in the decades between the 40's and the late 60's; then a report in Newsweek (August 18, 1969) indicates the source of the current communal movement:

By October, 1967 the once gentle Haight-Ashbury scene had turned into an overcrowded Miami Beach for the younger generation. When things really became unbearable, word went out from the hippie elite..."The Haight is not where it's at--it's in your head and hands. Gather into tribes; take it anywhere. Disperse."

From the early 30's to the present, many types of life styles have made appearances on the American scene. None have replaced traditional monogamous marriage and family-centered society, but the nuclear family may be said to be one unique development in this area. Now, pressures on the nuclear family may result in new life styles which will meet the needs of the individual over a longer time span (Toffler, 1971).

Existing and Emerging Life Styles

"By 'life style' we refer to that orientation to self, others, and society that each individual develops and follows; that is, his value orientation" (Ginsberg, 1966, p. 145). Following is a review of literature dealing with seven specific experimental life styles:

Consensual Adultery

"A growing number of married persons now include extramarital sexual experience as part of their life-styles-- sexual sharing which occurs with knowledge and consent of the spouse" (Clanton, 1971, p. 2). Also called "co-marital sexual relations" by Smith and Smith (1970, p. 131), swinging, or social mate-swapping, this alternative

because it tends to be a very minor form of middle-class deviance, may play an important role in the short term for the large number of people seeking alternatives, especially with regard to sexual aspects of marriage, but who are unwilling or unable to make major life-style changes (Constantine, 1971, p. 4).

Clanton (1971) categorizes extramarital sexual relationships as being clandestine (spouse does not know and probably would not approve), adaptational (spouse knows but does not fully approve), and consensual (spouse knows and approves). He further expands the typology of consensual adultery to include group marriage, open-ended marriage, swinging, and promiscuity.

Denfield (1971) offers a typology of swinging: situationals, occasionals, socials, trophy hunters, communal, and

community swingers. He suggests that most of the involvement, especially among trophy hunters, concerns adults who seem to be trying to re-live their youth, taking advantage of today's less stringent moral codes.

Bernard (1969, p. 52) says that "Married couples have become increasingly willing to accept a new kind of marriage that preserves 'permanence at the expense of exclusivity.'"

Merton and Nisbet (1966, p. 326) indicate that:

There is a cost to linking marriage too exclusively with sexual expression...If the marital bond is given primacy and is guaranteed to be secure, then confining sex expression to it is a strait jacket which many people seem unable to endure.

Homosexual Marriage

If one accepts the definition of marriage that "What makes two people married to each other is that they perceive themselves to be married, bonded, committed" (Constantine and Constantine, 1970, p. 159), then one must include homosexual marriage as supportive relationships. The rights of homosexual persons to pursue their own life styles have as yet been recognized as legal in only one state. An editorial in Christian Century (March 3, 1971, p. 275) points out that the bid of homosexuals "for acceptance as normal human beings encounters at the outset not only the problem of divergence from the accepted norm in sexual expression but the entire thorny issue of sex mores."

Epstein (1970, p. 50) also indicates the difficult posi-

tion of the people who would prefer to live openly in this life style:

If heterosexual life has come to seem impossibly difficult, homosexual life still seems more nearly impossible. For to be a homosexual is to be hostage to a passion that automatically brings terrible pressures to bear on any man that lives with it...However openly it is now carried on, however wide the public tolerance for it, it is no more acceptable privately than it ever was...I think there is no resolution for this pain in our lifetime.

There are those who are trying to ease this pain and secure for the homosexual a measure of self-acceptance and status. One of these is the Reverend Troy Perry, who founded the Metropolitan Community Church of Los Angeles and who encourages homosexual marriages "to deepen personal relationships and cut down on sexual promiscuity with its attendant psychological and venereal disease problems" (Cleath, 1970, p. 48). Perry has performed more than 40 such "marriages;" only two had not survived at the time of the report. Prior to the wedding, Reverend Perry requires that the couples must give evidence of having known each other for at least six months, and attend two counseling sessions. In the legally unrecognized ceremony the words "friend and spouse" are substituted for "husband and wife" (Cleath, 1970, p. 50).

An editorial in Christianity Today (November 7, 1969, p. 32) explores the historical attitudes toward homosexuality:

Undoubtedly the earliest stringent laws against homosexual conduct sprang from the Hebraic-

Christian tradition. Wherever Christianity was strong, laws against the homosexual abounded. In our day, Christianity is rapidly becoming a minority faction, and with its decline has come a loosening of laws against sexual immorality. Even with the Church there is increasing moral laxity and adherence to situation ethics.

The Roman Catholic position is outlined by Wright (1971, p. 285) as being in distinct opposition to homosexual marriages: "No confessional family or denomination has moved a single centimeter toward sanctioning marriage of members of the same sex, and probably none will in the near future."

Most denominational leaders have said little in the assurance that state governments will uphold established marriage patterns. In at least three states--Kentucky, California, and Minnesota--suits to obtain licenses for homosexuals to marry have been unsuccessful (Wright, 1971).

Klemesrud (1971) reports that many lesbians form permanent households, and that some have or adopt children. Deep-seated, serious personality problems are reported to be the rule, rather than the exception among the lesbians in this report.

An editorial in Science News (July 19, 1969, p. 45) reports that:

Researchers conclude that homosexuality... (results from) various early unstable family problems, reinforced by further experiences through the years. The family by the nature of interaction with the growing child influences the child's view of himself with respect to sex identification.

Cohabitation

Van Horne (1969, p. 69) states that:

Living together without the benefit of marriage is the new vogue on university campuses and among young people who dwell in those giddy habitations restricted to 'singles.' The affair is without commitment or any assumption of permanence.

In a study of the interpersonal feelings and social background variables of going-together and living-together couples, Lyness, Davis, and Lipetz (1970) found that going-together couples held traditional orientations toward each other with commitment to marriage forming a strong part of this orientation, while living-together couples reflected varied expectations toward their future together. Generally, the women appeared to desire the security of marriage while the men preferred the living-together relationship.

Some cohabitation obviously goes beyond the self-directed stage, but for one reason or another precludes marriage. Explaining these relationships, Bernard (1969, p. 52) says:

Growing numbers of young men and women approve semi-permanent liaisons with a loved one that may or may not lead to marriage. For as long as these relations last, young people are more apt to insist more strictly than their elders upon "fidelity based authentic emotion."

Some reasons for students' establishing unmarried households, given in Bloch's report (1969), were preparation for marriage, rebellion against institutionalism, and temporary convenience. Those who said they were not planning to marry gave various reasons: fear of marriage, de-

sire to continue the extension-of-dating relationship, importance of other goals (frequently educational or professional) or a fear the marriage might destroy the present relationship.

Bloch (1969, p. 91) says:

Some felt too immature, too unsettled emotionally, to be ready for a permanent commitment. Living together, they felt, was giving them time to come to grips with their own ambivalent feelings.

Macklin (1971, p. 5) examined the relationship between incidence of cohabitation and curfew and dormitory regulations. She states:

It seems reasonable to assume that changes in the regulations have facilitated changes in behavior, and the incidence of cohabitation seems clearly related to relaxation of dormitory policy.

As a result of her study she estimates that "probably one-third or more of the undergraduate student body experiences a prolonged, intensive, living-together situation."

The nature of the cohabitation which Macklin (1971, p. 6) observed indicated that:

Usually some external force precipitated discussion regarding future plans, and until that point there was only a mutual, often unspoken recognition of the desire to be together--a sort of natural, to-be-expected progression of the relationship.

After intensive efforts to determine the causes for cohabitation among the students in her study, Macklin (1971, p. 7) concludes that:

Given peer group support, ample opportunity, a human need to love and be loved, and a disposition to question the traditional way, it seems

only natural that couples should wish to live together if they enjoy being together.

In her study she found that while 80% of the students interviewed considered their parents' marriage to have been "very successful," many do not plan to marry because of their negative feelings toward marriage in general.

Trial Marriage

Some of the more responsible suggestions for influential life styles have come from those who seek to make marriage laws conform to the nature of human behavior as they see it. Two-stage marriage--individual marriage and later marriage for parenthood--has recently been brought to public attention by Mead (1966) and discussed by Leonard (1968) with emphasis placed upon making it easy to get into and out of marriage in the first stage, and difficult to get into and out of in the second stage.

Satir (1967, p. 1182) suggested an "apprentice period" for people contemplating marriage, a five-year renewable contract, and specially-trained government-financed, substitute parents for the children of dissolved marriages. She says "Marriage is the only human contract in the Western Christian world that has no time length, no opportunity for review, and no socially acceptable means of termination."

Time (March 15, 1971) reports a newly-proposed law in Maryland calling for making marriage a three-year contract with an option to renew every three years by mutual consent of both partners.

The "tripartite marriage," suggested by Scriven (1967) consists of a preliminary marriage (cohabitation), personal marriage (contract but no provision for child support), and parental marriage (the husband would be expected to support any offspring.)

Further study of trial marriage is suggested by Berger (1971). She suggests recognition of the trend with provision for counseling services and emotional health consultants on college campuses to initiate the acceptance of such services by noncollegians. She also suggests that there is some question as to motivation for trial marriage and its effect upon the participants.

Multilateral Marriage

Multilateral marriage (often called group marriage) has been defined as a marriage of at least three individuals, each of whom is married to at least two other members of the conjugal unit. According to Constantine and Constantine (1971, p. 162) multilateral or group marriage follows a

more typical marital pattern in being formed in a single process, continuing in the same form for some time, and if dissolving, dissolving in a single process. Turnover of members of the conjugal unit is rare.

Of special interest to those who desire deeper levels of involvement, interaction, and interpersonal growth, multilateral marriages also pose problems of greater magnitude than conventional monogamous relationships. For

this reason it would seem that this is not a problem-solving alternative for troubled relationships. Constantine and Constantine (1971, p. 1) indicate that "The multilateral situation will expose, even exacerbate more problems than you ever thought you had." They indicate, however, that growth possibilities do exist in such an alternative.

Houriet's (1971, p. 276) observations of group marriage led him to conclude that many failed because "they had nothing but sex to hold them together--no common culture, no nonsexual forms of communicating and expressing love."

Communes

Kuhn (1969, p. 63) says that:

The most obvious forms of retribalization are the rejection of monogamy, with its one-family home, and the abandonment of the 'work ethic,' in favor of a minimum-effort form of communal living.

By mid-1969 it was estimated that roughly 10,000 hippies had settled in more than 500 communes across the country (Newsweek, August 18, 1969). By 1971 the estimate was close to 3,000 communes with no estimate of the total number of residents (Otto, 1971). Haughey (1971, p. 255) says that "both in quantity and range of group styles the present commune phenomenon seems unprecedented."

Mead (1970, p. 51) presents a description of communes as understood by most people:

Contemporary communes present a spectacle of young men and women living in casual promiscuity, often warm, loving and generous in their concern for one another but also unconcerned with longer-term responsibility. Many take drugs to excess. Most are resistant to any rules of cleanliness and hygiene, and many are ignorant of the simplest skills necessary for survival. Affectionate and permissive toward children, many nevertheless are deeply neglectful of their children's urgent needs. Wretchedly housed, ragged and unkempt, most live as parasites on the working community from which they have cut themselves adrift.

Haughey (1971, p. 256) groups the communes into two general classifications: phony-irresponsible and purposeful-sincere.

The very convenience of joining an urban commune doesn't make for very good marriages or for stable voluntary families. The minimal commitment exacted leaves them accessible to the irresponsible who happen along, take what they can get, and go their way.

Almost all communes share certain characteristics (Otto, 1971):

1. Deep respect and reverence for nature and the ecological system.
2. Anti-Establishment sentiment
3. The belief that existence can be an almost continuous source of joyous affirmation
4. Strong inner search for meaning of life; desire for communication and encounter
5. Strong trend toward ownership of land and homes
6. Marked preferences for vegetarianism and organically-grown food

7. Considerable sexual permissiveness, high degree of pairing, casual acceptance of nudity, preference for natural child-birth
8. Interest in spiritual development

Almost all communes share similar major problems as well:

1. Problems involving authority and structure; indications are that small groups with transcendent or spiritual values have the highest survival rates
2. Narcotics, especially in communes where drug use is extensive; the work involved with living does not get done
3. Overcrowding and lack of privacy
4. Community relations

Types of communes vary greatly, and it is not clear at this time which types hold the most promise for enduring. Hippie communes seem to have been the most prominent contemporary developments, with other types in various degrees of refinement following. Davidson (1970, p. 91) comments on the hippie life:

Being a hippie means dropping out completely, and finding another way to live, to support one's self physically and spiritually...It means saying no to competition, no to the work ethic, no to consumption of technology's products, no to political systems and games... The hippie alternative is to turn inward and reach backward for roots, simplicity, and the tribal experience.

Houriet (1969, pp. 30-31) describes life in one hippie commune:

Work in the usual sense--8 hours a day, 40 hours a week--for money--was shunned...There was a substantial amount of purposeful activity...but it was a sometime thing...We came into the family with ego hangups of one sort [sic]. Our life together wears down these hangups until a sort of group spirit takes over...In some hippie communes group sex is standard procedure. At a few in the Southwest, newcomers are given to understand from the outset that property and bodies are to be shared freely, on demand...There was a fairly widespread feeling...that birth control methods were unnatural.

Robinson (1970) reports on the hippie commune marriage of his daughter, a 26-year old black woman, and her 29-year old white husband. Dropping out of the University of Chicago, they felt that their academic experience had led them quite naturally to a highly intellectual, non-materialistic relationship. They indicated that they had come to the commune through drug-using, rock music groups with hostile, resentful attitudes toward their parents.

A report on a 41-member commune in Life (July 18, 1969) indicates that it also started with drug experiences and that its members are all married to each other, although several couples are legally married.

Desire for human interaction seems very strong in hippie communes, as Newsweek (August 18, 1969, pp. 89-90) reports:

Almost all the young people currently searching for roots in communes voice a complaint that goes to the heart of the spontaneous commune movement; no one in urban America, they say, ever bothered to teach them how to live, how to create

a community. One young man was quoted as saying, "We're finding out what being together with people is all about. No one ever laid that on us."

Religious communes may be the second largest in number. The Tulsa World (July 8, 1971, p. 7C) reports on an 800-member Society of Brothers commune located in the Allegheny Mountains in Southwestern Pennsylvania in three settlements. One of the oldest of religious communes, started in Germany in 1920, these settlements are economically self-sufficient, educate their children through the 8th grade, and own all property in common. Marriage and community living are regarded as lifetime commitments, and big families are commended.

Christianity Today (April 23, 1971) reports on several religious communes; a 300-member non-denominational group which moved from Southern California to Indiana to get away from the hustle and bustle, smog and problems in public schools; a group of 500 which left Southern California in 1968 for locations in Missouri, Tennessee and Georgia; a 250-member group which moved in March, 1971 to Tennessee to start an agricultural commune, and a 200-member "Christ's Household of Faith" commune in Mora, Minnesota. Haughey (1971) reports that many Roman Catholic groups who have become disaffected with ecclesiastical systems have withdrawn and regrouped in non-canonical forms of their own devising.

Gardner (1970) reports on a commune near Moundsville, West Virginia, called New Vrindaban International Society for Krishna Consciousness. Twenty members on the 133 acre farm

are subsisting on their own garden produce and milk from their four cows. They are reportedly building 20 cottages and a kirtan hall for their permanent use. Meat-eating, gambling, intoxication, and sex outside marriage are not permitted.

While all communes seem to include ecological values, a few have been established with this as a central purpose for being. These may be called "Agricultural Subsistence Communes," or "Nature Communes," with emphasis on supporting the ecological system, farming organically with the intent of making the commune self-supporting, and enjoying nature (Otto, 1971, p. 17). Hoffman (1970, p. 222) found that "Most commune members are obsessed with ecology--and on all fronts, from population control to chemical fertilizers."

