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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

AN ANALYSIS OF THE ATTITUDES OF MINISTERIAL STUDENTS ENROLLED IN POST-BACCALAUREATE SCHOOLS OF RELIGION TOWARD SEX AS MEASURED BY THE SEX ATTITUDE INVENTORY

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF EDUCATION

BY

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AN ANALYSIS OF THE ATTITUDES OF MINISTERIAL STUDENTS ENROLLED IN

POST-BACCALAUREATE SCHOOLS OF RELIGION TOWARD SEX

AS MEASURED BY THE SEX ATTITUDE INVENTORY

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Appreciation is also extended to the deans of the twelve participating Protestant interdenominational post-baccalaureate schools of religion without whose cooperation this study would not have been possible.

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CHAPTER I

INTRODUCTION

New impetus is being expressed today in the area of family life and sex education. Emerging is considerable emphasis on sexuality, attitudes toward sex, and the types of sex information that should be disseminated. Necessary to building any effective program of sex education is consideration of the basic institutions responsible for such teaching. These appear to be the home, the school, and the church.

Planning for sex education is beginning to take on community-wide dimensions. The Sex Information and Education Council of the United States (SIECUS) receives requests for help from different communities and community groups who are concerned with the need for establishing sex education programs (Calderone, 1967).

The federal government is also cognizant of the need as is reflected in the recent Title V (C) program which provides training programs for educators in the field of family life and sex education (Title V (C), 1966). Booklets such as Seventeen's Report on Sex Education (1966) show even greater diversified interest in sex education today.

Legitimate questions to ask are, "Is there a real need for clearer interpretations of sexual concepts or are the sources and accuracy of information currently existing satisfactory?" and "In light of

the information being presented, are proper attitudes toward sexuality and the sex impulses being formulated?"

It is difficult to go beyond this point without thinking of the statement made by Mussen, Conger, and Kagan:

> No amount of information of reassurance in pre-adolescence or adolescence will enable the child to adopt a healthy attitude toward sexuality if in the preceding years he has been taught to fear sexual response. Clinicians have found that when unfavorable sexual attitudes have been built up . . . it is extremely difficult, and sometimes impossible, to shift them through the use of rational advice given in adolescence. Even extensive psychotherapy may fail to change attitudes which have been too deeply ingrained (Mussen, Conger, & Kagan, 1963, p. 507).

The impact of this statement has far-reaching implications and actually finds its roots in attitudes prevalent in previous generations.

In the spring of 1926, the Women's Cooperative Alliance of Minneapolis in conjunction with some faculty at the University of Wisconsin undertook a program to instruct mothers how to give their child sex instruction. Realizing at the time that there was such limited research in the field of sex, the course of instruction appeared rather simple and dogmatic. "The chief task became one of changing attitudes, breaking down old inhibitions, leading mothers to see that if they do not give this instruction to their children others will, urging them to read until sex becomes purged of its evil associations (Witmer, 1929, p. 1)."

Originally 532 mothers were interviewed on three sex attitude inventories. During the six-month interviewing period only 6% or 29 mothers completed the course. The study indicated that even of these 29 mothers who completed the course no statistically significant

change in attitude occurred (Witmer, 1929).

If sex is to lead to wholesome heterosexuality an individual must have a favorable attitude toward sex. Reflected in this attitude are not only the individual's feelings per se, but also his feelings toward the opposite sex and socio-culturally approved sex roles. Here it becomes of prime concern how the individual is taught, by whom, and under what type of conditions, i.e., positive or negative.

Davenport's study (1923) with young women in teacher's training indicates an interest in such questions as copulation, childbearing, and menstruation, but only 3% indicated a strong interest in sex education. Ramsey (1943) studied pre-adolescents and found the general trend of both parents and the school acting very limitedly as contributors of initial sources of sex information. Studies by Bell (1938) at Maryland, among both white and Negro youth, reported that 78% of the white boys and 47% of the white girls received their sex information from contemporaries. In the case of Negro boys, 91% received sex education from their contemporaries while this was true in the case of 69% of the Negro girls. Ramsey verifies Bell's findings when he noted among the 291 boys interviewed that peer groups constituted the basic source of information (1943).

Angelino and Mech studied 90 college students at the University of Oklahoma asking them for first sources of sex information on topics similar to the Ramsey study. Data tended to support the Ramsey study to the effect that "parents and schools are not great, at least with respect to acting as an initial source of sex information (1954, p. 117)." An additional study by Angelino and Mech (1955) among 67 women

reflects the same trends--most sex education is obtained outside the home, in this case mainly by female companions and literature.

A more elaborate study was made in 1958 at Langston University by Angelino, Edmonds, & Mech (1958). There among 145 male and 121 female Negro students first sources of sex information tended to come from members of the same sex. Somewhat in contrast to Bell's study (1938), the Langston group showed an appreciable effect by the schools in being a source of sex instruction.

Similar studies by Thornburg as yet unpublished in the fall of 1966 at the University of Oklahoma and the Oklahoma College of Liberal Arts corroborate previously cited studies in that among 88 females surveyed most information came from female companions. With the exception of menstruation and origin of babies, practically no other information came from the mother. Literature was the third most prominent category (1967a). Another study, repeated in the spring of 1967 at the University of Oklahoma by Thornburg (1967b), involving 69 females reflects the same trend as the fall study.

A study made by the psychology department of the University of Oregon among 452 high school pupils found "82% of the youth in the present investigation reported receiving sex instruction from some supervisory person--either a parent, teacher, physician, youth leader, or another adult. Less than 1% mentioned the clergy (Lee, 1952, p. 472)."

Blair significantly points out "there is much evidence that our youth are eager for instruction in sex education, but that schools have done very little in the way of giving effective guidance in this area

(1954, p. 85)." More recently we have seen some schools offer formal sex education, usually in the upper elementary grades. "Some parents support this wholeheartedly, feeling that it saves them an embarrassing task; other parents feel it is unwise to talk to ten or eleven-year-olds about sex (Kessler, 1966, p. 313)." Hertzman and Mueller (1958) point out that many secondary schools should have experimented with courses in "human relations, personal adjustment, or family life education (p. 523)." The spirit and effort of public school sex education programs are good, but it is yet to be determined how it will be effectively exercised. In presenting the idea of formal sex education in the school to the public, school officials would do well to keep this in mind, "The public is less afraid of expanding than of innovating and has more confidence in the judgment of school officials who have forged ahead than of those who, because of indifference, have neglected an important aspect of education (Kirkendall & Cox, 1967, p. 136)."

Up to this point we have talked about sources of sex information and some attitudes derived toward sexuality. The points of reference discussed have been the home and the school as suppliers of information and attitudes. It is time to look at a third basic reference point, the church. The data presented are quite clear in pointing out that young people are not receiving adequate and practical information, either at home or in the public school, on a variety of topics of sexuality which seem to be important or pertinent to them. There are many who would argue that it is not the church's responsibility or place to become involved in matters of sex. It is generally agreed that most adolescents reflect the attitude of their parents regarding sex. Even as social

contacts broaden and the adolescent is influenced by teachers, companions, peer group, and later peers of the opposite sex, this basic parental attitude continues to be dominant (Hurlock, 1967a).

The church has made little contribution to the area of sex education although it would appear that the church's attitude toward sexuality may carry significant weight in its community. For these reasons, and because of renewed concern by other agencies regarding sex information and attitudes, it is the purpose of this paper to study and analyze in part the contribution being made by the pastoral ministry in the area of sex education.

People exercise and place much confidence in the individual whom they consider to be their religious leader. When they are concerned with problems involving sex, they find such an individual an appropriate source to which to go. In a national survey conducted by the Joint Commission on Mental Health and Illness it was discovered that 42% of the people in personal and emotional stress turned first to their clergy and only to a lesser degree to physicians, psychiatrists, and social agencies (Gurin, Veroff, & Feld, 1960). A minister in a Midwestern community stated, "When men and women come to me with their problems, nine times out of ten as soon as we scratch the surface we find that sex is involved (Whitman, 1962, p. 5)." Similar statements find this to be a real and acute problem in today's society.

What are the basic attitudes toward sex and sex education among church people and its minister? In a sociological survey made of 3400 couples, 750 unmarried young people, and 1000 ministers in three Lutheran synods, it was found that 93% of the clergy and laity favored sex

education. However, only 29% of all persons stated that they had received sex education, which reveals the inadequacy of sex education in the home, school, and church. The study does not give a percentage breakdown as to from which of the three sources they obtained their sex education. In addition, some 500 persons not yet married were asked to indicate the source of their sex information and education. They were asked to check ten items in the order of their importance as sources from which they received the best sex education. "This part of the survey revealed the very small role in sex education played by the fahter, physician, and pastor (Belford, 1963, p. 63)." While raw data are not available on some of the previously cited studies, it is interesting to note in the Langston study by Angelino and others (1958) that the category "physicians and ministers" ranks lower in first sources than any other classification. Only in the area of venereal disease was there any significant information and this area represented only 7.0% for the males and 6.7% for the females. In such categories as "origin of babies," "masturbation," "ejaculation," "menstruation," "intercourse," and "prostitution," no information at all was given as reported by the sampling group.