Political and social change is the goal of at least one family in a commune reported by Poppy (1971, pp. 81-84). The husband emphasized, "Politics is a lens we use to look at everything, including marriage." As socialists, they say their goal is "no ownership...that's where we're going, not where we are." In some political communes, classes are conducted, strategy formulated and carried out, and minority causes organized. They often identify themselves by the single word "revolutionary" (Otto, 1971, p. 19).

Other types of communes are: (a) craft communes, wherein the enjoyment of one or several crafts serves as a focal point for the group; (b) service communes, with emphasis on organizing communities, helping people plan and

carry out community projects, and sharing of professional services; (c) art communes, painters, sculptors, or poets who work together but usually sell their works individually; (d) teaching communes, which promote particular systems of techniques and methods; (e) homosexual communes, currently found in large urban areas; (f) growth-centered communes, focused on helping members to become self-actualizing; (g) mobile or gypsy communes, traveling in cars, buses, or trucks (usually a rock music traveling show); and (h) street or neighborhood communes, for those who wish to live communally (Otto, 1971).

Among those who have studied the effects of communal living on young children is Blois (1970), who studied child-rearing attitudes of hippie adults. He found that hippie subjects, compared to non-hippie subjects, scored significantly higher on Study of Values Aesthetic and Social Scales and significantly lower on Theoretical, Economic, and political Scales. Blois' study showed that hippie parents hold significantly different views from non-hippie parents concerning attitudes of permissiveness in child-rearing, parental guidance and protection, parent-child communication, marriage and family role definition, and parental warmth and affection. Further evidence suggests that hippie parents may hold attitudes so permissive and equalitarian as to be potentially pathogenic. This study also indicated that male hippies tended to be "highly feminine" in orientation. Conclusions were drawn that hippies would be quite

different in relation to: (a) mastery, (b) sex-role identification, (c) self-image, and (d) pathology in the child.

Amir's (1969) study of the effect of the Israeli kibbutz upon later life showed very positive results when using military criteria. Achievement measures showed kibbutz-born soldiers in the Israeli defense forces to be superior on all measures to the rest of the population. Some of the criteria used were success in training and advancement in positions of command.

Additional positive comments concerning commune children are provided by Berson (1972). The commune she lives in has decided that any adult can discipline any child within the group. This has led to problems in resolving conflicting philosophies of parentage. Believing it to be only fair to relieve a mother of total monopolization by a child, they have attempted to establish only a few rules (such as respect for property, eating habits, and control of "unpleasant" behavior,) which leaves an extremely flexible, unstructured atmosphere for their children. She reports that some mothers have left the commune for extended periods of time, leaving their children to be watched by the others.

Having some experience in communal living, Gross (1972, p. 203) strongly recommends communal child rearing as an alternative to the nuclear family. Her background in Early Childhood Education and her personal goals for her own children have helped her develop valuable guidelines for evaluat-

ing a commune that includes children. She suggests such questions as:

How do the people feel about children in general? These children in particular? How do I feel about the way the other adults relate to the child? What are the children's relationships like with these adults? With each other? What kinds of stability does this child need, and will this specific group be able to fill these needs?

Summary

While literature clearly indicates the emergence of experimental life styles in unprecedented openness, there is no indication that any of these forms will provide the answers to problems of personal and family stability. Blackburn (1968, p. 45) says:

We need more research, but we feel sure that many of our problems can be attacked directly within our present pattern of marriage and sex mores, and do not have to wait until we have established new forms. In any case, new forms would have to be preceded by changed attitudes and real efforts to reach our high goals.

The future for mate-swapping as for any other life style will depend upon whether or not it meets the needs of the participants. Bartell (1970, p. 129) says:

We feel that these individuals...are not really benefitting themselves because the ideals that led them into swinging have not yet been fully recognized...Their human relationships...are not good. Their activity with other couples reflects mechanical interaction rather than an intimacy of relationship.

Jourard (1964, p. 32) illustrates the need for changing individual capabilities for growth rather than changing

institutions in his example of the relationships of sexual perceptions: "Sex deteriorates with the deterioration of the capacity of a person to establish a close, confiding, communicating, loving, non-sexual relationship with another person."

After reviewing the correspondence she received upon her proposal for the "two-stage" marriage, Mead reported (1968, p. 59):

It now seems clear to me that neither elders nor young people want to make a change to two forms of marriage. They want to reserve the word "marriage" for a commitment that they can feel is permanent and final, no matter how often the actual marriages fail...I believe we have to say at present: If you want the experience of full-time companionship with someone you love--and this is what you should want, for it is the most satisfactory and fully responsible relationship--you had better get legally married, use contraceptives responsibly and risk divorce later. You are risking more if you don't.

The future of communal living is expressed in Houriet's (1971, p. 209) description of its nature:

Communes are born, turn over rapidly, and die. Within the communal movement, the main strand of continuity is in the lives of the members, particularly those who leave the commune. Some go straight--completely and return to society. Others...resettled in the vicinity of the Mother Commune, thus establishing yet another kind of community.

Constantine (1971 B, p. 4) sees the future of cooperative and communal living as becoming

viable options for many people. There are many practical advantages in such arrangements, largely unpotentiated today. Of the most immediate interest is the potential for

greater freedom from stereotyped sex roles in the expanded family unit, though this does not fully characterize the experiences to date.

The possibilities for social acceptance of experimental life styles are admittedly slight. Hall (1966, p. 160) says that:

Culture tends to be resistant to change. People have a tendency to maintain social definitions, despite discreditation, by selectively perceiving and rationalizing because they have been taught what is truth.

According to a report in U. S. News and World Report (December 8, 1969) weddings are increasing in number to an all-time record, with an estimate of 2,600,000+ in 1979. It appears that, while the stylized forms and archaic symbolism of traditional marriage ceremonies seem irrelevant to many young people, they still feel a need for some form of religious sanction for their love. Time (July 4, 1969, p. 57) states that:

However far-out some of today's weddings seem to be, the need for ceremony remains deeply-rooted. Pastors find this true even of couples who have been living together for some time before deciding on marriage.

In a study of prospective changes in marriage and the family, Park and Glick (1967, p. 249) report that marriage patterns are becoming standardized to the extent that nearly everyone gets married nowadays. As few as three percent of the men and women now in their late 20's may enter middle age without having married. They add that young people are getting married at about the same age

and that women are marrying men who are closer to their own ages now.

Additional changes toward more marriages remaining intact may be expected as a natural result of the anticipated continuation in the upgrading of the population with respect to income inasmuch as separation and divorce are less extensive among the affluent than among the poor.

In 1929 Walter Lippmann said in A Preface to Morals:

If it is the truth that the convention of marriage correctly interprets human experience, whereas the separatist conventions are self-defeating, then the convention of marriage will prove to be the conclusion which emerges out of all this immense experimenting...It will survive as the dominant insight into the reality of love and happiness, or it will not survive at all.

CHAPTER III

PROCEDURE

Selection of Subjects

The subjects for this study were undergraduate college students who were enrolled in family relations courses at seven universities, representing five regions of the country. The data were collected from the following seven universities: (a) University of Arizona and Oklahoma State University, representing the Southwest Region; (b) Oregon State University, representing the Northwest Region; (c) Michigan State University, representing the Midwest Region; (d) University of Alabama and Virginia Polytechnic Institute, representing the Southeast Region; (e) New York State College of Education at Plattsburgh, representing the Northeast Region.

The state in which the respondent had lived most of his life was categorized separately according to regions identified by Gunther (1963, p. 45) as "partly historical, partly geographic, and partly for the convenience of studying the land, people, products, and climate of the United States." The geographic classification was as follows:

Middle Atlantic States

New Jersey	New York	Pennsylvania
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Midwestern States

Illinois	Kansas	Missouri	Ohio
Indiana	Michigan	Nebraska	South Dakota
Iowa	Minnesota	North Dakota	Wisconsin

New England

Connecticut	Massachusetts	Rhode Island
Maine	New Hampshire	Vermont

Pacific Coast States

California	Hawaii	Oregon	Alaska	Washington
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Rocky Mountain States

Colorado	Montana	Wyoming
Idaho	Nevada	Utah

Southern States

Alabama	Kentucky	South Carolina
Arkansas	Louisiana	Tennessee
Delaware	Maryland	Virginia
Florida	Mississippi	West Virginia
Georgia	North Carolina	

Southwestern States

Oklahoma	Texas	Arizona	New Mexico
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Instrument

The questionnaire used in this study was developed for the purpose of investigating college students' perceptions of experimental life styles. Fixed-alternative type questions were used.

Items were included in the instrument to obtain the following information: (a) background characteristics of the subjects; (b) perceptions of selected experimental life

styles; (c) perceptions of certain personality characteristics of the subjects.

In order to determine the respondents' perceptions of experimental life styles, the Perception of Experimental Life Styles Scale (hereafter referred to as the PEELS Scale) was developed.

PEELS Scale

The PEELS Scale is a 35-item, Lickert-type scale which seeks to determine perceptions of each of the seven following experimental life styles: (a) extramarital sexual relations with the mutual consent of both husband and wife; (b) extramarital sexual relationships without the knowledge of one mate; (c) marriage between homosexual persons; (d) cohabitation; (e) trial or "two-stage" marriage; (f) group marriage; (g) communal living.

Each of these seven experimental life styles was represented by five items. The 35 items in this scale are characterized by five degrees of response: (a) strongly agree; (b) agree; (c) undecided; (d) disagree; (e) strongly disagree.

The answers were scored so that the most favorable response was given the highest score, and the least favorable response was given the lowest score. A response given the highest score was assumed to reflect the most favorable perception of the experimental life style.

As an indication of the validity of the items in the

PELS Scale, they were presented to a panel of seven Family Life specialists, all of whom hold advanced degrees. The judges were asked to judge the items in terms of clarity, appropriateness, and relevancy (i.e., each of the items dealing with a particular aspect of the seven experimental life styles was actually relevant in eliciting perceptions of that particular life style). As a further indication of the validity of the PELS Scale, an item analysis utilizing the chi square test was made in order to determine those items which significantly differentiated between the upper and lower quartile groups.

A split-half reliability coefficient compared with the Spearman-Brown correction formula was also obtained as an indication of the reliability of the instrument.

Analysis of Data

A percentage and frequency count was used to describe the background characteristics of the subjects and to describe responses to each of the items in the PELS Scale. The chi square test was used in an item analysis of the PELS Scale. The split-half reliability method was used to measure the relationship of the items in the PELS Scale. An analysis of variance was used to examine the following hypotheses:

1. There is no significant difference in total Perceptions of Experimental Life Styles Scale scores according to each of the following:

- (a) Sex
- (b) Age
- (c) Religious preference
- (d) Degree of religious orientation
- (e) Type of religious orientation in family background
- (f) Present type of religious orientation
- (g) Political orientation
- (h) Marital status
- (i) Grade average
- (j) Marital status of parents
- (k) Previous exposure to family life education course
- (l) Geographic region of the United States lived in for major part of life
- (m) Size of community lived in for major part of life
- (n) College or university where respondent is a student

2. There is no significant difference in each of seven Perceptions of Experimental Life Styles Scale subscores, reflecting perceptions of each of seven specific life styles (extramarital sexual relations with mutual consent of husband and wife, extramarital sexual relations without the knowledge of one mate, marriage between homosexual persons, cohabitation, two-stage or trial marriage, group marriage, and communal living) according to each of the following:

- (a) Sex

- (b) Age
- (c) Religious preference
- (d) Degree of religious orientation
- (e) Type of religious orientation in family background
- (f) Present type of religious orientation
- (g) Political orientation
- (h) Marital status
- (i) Grade average
- (j) Marital status of parents
- (k) Previous exposure to family life education course
- (l) Geographic region of the United States lived in for major part of life
- (m) Size of community lived in for major part of life
- (n) College or university where respondent is a student

CHAPTER IV

RESULTS

Description of Subjects

Table I presents a detailed description of the 768 subjects who participated in this study. Twenty-nine per cent of the respondents were male, and seventy-one per cent were female. Ages of the respondents ranged from 17-18 years to over 30, with the largest number (45.57%) falling in the 19-20 year category, and the smallest number, (1.19%) in the over 30 category.

The majority of the subjects (62.91%) were Protestant. Most of the subjects (70.31%) indicated their degree of religious orientation as religious. The largest percentage of the respondents (44.53%) indicated that the religious orientation of the family in which they were reared was conservative, while the largest proportion (34.33%) indicated that their present religious orientation is liberal.

The greatest proportion of the students reported a middle-of-road (39.08%) or liberal (34.52%) political orientation. Most of them were single, and most indicated an approximate grade average of B. The largest proportion of respondents' parents were living together (83.66%).

TABLE I
CHARACTERISTICS OF THE SUBJECTS

Variable	Classification	No.	%
Sex	Male	225	29.34
	Female	542	70.66
Age	17-18	22	2.91
	19-20	345	45.57
	21-22	329	43.46
	23-24	25	3.30
	25-30	27	3.57
	Over 30	9	1.19
Religious Preference	Catholic	133	17.43
	Protestant	480	62.91
	Jewish	20	2.62
	Mormon	4	.52
	None	85	11.14
	Other	41	5.37
Degree of Religious Orientation	Very Religious	56	7.29
	Religious	540	70.31
	Non-Religious	158	20.57
	Anti-Religious	14	1.82
Type of Religious Orientation in Family Background	Orthodox/Fundamentalist	36	4.69
	Conservative	342	44.53
	Middle-of-Road	293	38.15
	Liberal	81	10.55
	None	16	2.08
Present Type Religious Orientation	Orthodox/Fundamentalist	21	2.74
	Conservative	155	20.23
	Middle-of-Road	242	31.59
	Liberal	263	34.33
	None	85	11.10
Political Orientation	Very Conservative	8	1.05
	Conservative	166	21.70
	Middle-of-Road	299	39.08
	Liberal	264	34.51
	Radical	18	2.35
	Revolutionary	10	1.31
Marital Status	Single	661	86.07
	Married	101	13.15
	Divorced	4	.52
	Widowed	2	.26

TABLE I (Continued)

Variable	Classification	No.	%
Approximate Grade Average	A	86	11.21
	B	485	63.23
	C	194	25.29
	D	2	.26
Marital Status of Parents	Living Together	640	83.66
	Divorced (with no remarriage)	20	2.61
	One of parents deceased (with no remarriage)	47	6.14
	Divorced (with remarriage)	39	5.10
	One of parents deceased (with remarriage)	19	2.48
Previous Experience in Family Life Course	Yes	367	47.85
	No	400	52.15
Geographic Region Lived in Most of Life	Middle Atlantic States	90	11.87
	Midwestern States	156	20.58
	New England	4	.53
	Pacific Coast States	67	8.84
	Rocky Mountain States	6	.79
	Southern States	306	40.37
	Southwestern States	129	17.02
Size Community Lived in Most of Life	On farm or in country	103	13.43
	Small town under 25,000	190	24.77
	City of 25,000-50,000	140	18.25
	City of 50,000-100,000	127	16.56
	City of over 100,000, pop.	207	26.99
College Represented	University of Arizona	61	7.94
	Oklahoma State University	107	13.94
	Oregon State University	56	7.29
	Michigan State University	148	19.27
	University of Alabama	267	34.77
	Virginia Polytechnic Institute	58	7.55
	New York State University at Plattsburgh	71	9.24

Family life education appeared to have been present in only 47.85% of the students' previous educational experience. The largest proportion (40.37%) of students in the sample were reared in the Southern Region of the United States and came from cities of over 100,000. The sample included students who were enrolled in colleges in five geographic regions: 7.55% at Virginia Polytechnic Institute, 34.77% at the University of Alabama, 19.27% at Michigan State University, 7.94% at the University of Arizona, 13.94% at Oklahoma State University, 7.29% at Oregon State University, and 9.24% at New York State University.

The Item Analysis

The chi square test was employed in obtaining an index of validity on the items in the Perception of Experimental Life Styles scale, in which the significance of difference among those subjects scoring in the upper quartile and lower quartile on the basis of each of the subscale scores was determined. All of the 35 items in the Perception of Experimental Life Styles Scale (hereafter referred to as the PEELS Scale) were found to be significantly discriminating at the .001 level, as indicated in Table II. A split-half reliability coefficient, computed with the Spearman-Brown Correction Formula, of .95 was obtained in determining an index of the reliability of the items in the PEELS Scale.

TABLE II
ITEM ANALYSIS BASED ON COMPARISONS OF UPPER
AND LOWER QUANTILES OF PELS SCORES

Item	df	χ^2	Level of Sig.
<u>Extramarital Sexual Relations With the Mutual Consent of Husband and Wife</u>			
1. Is one major factor contributing to divorce.	4	290.48	.001
2. Improves the quality of the marriage relationship.	4	323.42	.001
3. Has a harmful effect on the children of the parents involved.	4	300.59	.001
4. Helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.	4	289.50	.001
5. Would not be an acceptable life style for me.	4	335.07	.001
<u>Extramarital Sexual Relations Without the Knowledge of One Mate</u>			
1. Is one major factor contributing to divorce.	4	285.93	.001
2. Improves the quality of the marriage relationship.	4	322.11	.001
3. Has a harmful effect on the children of the parents involved.	4	323.85	.001
4. Helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.	4	319.30	.001
5. Would not be an acceptable life style for me.	4	298.67	.001

TABLE II (Continued)

Item	df	χ^2	Level of Sig.
<u>Marriage Between Homosexual Persons</u>			
1. Contributes to the emotional health of homosexual persons.	4	236.24	.001
2. Threatens the stability of our existing family system.	4	287.86	.001
3. Helps homosexual persons establish more fulfilling relationships with each other.	4	219.75	.001
4. Causes children reared by homosexual couples to have more emotional problems than children reared by heterosexual couples.	4	224.20	.001
5. Is not a life style I would want to be closely associated with (such as living next to a homosexual couple).	4	291.09	.001
<u>Cohabitation</u>			
1. Is a good way for two people to test their compatibility before marriage.	4	320.62	.001
2. Results in the couple being less committed to each other than they would be if they were legally-married.	4	159.12	.001
3. Offers more advantages than disadvantages to a couple.	4	321.28	.001
4. Results in children born to such couples having more problems than children of legally married couples.	4	218.90	.001
5. Would be an acceptable life style for me.	4	358.71	.001

TABLE II (Continued)

Item	df	X ²	Level of Sig.
<u>Two-Stage or Trial Marriage Would</u>			
1. Result in fewer divorces.	4	260.67	.001
2. Result in decreased commitment within the marriage relationship.	4	175.70	.001
3. Result in a more satisfying marriage relationship.	4	357.34	.001
4. Provide a more positive emotional climate for rearing children than does traditional marriage.	4	327.74	.001
5. Be an acceptable life style for me.	4	356.83	.001
<u>Group Marriage</u>			
1. Involves too much conflict to be satisfying.	4	288.63	.001
2. Improves our family system.	4	325.61	.001
3. Contributes to an increased ability to establish loving intimate relationships.	4	310.89	.001
4. Helps to decrease the divorce rate.	4	228.86	.001
5. Is not an acceptable life style for me.	4	283.19	.001
<u>Communal Living</u>			
1. Offers great possibilities for personal growth and development.	4	350.80	.001
2. Contributes to the instability of society.	4	308.73	.001
3. Contributes positively to children's emotional health.	4	274.75	.001
4. Promotes fulfilling, close human relationships.	4	314.14	.001
5. Would not be an acceptable life style for me.	4	329.99	.001

Mean Subscores of PELS Scale

The PELS Scale consisted of five statements representing each of seven experimental life styles for a total of 35 items. The responses to each item were scored on a continuum of one to five, with one representing the least degree of acceptance and five representing the highest degree of acceptance concerning the particular life styles. The scores for each of the five items representing each life style were obtained in this way and then totaled in order to obtain a subscore for each life style. Mean subscores were then obtained in order to determine those experimental life styles toward which students were most and least accepting. The highest scores represented the highest degree of acceptance and the lowest scores represented the lowest degree of acceptance. Table III shows that the total mean subscores indicate that college students have the most "accepting" (attitude of receiving with approval) perceptions toward two-stage or trial marriage and the least accepting perceptions toward extramarital sexual relations without the the knowledge of one mate.

PELS Scale Item Responses

Items in the PELS Scale were presented in both positively and negatively worded statements to avoid set response. Each item was coded so that reactions would be reflected in higher or lower scores, indicating accepting

or unaccepting perceptions toward specific items.

TABLE III
PELS SCALE SUB-SCORE MEANS

Category	Mean Sub-scores
1. Extramarital Sexual Relationships With the Mutual Consent of Husband and Wife	10.71
2. Extramarital Sexual Relationships Without the Knowledge of One Mate	8.76
3. Marriage Between Homosexual Persons	14.18
4. Cohabitation	14.07
5. Two-Stage or Trial Marriage	15.84
6. Group Marriage	10.08
7. Communal Living	14.00

The fifth item in each subscale refers to personal preference of the respondent ("This would not be an acceptable life style for me.") When these particular items were analyzed, 65.38% of the respondents were found to have indicated that the experimental life styles in general were not personally acceptable to them; the responses to these items were often different from the responses to other items. For example, in the Trial Marriage set of items,

63.67% of the students agreed that this life style might result in fewer divorces, but 40.89% of them indicated that this would not be personally acceptable to them.

One item in each scale was specifically related to children, whether or not that life style would benefit children in their early years. In averaging these responses the Group Marriage item was excluded because it was not specifically worded to include children. Students indicated that 60.59% of their perceptions concerning the effect of the experimental life styles on children were unaccepting. The number of responses in each area and percentages are presented in Table IV.

TABLE IV
RESPONSES OF COLLEGE STUDENTS TO THE
PELS SCALE

Item	<u>Agree</u>		<u>Uncertain</u>		<u>Disagree</u>	
	f	%	f	%	f	%
<u>Extramarital Sexual Relations With Mutual Consent:</u>						
is one major factor contributing to divorce.	329	42.84	213	27.73	226	29.43
improves the quality of the marriage relationship.	45	5.86	168	21.88	555	72.27
has a harmful effect on the children of the parents involved.	589	76.69	121	15.76	58	7.55

TABLE IV (Continued)

Item	<u>Agree</u>		<u>Uncertain</u>		<u>Disagree</u>	
	f	%	f	%	f	%
helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.	112	14.58	175	22.79	481	62.63
would not be an acceptable life style for me.	445	80.08	82	10.68	71	9.25
<u>Extramarital Sexual Relations Without Mutual Consent:</u>						
is one major factor contributing to divorce.	680	88.54	56	7.29	32	4.17
improves the quality of the marriage relationship.	15	1.95	60	7.81	693	90.23
has a harmful effect on the children of the parents involved.	652	84.90	75	9.77	41	5.34
helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.	102	13.28	163	21.22	503	65.49
would not be an acceptable life style for me.	657	85.55	57	7.42	54	7.04
<u>Marriage Between Homosexual Persons:</u>						
contributes to the emotional health of homosexual persons.	311	40.89	296	38.54	161	20.97
threatens the stability of our existing family system	220	28.65	157	20.44	391	50.91
helps homosexual persons establish more fulfilling relationships with each other.	392	51.04	276	35.94	100	13.02

TABLE IV (Continued)

Item	<u>Agree</u>		<u>Uncertain</u>		<u>Disagree</u>	
	f	%	f	%	f	%
causes children reared by homosexual couples to have more emotional problems than children reared by heterosexual couples.	468	60.94	259	33.72	41	5.34
is not a life style I would want to be closely associated with (such as living next to a homosexual couple).	499	64.98	129	16.80	140	18.23
<u>Cohabitation</u>						
is a good way for two people to test their compatibility before marriage.	427	55.59	125	16.28	216	28.12
results in the couple being less committed to each other than they would be if they were legally married.	443	57.68	82	10.68	243	31.64
offers more advantages than disadvantages to a couple	224	29.20	237	30.90	306	39.90
results in children born to such couples having more problems than children of legally married couples.	464	60.42	153	19.92	151	19.66
would be an acceptable life style for me.	362	47.13	139	18.10	267	34.77
<u>Two-Stage or Trial Marriage</u>						
would result in fewer divorces	489	63.67	170	22.14	109	14.19
would result in decreased commitment within the marriage relationship.	281	36.59	175	22.79	312	40.63
would result in more satisfying marriage relationships	382	49.74	237	30.86	149	19.41

TABLE IV (Continued)

Item	<u>Agree</u>		<u>Uncertain</u>		<u>Disagree</u>	
	f	%	f	%	f	%
would provide a more positive emotional climate for rearing children than does traditional marriage.	242	31.51	256	33.33	270	35.15
would be an acceptable life style for me.	298	38.80	156	20.31	314	40.89
<u>Group Marriage</u>						
involves too much conflict to be satisfying.	625	81.39	106	13.80	37	4.52
improves our family system.	27	3.52	133	17.32	608	79.16
contributes to an increased ability to establish loving, intimate relationships.	77	10.03	159	20.70	532	69.27
helps to decrease the divorce rate.	73	9.50	274	35.68	421	54.82
is not an acceptable life style for me.	673	87.63	61	7.94	34	4.42
<u>Communal Living</u>						
offers great possibilities for personal growth and development.	300	39.06	224	29.17	244	31.77
contributes to the instability of society.	249	32.42	229	29.82	290	37.76
contributes positively to children's emotional health.	153	19.93	266	34.64	349	45.44
promotes fulfilling, close human relationships.	296	38.55	254	33.07	218	28.38
would not be an acceptable life style for me.	490	63.80	154	20.05	124	16.15

Subscale Percentages of Accepting/Unaccepting
Responses

The total number of accepting responses for each subscale was determined and percentages computed for Agree (which includes both Agree and Strongly Agree responses,) Undecided, and Disagree (which includes both Disagree and Strongly Disagree responses.) These subscale response calculations are presented in Table V. The lowest percentages of accepting responses were in the areas of extramarital sexual relations without the knowledge of one mate (6.35%) and group marriage (6.43%.) The highest percentage of accepting responses was in the area of two-stage or trial marriage (44.86%.) It is interesting that the students expressed the most accepting perceptions toward the experimental life style (two-stage or trial marriage) which is most closely associated with traditional monogamous marriage.

TABLE V
PERCENTAGES OF ACCEPTING/UNACCEPTING PERCEPTIONS
TOWARD EXPERIMENTAL LIFE STYLES BY SUBSCORES

Item	Accepting		Uncertain		Unaccepting	
	f	%	f	%	f	%
Extramarital Sexual Relations With Mutual Consent of Husband and Wife	512	13.63	759	20.68	2399	65.69

TABLE V (Continued)

Item	Accepting		Uncertain		Unaccepting	
	f	%	f	%	f	%
Extramarital Sexual Relations Without the Knowledge of One Mate	244	6.35	411	10.70	3185	82.42
Marriage Between Homosexual Persons	1275	33.22	1117	29.09	1448	37.70
Cohabitation	1407	36.62	736	19.17	1696	44.17
Two-Stage or Trial Marriage	1723	44.86	994	25.88	1123	29.27
Group Marriage	248	6.43	733	19.34	2859	74.45
Communal Living	1163	30.28	1127	29.35	1550	40.39

Total Percentages of Accepting/Unaccepting
Responses

Slightly more than 22% of college students' responses indicated that they were uncertain about whether or not they favored the items on the scale. Accepting perceptions were indicated by 24.60% of the responses, and 53.39% indicated unaccepting perceptions of all the life styles mentioned in general. This relatively high degree of unaccepting perception toward the experimental life styles included in this study should be carefully considered as other statistical test results are reported, and in considering implications for family life education, since 21.50% of the responses were indicative of either lack of

information or sufficient experience upon which to make a conceptual response.

TABLE VI
 PERCENTAGES OF ACCEPTING/UNACCEPTING RESPONSES
 TO TOTAL PELS SCALE ITEMS

Item	Accepting %	Uncertain %	Unaccepting %
Total PELS Scale Items	24.60	22.03	53.39

Student Perceptions of Traditional Marriage

When the students were asked to respond to the question, "Do you believe that traditional monogamous marriage is the most fulfilling type of man-woman relationship?," 538 (70%) answered yes, 172 (22%) were undecided, and only 56 (8%) answered no. These findings strongly reflect the Judeo-Christian emphasis on traditional marriage, home, and family which has been a part of the cultural heritage of the United States, and indicate that the pendulum of change has not gone as far beyond the traditionally conservative perceptions of marriage as is often suggested by the mass media.

Examination of Hypotheses and
Discussion of Results

The following variables were not found to be significantly related to total PELS Scale scores when the one-way classification analysis of variance was utilized:

1. Age
2. Grade Average
3. Marital Status of Parents

The one-way analysis of variance was used to examine the following hypotheses:

Hypothesis I (a). There is no significant difference in total PELS Scale subscores according to sex.

An F score of 33.59 was obtained when this hypothesis was examined, indicating a significant difference at the .001 level. Male students indicated a more accepting perception than women students, as shown by mean scores on Table VII. This finding coincides with other research findings (Parker, 1971), which indicate that men have less accepting perceptions of marriage than women. The present results also may reflect the cultural expectation that men are more liberal in their views of sexual behavior and interpersonal relationships in general.

TABLE VII
 F SCORE REFLECTING DIFFERENCES IN TOTAL
 PELS SCALE SCORES ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	93.34	33.59	.001
Female	541	83.91		

Hypothesis I (c). There is no significant difference in total PELS Scale score according to religious preference.

Table VIII indicates that when a one-way analysis of variance was utilized in determining the relationship of total PELS Scale scores to religious preference, an F score of 22.75 was obtained. This represents a difference at the .001 level of significance. Students who indicated no religious preference had the most accepting perceptions, with a mean score of 104.88, while those with Protestant preference indicated the least accepting perceptions toward experimental life styles, with a mean score of 82.80. This finding probably reflects the fact that those who indicated no religious preference have a less conservative, less traditional orientation to life.

TABLE VIII

F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE
SCORES ACCORDING TO RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religious Preference</u>				
Catholic	133	87.06		
Protestant	479	82.80		
Jewish	20	93.50	22.75	.001
None	85	104.88		
Other	41	86.61		

Hypothesis I (d). There is no significant difference in total PELS Scale scores according to degree of religious orientation.

As shown in Table IX, an F score of 46.53 was obtained when the one-way analysis of variance was used to examine this hypothesis. These results indicated that there was a significant difference at the .001 level in total PELS Scale scores according to degree of religious orientation. Non-religious students appear to be generally more accepting in their perceptions of experimental life styles than do very religious students. This finding is related to the previously-mentioned finding reported in Hypothesis I (c) and is perhaps due to the fact that those who are very religious have been reared in a more conservative, more traditional atmosphere and have experienced more

definitive moral teachings in the area of interpersonal relationship which would affectively alter their perceptions of the life styles presented in this study.

TABLE IX

F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE SCORES ACCORDING TO DEGREE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Degree of Religious Orientation</u>				
Very Religious	56	71.37	46.53	.001
Religious	540	83.62		
Non-Religious	158	101.28		
Anti-Religious	14	96.07		

Hypothesis I (e). There is no significant difference in total PELS Scale scores according to type of religious orientation in family background.