In the studies replicated by Thornburg (1967a; 1967b), in which the same basic questions were asked the combined category of "physicians and ministers" contributed only 10 sources of information out of a possible 968 sources in the fall study, or only .0103% of the sex information gained by the females sampled. In the spring study, this same category contributed only .0138% of the sex information mentioned by 69 females. Sources of sex information as reported by 452 Oregon high

school pupils showed that clergymen contributed only 0.9% of the total sex information (Lee, 1952).

Studies cited thus far indicate that the ministry plays a very insignificant role in the dissemination of sex information. Of equivalent concern is the changing role and the ability of the minister to fulfill the role as he is so often called upon to do. When an ever-increasing number of people who have marital problems, sex problems, or some need in the psycho-sexual area of their life seek out first the minister, he in turn must have some sense of direction to give them.

Ramsey (1963) discussed pertinent problems in the area of human sexual biology and behavior with 60 Protestant ministers. During the counseling seminar he was asked 228 questions on the topic. He categorized them roughly into six areas shown in Table 1 (p. 68).

Category 1 of Table 1 clearly indicates the concern by ministers on how to counsel. In general the questions asked how to counsel with reference to a particular problem or how to attain through counseling some particular goal.

It seems important to mention briefly category 2 of Table 1. Here we see many questions about all types of sexuality, including biological, psychological, and social. It is this category which is most analogous to the various studies on sex information mentioned heretofore.

It is interesting to note that category 5 of Table 1 represents only 7% of the questions asked regarding help in ways of developing or changing certain attitudes toward sexuality. Ramsey (1963) lists examples of questions classified here as "How do you counsel a woman who

TABLE 1

ANALYSIS OF 228 QUESTIONS ASKED BY 60 CLERGYMEN REGARDING HUMAN SEXUAL BIOLOGY AND BEHAVIOR

Question Area of Category	Number	Percentage
1. How to counsel	82	37
2. Seeking facts or information	79	31
3. Role of the minister	28	13
4. Asking for judgments and values	17	8
5. How to change attitudes	13	7
6. Material for individual or group counseling	9	4

has been taught sex is bad?" "How can we remove sexual inhibitions and fears?" "How can I convey the idea that sexual adjustment comes with growth, honesty, and frankness (p. 69)?"

Hume feels that the clergyman who is theologically oriented without a psychological approach and understanding of mankind often creates problems and suggests that his ministry is unrealistic and possibly harmful. He said that "since the pastor has been guilty at times of using theology as an evidence of authority, theology has been associated with authoritarianism (1956, p. 16)."

Many adults wonder what avenues lead to sexual happiness. A clergyman relates that much of his counseling is of married men who "after ten or more years of marriage find that they are sexually bored with their wives. These men want sex to be exciting, thrilling, full

of passion--as it should be. But they come to their religious counselor out of conflict, because they also want sex to be morally good, By having an affair on the outside, they feel they could find excitement and passion--but not goodness. At home they have the goodness--but not the thrill (Whitman, 1962, p. 4)."

Laycock in reviewing the minister's role in society states that:

> The clergyman lives in a world of troubled people who may be bowed with grief, anxious about themselves and others, and who have emotional problems which they are unable to handle. From the mental health standpoint, wherever a long continued fear, anxiety or tension exists, there is a mental problem. The clergyman has no choice but to deal with such daily problems. He may do so in a way helpful, an indifferent, or a poor way, but deal with them in some fashion he must (1961, p. 11-12).

While the minister's role is changing in our society (Brown, 1956; Sluder, 1956), an important aspect of his changing role is his preparation for giving guidance in areas of family life, marital counseling, and sex education. An investigation of academic preparation as expressed by ministers in pastoral work was done by Moody. He compared their attitudes with courses offered in the schools of theology in the United States (1965). In comparing these two groups Moody asked the following questions with indicated responses:

> 1. Pastoral application of counseling principles to disturbances in family life as well as premarital counseling and techniques.
>
> Of the 85 ministers involved in the study, 92.9% felt this area of study should be included in seminary training of ministers. Of the 79 seminaries involved in the study only 44.3% included this area in their curriculum (1965, p. 20).
>
> 2. A comparative study of the various theories of personality development.

> 50.6% of the minister's responding desired this in seminary training while 35.4% of the seminaries included this in the curriculum (1965, p. 25).

In an attempt to discover the amount of courses offered in the areas of psychological foundations, this writer investigated the academic offerings of all the post-baccalaureate schools of religion in the United States. According to the Yearbook of American Churches (Landis, 1967) there are 316 post-baccalaureate schools of religion in the United States. Each of these schools was written with their responses being indicated in Table 2.[a]

TABLE 2

RESPONSES OF POST-BACCALAUREATE SCHOOLS OF RELIGION TO THE REQUEST OF OBTAINING A SCHOOL CATALOGUE

Category	Response
Number of schools answering	193
Number answering which were not post-baccalaureate	95
Number not answering	28
Total	316

[a]See Appendix A.

The 193 post-baccalaureate schools of religion were analyzed according to their academic offerings in the area of psychological foundations. This area was subdivided into five categories: (a) developmental psychology; (b) counseling psychology; (c) psychoanalytic psychology; (d) personality theory; and (e) family life and sex

education. It was felt that courses offered should be further analyzed in regard to whether they were required or offered on an elective basis. Table 3 gives the findings of the catalogue analysis.

The basic area of interest as related to the study were course offerings in area E, family life and sex education. Of the courses required in the post-baccalaureate schools of religion only 5 or 4.7% represented area E. Of electives this represented 14.8% of the course offerings in the area of psychological foundations.

In addition to analysis of the catalogues, 103 of the 193 post-baccalaureate schools of religion were representatively sampled by a special curriculum questionnaire. This questionnaire was sent to the academic deans of each school.[a] The purpose of it was to gain some expression of attitude regarding psychological courses in the academic program of a school basically designed to prepare for the ministry. There were 94 responses to the 103 questionnaires which represents 91.2% of the sampling group.[b] The deans were asked to mark those areas which they felt should be included in their curriculum even though such courses are not now necessarily taught in their schools. Each question is listed with responses tabulated accordingly in Table 4.

While each of the questions were designed to sense a feeling toward psychology being taught in post-baccalaureate schools of religion, special interest was taken in questions four and nine.

---

[a] See Appendix B.

[b] See Appendix C.

TABLE 3

AN ANALYSIS OF CURRICULUM OFFERINGS IN POST-BACCALAUREATE SCHOOLS OF RELIGION AS CATEGORIZED IN THE AREA OF PSYCHOLOGICAL FOUNDATIONS

Schools		Category A				Category B				Category C				Category D				Category E			
		Courses		Schools Offering		Courses		Schools Offering		Courses		Schools Offering		Courses		Schools Offering		Courses		Schools Offering	
		R[a]	E[b]	R	E	R	E	R	E	R	E	R	E	R	E	R	E	R	E	R	E
Protestant Liberal	(102)	4	18	4	16	40	78	31	67	8	113	8	82	7	48	6	40	2	38	2	27
Conservative	(26)	1	3	1	3	8	25	7	19	1	21	1	14	5	9	5	8	0	10	0	6
Interdenominational	(19)	4	11	4	10	8	20	6	16	2	33	2	19	5	14	5	12	1	12	1	10
Catholic	(36)	0	7	0	7	2	9	2	8	3	4	3	3	0	5	0	4	2	11	2	6
Jewish	(5)	0	0	0	0	1	3	1	2	2	2	2	2	0	1	0	1	0	3	0	3
Totals	(193)	9	39	9	36	59	135	47	112	16	173	16	120	17	77	16	65	5	74	5	52

[a] Required Course.

[b] Elective Course.