A one-way analysis of variance was used to determine if a difference existed in total PELS Scale scores according to type of religious orientation in the family background of the respondent. An F score of 5.57 was obtained, indicating a significant difference at the .001 level, as shown in Table X. Students who indicated no religious ori-

entation in their family background indicated significantly more accepting perceptions of experimental life styles, while students who indicated that their families had been conservative in religious orientation showed the least accepting perceptions of these life styles.

TABLE X

F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE SCORES ACCORDING TO TYPE OF RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Type of Religious Orientation in Family Background</u>				
Orthodox/Fundamentalist	36	87.22		
Conservative	342	83.16	5.57	.001
Middle-of-Road	292	88.94		
Liberal	82	89.35		
None	16	101.31		

Hypothesis I (f). There is no significant difference in total PELS Scale scores according to present type of religious orientation.

Using the one-way analysis of variance, an F score of 56.52 was obtained, indicating a significant difference at the .001 level in total PELS Scale scores, according to

present type of religious orientation. Most accepting perceptions of experimental life styles are indicated by students who profess no present religious orientation, while least accepting perceptions are indicated by students who consider themselves to be Orthodox/Fundamentalist in their present religious orientation, as shown in Table XI. This finding is similar to the previously mentioned finding in Hypothesis I (e).

TABLE XI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SCORES
ACCORDING TO PRESENT TYPE OF
RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Present Type of Religious Orientation</u>				
Orthodox/Fundamentalist	21	74.00	56.52	.001
Conservative	155	74.15		
Middle-of-Road	243	81.30		
Liberal	262	93.34		
None	85	106.09		

Hypothesis I (q). There is no significant difference in total PELS Scale scores according to political orientation.

As shown in Table XII, an F score of 38.92 was ob-

tained when a one-way analysis of variance was used to examine the difference in total PELS Scale scores according to political orientation. The difference was significant at the .001 level. Students who indicated that their political orientation was Revolutionary had the highest mean scores, indicating the most accepting perceptions of experimental life styles. Students who indicated a very conservative political orientation received the lowest mean scores, indicating the least accepting perceptions of experimental life styles.

TABLE XII

F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE SCORES ACCORDING TO POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Political Orientation</u>				
Very conservative	8	72.12		
Conservative	165	74.41		
Middle-of-Road	299	83.43	38.92	.001
Liberal	265	95.30		
Radical	18	109.50		
Revolutionary	10	120.20		

Hypothesis I (h). There is no significant difference in total PELS Scale scores according to marital status.

In order to determine if there was a significant relationship between total PELS Scale scores according to marital status, a one-way analysis of variance was applied. An F score of 4.06 was obtained, indicating a significant difference at the .05 level. Married students indicated a mean score of 91.71, single students a mean of 85.92, and divorced or widowed students a mean of 76.00.

TABLE XIII
F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE
SCORES ACCORDING TO MARITAL STATUS

Description	No.	\bar{X}	F	Level of Sig.
<u>Marital Status</u>				
Single	661	85.82		
Married	100	91.71	4.06	.05
Divorced or Widowed	5	76.00		

Hypothesis I (k). There is no significant difference in total PELS Scale scores according to previous exposure to a family life education course.

An F score of 8.56 was obtained when a one-way analysis of variance was applied to the relationship between

total PELS Scale scores and previous exposure to a family life education course. This indicates that there was a significant difference at the .01 level in PELS Scale scores according to whether the respondents had taken a family life education course such as family relationships, marriage, or child development.

Students who have had a previous exposure to a family life education course have a significantly less accepting perception of experimental life styles. If, as it appears, exposure to family life education in schools is associated with less accepting perceptions of the experimental life styles considered in this study, this contradicts the belief of some opponents of family life education that it stimulates experimentation in life styles which are often considered to be unacceptable.

TABLE XIV

F SCORE REFLECTING DIFFERENCE IN TOTAL PELS SCALE SCORES ACCORDING TO PREVIOUS EXPOSURE TO A FAMILY LIFE EDUCATION COURSE

Description	No.	\bar{X}	F	Level of Sig.
<u>Previous Exposure to a Family Life Education Course</u>				
Yes	367	84.39	8.56	.01
No	399	88.80		

Hypothesis I (1). There is no significant difference in total PELS Scale scores according to geographic region of the United States lived in for major part of life.

A one-way analysis of variance was used to examine the difference in total PELS Scale scores according to region of the United States where the respondents had lived for the major part of their lives. An F score of 7.25 indicated that there was a significant difference at the .001 level, as shown in Table XV, with the most accepting perception toward experimental life styles indicated by students from the Midwestern region of the United States (Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota, and Wisconsin.) Students who had lived most of their lives in New England (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont) held the least accepting perceptions of experimental life styles in general.

TABLE XV

F SCORE REFLECTING DIFFERENCES BETWEEN TOTAL PELS SCALE SCORES AND GEOGRAPHIC REGION OF THE UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Geographic Region</u>				
Middle Atlantic States	90	87.44		
Midwestern States	155	94.89		

TABLE XV (Continued)

Description	No.	\bar{X}	F	Level of Sig.
<u>Geographic Region</u>				
New England	5	82.60		
Pacific Coast States	67	90.82	7.25	.001
Rocky Mountain States	6	87.17		
Southern States	306	82.63		
Southwestern States	129	82.99		

Hypothesis I (m). There is no significant difference in total PELS Scale scores according to the size community lived in for major part of life.

In using a one-way analysis of variance test to examine this hypothesis, an F score of 4.50 resulted, which is significant at the .01 level. Students who lived on farms or in the country for the major part of their lives indicated the least accepting perceptions of experimental life styles, while students who lived in communities of over 100,000 population indicated the most accepting perceptions as shown in Table XVI. This finding reflects the more conservative and traditional pattern of child-rearing commonly associated with rural family life styles.

TABLE XVI

F SCORES REFLECTING DIFFERENCE IN TOTAL PELS SCALE
SCORES ACCORDING TO SIZE OF COMMUNITY
LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Size Community</u>				
On farm or in country	103	82.20		
Small town under 25,000	190	84.83		
25,000 - 50,000 pop.	139	88.76	4.50	.01
50,000 - 100,000 pop.	128	83.72		
Cities over 100,000	207	90.79		

Hypothesis I (n). There is no significant difference in total PELS Scale scores according to college or university where respondent is a student.

An F score of 11.41 was obtained when the one-way analysis of variance was used to examine this hypothesis. Significant at the .001 level, this score indicates that there is a significant difference in perceptions toward experimental life styles according to college or university attended and participating in the study.

All of the schools represented were chosen for their regional location and are major state-supported colleges or universities. Mean scores, as shown in Table XVII, indicate that the Michigan State University participating students received the highest mean scale score, reflecting

the most accepting perceptions toward experimental life styles. The lowest mean score was indicated by Oklahoma State University students, reflecting the least accepting perceptions.

TABLE XVII

F SCORE REFLECTING DIFFERENCES IN TOTAL PELS SCALE SCORES ACCORDING TO COLLEGE OR UNIVERSITY WHERE RESPONDENT IS A STUDENT

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	90.97		
Oklahoma State University	107	79.92		
Oregon State University	56	88.91		
Michigan State University	147	96.35		
University of Alabama	267	81.41	11.41	.001
Virginia Polytechnic Institute	58	90.69		
New York State University at Plattsburgh	71	86.86		

Examination of Hypothesis II (1)

The following variables were not found to be significantly related to PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife:

1. Grade Average
2. Marital Status of Parents

Hypothesis II (1)a. There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to sex.

The one-way analysis of variance was used and an F score of 49.54 was obtained, which was significant at the .001 level, when the relationship of PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to sex^x was examined. As shown in Table XVIII, women students showed a less accepting perception toward this life style generally than did men students. This finding may reflect a cultural expectation that men have a more liberal attitude toward extramarital sexual relationships than do women.

This life style is more commonly known to researchers as "consensual adultery" or "swinging." These terms were not used in the instrument because the writer was uncertain about the understanding that college students in a nationwide survey would have concerning their meanings. Such concepts as group marriage, open-ended marriage, and promiscuity have been included (Clanton, 1971) in consensual adultery definitions. This generalization should, therefore, be regarded in the light of the general nature of the hypothesis.

TABLE XVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH
THE MUTUAL CONSENT OF HUSBAND AND WIFE
ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	12.16	49.54	.001
Female	541	10.08		

Hypothesis II (1)b. There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to age.

An F score of 5.28 was obtained using a one-way analysis of variance, which indicated a significant difference at the .001 level, as shown in Table XIX.

Students in the 17-18 year group showed the least accepting perceptions concerning extramarital sexual relations with mutual consent, with a mean score of 8.91. Students in the 23-24 year group held the most accepting perceptions. Acceptance of this life style dropped sharply in the over 30 age group. It is interesting that the youngest and oldest age groups expressed the least accepting perceptions.

TABLE XIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
 CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE
 MUTUAL CONSENT OF HUSBAND AND WIFE
 ACCORDING TO AGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Age</u> 17-18	23	8.91		
19-20	345	10.34		
21-22	329	10.85	5.28	.001
23-24	25	13.16		
25-30	27	12.52		
Over 30	9	9.22		

Hypothesis II (1)c. There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to religious preference.

As shown by an F score of 12.40, a significant difference at the .001 level was found to exist in PELS Scale subscores concerning extramarital sexual relations with mutual consent according to religious preference. Protestant students were found to have the least accepting perceptions concerning this life style, while students who declared no religious preference had the most accepting perceptions concerning this life style. An insufficient number of Mormon students participating in the sample accounts for the exclusion of this variable in the tabulation.

TABLE XX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE
MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING
TO RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religious Preference</u>				
Catholic	133	10.64		
Protestant	479	10.24		
Jewish	20	11.10	12.40	.001
None	86	13.33		
Other	5	10.78		

Hypothesis II 1(d). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to degree of religious orientation.

When the one-way analysis of variance was used to examine this hypothesis, an F score of 32.71 revealed a significant difference at the .001 level. Those who indicated their degree of religious orientation was anti-religious expressed the most accepting perceptions, while very religious students showed the least accepting perceptions, as shown in Table XXI. This differs slightly from total PELS Scale score comparison according to degree of religion, in that non-religious students generally held higher mean scores for all experimental life styles

than did anti-religious students, as was shown in Table IX.

TABLE XXI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO DEGREE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Degree of Religious Orientation</u>				
Very Religious	56	8.55		
Religious	540	10.17	32.71	.001
Non-Religious	158	12.95		
Anti-Religious	14	13.36		

Hypothesis II 1(e). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to type of religious orientation in family background.

When the one-way analysis of variance was used to examine this hypothesis, an F score of 4.71 indicated a significant difference at the .001 level. The least accepting perceptions were indicated by students with

Orthodox/Fundamentalist religious orientation. Most accepting perceptions were expressed by students who were reared in families with no religious orientation.

TABLE XXII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO TYPE OF RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Religious Orientation in Family Background</u>				
Orthodox/Fundamentalist	36	10.14	4.71	.001
Conservative	342	10.41		
Middle-of-Road	292	10.90		
Liberal	82	10.59		
None	16	14.44		

Hypothesis II 1(f). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife according to present type of religious orientation.

An F score of 31.18 indicated a significant difference at the .001 level when the one-way analysis of variance was used to examine this hypothesis. Students who indicated no

present type of religious orientation also indicated the most accepting perceptions toward extramarital sexual relations with mutual consent, while presently Orthodox/Fundamentalist oriented students showed the least accepting perceptions toward this experimental life style.

TABLE XXIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO PRESENT TYPE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Present Type Religious Orientation</u>				
Orthodox/Fundamentalist	21	8.48		
Conservative	155	9.09		
Middle-of-Road	243	10.02	31.18	.001
Liberal	262	11.34		
None	85	13.93		

Hypothesis II 1(g). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with the mutual consent of husband and wife according to political orientation.

When the one-way analysis of variance was utilized to analyze this hypothesis, an F score of 24.88 revealed a

significant difference at the .001 level. Students who reported their political orientation as revolutionary indicated the most accepting perceptions toward this life style, while conservative students' mean score of 8.97 indicated the least accepting perceptions.

TABLE XXIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH THE MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Political Orientation</u>				
Very Conservative	8	9.00		
Conservative	165	8.97		
Middle-of-Road	299	10.16	24.48	.001
Liberal	265	11.95		
Radical	18	14.00		
Revolutionary	10	17.00		

Hypothesis II 1(h). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife according to marital status.

When the one-way analysis of variance was applied to this hypothesis, an F score of 3.21 indicated a significant

difference at the .05 level. Married students exhibited the most accepting perceptions of this life style, with a mean score of 11.50, while single students (10.56 mean) and divorced or widowed students (8.80 mean) indicated less accepting perceptions of extramarital sexual relations with mutual consent of husbands and wives.

TABLE XXV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE
SUBSCORES CONCERNING EXTRAMARITAL SEXUAL
RELATIONS WITH MUTUAL CONSENT OF
HUSBAND AND WIFE ACCORDING TO
MARITAL STATUS

Description	No.	\bar{X}	F	Level of Sig.
<u>Marital Status</u>				
Single	661	10.56		
Married	100	11.50	3.21	.05
Divorced or Widowed	5	8.80		

Hypothesis II 1(k). There is no significant difference in PELS Scale subscores concerning extramarital sexual relationships with the mutual consent of husbands and wives according to previous exposure to a family life education course.

The one-way analysis of variance, when applied to this hypothesis, revealed an F score of 9.32, which was significant at the .01 level. As shown in Table XXVI, students who have had some previous exposure to a family life education course have significantly less accepting perceptions toward extramarital sexual relations with mutual consent of husband and wife than students who have had no previous exposure to a family life education course.

TABLE XXVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO PREVIOUS EXPOSURE TO A FAMILY LIFE EDUCATION COURSE

Description	No.	\bar{X}	F	Level of Sig.
<u>Previous Course in Family Life</u>				
Yes	367	10.26	9.325	.01
No	399	11.10		

Hypothesis II 1(1). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife according to geographic region of the United States lived in for major part of life.

As shown in Table XXVII, the one-way analysis of variance indicated an F score of 4.54, significant at the .001 level, when this hypothesis was examined. Students who had lived the major part of their lives in the Mid-western states showed the most accepting perceptions and students from the Middle Atlantic states expressed the least accepting perceptions toward this experimental life style.

TABLE XXVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONSHIPS WITH MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO GEOGRAPHIC REGION OF THE UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	9.87		
Midwestern States	155	11.93		
New England	5	10.40		
Pacific Coast States	67	10.90	4.54	.001
Rocky Mountain States	6	10.50		
Southern States	306	10.54		
Southwestern States	129	9.89		

Hypothesis II 1(m). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife according to

size of community lived in for major part of life.

A one-way analysis of variance showed a significant difference at the .05 level in PELS Scale subscores concerning extramarital sexual relations with mutual consent of husband and wife according to size of community lived in for major part of life. Students from cities of over 100,000 population indicated the most accepting perceptions toward this life style, and students from cities of 50,000-100,000 showed the least accepting perceptions.

TABLE XXVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONSHIPS WITH
MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING
TO SIZE OF COMMUNITY LIVED IN FOR
MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Size Community</u>				
On farm or in country	103	10.24		
Small town under 25,000	190	10.26		
25,000-50,000 pop.	139	11.09	3.26	.05
50,000-100,000 pop.	128	10.18		
Over 100,000	207	11.32		

Hypothesis II 1(n). There is no significant difference in PELS Scale subscores concerning extramarital sexual rela-

tions with mutual consent of husband and wife according to colleges represented.

When the one-way analysis of variance was used to examine this hypothesis, a significant difference was found to exist in PELS Scale subscores at the .001 level concerning extramarital sexual relations with mutual consent of husbands and wives according to colleges represented. As in the total PELS Scale score comparison, students from Michigan State University received the highest mean score. The lowest mean score, reflecting the least accepting perceptions, was indicated by the New York State University at Plattsburgh.

TABLE XXIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITH MUTUAL CONSENT OF HUSBAND AND WIFE ACCORDING TO COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	10.31		
Oklahoma State University	107	9.93		
Oregon State University	56	10.45	7.93	.001
Michigan State University	147	12.37		
University of Alabama	267	10.36		
Virginia Polytechnic Institute	58	11.47		

TABLE XXIX (Continued)

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
New York State University at Plattsburgh	71	9.37		

Examination of Hypothesis II 2

The following variables were not found to be significantly related to PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate:

1. Grade Average
2. Marital Status of Parents

Hypothesis II 2(a). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to sex.

An F ratio of 77.84 indicated a significant difference at the .001 level when the one-way analysis of variance was utilized in comparing PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to the sex of the respondents. Men students indicated a higher level of acceptance of this experimental life style than women students, as shown

by mean scores in Table XXX.

TABLE XXX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE
KNOWLEDGE OF ONE MATE ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	10.28	77.84	.001
Female	541	8.13		

Hypothesis II 2(b). There is no significant difference in PELS Scale subscore concerning extramarital sexual relations without the knowledge of one mate according to age.

When the one-way analysis of variance was applied to this hypothesis, an F scale of 8.22 was obtained, indicating a significant difference at the .001 level. Mean scores indicate that the 23-24 year age group expressed more accepting perceptions toward this life style than did the other groups, while the youngest group (17-18) expressed the least accepting perceptions. Table XXXI also shows that approval of this life style seems to de-

crease after age 24.

TABLE XXXI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE
KNOWLEDGE OF ONE MATE ACCORDING TO AGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Age</u>				
17-18	23	7.13		
19-20	345	8.32		
21-22	329	8.94	8.22	.001
23-24	25	11.00		
25-30	27	10.93		
Over 30	9	10.33		

Hypothesis II 2(c). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to religious preference.

Table XXXII indicates that an F score of 10.57 was obtained, reflecting a significant difference at the .001 level, which is consistent with the results obtained in relating total PELS Scale scores to religious preference. Students who claim no religious preference express the most accepting perceptions of extramarital sexual rela-

tions without the knowledge of one mate. Protestant students have the least accepting perceptions of this life style.

TABLE XXXII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE KNOWLEDGE OF ONE MATE ACCORDING TO RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religious Preference</u>				
Catholic	133	8.65		
Protestant	479	8.39		
Jewish	20	8.75	10.57	.001
None	86	10.78		
Other	41	9.17		

Hypothesis II 2(d). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to degree of religious orientation.

An F score of 19.72, obtained by using the one-way classification analysis of variance, indicates a significant difference at the .001 level, which is consistent with total PELS Scale scores as related to degree of religious

orientation. As shown in Table XXXIII, there is an ascending degree of accepting perceptions toward extramarital sexual relations without the knowledge of one mate as the degree of religious orientation declines. The very religious students expressed the least accepting perceptions while the anti-religious expressed the most accepting perceptions.

TABLE XXXIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE KNOWLEDGE OF ONE MATE ACCORDING TO DEGREE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Degree of Religious Orientation</u>				
Very Religious	56	6.93		
Religious	540	8.48	19.72	.001
Non-Religious	158	10.12		
Anti-Religious	14	10.79		

Hypothesis II 2(e). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to type of religious orientation in family background.

A significant difference at only the .05 level was

indicated by an F score of 2.81 when the one-way analysis of variance was used to test this hypothesis. It is interesting to note, however, that, while the most accepting perceptions were held by students who indicated no religious orientation in their family background (11.19 mean score,) least accepting perceptions were held by students who indicated their religious orientation as conservative (8.55.)

TABLE XXXIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE KNOWLEDGE OF ONE MATE ACCORDING TO TYPE OF RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Type of Religious Orientation in Family Background</u>				
Orthodox/Fundamentalist	36	8.75		
Conservative	342	8.55		
Middle-of-Road	292	8.89	2.81	.05
Liberal	82	8.59		
None	16	11.19		

Hypothesis II 2(f). There is no significant difference in PELS Scale subscores concerning extramarital sexual rela-

tions without the knowledge of one mate according to present type of religious orientation.

There was a significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to present type of religious orientation. As Table XXXV indicates, an F score of 16.31 was obtained, which is significant at the .001 level. Orthodox/Fundamentalist respondents expressed the least accepting perceptions of this life style, while those who indicated their religious orientation as none expressed the most accepting perceptions.

TABLE XXXV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE KNOWLEDGE OF ONE MATE ACCORDING TO PRESENT TYPE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Type of Religious Orientation</u>				
Orthodox/Fundamentalist	21	7.52		
Conservative	155	7.70		
Middle-or-Road	243	8.41	16.31	.001
Liberal	262	9.07		
None	85	10.85		

Hypothesis II 2(g). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to political orientation.

As Table XXXVI shows, there was a significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to political orientation. An F score of 9.53, significant at the .001 level, was obtained. Students who indicated a revolutionary political orientation expressed the most accepting perceptions toward extramarital sexual relationships without the knowledge of one mate, while the least accepting perceptions were held by students who consider themselves to be politically very conservative.

TABLE XXXVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT
THE KNOWLEDGE OF ONE MATE ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Political Orientation</u>				
Very Conservative	8	6.87		
Conservative	165	7.75		
Middle-of-Road	299	8.49	9.53	.001
Liberal	265	9.53		

TABLE XXXVI (Continued)

Description	No.	\bar{X}	F	Level of Sig.
<u>Political Orientation</u>				
Radical	18	10.33		
Revolutionary	10	11.10		

Hypothesis II 2(h). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to marital status.

There was a significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to marital status. An F score of 7.42, significant at the .001 level, was obtained. Married students indicated the most accepting perceptions (9.83 mean), single students a less accepting perception (8.58 mean), and divorced or widowed students the least accepting perceptions (7.0 mean).

TABLE XXXVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT THE
KNOWLEDGE OF ONE MATE ACCORDING TO MARITAL STATUS

Description	No.	\bar{X}	F	Level of Sig.
<u>Marital Status</u>				
Single	661	8.58		
Married	100	9.83	7.42	.001
Divorced or Widowed	5	7.00		

Hypothesis II 2(k). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to previous exposure to a family life education course.

The one-way analysis of variance was utilized to examine the relationship of previous exposure to a family life education course to perceptions of this life style. An F score of 23.62 was obtained, indicating that students who have had no previous exposure to a family life education course expressed significantly more accepting perceptions of this life style than did students who had previously been exposed to a family life education course.

TABLE XXXVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT
THE KNOWLEDGE OF ONE MATE ACCORDING TO PREVIOUS
EXPOSURE TO A FAMILY LIFE EDUCATION COURSE

Description	No.	\bar{X}	F	Level of Sig.
<u>Family Life Education</u>				
Yes	367	8.18	23.62	.001
No	399	9.30		

Hypothesis II 2(1). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to region of the United States lived in for major part of life.

The one-way analysis of variance showed an F score of 4.17, which indicates a significant difference at the .001 level in PELS Scale subscores concerning this life style according to geographic region lived in for major part of life. Students from the Midwest held the most accepting perceptions toward this life style, while students from the Middle Atlantic States held the least accepting perceptions of this life style. Mean scores are shown in Table XXXIX.

TABLE XXXIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
 CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT
 THE KNOWLEDGE OF ONE MATE ACCORDING TO REGION
 OF THE UNITED STATES LIVED IN FOR
 MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	7.92		
Midwestern States	155	9.53		
New England	5	9.00		
Pacific Coast States	67	8.46	4.17	.001
Rocky Mountain States	6	8.83		
Southern States	306	8.98		
Southwestern States	129	7.99		

Hypothesis II 2(m). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to size of community lived in for major part of life.

The one-way analysis of variance indicated a significant difference at the .05 level in PELS Scale subscores concerning this life style according to community size. The least accepting perceptions were expressed by students who were reared in towns of 25,000-50,000 populations, while the most accepting perceptions were expressed by students from cities of over 100,000 population.

TABLE XL

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
 CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT
 THE KNOWLEDGE OF ONE MATE ACCORDING TO SIZE
 OF COMMUNITY LIVED IN FOR MAJOR PART
 OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Size Community</u>				
On farm or in country	103	8.58		
Small town under 25,000 pop.	190	8.47		
25,000 - 50,000 pop.	139	8.27	2.98	.05
50,000 -100,000 pop.	128	8.88		
Over 100,000 pop.	207	9.34		

Hypothesis II 2(n). There is no significant difference in PELS Scale subscores concerning extramarital sexual relations without the knowledge of one mate according to colleges represented.

An F score of 6.23 indicated a significant difference at the .001 level when the one-way analysis of variance was utilized to examine this hypothesis. Students from the Michigan State University expressed the most accepting perceptions of this life style while students from New York State University at Plattsburgh expressed the least accepting perceptions. These findings are similar to those concerning perceptions toward extramarital sexual relations with mutual consent of husband and wife, as reported in

Table XXIX.

TABLE XLI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING EXTRAMARITAL SEXUAL RELATIONS WITHOUT
THE KNOWLEDGE OF ONE MATE ACCORDING TO
COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	8.77		
Oklahoma State University	107	7.82		
Oregon State University	56	8.16	6.23	.001
Michigan State University	147	9.61		
University of Alabama	267	8.96		
Virginia Polytechnic Institute	58	9.43		
New York State University at Plattsburgh	71	7.45		

Examination of Hypothesis II 3

The following variables were not found to be significantly related to PELS Scale subscores concerning homosexual marriage:

1. Sex
2. Age
3. Marital Status
4. Marital Status of Parents

5. Previous exposure to a family life education course

Hypothesis II 3(c). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to religious preference.

The one-way analysis of variance was used to examine the relationship between religious preference and PELS Scale subscores concerning homosexual marriage. An F score of 20.97 indicated a significant difference at the .001 level.

The most acceptable perceptions of homosexual marriage were held by students who indicated no religious preference, and the least acceptable perceptions were indicated by Protestant students. Mean scores are shown in Table XLII.

TABLE XLII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE
SUBSCORES CONCERNING HOMOSEXUAL MARRIAGE
ACCORDING TO RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religious Preference</u>				
Catholic	133	14.55		
Protestant	479	13.43	20.97	.001
Jewish	20	15.45		
None	86	17.21		
Other	41	14.49		

Hypothesis II 3(d). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to degree of religious orientation.

A significant difference in PELS Scale subscores concerning homosexual marriage according to degree of religious orientation at the .001 level was indicated by an F score of 27.59, as shown in Table XLIII. Students who consider themselves anti-religious showed the most accepting perceptions toward homosexual marriage, while students who reported themselves to be very religious expressed the least accepting perceptions.

TABLE XLIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING HOMOSEXUAL MARRIAGE ACCORDING TO
DEGREE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Degree</u>				
Very Religious	56	12.57	27.59	.001
Religious	540	13.64		
Non-Religious	158	16.24		
Anti-Religious	14	17.07		

Hypothesis II 3(e). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to type of religious orientation in family background.

The one-way analysis of variance was used to examine this hypothesis, resulting in an F score of 8.88, which was significant at the .001 level. As shown in Table XLIV, students whose family background included no religious orientation expressed the most accepting perceptions toward homosexual marriages, while students whose religious background was conservative expressed the least accepting perceptions.

TABLE XLIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING HOMOSEXUAL MARRIAGE ACCORDING TO TYPE OF RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Type</u>				
Orthodox/Fundamentalist	36	14.17		
Conservative	342	13.46		
Middle-of-Road	292	14.62	8.88	.001
Liberal	82	14.70		
None	16	18.06		

Hypothesis II 3(f). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to present type religious orientation.

An F score of 48.29 indicated a significant difference at the .001 level when the one-way analysis of variance was used to examine this hypothesis. The least accepting perceptions of homosexual marriage were indicated by students whose present type of religious orientation is Orthodox/Fundamentalist. The most accepting perceptions were also indicated by non-religious students as shown in Table XLV.

TABLE XLV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING HOMOSEXUAL MARRIAGES ACCORDING TO
PRESENT RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Type</u>				
Orthodox/Fundamentalist	21	11.86		
Conservative	155	12.10		
Middle-of-Road	243	13.25	48.29	.001
Liberal	262	15.29		
None	85	17.48		

Hypothesis II 3(g). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to political orientation.

According to the F score of 34.72, a significant difference does exist in perceptions of homosexual marriage according to political orientation. As indicated in Table XLVI, those reporting a conservative political orientation expressed the least accepting perceptions toward homosexual marriages. Those who reported a revolutionary political orientation expressed the most accepting perceptions.

TABLE XLVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING HOMOSEXUAL MARRIAGES ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Political Orientation</u>				
Very Conservative	8	11.25		
Conservative	165	12.05		
Middle-of-Road	299	13.61	34.72	.001
Liberal	265	15.69		
Radical	18	17.50		
Revolutionary	10	20.10		

Hypothesis II 3(i). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to grade average.

A significant difference at the .01 level was indicated when the one-way analysis of variance was used to examine this hypothesis. Students with higher grade averages expressed more accepting perceptions toward homosexual marriages than did students with lower grade averages.

TABLE XLVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE
SUBSCORES CONCERNING HOMOSEXUAL MARRIAGE
ACCORDING TO GRADE AVERAGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Approximate Grade Average</u>				
A	86	14.94		
B	484	14.34	5.39	.01
C	194	13.50		

Hypothesis II 3(1). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to region of the United States lived in for major part of life.

An F score of 12.78 indicated a significant difference at the .001 level when the one-way analysis of variance was utilized to examine this hypothesis. Students who were reared in the Midwestern States indicated the most accepting perception (16.00 mean). Students reared in the Pacific Coast area held the second highest mean (15.42), while students from Southern states indicated the least accepting perceptions (13.07 mean) toward homosexual marriages. Table XLVIII shows mean scores for all the regions.

TABLE XLVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING HOMOSEXUAL MARRIAGES ACCORDING TO REGION OF THE UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	14.30		
Midwestern States	155	16.00		
New England	5	13.80		
Pacific Coast States	67	15.42	12.78	.001
Rocky Mountain States	6	14.67		
Southern States	306	13.07		
Southwestern States	129	13.84		

Hypothesis II 3(m). There is no significant difference in PELS Scale subscores concerning homosexual marriage accord-

ing to size of community lived in for major part of life.

An F score of 5.11 indicated a significant difference at the .001 level in PELS Scale subscores concerning homosexual marriages according to size of community where subjects were reared. The highest mean scores were indicated by students who were reared in cities from 25,000 to 50,000 population. Lowest mean scores were indicated by students who were reared on farms or in the country, as indicated in Table XLIX.

TABLE XLIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING HOMOSEXUAL MARRIAGE ACCORDING TO SIZE OF
COMMUNITY LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Community</u>				
On farm or in country	103	13.42		
Small town under 25,000	190	13.75		
25,000 - 50,000 pop.	139	14.67	5.11	.001
50,000 -100,000 pop.	128	13.59		
Over 100,000	207	14.93		

Hypothesis II 3(n). There is no significant difference in PELS Scale subscores concerning homosexual marriage according to colleges represented.

The one-way analysis of variance revealed an F score of 14.85 when applied to this hypothesis. This represents a significant difference at the .001 level, and indicates that perceptions regarding homosexual marriage vary significantly among colleges and universities located in different regions of the Nation. Mean scores for each group are shown in Table L. The University of Alabama students received the lowest scores, indicating the least accepting perceptions toward this life style, and the Michigan State University students received the highest mean score, indicating the most accepting perceptions concerning homosexual marriage.