TABLE 4

RESPONSES MADE TO A CURRICULUM QUESTIONNAIRE BY 94 SELECTED POST-BACCALAUREATE SCHOOLS OF RELIGION

Question	A[a]	B[b]	C[c]	D[d]	E[e]	Total
1. Pastoral application of counseling principles to disturbances in family life as well as premarital counseling.	42	12	19	17	3	93
2. Counseling and ministering to those under psychological care.	36	10	18	13	2	79
3. The establishment and understanding of pastoral guidance services within the local church or parish.	35	12	16	13	1	77
4. Definite courses of instruction concerning basic problems and approaches to formal sex education.	29	7	12	13	0	61
5. A study of the psychoanalytic approach to counseling in family life and sexuality.	23	6	7	7	2	45
6. A study of the development of the child through adulthood.	38	12	19	11	2	82
7. A comparative study of the various theories of personality development.	36	12	19	16	1	84
8. Some type of supervised experience or practicum in pastoral counseling.	41	12	18	16	3	90
9. Providing a seminar exclusively designed to give a practical application of problems to be encountered concerning sexuality.	16	8	5	13	0	42
10. A knowledge of pastoral limitations and an understanding as to when more professional psychological help should be referred.	40	13	19	17	3	92

[a]A responses are for Protestant liberals; [b]B responses are for Protestant conservatives; [c]C responses are for Protestant interdenominationals; [d]D responses are for Catholics; and [e]E responses are for Jewish post-baccalaureate schools of religion.

Concerning question four, "Definite courses of instruction concerning basic problems and approaches to formal sex education," 64.9% indicated there should be a place in the curriculum for such a course.

Question nine was more specific in asking, "Providing a seminar exclusively designed to give a practical application of problems to be encountered concerning sexuality." To this, 44.7% responded that their school should provide such a course.

Question four tends to demonstrate considerable interest in incorporating into the curriculum some courses which would give the prospective minister a better understanding of sex and sexuality. While question nine does not indicate any real strong interest in providing a seminar in the area of sexuality, it does not detract from the interest shown in question four. After considering these two questions, it is interesting to point back to category E of the catalogue curriculum analysis. Here, it will be recalled, only five seminaries required a course which dealt specifically with family life and sexuality. While 52 additional seminaries offered 74 courses on an elective basis, they did not become part of the basic degree program. When such courses are taken only at the discretion of the prospective minister, one cannot be too enthused at the amount of preparation being received in this vital area of man's life.

As a result of analyzing Table 3 and Table 4 one cannot overgeneralize concerning the findings. They do tend to indicate that this is an area where post-baccalaureate schools of religion have not yet moved into or been willing to touch. Yet, this does not alter the minister's role. While he is being constantly pushed into a more secular

role each day (Brown, 1956), he still gains most of his basic training in the sacred role. People within the church have a secular life as well as a sacred one and they quite frequently seek professional advice from their minister first.

Ferber and Sofokidis state that "bombarded with sex at every turning, the young have to be taught perspective (1966, p. 20)." Calderone (1966) suggests that since human beings are not born with their sexual natures ready made and fixed, factual knowledge is important but attitudes are far more important. One gets the impression that understanding sex and sexuality culminates itself in a happy family that grows in love, willing to share and explain the products of love.

It is in this process of developing attitudes and understanding that the minister's role takes form. While it is true that this is not his primary role, it is also true that an increasing number of people are seeking help from their minister. The minister's interest will reflect attitudes. The prospective minister must likewise be acutely aware of an increasing new role he will face and perhaps challenge him to attain a broader base in psychological areas, especially in areas of family life, marital counseling, and sexuality.

Statement of Problem

Foregoing comments indicate an increasing need to give information about sex and sexuality to individuals. More specifically, the researcher is interested in attitudes toward sex, especially as it relates to students preparing for the ministry who are currently enrolled

in post-baccalaureate schools of religion. It is hoped that such attitudes can be measured by the construction of the Sex Attitude Inventory.

Therefore, the proposed study is concerned with the attitudes of ministerial students enrolled in Protestant interdenominational post-baccalaureate schools of religion toward sex as measured by the Sex Attitude Inventory.

Two independent variables are related to the primary problem. An analysis of the ministerial student's undergraduate major field will be made. This will be divided into two categories; humanities and social sciences. This variable will be tested to see if there is any significant interaction between an individual's undergraduate major field and his attitude toward sex.

The other variable is the age of the ministerial students. Two age classifications will be distinguished. Those students 24 years or younger will constitute age group one while those 25 or older will constitute age group two. This variable will be tested to see if there is any significant interaction between an individual's age and his attitude toward sex.

The study also proposes to look at several secondary problems. By administration of the California "F" Scale some level of authoritarianism will be obtained. This scale will be used in relation to the Sex Attitude Inventory to see if there is any correlation between authoritarianism and attitudes toward sex. Also, to be administered is the Mach IV Scale which measures the manipulative tendencies of individuals. This Mach IV Scale will also be used in relation to the

Sex Attitude Inventory to see if there is a correlation between manipulative tendencies of individuals and their attitudes toward sex.

Hypotheses

In order to implement the primary problem in this study, the following hypothesis which was formulated from the statement of the problem will be tested:

(1) There is no statistically significant difference between ministerial students enrolled in liberal post-baccalaureate schools of religion and ministerial students enrolled in conservative post-baccalaureate schools of religion toward sex as measured by the Sex Attitude Inventory.

In order to test the secondary problems of this study the following hypotheses will be tested:

(2) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(3) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(4) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes

of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(6) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(7) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(8) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(9) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(10) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of

religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(11) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(12) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(13) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(14) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(15) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group two toward

sex as measured by the Sex Attitude Inventory.

(16) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory.

(17) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory.

(18) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group one.

(19) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two.

(20) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group one.

(21) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two.

(22) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one.

(23) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group two.

(24) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one.

(25) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group two.

Definition of Terms

1. Attitude. An attitude is the degree of positive or negative affect associated with some psychological object (Thurstone, 1929; Edwards, 1957). By a psychological object, Thurstone means any symbol, phrase, slogan, person, institution, ideal, or idea toward which people can differ with respect to positive or negative affect.

   1a. Closed--This term will be used in relationship to the Sex Attitude Inventory. Its only intent is to describe a comparative relationship with an open attitude. It is not being used at any fixed point, but rather as a tendency toward a more confining attitude toward sex.

   1b. Open--This term will be used only in the same sense that closed is being used. This term will indicate a tendency toward a more responsive attitude toward sex.

2. Authoritarianism. As used in this study, the California Fascism (F) Scale may be thought of as a variable within the person--something which could be approached by means of scale items of the F type and shown to be related functionally to various manifestations of prejudice (Adorno, Frenkel-Brunswik, Levinson, Sanford, 1950). The F Scale is based upon a Freudian interpretation of behavior (Christie, 1964).

3. Clergy, Minister, or Pastor. As used in this paper these terms will refer to individuals involved in the pastoral ministry of the church, e.g., the Protestant minister, the Catholic priest, and Jewish rabbi.

4. Conservative. This term is being used only in a religious context. It represents those in the sample who are attending post-baccalaureate

schools of religion that adheres to the historic orthodoxy of the Christian Church.

5. Curriculum. All formal academic course offerings prescribed in the post-baccalaureate school of religion's printed catalogue and taught as part of the instructional program of the institution.

6. Curriculum Questionnaire. A ten-item check list of general course areas in the field of guidance, marital counseling, and sexuality. Responses to it indicate whether post-baccalaureate schools of religion feel such course areas should or should not be formally offered in their ministerial training programs.

7. Family Life. The family, like all cultural institutions, is an organized and stable procedure for achieving given social goals and cannot be understood apart from its culture. In relation to this study, family life may be considered as an emotional organization which leaves an indelible imprint upon the personality of its members. It may be thought of as a way of conditioning its members to think and behave toward themselves and others in certain general ways.

8. Liberal. This term is being used only in a religious context. It represents those in the sample who are attending post-baccalaureate schools of religion that follow modern neo-orthodox trends. In each of these schools there is no specific attempt to hold to Christian orthodoxy but rather purports a more comprehensive viewpoint of religion.

9. Likert Scale. This is a five-point scale in which the subject indicates the degree of his agreement or disagreement with each item. Its categories are agree strongly, agree somewhat, no opinion, disagree

somewhat, and disagree strongly. This makes possible a more adequate determination of subtle group and individual differences, and facilitates the qualitative analysis of individual response patterns. It also permits the covering of a wider area of opinions and attitudes (Likert, 1932; Murphy & Likert, 1938).

10. Likert Scale--Modified. While the original Likert Scale allowed for a "no opinion" response, Christie in developing his Mach IV Scale found that a great deal of people desiring to be noncommittal chose the "no opinion" category. This failed in part to get at the real discrimination desired. A modified six-point Likert Scale was therefore employed and is being used in this study for Mach IV, the F Scale, and the Sex Attitude Inventory. Its range is from agree strongly, agree somewhat, agree slightly, disagree slightly, disagree somewhat, to disagree strongly. The neutral response or "no opinion" response has been eliminated.

11. Mach IV. This is a scale developed by Christie, Columbia University, to measure Machiavellian attitudes. Using The Prince (Machiavelli, 1910), as a prime example of manipulatory tactics, Christie and his associates developed such a scale to measure Machiavellian attitudes. In essence, Mach IV is a scale designed to ascertain whether conniving manipulating strategies do in fact exist as personality syndromes (Singer, 1964).