TABLE L

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING HOMOSEXUAL MARRIAGES ACCORDING TO
COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	14.56		
Oklahoma State University	107	13.41		
Oregon State University	56	15.11		
Michigan State University	147	16.28	14.85	.001
University of Alabama	267	12.96		
Virginia Polytechnic Institute	58	14.17		
New York State University at Plattsburgh	71	14.30		

Examination of Hypothesis II 4

The following variables were not found to be significantly related to PELS Scale subscores concerning cohabitation:

1. Marital Status
2. Grade Average

Hypothesis II 4(a). There is no significant difference in PELS Scale subscores concerning cohabitation according to sex.

The one-way analysis of variance was utilized to analyze this hypothesis. An F score of 29.74 was obtained, which indicates a significant difference at the .001 level. Mean scores as shown in Table LI indicate that male college students have a significantly more accepting perception of cohabitation than do college women. This finding is related to the study of Lyness, Davis, and Lipetz (1970), who found that generally women tend to prefer marriage, and more men than women tend to prefer a living-together relationship.

TABLE LI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	15.36	29.74	.001
Female	541	13.52		

Hypothesis II 4(b). There is no significant difference in PELS Scale subscores concerning cohabitation according to age.

A significant difference at the .05 level was indicated by an F score of 2.52 when PELS Scale subscores concerning cohabitation were compared according to age of the respondents. Highest mean score (most accepting perception) was in the 25-30 year group; lowest mean score (least accepting perception) was in the over 30 group.

TABLE LII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO AGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Age</u>				
17-18	23	12.74		
19-20	345	13.64		
21-22	329	14.35	2.52	.05
23-24	25	14.76		
25-30	27	15.63		
Over 30	9	12.22		

Hypothesis II 4(c). There is no significant difference in PELS Scale subscores concerning cohabitation according to religious preference.

Religious preference was shown to be significantly related to PELS Scale subscores concerning cohabitation, as is shown in Table LIII. An F score of 22.69 indicated a difference at the .001 level of significance. Protestants reflected the least accepting perceptions toward cohabitation and those who indicated no religious preference reflected the most accepting perceptions.

TABLE LIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO
RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religion</u>				
Catholic	133	14.08		
Protestant	479	13.31		
Jewish	20	16.10	22.69	.001
None	86	17.79		
Other	41	14.05		

Hypothesis II 4(d). There is no significant difference in PELS Scale subscores concerning cohabitation according to degree of religious orientation.

An F score of 42.84 indicates a significant difference at the .001 level in perceptions toward cohabitation according to degree of religious orientation. As Table LIV indicates, accepting perceptions toward cohabitation increase as degree of religious orientation decreases, with the very religious students indicating the least accepting perceptions, and anti-religious students indicating the most accepting perceptions toward cohabitation.

TABLE LIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO
RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Religious	56	10.46		
Religious	540	13.57	42.84	.001
Non-Religious	158	16.61		
Anti-Religious	14	18.00		

Hypothesis II 4(e). There is no significant difference in PELS Scale subscores concerning cohabitation according to type of religious orientation in family background.

When the one-way analysis of variance was used to examine this hypothesis, an F score of 6.58 indicated a significant difference at the .001 level. The students who indicated that they had no religious orientation in their family background expressed the most accepting perceptions concerning cohabitation. Least accepting perceptions were indicated by students whose religious orientation in their family background was conservative.

TABLE LV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO TYPE OF
RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	36	14.83		
Conservative	342	13.32		
Middle-of-Road	292	14.50	6.58	.001
Liberal	82	14.44		
None	16	17.69		

Hypothesis II 4(f). There is no significant difference in PELS Scale subscores concerning cohabitation according to present type of religious orientation.

The one-way analysis of variance yielded an F score of 50.39, significant at the .001 level, indicating that students' present type of religious orientation is significantly related to PELS Scale subscores concerning cohabitation. Those who reported their present type of religious orientation as conservative expressed the least accepting perceptions toward cohabitation, and those who reported their present religious orientation as none expressed the most accepting perceptions.

TABLE LVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO PRESENT
TYPE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	21	12.86		
Conservative	155	11.45		
Middle-of-Road	243	12.94	50.39	.001
Liberal	262	15.54		
None	85	17.64		

Hypothesis II 4(a). There is no significant difference in PELS Scale subscores concerning cohabitation according to political orientation.

There was an F score of 37.79, significant at the .001 level, when the one-way analysis of variance was utilized to examine the relationship between PELS Scale subscores concerning cohabitation and political orientation. As shown in Table LVII, students describing their political orientation as revolutionary expressed the most accepting perceptions toward cohabitation while students describing their political orientation as conservative expressed the least accepting perceptions. This is consistent with the findings concerning the relationship between PELS Scale scores and political orientation in that, in

both findings, students describing their political orientation as revolutionary indicated the most accepting perceptions toward both the composite experimental life styles and cohabitation.

TABLE LVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Conservative	8	11.87		
Conservative	165	11.72		
Middle-of-Road	299	13.21	37.79	.001
Liberal	265	15.99		
Radical	18	18.00		
Revolutionary	10	21.00		

Hypothesis II 4(j). There is no significant difference in PELS Scale subscores concerning cohabitation according to marital status of parents.

An F score of 3.27 showed a significant difference at the .05 level when the one-way analysis of variance was used to examine this hypothesis. The least accepting perceptions were indicated by students who have had one parent

deceased, and the surviving parent having remarried. The most accepting perceptions of cohabitation were indicated by students whose parents had divorced and remarried.

TABLE LVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COHABITATION ACCORDING TO MARITAL STATUS OF PARENTS

Description	No.	\bar{X}	F	Level of Sig.
<u>Status</u>				
Living together	639	13.86		
Divorced (with no re-marriage)	21	15.81	3.27	.05
One of parents deceased (with no remarriage)	47	14.64		
Divorced (with remarriage)	39	15.90		
One of parents deceased (with remarriage)	19	13.53		

Hypothesis II 4(k). There is no significant difference in PELS Scale subscores concerning cohabitation according to previous exposure to a family life education course.

Previous exposure to a family life education course is significantly related to perceptions of cohabitation as indicated by an F score of 13.66. The most accepting perceptions were indicated by students who have had no previous

exposure to a family life education course.

TABLE LIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO PREVIOUS
EXPOSURE TO A FAMILY LIFE
EDUCATION COURSE

Description	No.	\bar{X}	F	Level of Sig.
<u>Family Life Course</u>				
Yes	367	13.47	13.66	.001
No	399	14.62		

Hypothesis II 4(1). There is no significant difference in PELS Scale subscores concerning cohabitation according to region of the United States lived in for major part of life.

The one-way analysis of variance revealed an F score of 12.71, indicating a significant difference at the .001 level in perceptions toward cohabitation according to region of the United States lived in for major part of life. Students from the Rocky Mountain States (Colorado, Idaho, Montana, Nevada, Utah, and Wyoming) showed the least accepting perceptions, while students from Midwestern States showed the most accepting perceptions toward cohabitation.

The small number of respondents who indicated that they were reared in the Rocky Mountain States must be kept in mind when interpreting this finding.

TABLE LX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COHABITATION ACCORDING TO REGION OF THE UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	14.79		
Midwestern States	155	16.35		
New England	5	15.00		
Pacific Coast States	67	13.97	12.71	.001
Rocky Mountain States	6	12.17		
Southern States	306	13.24		
Southwestern States	129	12.74		

Hypothesis II 4(m). There is no significant difference in PELS Scale subscores concerning cohabitation according to size community lived in for major part of life.

An F score of 4.55 revealed a significant relationship at the .01 level when the one-way analysis of variance was utilized to examine the relationship between PELS Scale subscores concerning cohabitation and the size of community in which the subjects were reared. As shown in Table LXI,

students who had been reared on the farm or in the country showed the least accepting perceptions toward cohabitation, while students from a metropolitan area of over 100,000 expressed the most accepting perceptions. Perhaps a greater degree of social group control, censuring cohabitation in smaller areas, contributes to less accepting perceptions toward cohabitation.

TABLE LXI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COHABITATION ACCORDING TO SIZE OF COMMUNITY LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Community Size</u>				
On farm or in country	103	12.91		
Small town under 25,000	190	13.82		
25,000 - 50,000	139	14.40	4.55	.01
50,000 -100,000	128	13.58		
Over 100,000	207	14.90		

Hypothesis II 4(n). There is no significant difference in PELS Scale subscores concerning cohabitation according to colleges represented.

As indicated by an F score of 17.12, the one-way

analysis of variance showed a significant difference at the .001 level in perceptions toward cohabitation according to colleges represented in the study. The Michigan State University students expressed the most accepting perceptions toward cohabitation, while Oklahoma State University students expressed the least accepting perceptions.

TABLE LXII
F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COHABITATION ACCORDING TO
COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	15.07		
Oklahoma State University	107	12.17		
Oregon State University	56	13.25		
Michigan State University	147	16.62	17.12	.001
University of Alabama	267	13.07		
Virginia Polytechnic Institute	58	14.55		
New York State University at Plattsburgh	71	14.55		

Examination of Hypothesis II 5

The following variables were not found to be significantly related to PELS Scale subscores concerning two-stage

or trial marriage:

1. Age
2. Marital Status
3. Grade Average
4. Marital Status of Parents
5. Previous School Experience in Family Life
Education

Hypothesis II 5(a). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to sex.

A one-way analysis of variance revealed that a significant difference existed at the .05 level in PELS Scale subscores concerning trial marriage according to sex of the respondents. As Table LXIII demonstrates, men students indicated a more accepting perception of trial marriage than did women students.

TABLE LXIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	16.33	4.57	.05
Female	541	15.63		

Hypothesis II 5(c). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to religious preference.

An F score of 11.13 revealed that a significant difference existed at the .001 level in PELS Scale subscores concerning trial marriage according to religious preference when the one-way analysis of variance was used to examine this hypothesis. The least accepting perceptions were indicated by Protestant students, while the most accepting perceptions were indicated by students who showed no religious preference.

TABLE LXIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO
RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religion</u>				
Catholic	133	15.65		
Protestant	479	15.37		
Jewish	20	16.75	11.13	.001
None	86	18.48		
Other	41	15.78		

Hypothesis II 5(d). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to degree of religious orientation.

There was a significant difference in PELS Scale subscores concerning trial marriage according to degree of religious orientation. An F score of 33.23 showed a significant difference at the .001 level. Very religious students indicated the least accepting perceptions of two-stage or trial marriage, while students who expressed anti-religious orientation held the most accepting perceptions toward this life style.

TABLE LXV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO DEGREE
OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Religious	56	12.52		
Religious	540	15.46	33.23	.001
Non-Religious	158	17.99		
Anti-Religious	14	18.36		

Hypothesis II 5(e). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to type of religious orientation in family background.

An F score of 2.92 indicates a significant difference at the .05 level in PELS Scale subscores concerning trial marriage according to type of religious orientation in family background. Consistent with results obtained in examination of other hypotheses concerning type of religious orientation in family background, findings in this one-way analysis of variance showed that students who reported no religious orientation in their family background expressed significantly less accepting perceptions toward trial marriage than do students who have a more conservative religious family background.

TABLE LXVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO TYPE OF
RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Type</u>				
Orthodox/Fundamentalist	36	15.92		
Conservative	342	15.32	2.92	.05
Middle-of-Road	292	16.11		
Liberal	82	16.43		
None	16	17.75		

Hypothesis II 5(f). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to present type of religious orientation.

As shown by an F score of 36.54, present type of religious orientation is significantly related to perceptions toward trial marriage at the .001 level of significance. As shown in Table LXVII mean scores rise consistently as religious orientation becomes less conservative. The most accepting perceptions were indicated by students who described themselves as having no religious orientation, and the least accepting perceptions toward trial marriage were indicated by those of Orthodox/Fundamentalist orientation.

TABLE LXVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO
PRESENT TYPE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	21	13.00		
Conservative	155	13.59		
Middle-of-Road	243	15.15	36.54	.001
Liberal	262	17.06		
None	85	18.62		

Hypothesis II 5(g). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to political orientation.

The one-way analysis of variance was used to determine if a significant difference existed in PELS Scale subscores concerning trial marriage according to political orientation. An F score of 20.84 showed a significant difference at the .001 level. Students who indicated radical political orientation showed the most accepting perceptions, as shown in Table LXVIII. Least accepting perceptions were shown by those of conservative political orientation.

TABLE LXVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Conservative	8	14.75		
Conservative	165	14.02		
Middle-of-Road	299	15.30	20.84	.001
Liberal	265	17.09		
Radical	18	20.33		
Revolutionary	10	19.90		

Hypothesis II 5(1). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to region of the United States lived in for major part of life.

When the one-way analysis of variance was used to examine this hypothesis, a .001 level of significance was indicated by an F score of 6.04. Least accepting perceptions toward trial marriage were indicated by students who were reared in New England, while the most accepting perceptions were held by those reared in the Pacific Coast States, as shown in Table LXIX.

TABLE LXIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING TRIAL MARRIAGE ACCORDING TO REGION OF UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	16.37		
Midwestern States	155	16.79		
New England States	5	13.40	6.04	.001
Pacific Coast States	67	17.49		
Rocky Mountain States	6	15.67		
Southern States	306	15.19		
Southwestern States	129	15.02		

Hypothesis II 5(m) There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to size of community lived in for major part of life.

When the one-way analysis of variance was utilized to examine this hypothesis, an F score of 3.32 indicated a difference which was significant at the .01 level. As Table LXX indicates, students from cities of over 100,000 population expressed the most accepting perceptions of two-stage or trial marriage, and students from small towns under 25,000 population showed the least accepting perceptions of this life style.

TABLE LXX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO SIZE OF
COMMUNITY LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Size</u>				
On farm or in country	103	15.44		
Small town under 25,000	190	15.34	3.32	.01
25,000 - 50,000	139	16.06		
50,000 -100,000	128	15.35		
Over 100,000	207	16.61		

Hypothesis II 5(n). There is no significant difference in PELS Scale subscores concerning two-stage or trial marriage according to colleges represented.

An F score of 9.88 was obtained, using the one-way analysis of variance, which indicates a .001 level of significant difference. Oregon State University students expressed the most accepting perceptions toward trial marriage as indicated in Table LXXI, while the least accepting perceptions were indicated by Oklahoma State University students.

TABLE LXXI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING TRIAL MARRIAGE ACCORDING TO
COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	16.90		
Oklahoma State University	107	14.43		
Oregon State University	56	17.18		
Michigan State University	147	16.91	9.88	.001
University of Alabama	267	14.99		
Virginia Polytechnic Institute	58	16.72		
New York State University at Plattsburgh	71	16.77		

Examination of Hypothesis II 6

The following variable was not found to be significantly related to PELS Scale subscores concerning group marriage:

1. Size of community lived in for major part of life

Hypothesis II 6(a). There is no significant difference in PELS Scale subscores concerning group marriage according to sex.

When this hypothesis was examined by the one-way analysis of variance, an F score of 30.32 was obtained, showing significant difference at the .001 level. Men students indicated significantly more accepting perceptions toward group marriage than did women students.

TABLE LXXII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO SEX

Description	No.	\bar{X}	F	Level of Sig.
<u>Sex</u>				
Male	225	11.07	30.32	.001
Female	541	9.67		

Hypothesis II 6(b). There is no significant difference in PELS Scale subscores concerning group marriage according to age.

There was a significant difference at the .05 level in perceptions of group marriage according to age. The most accepting were expressed by the 23-24 year age group, while the least accepting perceptions were expressed by the 17-18 year age group. The mean scores, shown in Table LXXIII, are interesting in that some suggestions have been made in current literature that it is middle-aged couples who are most interested in group marriage. The mean scores as shown in Table LXXIII indicate the lowest levels of interest in this life style at both ends of the age continuum.

TABLE LXXIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO AGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Age</u>				
17-18	23	9.13		
19-20	345	9.76		
21-22	329	10.22	2.81	.05
23-24	25	11.40		
25-30	27	11.33		
Over 30	9	10.33		

Hypothesis II 6(c). There is no significant difference in PELS Scale subscores concerning group marriage according to religious preference.

An F score of 15.99 was obtained, indicating a significant difference at the .001 level in PELS Scale subscores concerning group marriage according to religious preference. Protestant students indicated the least accepting perceptions toward group marriage, while students who indicated no religious preference showed the most accepting perceptions toward this life style, as shown in Table LXXIV.

TABLE LXXIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Preference</u>				
Catholic	133	10.22		
Protestant	479	9.58		
Jewish	20	10.90	15.99	.001
None	86	12.50		
Other	41	10.17		

Hypothesis II 6(d). There is no significant difference in PELS Scale subscores concerning group marriage according to degree of religious orientation.

When the one-way analysis of variance was used in the examination of this hypothesis, an F score of 23.50 was obtained, indicating a significant difference existed at the .001 level. Mean scores indicated that the non-religious students expressed the most accepting perceptions of group marriage, while very religious students indicated the least accepting perceptions of this life style.

TABLE LXXV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO DEGREE OF
RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Degree</u>				
Very Religious	56	8.64		
Religious	540	9.68	23.50	.001
Non-Religious	158	11.80		
Anti-Religious	14	11.43		

Hypothesis II 6(e). There is no significant difference in PELS Scale subscores concerning group marriage according to

type of religious orientation in family background.

When the one-way analysis of variance was utilized to examine this hypothesis, an F score of 6.42 was obtained, indicating a significant difference at the .001 level. As shown in Table LXXVI, the least accepting perceptions were expressed by those students who described the religious orientation in their family background as conservative, while the most accepting perceptions were indicated by students who had no religious orientation in their family background.

TABLE LXXVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO TYPE OF
RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	36	9.89		
Conservative	342	9.63		
Middle-of-Road	292	10.32	6.42	.001
Liberal	82	10.48		
None	16	13.31		

Hypothesis II 6(f). There is no significant difference in PELS Scale subscores concerning group marriage according to present type of religious orientation.

The one-way analysis of variance was utilized in examination of this hypothesis, revealing a difference at the .001 level of significance, with an F score of 26.04. Students whose present type of religious orientation is conservative are least accepting in perception of group marriage, while students who have no religious orientation are most accepting toward this life style.

TABLE LXXVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO PRESENT
TYPE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	21	8.81		
Conservative	155	8.66		
Middle-of-Road	243	9.59	26.04	.001
Liberal	262	10.63		
None	85	12.51		

Hypothesis II 6(q). There is no significant difference in PELS Scale subscores concerning group marriage according to political orientation.

Political orientation of student respondents was shown to be significantly related at the .001 level to their PELS Scale subscores concerning group marriage, as shown by an F score of 23.37. Those students with a revolutionary political orientation indicated the most accepting perceptions toward group marriage, while those students with a very conservative political orientation indicated the least accepting perceptions.

TABLE LXXVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Conservative	8	8.12		
Conservative	165	8.59		
Middle-of-Road	299	9.60	23.37	.001
Liberal	265	11.25		
Radical	18	12.33		
Revolutionary	10	14.20		

Hypothesis II 6(h). There is no significant difference in PELS Scale subscores concerning group marriage according to marital status.

It was found that PELS Scale subscores concerning group marriage were significantly related to marital status. The one-way analysis of variance revealed an F score of 5.78, significant at the .01 level. Married students indicated the most accepting perceptions, while divorced or widowed students showed the least accepting perceptions of group marriage.

TABLE LXXIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
MARITAL STATUS

Description	No.	\bar{X}	F	Level of Sig.
<u>Status</u>				
Single	661	9.92		
Married	100	11.02	5.7	.01
Divorced or Widowed	5	8.20		

Hypothesis II 6(i). There is no significant difference in PELS Scale subscores concerning group marriage according to grade average.

When the one-way analysis of variance was utilized to examine this hypothesis, an F score of 3.61 indicated a difference at the .05 level of significance. Students reporting a grade average of A indicated the most accepting perceptions toward group marriage while students reporting a grade average of C indicated the least accepting perceptions.

TABLE LXXX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
GRADE AVERAGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Grade Average</u>				
A	86	10.97		
B	484	10.02	3.61	.05
C	194	9.90		

Hypothesis II 6(i). There is no significant difference in PELS Scale subscores concerning group marriage according to marital status of parents.

When the one-way analysis of variance was utilized to examine this hypothesis, an F score of 2.44 indicated a significant difference at the .05 level. Highest mean scores,

reflecting the most accepting perceptions, were indicated by students whose parents had divorced and remarried. The lowest mean scores, reflecting the least accepting perceptions, were indicated by students whose parents were living together at the time of the survey.

TABLE LXXXI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
MARITAL STATUS OF PARENTS

Description	No.	\bar{X}	F	Level of Sig.
<u>Marital Status</u>				
Living together	639	9.92		
Divorced (with no remarriage)	21	10.81		
One of parents deceased (with no remarriage)	47	10.26		
Divorced (with remarriage)	39	11.28	2.44	.05
One of parents deceased (with remarriage)	19	11.05		

Hypothesis II 6(k). There is no significant difference in PELS Scale subscores concerning group marriage according to previous exposure to a family life education course.

Previous exposure to a family life education course was shown by the one-way analysis of variance to be significant-

ly related at the .01 level to PELS Scale subscores concerning group marriage. Students who have had previous exposure to a family life education course expressed the least accepting perceptions toward group marriage, as shown by a mean score of 9.73.

TABLE LXXXII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING GROUP MARRIAGE ACCORDING TO PREVIOUS EXPOSURE TO A FAMILY LIFE EDUCATION COURSE

Description	No.	\bar{X}	F	Level of Sig.
<u>Family Life Education Course</u>				
Yes	367	9.73	8.12	.01
No	399	10.40		

Hypothesis II 6(1). There is no significant difference in PELS Scale subscores concerning group marriage according to geographic region of the United States lived in for major part of life.

The one-way analysis of variance was utilized to examine this hypothesis, revealing an F score of 6.72, which was significant at the .001 level. Students from New Eng-

land showed the least accepting perceptions, while students from the Rocky Mountain States showed the most accepting perceptions toward marriage, as indicated by their mean scores in Table LXXXIII.

TABLE LXXXIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
REGION OF THE UNITED STATES
LIVED IN FOR MAJOR PART
OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	90	9.99		
Midwestern States	155	11.15		
New England	5	9.00	6.72	.001
Pacific Coast States	67	11.03		
Rocky Mountain States	6	11.17		
Southern States	306	9.37		
Southwestern States	129	9.86		

Hypothesis II 7(n). There is no significant difference in PELS Score subscores concerning group marriage according to colleges represented.

The one-way analysis of variance revealed that a significant difference existed at the .001 level in PELS Scale subscores concerning group marriage according to colleges

represented. As shown in Table LXXXIV, mean scores indicated that the most accepting perceptions toward group marriage were expressed by students from the University of Arizona, and the least accepting perceptions were expressed by students from the University of Alabama.

TABLE LXXXIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING GROUP MARRIAGE ACCORDING TO
COLLEGES REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	11.44		
Oklahoma State University	107	9.52		
Oregon State University	56	10.93		
Michigan State University	147	11.18	9.40	.001
University of Alabama	267	9.23		
Virginia Polytechnic Institute	58	10.29		
New York State University at Plattsburgh	71	9.75		

Examination of Hypothesis II 7

The following variables were not found to be significantly related to PELS Scale subscores concerning communal living:

1. Sex
2. Previous exposure to a family life education course
3. Grade Average

Hypothesis II 7(b). There is no significant difference in PELS Scale subscores concerning communal living according to age.

An F score of 14.19 showed age to be significantly related to PELS Scale subscores at the .001 level concerning communal living, according to the one-way analysis of variance, which was utilized in the examination of this hypothesis. Least accepting perceptions toward communal living were indicated by respondents in the 17-18 year group, and most accepting perceptions by the 25-30 year group, as shown by mean scores in Table LXXXV.

TABLE LXXXV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COMMUNAL LIVING ACCORDING TO AGE

Description	No.	\bar{X}	F	Level of Sig.
<u>Age</u>				
17-18	47	5.64		
19-20	333	12.39		
21-22	309	12.38	14.19	.001
23-24	35	7.86		
25-30	25	13.88		
Over 30	9	12.67		

Hypothesis II 7(c). There is no significant difference in PELS Scale subscores concerning communal living according to religious preference.

The one-way analysis of variance was utilized in the examination of this Hypothesis and resulted in a .001 level of significant difference, as indicated by the F score of 15.33. The least accepting perceptions were expressed by Protestants toward communal living, as shown by mean scores in Table LXXXVI. The most accepting perceptions of communal living were indicated by those who checked None as their preference.

TABLE LXXXVI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO
RELIGIOUS PREFERENCE

Description	No.	\bar{X}	F	Level of Sig.
<u>Religion</u>				
Catholic	113	14.38		
Protestant	80	13.24		
Jewish	20	14.95	15.33	.001
None	85	17.25		
Other	41	14.43		

Hypothesis II 7(d). There is no significant difference in PELS Scale subscores concerning communal living according to degree of religious orientation.

Students who indicated the degree of their religious orientation to be non-religious indicated significantly more accepting perceptions toward communal living, at the .001 level of significance, as shown by an F score of 15.65. Religious students showed the next most accepting perceptions, with anti-religious and very religious expressing less accepting perceptions, as shown in Table LXXXVII.

TABLE LXXXVII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COMMUNAL LIVING ACCORDING TO DEGREE OF RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Religious	78	7.91		
Religious	481	12.52	15.65	.001
Non-Religious	174	12.67		
Anti-Religious	28	9.00		

Hypothesis II 7(e). There is no significant difference in PELS Scale subscores concerning communal living according to type of religious orientation in family background.

In a one-way analysis of variance test, an F score of 18.53 revealed the difference in subscores concerning communal living according to type of religious orientation in family background to be significant at the .001 level. Students who were reared in a family background which they categorized as having been conservative in general orientation scored significantly higher than did students from other backgrounds. Least accepting perceptions of communal living were indicated by students whose family background included no religious orientation.

This was the only subscore in which students who indicated no family background of religious orientation scored the lowest of all the groups. It may be that those students who are anti-religious have negative reactions to group experiences in general which could be related to their negative attitudes toward religion as well as negative attitudes toward communal living.

TABLE LXXXVIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO TYPE OF
RELIGIOUS ORIENTATION IN FAMILY BACKGROUND

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	34	11.91	18.53	.001
Conservative	305	12.88		
Middle-of-Road	268	12.85		
Liberal	127	8.29		
None	34	7.79		

Hypothesis II 7(f). There is no significant difference in PELS Scale subscores concerning communal living according to present type religious orientation.

An F score of 4.59 showed PELS Scale subscores concerning communal living to be significantly different at the .01 level according to present type of religious orientation when examined by the one-way analysis of variance. Liberal students indicated the most accepting perceptions of communal living, while Orthodox/Fundamentalist students indicated the least accepting perceptions of this life style.

TABLE LXXXIX

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO PRESENT
TYPE RELIGIOUS ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Orthodox/Fundamentalist	19	9.95		
Conservative	145	10.62	4.59	.01
Middle-of-Road	218	11.82		
Liberal	269	13.00		
None	115	10.96		

Hypothesis II 7(q). There is no significant difference in PELS Scale subscores concerning communal living according to political orientation.

An F score of 16.62 indicated a .001 level of significance in scoring of this PELS Scale subscore when the one-way analysis of variance was used to examine this hypothesis. Revolutionary students apparently do have a high degree of accepting perception toward communal living, as shown by their high mean score in Table XC. Radical students, however, show the lowest mean score, which is somewhat paradoxical. Perhaps the radical student thinks that communal living has already become too "conventional" while the revolutionary thinks of this as a means of organizing for political purposes.

TABLE XC

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO
POLITICAL ORIENTATION

Description	No.	\bar{X}	F	Level of Sig.
<u>Orientation</u>				
Very Conservative	9	6.33		
Conservative	149	11.44		
Middle-of-Road	261	12.08	16.62	.001
Liberal	288	12.78		
Radical	49	5.63		
Revolutionary	9	20.11		

Hypothesis II 7(h). There is no significant difference in PELS Scale subscores concerning communal living according to marital status.

An F score of 162.52 was the result of utilization of the one-way analysis of variance on this hypothesis. Significant at the .001 level, this test also showed highest mean scores for single students and lowest mean scores for divorced students, as shown in Table XCI.

TABLE XCI

F SCORE REFLECTING DIFFERENCES IN PELS SCALE
SUBSCORES CONCERNING COMMUNAL LIVING
ACCORDING TO MARITAL STATUS

Description	No.	\bar{X}	F	Level of Sig.
<u>Status</u>				
Single	564	13.82		
Married	103	11.73	162.52	.001
Divorced	39	1.64		
Widowed	40	0.75		

Hypothesis II 7(j). There is no significant difference in PELS Scale subscores concerning communal living according to marital status of parents.

The one-way analysis of variance was used in the examination of this hypothesis, and showed an F score of 46.51, which was significant at the .001 level. Students whose parents are living together expressed the most accepting perceptions toward communal living, while students whose parents are divorced but are not remarried expressed the least accepting perceptions.

While these findings may seem to be surprising in their direction, other findings in this study (which were not included in this Thesis) indicate that students whose parents' relationship with each other was unhappy, undecided, or very unhappy indicated the most accepting percep-

tions of communal living, while students whose parents were very happy or happy in their relationship with each other had the least accepting perception of communal living.

TABLE XCII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COMMUNAL LIVING ACCORDING TO MARITAL STATUS OF PARENTS

Description	No.	\bar{X}	F	Level of Sig.
<u>Status</u>				
Living together	559	13.46		
Divorced (with no re-marriage)	50	5.82	46.51	.001
One of parents deceased (with no remarriage)	79	6.92		
Divorced (with remarriage)	56	7.84		
One of parents deceased (with remarriage)	21	11.62		

Hypothesis II 7(1). There is no significant difference in PELS Scale subscores concerning communal living according to geographic region of the United States lived in for major part of life.

When the one-way analysis of variance was used to examine this hypothesis, an F score of 54.05 was obtained,

which is significant at the .001 level of difference. As Table XCIII shows, mean scores indicated that students from the Midwestern states hold the most accepting perceptions toward communal living, while students from the Rocky Mountain states indicated the least accepting perceptions.

TABLE XCIII

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES CONCERNING COMMUNAL LIVING ACCORDING TO REGION OF THE UNITED STATES LIVED IN FOR MAJOR PART OF LIFE

Description	No.	\bar{X}	F	Level of Sig.
<u>Region</u>				
Middle Atlantic States	66	14.24		
Midwestern States	164	14.46		
New England States	19	3.16		
Pacific Coast States	124	7.47	54.05	.001
Rocky Mountain States	37	2.30		
Southern States	222	12.71		
Southwestern States	128	13.73		

Hypothesis II 7(m). There is no significant difference in PELS Scale subscores concerning communal living according to size community in which subjects were reared.

The one-way analysis of variance was utilized in the examination of this hypothesis, resulting in an F score of 11.11 which is significant at the .001 level. Students who lived most of their lives on farms or in the country indicated the most accepting perceptions of communal living, while students from cities of 50,000 - 100,000 population held the least accepting perceptions of this life style.