12. Pastoral Counseling. Pastoral counseling may best be described as seeking to enhance the tradition of the care of souls by relating the resources of religion and the contributions of the medical and behavioral sciences to the needs of its people. It draws upon the

increasing understanding of personality and interpersonal relationships in making faith and love relevant to human need.

13. Post-baccalaureate Schools of Religion. These are accredited institutions of higher education designed to give professional training to individuals pursuing the ministry. Minimal requirements for acceptance into this school is an A. B. from an accredited undergraduate institution. This definition becomes more specific by breaking it down into three subdefinitions.

13a. Schools of Divinity. Strictly speaking this is a post-baccalaureate school of religion affiliated with a major university, e.g., Vanderbilt, University of Chicago, which offers a bachelor's of divinity degree for those persons in training for the professional ministry.

13b. Seminaries. This is a post-baccalaureate school of religion which offers a three-year degree program for individuals pursuing the pastoral ministry, e.g., Fuller Theological Seminary, Dallas Theological Seminary. The conferred degree is the bachelor's of divinity degree.

13c. Interdenominational Post-baccalaureate Schools of Religion. Using the term interdenominational, this institution declares itself as adhering to no specific religious body. Instead it readily welcomes individuals interested in the ministry to attend its institution without fear of any specific church polity being pronouncely taught in its curriculum. Such schools are found in settings described in 13a and 13b.

14. Psychological Foundations. This term will be used in reference to basic course offerings that will give the prospective clergyman a basis for understanding human behavior.

15. Sex Attitude Inventory. This is a thirty-four item inventory designed to obtain attitudes about various aspects of sex, sexuality, and sex education. Items devised for the inventory are taken from the Kinsey Reports, and are placed in contemporary form without changing the content of his findings (Geddes, 1954; Geddes & Curie, 1948; Kinsey, Pomeroy, & Martin, 1948; Kinsey, Pomeroy, Martin, & Gebhard, 1953).

16. Sex Education. Sex education in its broadest sense includes all scientific, ethical, social, and religious instruction and influence which directly and indirectly may help young people prepare to solve for themselves the problems of sex that inevitably come in some form into the life of every normal human individual.

CHAPTER II

RELATED LITERATURE

Cultural Considerations

In the tradition of Western culture no two spheres stand more sharply in contrast to each other than religion and sex. The manifestations of sex are in the tradition of sin, the fountainhead of evil and impurity with which the religious spirit cannot be brought into touch without some defilement. Yet, this phenomenon appears to be characteristic of the Western civilization and not necessarily of the Oriental or Eastern cultures where the manifestations of the sex instinct, instead of being accounted incompatible with the religious spirit, are associated with it in the closest manner; and religion, in those phases, is almost as much concerned with sex as with ethics or theology.

The formation of attitudes toward sex had its beginning in religion. Undoubtedly the greatest impact began with the Judeo-Christian teachings of Jesus and Paul. Sex was viewed as one of God's endowments, and procreation as one of His commands. Neither was to be exercised promiscuously. "Christianity, like Judaism, set itself sternly against those cults which used sex as a device for exciting emotional upheavals in the interests of religion. Promiscuity was never condoned, because

sex is not to be indulged for private gratification apart from social responsibility (Bainton, 1957, p. 10)."

The teachings of Jesus always stressed attitudes more than they did actions. This is reflected in His discussions on marriage, divorce, and adultery (Phillips, 1958). It is these three basic areas about which He taught, No elaborate code of sexual morality can legitimately be based upon Jesus' ethic, for such a code would of necessity deal primarily with external behavior and would fail to do justice to the uniqueness of the individual, It is legitimate, however, to say that in every concrete situation His primary concern was with the inner attitude of man. The norm, therefore, "by which sexual relations are to be judged is radically different in the mind of Jesus from what it is in the eyes of society (Cole, 1955, p. 21)."

Out of these early teachings, Bainton (1957; Hiltner, 1957) points to a main strand or aspect which reflects the attitude toward sex among Christianity. This immediate attitude he describes as sacramental. His frame of reference is simply used as an overall term for the content of the Biblical view of sex. It finds its natural release in marriage which is a religious relationship requiring a commitment for life. This view is opposed to the concept of sex or of marriage as merely a convenience.

These teachings kept their impact until the time of Augustine. His teachings in this area have often been thought to mark the transition point between the ancient world and the middle ages. Undoubtedly Augustine's thinking was conditioned by antithesis to two groups who had opposing views. One group was the Manichaean's who looked upon the

flesh as evil. To them sex was degrading, yet the sexual act was more readily to be condoned than the procreation of children which entails the imprisonment of more souls within the body. The other extreme was represented by the Pelagians who declared that procreation was ordained by God in order to fill up the vacancies caused by death. They declared "birth transmitted no taint from Adam and the sexual act was in no way sinful (Bainton, 1957, p. 41)."

Augustine approved of procreation, thus the sexual act as such was not wrong. Nevertheless, he maintained it is never without wrongful accompaniments. He felt there was never an exercise of sex without passion, and passion was wrong. What he called the "malady of concupiscence" was the outcome not of marriage but of sin in marriage (Cole, 1955). He considered virginity to be exalted above marriage and viewed marriage as serving only three purposes, namely, procreation, fidelity, and sacrament. It must be remembered, however, that marriage could scarcely be given first place inasmuch as sin in marriage is inescapable even though mitigated by the sacrament. The view of marriage as companionability finds recognition, but there is no trace of the romantic picture of life in his teachings (Bainton, 1957; Cole, 1955).

From the time of Aristotle until the time of St. Thomas Aquinas things were dormant. While the dark ages were not as dark as many historians assume, the isolated manner in which people lived did not lend itself to any social theory or widespread attitude toward sex. But the advent of medieval times brought new impetus in the lives of the people. It has been referred to as the romantic period in which love between the sexes was ennobling. Having a chivalrous beginning, this led to

actual sexual unions outside of marriage. Its real effect was that it led to falling in love as a prerequisite for marriage. This idea of romance within marriage has become a dominant part of our current conception of marriage in the Western world (Bainton, 1957; Hiltner, 1957).

The attitude toward sex and its various concepts remained basically the same under Aquinas as they were under Augustine. He reinforced earlier ideas that such sexual acts as rape, adultery, seduction, and fornication were radical sins, both against God and man (Cole, 1955).

A somewhat different viewpoint came out of the Renaissance and Reformation. The profound teachings of Luther and Calvin, though in many respects were the same as Augustine's and Aquinas', did set a modified tone in the cultural pattern of their day.

Despite the fact that Luther was married, he viewed sex as somehow unclean, an unhappy necessity. His recognition of the strength of the sexual instinct did lend a certain realism to his moral counsel. This realism was most vividly asserted in his feelings toward those whose sex life in marriage was, due to no fault of their own, nonexistent.

> Luther could not bring himself to condemn a man who dealt with the frigidity of a wife's refusing to render the conjugal debt by putting away the intransigent female and taking unto himself a more compliant partner. He also heartily agreed that sexual impotence and physical deformity rendering sex impossible were sufficient grounds for annulment, but if a woman married to such a man finds the ecclesiastical courts tyrannical and unwilling to release her, then Luther suggested an alternative. She may, with her husband's permission--though he is not really her husband but merely a dweller under the same roof--give herself to another man, perhaps her husband's brother, in secret and ascribe any children to her apparent spouse.

> If she does this in desperation because of the injustice of human laws, she is not involved in sin, for the divine law sets her free. She is not really married to her husband in any case. A man's impotence is an absolute barrier to a true marriage (Cole, 1955, p. 115-116).

Luther was convinced that some sort of sex life is essential to all men, and in special cases of necessity, he regarded bigamy as a lesser evil than fornication or adultery. Luther contended that sex cannot and will not be denied. In this respect, Cole (1955) suggests that Luther foreshadowed Freud, but where Freud looked upon the power of sex as a natural instinct, Luther saw it as the result of sin.

Calvin's basic ideas on sex did not differ much from those of Luther. He maintained that all sexual relations are to be confined to marriage and even therein they are restricted. He dogmatically emphasized that only holy matrimony can draw the veil over the sin of sex. Unlike Luther, Calvin was strongly opposed to polygamy. Monogamy was for Calvin an ordinance of creation and a matter of the natural law.

It seems important to point out that although Luther and Calvin were both married and radically rejected the Catholic teaching on celibacy and virginity, they did not do so on naturalistic grounds, out of the conviction that sex is good; rather, that sex is inevitable.

While not directly attributing the teachings of Luther and Calvin, Bainton (1957) stressed the outcome of the Reformation Era was one of companionship where the emphasis was placed upon partnership in a common set of ideals and aspirations. He stressed that companionability is one of the valid aspects of marriage and its deliberate cultivation enriches the relationship. He concedes the corollary is possible that if, after marriage, tastes alter, the union may be dissolved. It would

appear that this aspect of sexual life would tinge upon the concepts of Puritanism.

This attitude toward marriage as being that of companionship flourished with the more radical groups of the Reformation such as the Anabaptists, the Quakers, and the Calvinists. While celibacy in marriage was not advocated, these groups tended to subordinate the sexual life in order to work for the Lord. With the Anabaptists this was quite prominant because every member of its society was considered a missionary. The English Puritans, an offshoot of the Calvinistic movement, did not discountenance marital delights but they did stress loyalty to God should take precedence over that which is cherished by man (Frye, 1955).

A profound plea was made by Leslie Weatherhead, a British pastor-psychologist, for sexual enlightenment and education by urging that the old attitudes of repression and ignorance be put to an end. His theory indicated that sex should not be repressed, which he interpreted as an unconscious activity. However, he did think that various sexual acts could be suppressed, which he viewed as a conscious activity, in order to blend into harmony the total character and nature of the individual. He re-emphasized this when he stated, "If there is no sensitive conscious, then there will be little genuine satisfaction from sex, for it will be corroded by a selfishness which makes self-giving impossible (Cole, 1955, p. 168)."

Weatherhead made considerable impact when he did not condemn man for many mortal sins which previous church teachings had done. His

positions may best be summarized in what he refers to as the mastery of sex. He suggests that

> those who have had all their questions about sex frankly and honestly answered as they were raised, who are without unhealthy curiosity, libertinism, or prudery, who regard sex as a natural and holy thing, have achieved the mastery of sex. Anyone obsessed by feelings of guilt about his drives and desires needs to be taught that these are just normal and without sin as his hunger at mealtimes (Cole, 1955, p. 172).

Otto Piper of Princeton Theological Seminary made an attempt to construct sexual attitudes with a strong Christian interpretation. In the process of doing this he rejected naturalistic theories of sexuality found in psychology criticizing many Protestants for being too accepting of such naturalistic attitudes. His attitudes could be categorized into five areas:

1. In sexual intercourse there is forged an indissoluble unity out of two persons. Race, social status, religion, human will, or love has no effect in this lifetime unity.

2. Sex does not require justification by procreation. The fundamental purpose of sex is the creation of one flesh between a man and a woman, and children come as a second blessing.

3. In sex life one attains knowledge of the inner secret of one's own physical being. The secret of sexuality can be discovered only in actual coitus. The man discovers what it means to be a man in relationship to a woman, and the woman finds her own self in relationship to a man.

4. Sex finds its completion and perfection in love sustained by faith. Love is not the sine qua non of either sex or marriage, but both are structures attaining perfection by Christian love or agape.

5. Although sex is both natural and good, it is not indispensable to a full human life. Human society creates conditions where sexual impulses must be disciplined to a higher end, the service of God and neighbor (Cole, 1955; Piper, 1941).

Piper observed that in Protestantism the immorality of nonconjugal sexual intercourse was seen primarily in the fact that it lacked social sanction. "Therefore it was not the fact itself, but that it might become known, that made the nonconjugal form of sex life harmful. Virginity and chastity thus came to be matters of purely conventional value, apparently without a factual basis for their necessity (Piper, 1941, p. 26)."

Reinhold Neibuhr views any reaction of secular romanticism and naturalism toward the sexual negativism of the church as justified. He holds that neither Catholicism or Protestantism has successfully related sexual life to the total personality of man. He states, "Catholicism's emphasis upon procreation must bear equal responsibility with Protestant Puritanism for the difficulties modern man encounters in his efforts to relate his sexual drives creatively to the whole of his life (Cole, 1955, p. 189)."

There are many serious shortcomings in the traditional church teachings on sex. Attitudes encountered by Hellenistic dualism has led to some still prevalent misconceptions, basically that Christianity regards sex as the original sin of man. In the Biblical tradition Neibuhr regards man's original sin as pride and feels he can support his belief through the writings of Paul, Augustine, Aquinas, and Luther. He differs from them in not viewing sexuality as wrong or obligatory but, rather, as natural and good (Cole, 1955).

A profound writing on the Catholic viewpoint of sex has been compiled by Father Messenger. In his analysis of the social aspects of sex, he asserts that while the normal relationship in life is marriage

and parenthood, not all human beings are to live in this estate. He contends that since the primary purpose of sex and marriage is the procreation of the species, sex is not so concerned with the individual as with the race as a whole (Messenger, 1948, p. 3). Messenger's aim is certainly worthy: to remove the prejudice surrounding sex. While there is merit in his writings Cole contends:

> He is under the necessity of conforming to Catholic dogma, and that dogma can never be reconciled with a completely positive view of sex. So long as virginity and celibacy are regarded as superior to marriage; so long as the primary end of sex is said to be the procreation of children, with sex for pleasure or love subordinated to a secondary status; so long as woman is kept in subjection to man; so long, in short, as celibate and ascetic males continue to control the moral theology of the church, Rome can never wholeheartedly give its full benediction to human sexuality (Cole, 1955, p. 154-155).

The Bible leaves no doubt concerning the topic of sex. The Scriptures do not hide sexuality as though it were something to be embarrassed about. Rather, we are told that God intends man to be a sexual being. In our contemporary society what has developed is a triviewpoint of sexuality from a religious perspective. In summarizing the formation of attitudes toward sex by the church we shall look at (1) the modern Catholic viewpoint on sex; (2) the conservative Protestant emphasis on sexuality; and (3) liberal Protestant attitudes toward man as a sexual being.

Catholicism views man as a well-defined, normal human person who exists only as man and woman. As such they must develop personality characteristics indicative of their sex. Sexual characteristics must be considered in the harmonious development of the personality. Sexuality requires man to feel a sexual urge as well as sexual pleasure.

Because it has been given by God, it is positive, but not without danger. Adam and Eve had absolute control over their drives, including sexual drives. When they sinned, they turned not away from God alone, but also lost control over their drives. Subsequently, sexual desire now makes demands without considering the justification of its character (Reuss, 1964).

Human sexuality is directed toward love. Sexual activity must, therefore, be rooted in love and must lead gradually to a continued interest in love. Reuss states:

> Love must be the determining factor when a man and woman encounter each other because they desire to have a child, or because one of the spouses wants to help the other in the resolution of tension by acceding to the 'discharge of conjugal duty.' For the personal meeting of bodies to be an encounter in love, a man and woman must respond to each other selflessly. The more they do this, the more and deeper happiness will sexual pleasure bring them. Purely drive-conditioned mating, on the other hand, permits indulgence in sexual pleasure, but does not result in genuine happiness (1964, p. 43).

There is still a high premium placed on celibacy and virginity, though they only find their true expression through love to God. Other sexual activities such as premarital and extramarital intercourse, homosexuality, and autosexuality are viewed as selfish and out of the context of true love, thus being detrimental to the personality of man. It is only through marriage, a contract for life, that man can find true love and true sexual expression.

Conservative Christian thought clings to the idea that since man is a whole or total being, sex is good if it serves the fulfillment of man as a total being which constitutes serving God's will for man. The developmental purpose of sex in man is toward a progressive

integration of the necessary levels of sexual purpose or function. While conservatism sees all of man's sexual acts within the framework of marriage, it does recognize the developmental qualities of sexual activity within man. Hiltner suggests that the ultimate goal of integrated sexual purposes may result in:

> a mature adult whose sexual life releases biological tensions, moves him toward depths of self-discovery, leads him toward ever-deeper love for his partner and beyond to the depth in every person, convinces him increasingly that personal fulfillment and social responsibility go hand in hand, and reveals to him the mystery of sex so that it is at the same time serious, radical, and joyful (1957, p. 83).

Another basic point is "the meaning and the good of any sex act or relationship are always dependent, in some measure, upon the inner meaning to the persons involved; but the sole ultimate standard for meaning or good is the judgment and love of God, of which the Christian community may at times be representative (Hiltner, 1957, p. 89-90)."

While conservative religious bodies will not avow to celibacy and virginity in the same manner that Catholicism does, they do adhere to the same basic attitudes toward such sexual activities as premarital and extramarital intercourse, homosexuality, masturbation, and petting. Man must keep his sexual desires under control, exercising them only in legitimized channels, thus the ultimate goal is positive development of the personality and allegiance to God's will.