TABLE XCIV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO
COMMUNITY SIZE

Description	No.	\bar{X}	F	Level of Sig
<u>Community Size</u>				
On farm or in country	92	13.33		
Small town under 25,000	169	13.01		
25,000 - 50,000 pop.	147	11.48	11.11	.001
50,000 -100,000 pop.	153	9.08		
Over 100,000	206	12.53		

Hypothesis II 7(n). There is no significant difference in PELS Scale Subscores concerning communal living according to colleges represented.

This hypothesis was found to be significant at the .001 level. Michigan State University students expressed the most accepting perceptions toward communal living, while the University of Alabama students expressed the least accepting perceptions.

TABLE XCV

F SCORE REFLECTING DIFFERENCES IN PELS SCALE SUBSCORES
CONCERNING COMMUNAL LIVING ACCORDING TO
COLLEGE REPRESENTED

Description	No.	\bar{X}	F	Level of Sig.
<u>College or University</u>				
University of Arizona	61	14.70		
Oklahoma State University	107	13.31		
Oregon State	56	14.54		
Michigan State University	148	15.95	13.11	.001
University of Alabama	267	12.60		
Virginia Polytechnic Institute	58	14.64		
New York State University at Plattsburgh	71	14.72		

CHAPTER V

SUMMARY

The purpose of this study was to design an instrument, the Perception of Experimental Life Styles Scale, to measure the perceptions of college students concerning seven experimental life styles, and to relate these perceptions to certain background factors.

The sample was composed of 768 college students from seven colleges and universities located in five regions of the United States. The students were all enrolled in a family relations course, were primarily between the ages of 19 and 22, and were predominantly Protestant. The data were obtained during the months of December, 1971 and January, 1972.

The questionnaire included the following sections which were utilized in this study: (a) an information sheet for securing various background data, and (b) the Perception of Experimental Life Styles Scale designed to measure degree of accepting perceptions concerning seven experimental life styles.

The chi square test was used in an item analysis of the Perception of Experimental Life Styles Scale to determine those items that significantly differentiated between

the subjects scoring in the upper quartile and the lower quartile groups on the basis of the total scale scores. The one-way analysis of variance was used to determine if PEELS Scale scores were independent of: (a) sex, (b) age, (c) religious preference, (d) degree of religious orientation, (e) type of religious orientation in family background, (f) present type of religious orientation, (g) political orientation, (h) marital status, (i) grade average, (j) marital status of parents, (k) previous exposure to a family life education course, (l) geographic region of the United States lived in for major part of life, (m) size of community lived in for major part of life, and (n) college or university represented in the study.

The results and conclusions of this study were as follows:

1. All of the 35 items of the PEELS Scale were significantly discriminating between the upper and lower quartile groups at the .001 level.
2. A split-half reliability coefficient, computed with the Spearman-Brown Correction Formula of +0.95 is an indication of the reliability of the items in the PEELS Scale.
3. The mean subscores on the PEELS Scale indicated that the experimental life style about which the students expressed the most accepting perceptions was two-stage or trial marriage. The life style least accepted was extramarital sexual relations

without the knowledge of one mate. Almost eighty-six per cent of the respondents believed this life style to be personally unacceptable.

4. In analyzing the percentage of responses on the PELS Scale according to the students' accepting or unaccepting positions, it was found that college students are less certain of their perceptions of experimental life styles than had been anticipated. Less than 25% of the total PELS Scale responses were accepting toward all experimental life styles considered in this study.
5. Those factors which were found to be significantly related to PELS Scale total scores were:
 - (a) sex, (b) religious preference, (c) degree of religious orientation, (d) type of religious orientation in family background, (e) present type of religious orientation, (f) political orientation, (g) marital status, (h) previous exposure to a family life education course, (i) geographic region lived in for major part of life, and
 - (k) college or university represented. Generally, the same factors were found to be significantly related to each of the PELS Scale subscores.

From the analysis of this study, the general conclusion which could be drawn is that college students are more conservative in their perceptions toward the experimental life styles considered in this study than is popularly as-

sumed. It appears that their accepting perceptions toward these experimental life styles may be more a reflection of their willingness for others to experiment with these life styles than a desire to become personally involved in these life styles themselves. This was indicated by the finding that the majority of respondents (65.38%) reported that the various life styles considered were personally not acceptable to them, and also by the finding that the majority (70%) believed that traditional monogamous marriage is the most fulfilling type of man-woman relationship. Also, the finding that less than 25% of the students' total PELS Scale responses were accepting toward all experimental life styles considered in this study, indicates that the beliefs and perceptions of most college students coincide more with the traditional Judeo-Christian concept of marriage and family living than is generally believed.

While 70% of the respondents felt that traditional marriage was the most fulfilling type of man-woman relationship, 22% of the students indicated that they were uncertain concerning whether monogamous marriage is the most fulfilling type of man-woman relationship. This may suggest that family life educators need to provide more understanding of the problems associated with some of the experimental life styles and to promote more awareness of the strengths and satisfactions which are inherent in traditional life styles.

A consistent finding was that the most accepting perceptions toward these experimental life styles were expressed by students with no religious orientation or anti-religious orientation and by students with a revolutionary or radical political orientation. Perhaps these students generally feel alienated from the mainstream of society and tend to reject much of what they consider to be the "establishment." It is perhaps logical that such individuals would have more accepting perceptions toward life styles considered to be deviant from the accepted pattern than would individuals who have identified with the "establishment" or mainstream of society.

Men generally expressed more accepting perceptions toward experimental life styles than did women. This may be explained by research findings which indicate that men have less accepting perceptions of marriage than do women, (Parker, 1971), and by the fact that marriage is emphasized in the process of socialization for women more than for men (White, 1955; Williamson, 1965). This finding may also reflect the cultural expectation that men are more liberal in their views of sexual behavior and interpersonal relationships in general.

A consistent finding was that those students who had previously been exposed to a family life education course held significantly less acceptable perceptions toward experimental life styles than did those who had not previously been exposed to a family life education course. This

finding contradicts the beliefs of some opponents of family life education that it stimulates experimentation in life styles which are often considered to be unacceptable. It also suggests to the investigator that study of family relationships and human relationships in general may tend to make one more aware of the weaknesses and problems associated with many of these experimental life styles.

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APPENDIX

CURRENT ISSUE QUESTIONNAIRE

Your willingness to be of assistance in this research project is greatly appreciated. Your contribution and cooperation help by adding to our knowledge concerning attitudes toward current issues and by furthering understanding of interpersonal relationships. Please check or fill in answers as appropriate to each question.

Most of this questionnaire was designed to measure your attitudes about some current issues. There are no right or wrong answers. Since your name is not required, please be as honest in your answers as possible. This is not a test.

The blanks at the extreme left of the page are for purposes of coding. (Do not fill in.)

___ 1-3. (Omit)

___ 4. Sex: ___ 1. Male ___ 2. Female

___ 5. Age: ___

___ 6. Religious preference: ___ 1. Catholic ___ 4. Mormon
 ___ 2. Protestant ___ 5. None
 ___ 3. Jewish ___ 6. Other

___ 7. Indicate below your degree of religious orientation:
 ___ 1. Very religious
 ___ 2. Religious
 ___ 3. Non-religious
 ___ 4. Anti-religious

___ 8. Indicate below the type of religious orientation in which you were reared:
 ___ 1. Orthodox/fundamentalist
 ___ 2. Conservative
 ___ 3. Middle-of-road
 ___ 4. Liberal
 ___ 5. None

___ 9. Indicate below your present type of religious orientation:
 ___ 1. Orthodox/fundamentalist
 ___ 2. Conservative
 ___ 3. Middle-of-road
 ___ 4. Liberal
 ___ 5. None

- ___10. Indicate below your political orientation:
- ___1. Very conservative
 - ___2. Conservative
 - ___3. Middle-of-road
 - ___4. Liberal
 - ___5. Radical
 - ___6. Revolutionary
- ___11. Marital status: ___1. Single ___3. Divorced
 ___2. Married ___4. Widowed
- ___12. Your approximate grade average: ___A ___B ___C ___D
- ___13. Marital status of parents:
- ___1. Living together
 - ___2. Divorced (with no remarriage)
 - ___3. One of parents deceased (with no remarriage)
 - ___4. Divorced (with remarriage)
 - ___5. One of parents deceased (with remarriage)
- ___14. Have you previously taken a course in family relations, marriage, or child development?
- ___1. Yes ___2. No
- ___15. In what state have you lived for the major part of your life?
-
- ___16. For the major part of your life, have you lived
- ___1. On farm or in country
 - ___2. Small town under 25,000 population
 - ___3. City of 25,000 to 50,000 population
 - ___4. City of 50,000 to 100,000 population
 - ___5. City of over 100,000 population

Below please circle the responses that you feel best reflect your own degree of satisfaction in interpersonal relationships. Responses for each of the questions below are: VS = Very Satisfying; S = Satisfying; A = Average; U = Unsatisfying; VU = Very Unsatisfying.

- ___17. VS S A U VU How would you rate your interpersonal relationships with the opposite sex?
- ___18. VS S A U VU How would you rate your interpersonal relationships with your own sex?
- ___19-20. (Omit)
- ___21. When you were a child, how often did your parents find time to do things with you?

1. Very rarely 4. Often
2. Rarely 5. Very Often
3. Moderate
22. Which of the following best describes the degree of closeness of your relationship with your father during your childhood?
1. Much below average 4. Above average
2. Below average 5. Much above average
3. Average
23. Which of the following best describes the degree of closeness of your relationship with your mother during your childhood?
1. Much below average 4. Above average
2. Below average 5. Much above average
3. Average
- 24-25. (Omit)
26. I would rate the happiness of my parents' relationship with each other as
1. Very happy 4. Unhappy
2. Happy 5. Very unhappy
3. Undecided
27. Do you believe that traditional monogamous marriage is the most fulfilling type of man-woman relationship?
1. Yes 2. Undecided 3. No

The following items are designed to obtain your attitudes concerning various current issues. There are no right or wrong answers. Please circle the responses below that best describe your degree of agreement or disagreement to the statements. The response code is as follows: SA = Strongly Agree; A = Agree; U = Undecided; D = Disagree; SD = Strongly Disagree:

- Extramarital sexual relations with the mutual consent of husband and wife:
28. SA A U D SD Is one major factor contributing to divorce.
29. SA A U D SD Improves the quality of the marriage relationship.
30. SA A U D SD Has a harmful effect on the children of the parents involved.

- ___31. SA A U D SD Helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.
- ___32. SA A U D SD Would not be an acceptable life style for me.
- ___33-34. (Omit)
- Extramarital sexual relations without the knowledge of one mate:
- ___35. SA A U D SD Is one major factor contributing to divorce.
- ___36. SA A U D SD Improves the quality of the marriage relationship.
- ___37. SA A U D SD Has a harmful effect on the children of the parents involved.
- ___38. SA A U D SD Helps fulfill more of an individual's emotional needs than is possible in exclusively monogamous marriage relationships.
- ___39. SA A U D SD Would not be an acceptable life style for me.
- ___40-41. (Omit)
- Marriage between homosexual persons:
- ___42. SA A U D SD Contributes to the emotional health of homosexual persons.
- ___43. SA A U D SD Threatens the stability of our existing family system.
- ___44. SA A U D SD Helps homosexual persons establish more fulfilling relationships with each other.
- ___45. SA A U D SD Causes children reared by homosexual couples to have more emotional problems than children reared by heterosexual couples.
- ___46. SA A U D SD Is not a life style I would want to be closely associated with (such as living next to a homosexual couple.)
- ___47-48. (Omit)
- Cohabitation (living together without being married):

- ___49. SA A U -D SD Is a good way for two people to test their compatibility before entering into marriage.
- ___50. SA A U D SD Results in the couple being less committed to each other than they would be if they were legally married.
- ___51. SA A U D SD Offers more advantages than disadvantages to a couple.
- ___52. SA A U D SD Results in children born to such couples having more problems than children of legally married couples.
- ___53. SA A U D SD Would be an acceptable life style for me.
- ___54-55. (Omit)
- Marriage in two stages, the first a trial marriage and the second a more permanent contract would:
- ___56. SA A U D SD Result in fewer divorces.
- ___57. SA A U D SD Result in decreased commitment within the marriage relationships.
- ___58. SA A U D SD Result in more satisfying marriage relationships.
- ___59. SA A U D SD Provide a more positive emotional climate for rearing children than does traditional marriage.
- ___60. SA A U D SD Be an acceptable life style for me.
- ___61-62. (Omit)
- Group marriage (marriage involving more than two partners):
- ___63. SA A U D SD Involves too much conflict to be satisfying.
- ___64. SA A U D SD Improves our family system.
- ___65. SA A U D SD Contributes to an increased ability to establish loving intimate relationships.
- ___66. SA A U D SD Helps to decrease the divorce rate.
- ___67. SA A U D SD Is not an acceptable life style for me.
- ___68-69. (Omit)

Communal living:

- ___70. SA A U D SD Offers great possibilities for personal growth and development.
- ___71. SA A U D SD Contributes to the instability of society.
- ___72. SA A U D SD Contributes positively to children's emotional health.
- ___73. SA A U D SD Promotes fulfilling, close human relationships.
- ___74. SA A U D SD Would not be an acceptable life style for me.
- ___75-76. (Omit)
- ___77-78. (Omit)

On the next page are fifteen basic, normal personality needs that everyone has in varying degrees. In themselves, none of the needs is either good or bad. They are simply the needs that motivate and influence behavior. Each of these fifteen needs is described below in brief, general terms.

We are interested in how you see yourself in terms of the degree to which you have these needs. This should be what you feel most accurately describes your present level of each need, not the level which you feel you should have or the level which you want to have.

Score yourself on each of the needs. For scoring, use the 1 to 10 point scale to the right of each need. Circle the point on the scale which best describes your level of that need. Keep in mind that 1 represents the lowest level of the need, while 10 represents the highest level of the need.

NEED FOR -	DESCRIPTION OF NEEDS	YOUR LEVEL OF NEED
___ 1.	ACHIEVEMENT--ambition, to succeed, to do one's best, to accomplish something of great significance.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 2.	DEFERENCE--dependence, to follow orders (and others), to conform, to be conventional.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 3.	ORDER--neatness, to have organization, be systematic, and plan in advance; orderly schedule.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 4.	EXHIBITION--attention, to be the center of things, to be noticed, to talk about oneself.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 5.	AUTONOMY--independence, to be free in decisions and actions; to be nonconforming without obligations.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 6.	AFFILIATION--need for people, friends, groups, to form strong attachments.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 7.	INTRACEPTION--need to know, to understand--what and why, to analyze and empathize.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 8.	SUCCORANCE--to <u>receive</u> help, encouragement, sympathy, kindness from others.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 9.	DOMINANCE--to be a leader, to lead, direct and supervise, to persuade and influence others.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 10.	ABASEMENT--conscience, to feel guilty and accept blame; to confess wrongs, admit inferiority.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 11.	NURTURANCE--to <u>give</u> help, sympathy, kindness to others, to be generous.	<u>1 2 3 4 5 6 7 8 9 10</u>
___ 12.	CHANGE--variety, novelty; to experiment, try new things, experience change in routine.	<u>1 2 3 4 5 6 7 8 9 10</u>

- ___13. ENDURANCE--perseverance, tenacity; to finish what is started, to stick to something even if unsuccessful. 1 2 3 4 5 6 7 8 9 10
- ___14. SEX--need for opposite sex, for sexual activities; to do things involving sex. 1 2 3 4 5 6 7 8 9 10
- ___15. AGGRESSION--to attack contrary views, to criticize, to tell what one thinks of others. 1 2 3 4 5 6 7 8 9 10

VITA

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Master of Science

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