The third major attitude is generally reflected by those of a more liberal theological viewpoint. It tends to follow the sexual revolution and is highly intermixed with modern psychological and sociological thought. Some very deep-seated and powerful forces are compelling

a new look at sex and sexuality practices whether we like it or not. While religion may not have propelled this new look toward sex, it has developed many open attitudes toward sex that is considerably different from the negative deterrents upon which conventional sexual standards are based. Seeing the widespread misuses of sex and recalling the previously laid objectives of the church, Kirkendall (1966) suggests that one major task of religion should be to stimulate and guide a genuine sexual revolution. He states this with two thoughts in mind. First, that "the misuses and misunderstandings centering about sex have produced deep human miseries and resulted in extensive exploitation" and secondly, it is the mission of the church to correct such evils (Kirkendall, 1966, p. 412). While he may be correct in his two suggestions, it is quite a different story to get modern-day theologians or church bodies to come to any general consensus as to what the new attitude toward sexuality should be.

One wonders if it was the psychoanalytic teachings of Freud and his emphatic emphasis on libido as man's life source that has thrown man into a new realm of thinking, or perhaps Kraft-Ebbing's (1965) classic work on deviant sexual behavior. While both have had their impact perhaps it was the sociological research of Kinsey (1948; 1953) which first gave America and its church leaders a startling insight into human sexual behavior and a realization that some changes in sexual code were inevitable. Certainly the situation which Kinsey describes is an awesome one. Astonishing changes in sexual mores have been taking place in our culture with no signs of the pace abating. Liberalized attitudes toward premarital sexual relationships,

masturbation, homosexuality, artificial insemination, abortion, and remarriage after divorce only emphasize the breadth of societal changes.

Wynn (1966) makes reference to a 1964 conference called by the World Council of Churches on Consultation on Sexual Ethics at Founex in Switzerland. The purpose of the conference was to formulate a theological statement regarding contemporary sexual behavior. While they acknowledge that the churches must accept some responsibility for the chaos because traditional ecclesiastical attitudes have been negative, the Founex Consultation was unable to formulate a theology of sexuality acceptable to those present, though its membership was made up of prestigious leaders from several nations.

The Founex reflected with a great deal of accuracy the dilemma in which Americans find themselves. They can reach little practical agreement on the regulation of sex. When there is no consensus on sexual premises, there is likely to be none on practical sexuality. Openness of the sexual drive is tolerated in advertising, entertainment, art, and literature. As a result the subject of sex has come to preoccupy people's minds to an excessive degree. It is amidst this unsettledness that the liberal theologian has made a wild stab at developing some type of sex norms and behavior patterns for today.

Considerable confusion of meaning has arisen out of the so-called "new morality" which has best been advocated by the Bishop of Woolwich, J. A. T. Robinson (Robinson, 1964a; 1964b). He purports that since our doctrine of God and our doctrine of morality are inseparable, that new grounds must be found for ethical decisions to replace old absolutes and categorical imperatives that have disappeared from the

sight of the up-to-date Christian. The Bishop is convinced that the problem in the church is in dealing with absolute standards such as fixity rather than freedom, with law more than love, or with authority rather than experience. He cogently argues that persons matter more than principles (1964a).

Perhaps the Judeo-Christian sexual code has received one of its most scrutinizing looks by the British Religious Society of Friends. They were impressed that even for the best of reasons any moral code tends to be more negative than positive, to be more concerned with the "thou shalt nots" than with what an individual might offer to others. Witnessing sociability without commitment or intimacy, and seeing love frustrated into ruthlessness, they were disturbed that the emphasis on morality had so often gone along with a cold and inhibited attitude. As a result they stated:

> If Christianity is a true faith there can be no ultimate contradiction between what it demands of us and what in practice works--works toward human fulfillment. We have no hesitation in taking every now and then an empirical approach --to ask, for instance, whether homosexual contacts are really "unnatural" or repulsive, whether premarital intercourse is necessarily a bad preparation for marriage, whether to have a variety of sexual partners does in fact weaken intimate relations and destroy a community (Heron, 1965, p. 10).

To elaborate some on this statement, the Quakers replied concerning homosexuality that they were not happy "with the thought that all homosexual behavior is sinful: motive and circumstance degrade or ennoble any act (Heron, 1965, p. 25)." As to the gravity of premarital intercourse they found it possible to defend that "lighthearted and loving casual contacts can be known without profound damage or 'moral

degeneracy' being the result in either partner (Heron, 1965, p. 18)."

Perhaps these statements are having profound influence on current sexual attitudes. Undoubtedly Cox's straightforwardness in The Secular City has been felt. He states that "premarital sexual conduct should therefore serve to strengthen the chances of sexual success and fidelity in marriage, and we must face the real question of whether avoidance of intercourse beforehand is always the best preparation (Cox, 1964, p. 215)."

Cox makes a very basic observation in noting that the "secularization of our whole world, spring as it does in part from the Biblical faith itself and in part from the ethos of science and technology, has nearly erased most of the religious prohibitions which have constrained sex in the past.(Cox, 1966a, p. 42)." He emphasizes this by realizing that if the church today is to speak and be heard in the secular world it cannot beckon man back to simpler styles of social organization and personality integration (Cox, 1966b).

Cox interestingly observes that

> one psychologist who specializes in sexual behavior remarked recently that if Americans had consciously set out to think up a system that would produce maximal marital and premarital strife for both sexes, we could scarcely have invented a more sexually sabotaging set of dating procedures than we have today (Cox, 1966b, p. 49).

Regardless, one cannot help but agree with Kirkendall (1966) that sex needs to be set into the context of balanced, purposeful living. A sexual revolution drastically affects the lives of millions, deeply disturbs the community, profoundly concerns the church, and decisively influences the future of society. Perhaps what is being

sought is a Christian sex ethic. Certainly the practice of Christian sex ethics will not be recovered by preaching the ethics. It is more feasible that a renewed, creative, and fully personal fulfillment of sexuality will come only from people who are aware of the pressure of a debilitated civilization, and can put their roots in an alternative culture (Demant, 1963). It is possible that Christianity is such a culture. If modern theologians and more specifically, the ministers of today, can recognize that moral demands are not the church's main contribution, but, instead, a whole new way of life, a way more permanent than the ups and downs of church histories, traditions, and culture, then there is hope of a Christian sex ethic which may be emphatically felt. The clarity and frustration of such an ethic remains to be seen.

Traditional external controls over sexual behavior have been modified by recent scientific advances and cultural changes. These range from the broad impact of psychoanalytic theory, the findings of the Kinsey Report, and new advances in sex research, i.e., prevention, control.

Psychoanalysis had its beginning with Freud. Prior to his time there was only one major work that dealt with sexuality, and this was in the area of sexual deviancy. Kraft-Ebbing's work was an attempt to explain the phenomenological facts of daily sexual existence (Kraft-Ebbing, 1965). On the other hand, Freud concentrated his efforts on studying sexual development. His theory that life's basic energy was libidinal and his stages of development in infantile sexuality had a very profound effect on people's attitude toward sex. Sexuality in childhood has traditionally been tabooed to the extent that its very

existence has been denied even by adults who were quite aware of being a sexual creature in childhood themselves (Johnson, 1963).

Freud refers to a paper written by von Ehrenfels discussing the difference between natural and civilized sexual morality. Von Ehrenfels stated:

> It is natural to suppose that under the domination of a civilized morality the health and efficiency in life of the individuals may be impaired, and that ultimately this injury to the individual, caused by sacrifices imposed upon him, may reach such a pitch that the civilized aim and end will itself be indirectly endangered. Characteristic of present-day sexual morality is the extension of the demands made upon women on to the sexual life of the male, and the taboo on all sexual intercourse except in monogamous marriage. Even so, consideration of the natural difference in the sexes necessitates less condemnation of lapses in the male, and so in effect admission of a double code of morality for him. But a society which accepts double code cannot attain to 'love of truth, honesty, and humanity' except to a certain narrowly limited degree, and must incline its members to concealment of the truth, to euphemism, to self-deception, and to the deception of others (Katz, 1949, p. 136-137).

Subsequently, Freud made several astute observations about man, most of which either overthrew or strongly challenged the Victorian ideas of his day. He saw man as a totality, with sex as one part, perhaps the most important part, of his nature. He proclaimed that sex was natural, that procreation was secondary to pleasure, and he cautioned society against too severe restrictions on sexual instincts (Cole, 1955).

He thought it would be possible to distinguish three stages in cultural development corresponding with this development in the sexual instinct. The first stage is that in which the sexual impulse may be freely exercised in regard to aims which do not lead to procreation. This stage begins at birth and terminates at the onset of puberty

(McCandless, 1967; Erikson, 1950; Cole, 1955). Freud includes here the stages of sexual development known as the oral, anal, and phallic stage. Here the individual is not considered a threat to society because of his inability to reproduce. It is during this stage that most children formulate the structure of their personality. Western culture and taboos are picked up during this stage, thus, developing cultural restrictions on children. Theoretically, this is the non-sexual stage of life.

The second stage he considers begins at puberty. During this stage, when sex can hardly be ignored or denied, the individual theoretically becomes asexual. The whole of the sexual impulse is suppressed except that portion which subserves procreation. It is during this adolescent period that a state of unexpressed sexuality is presumed to last for the remainder of life among those who do not marry and among those married individuals whose mates become, for any reason, sexually incapacitated (Hurlock, 1967b; Johnson, 1963).

The third stage is that of a sexual one. By traditional standards in our culture, individuals who enter into monogamous marriage are the exclusive possessors of a sex life. Legitimate procreation is allowed as the only sexual aim (Katz, 1949). This stage represents the civilized sexual morality of Freud's day. Those adults, married or unmarried, who are elderly are presumed to revert back to non-sexual stage.

While many still choose to disagree with Freud's classification of three specific stages in which man must work through sexual urges, Johnson makes an interesting observation:

> As everyone knows, childhood is not really 'innocent' of sex; most adolescent youngsters and unmarried adults do not confine themselves to indirect, sublimated or otherwise 'socially acceptable' manifestations of their sexuality; the married, having at last been granted sex, do not by any means always know what to do with it; and older persons do not necessarily outgrow the whole business and lapse into wisdom, at least not voluntarily. Still, failure to meet the sex behavioral specifications of one's stage in life is to be childish, immature, peculiar, bad, immoral, perverted, illegal and/or just plain silly. Especially in childhood and youth, the almost inevitable deviations of the healthy from the code make people feel badly about themselves--in some connections terribly, even traumatically, so. Still, the young are led to believe that all decent people live strictly by the code (Johnson, 1963, p. 52-53).

Freud emphasized that many people could not fit the various stages of development prescribed by their culture. Some could not fit it because of childhood fixations and/or deviancies toward normal sexual expression. Others simply could not control their libidinal urges, thus conflicting with societal mores. It is this type of people for whom Freud suggested that society demanded too much in adhering to the established moral code.

Kardiner suggests "in demonstrating the relation between repressed sexual impulses and neurosis and perversion, Freud was describing the ultimate consequences of Victorian sex morality on human personality (1954, p. 56)." Freud's theory drew much fire from many conservative sources because it appeared to be challenging conventional sex mores, suggesting their overthrow, and replacing them with hedonism, a point which does not seem well founded.

One other major effect that Freudian theory had on attitudes toward sex was the idea of sublimation. The modern idea of sublimation as a change of the substance of the soul into a more spiritualized form

may be traced, according to Ellis (1906) back to early Christian mystical writings. He declares sublimation means a real emotional change. There are two important points about "irradiation" of the sexual impulse for Ellis. First, parts of the mind that are outside the sexual sphere become active. This means that sexual love comes about by a wider spreading of the currents of sexual energy resulting in varieties of experience different from those that are part of the sexual impulse. Secondly, the statement indicates that sublimation results from an inhibition of the sexual impulse (Grant, 1957).

Ellis' ideas do not conflict with Freud's. Freud states that we find sensual love, or the impulse to direct genital contacts, and also a sentimental, tender, and unsensual emotion, which is the form taken by sensual desire when checked in its aim (Freud, 1922). Sex feelings that have been changed as a result of blocking are said to be aim-inhibited. Freud contends the "depth of the experience of being in love depends on how much inhibition there is (Freud, 1922, p. 73)." The tender feelings that are so prominent a part of sexual love are always to be seen as sublimations of sensual impulses, resulting from restraint. Such inhibitions are tied into the cultural values of society. The more inhibited man is, the less are his chances of becoming the total person he should be.

Freud was a rationalist who approved of a stern conscience, who sought to bring the irrational, primitive side of human nature under the disciplined control of the ego. When sex plays its proper role in the total pattern of personality, it can contribute to growth, development, and emotional health.

While there have been modifications of Freudian theory as related to sex, probably the most significant contribution made to modern sexual attitude was the work done by Kinsey and others at the Institute for Sex Research at Indiana University.

Kinsey and his associates made a wide scale survey of sexual behavior among the American male and female. Using a sample of 5300 males (Kinsey, 1948) and 5940 females (Kinsey, 1953) analyses were made of current sexual practices among both sexes. While only two or three decades prior to the Kinsey Reports there was considerable inhibition in just talking about sex, sexuality has since been spoken of in a relatively uninhibited way.

The Kinsey Report is an analysis of the incidence and frequencies of sexual orgasms through six outlets: (1) masturbation; (2) nocturnal emissions; (3) heterosexual petting; (4) intercourse; (5) homosexual outlets; and (6) animal contacts. It is further characterized by considering the individual's sex, race, marital status, age at adolescence, occupational class of both the person interviewed and his parents, rural-urban background, and religious group.

The results of the statistical computations of his study indicated that it departed widely from what the conventional sexual customs would lead one to expect. He showed discrepancies in sexual mores which were much more common than has been expected by our society. Obviously, to a society which has virtually assumed sexuality to remain dormant until one fell in love and was married, the Reports caused an immeasurable amount of controversy. He has been the recipient of many attacks including a thorough analysis of statistical problems in the

survey (Cochran, et al., 1954). He also has received much acclaim, some of which may overestimate his work. In actuality, Kinsey should neither be applauded nor abused for he is merely reporting his findings without specific interpretation.

To say the least, Kinsey exploded the idea that sex interest and activity begin with marriage. His findings strongly indicate that sex cannot be sublimated until marriage. He indicates that the peak of the sexual power in the male is during adolescence and from that time on gradually declines (Kinsey, 1948).

He reports that 25% of the human males have sexual intercourse between puberty and age 15. The survey indicates that at one time or another 90% of the American males have masturbated and 37% have had some form of homosexual outlet. A most startling revelation was that by age 20 more than 70% of the American males have experienced premarital intercourse (Kinsey, 1948).

While statistics tell a story, it is their interpretative impact that has its effect on our society. It is here that religious, social, and family customs and beliefs become somewhat shocked, but realistically so. Now different belief systems begin edging in on that which has seemed so solid and traditional before.

To illustrate, Kinsey shows that the woman who consents to premarital intercourse stands a better chance of having a successful marriage than the woman who refrains. He also shows that the woman who engaged in premarital intercourse is likely to engage in extramarital intercourse. He further indicates that such women tend to highly irritate their husbands, thus divorce is likely if infidelity is discovered.

Putting these three statements together one must conclude that, if a woman has premarital intercourse, her chances of getting married are high, but that her chances of losing her husband are also high. It becomes difficult to conjecture on his statements since the facts are not telling the determinants of behavior.

From the behavioristic point of view, the woman who has engaged in premarital coitus is one who has managed to escape the damaging effects of conventional sex instruction and attitudes or religious traditions, and can do so without oppressive guilt. For the inhibited and guilt-ridden female to undertake premarital intercourse will only add to her guilt and diminish, rather than increase, her chances of selecting a spouse. So, behavioristically speaking, the woman who enters into marriage with premarital experience is more likely to have a better basis for her choice of a mate than the inexperienced female. It should be kept in mind that sexuality can never be considered apart from the general human context in which it occurs, and from the totality of the individual's behavior.

America's morals have been challenged by the analysis of the Kinsey Report. It has caused alarm among its clergy as they have viewed the Report as a threat to the church's teachings. One conclusion from the study indicates that religion has an effect upon conduct, particularly sexual conduct, even to a point beyond that which is required of moral law. The more religiously devout an individual is, the less likely he is to engage in sexual activity.

Just as early efforts to furnish any kind of sex education were motivated by fears, so gaining an enlightenment of today's changing

sexual standards also tends to be frightening. While the goal in early sex education was to discourage interest in sex (Geddes, 1954) or to make traditional taboos effective, today man needs an understanding of how to cope with a more open attitude toward sex which is developing in our society.

Since Kinsey, thoughts in the area of sex and sexuality has catapulted. Such books as Kardiner's Sex and Morality (1954), Whitman's The Sex Age (1962), Wynn's Sex, Family and Society (1966), Johnson's Human Sex and Sex Education (1963), Thielicke's The Ethics of Sex (1964), and Rainwater's Family Design (1965), a book concerning marital sexuality, family size, and contraception, all point to an increasing awareness of changing attitudes toward the sex role of the American man and woman.

It is quite apparent that the twentieth century has been a period of rapid and revolutionary change in sex attitudes and practice. While the nineteenth century was still under the strong influence of Puritanical attitudes, since the turn of the century both sexual mores and practices have been constantly changing. Freud's views cannot be minimized nor can the effects of both World Wars in exposing America to a multiplicity of sex standards. Just as important are the findings of Kinsey, for his quantitative analysis has caused man to undergo a qualitative difference.

While Ellis was rejected for his teachings on sex, and later Freud was rejected by many of his colleagues, so has Kinsey been rejected. Nevertheless, these men have all made very significant

contributions to the field of sex and sexual behavior. Perhaps their total impact has not yet been reached.

Kirkendall has summarized the dilemma in which Americans find themselves:

1. Our own society is generally considered to stand firmly for premarital chastity, sexual sobriety, and a minimum of premarital sexual experimentation; but (a) adults use sex as a lure in an effort to promote business enterprises, (b) anthropological studies show our culture to be one of the most restrictive in this respect among all those studied, (c) some of the religious teaching supporting these standards are now being challenged or reinterpreted, and at the same time cultural changes are producing additional conflicts, (d) virgin boys report that adults have never given them support in maintenance of their chastity and that in their own peer group they feel quite defensive concerning their lack of experience.

2. Sex is regarded as a very "delicate" subject; yet books, plays, magazines, and mass media treat sex very openly and make it seem an enticing, exciting pastime, in which the chief fault is getting caught.

3. Men and women are supposed to be understanding and mutually respectful of one another; but "the double standard" of sexual conduct permits emotional and sexual expressions to members of one sex which are denied to members of the other.

4. We have tended to regard permissive cultures as less civilized and less advanced than our own; but the multiplication of contacts through visitors and informational media makes it clear that we could, and probably should, learn much from these cultures.

5. We feel that the sexual function, for the protection of individuals and the social structure, should be exercised in the context of love; yet some evidence indicates that certain negative consequences of premarital experiences are least frequent in the more permissive cultures.

6. Parents, teachers, and religious leaders often teach that premarital intercourse will be very likely to cause guilt and distrust, or interfere with marital adjustments; but (a) some studies indicate that engaged couples experiencing premarital intercourse state that it strengthened their relationships, (b) some investigators suggest that premarital intercourse at least be related if not conducive to more effective sexual adjustments in marriage, (c) they are contradicted by some counselors, therapists, and philosophers who see positive values in such experiences (Kirkendall, 1963, p. 11).

Review of Related Research

A search of the literature indicates that psychological and sociological research has been very limited in the area of attitudes toward sex and sexuality. While there are no studies available specifically in the area of ministerial students' attitudes toward sex, there are some studies that are somewhat related to the area of attitudes toward sexuality, sex education, the ethic of sex, and the changing role of the minister in our society.

Ard completed a study on sexual behavior and attitudes of marital partners. His variables concerned physical attraction, premarital, marital, and extramarital sexual experience, sexual roles in marriage, and sexual attitudes (1962).

Ard found that almost half the couples reported having premarital intercourse. Premarital intercourse with others than future spouse was reported more frequently by men, and both sexes reported more premarital relationships with others for whom there was considerable affection than with casual acquaintances,

Essentially Ard's sample was monogamous, but more husbands reported extramarital sexual relations than did the wives. Premarital

permissiveness between spouses was found compatible with postmarital fidelity, Both sexes regarded it as important to them that both they and their spouses play the role of lover and sexual partner well. Sexual urgency was greater among husbands. They also revealed a somewhat greater sense of "conjugal duty" than their wives (1962).

Wiechmann completed a study among college undergraduates which was designed to accomplish three things: (1) the construction of an attitude inventory based on student feelings and ideas about premarital sex expression; (2) the extraction of attitude factors from which valid concepts were derived; and (3) the construction of a factorially valid attitude instrument (1965). While the study potentially could contribute to an attitude scale regarding premarital sex relations, the nature of the study involves mainly multiple factor analysis of premarital sex attitudes without much consideration being given to it from a socio-psychological approach.

A study examining the adolescent's reaction to a film regarding premarital sex experiences was undertaken by Redcay, Using 139 high school students and 89 college freshmen as her sample, she found evidence of acceptance of premarital intercourse. Of the sample 40% reported light petting and 33% heavy petting prior to marriage. There were 10% who had experienced premarital intercourse. It was found that the more conservative were the female, the college freshmen, and the religiously devout (1964).

A study not directly related to attitudes but describing interpersonal relationships among youth nine to thirteen years of age shows an openness and high degree of activity among this age group, Rowe

reports that during this life span 15% had dated, 22% had kissed seriously, and 23% had gone steady (1966).

Graham made an analysis of the Christian ethic of sex with respect to premarital sexual intercourse. He points out the lack of any extensive Protestant ethical analysis of premarital coitus by reviewing literature since 1948. He further reports a widespread deviation in sex practice from the traditional Christian norm of premarital chastity. A more extensive analysis of theological viewpoints in comparison to the behavioral scientists' viewpoint was made. While this is entirely a comparative study, Graham does point out that the Christian sex ethic should reveal awareness of actual human behavior, thus concerning itself with the effectiveness of prescribed norms (1965).

A comparison of sex education attitudes of graduate students in elementary education and in secondary education on 164 sex education attitude statements was researched by Segal. The questions were designed to represent the following areas: (1) heterosexual relationships; (2) reproduction; (3) family responsibility; (4) masturbation; (5) courtship practices; (6) marital adjustment; (7) dating; (8) personal hygiene; (9) changes during adolescence; (10) sex education; and (11) venereal disease (1962).

Segal noted that there were no significant differences between attitudes toward sex education of his elementary and secondary graduate student sample. One demographic factor, religion, indicated a significant difference toward sex education. Jewish students were found to have a more favorable attitude toward sex education, followed by Protestants and then Catholics (1962).

A critical evaluation of operational principles of sex education during the stage of adolescence was completed by Rubin. As a result of his evaluation, he concluded several factors: (1) Since sex behavior is a function of the total personality, sex education should be broadly conceived--that is, it should concern itself with the biological, psychological, and sociological variables which affect personality and interpersonal relations; (2) sex education should deal not only with the traditionally accepted and official sexual norms, but also with the emerging ideal norms, the dilemmas caused by the transition to new norms, and the conflict between the adult and youth cultures; (3) sex education should objectively provide the adolescent with some basic understanding of virtually every aspect of sex by the time he reaches full maturity; and (4) sex education must help the adolescent develop and reconstruct his values so that he can deal with problems of sex that may confront him now and in the future with a transitional framework of socially desirable ethics (Rubin, 1963). Such a sex education program would certainly facilitate proper attitudes toward sex within the adolescent.

A Sex Education Inventory was administered to a sample of 48 people representing six different professions. These professions were medically related personnel, elementary educators, secondary educators, social workers, clergy, and law related personnel. Gurney primarily asked them to reflect attitudes toward acceptable concepts, grade placement, and class organization for sex education in the schools (1966). In contrast to the comprehensive points suggested by Rubin (1963), this study by Gurney (1966) placed certain restrictives on acceptable

concepts even though they did feel sex education was vitally needed in the school. In his conclusions, one point that Gurney made was that methods of masturbation, proper hygiene associated with intercourse, techniques of intercourse, and descriptions of perversions are concepts that should not be taught in the school.

Two other conclusions are interesting to note from Gurney's analysis, namely; (1) schools should introduce sex education concepts to mixed classes, except for concepts dealing with menstruation, masturbation, and puberty changes, and (2) classes separated by sex should be scheduled for introducing concepts related to menstruation, masturbation, and puberty changes (1966).

Each of the foregoing research studies have reflected in some measure people's attitude toward sexuality. Even among this rather limited literature is found some disagreement as to the nature and scope of sex and its educational programs. In each case the individuals sampled tended to reflect certain underlying mores and cultural standards as to acceptable sexual behavior. Some of the studies brought out the fact that people are incorporating change in their attitudes, thus breaking away from many traditional patterns.

While these studies have not been directly related with the minister's attitude, they do indicate a changing role on the part of the minister. Theologians and ministers are reacting to the changing conditions today by moving in the direction of providing a comprehensive application of Christianity to the total personality of man. Sluder comments "previously, the theological emphasis was a kind of compartmentalized approach: the church was regarded as a light on a

hill from which its people were to receive insight for finding their own way through the maze of social, economic, and other phases of life's complexities (1956, p. 150)."

Today it is just not so. Ministers are being called upon to fill a more comprehensive role. Both Sluder (1956) and Brown (1956) refer to this as a shifting from a sacred role to a secular one. Brown (1956) emphasized that the minister once counseled solely from a sacred viewpoint, in which he used Biblical references. Now, he must encompass, to some degree, a secular viewpoint in which he uses an increasing amount of societal frames of reference.

Attitudes reflected by the public in general and attitudes reflected by the institutionalized church now find themselves in conflict over sexuality. It would not appear that the conflict will be easily solved. Therefore, the student in training for the ministry becomes acutely aware of a changing and often conflicting role. It is here where he expresses his attitudes. It is here where he exerts influence over his constituents.

CHAPTER III

PROCEDURE

Sampling

To determine the attitudes of ministerial students enrolled in post-baccalaureate schools of religion toward sex as measured by the Sex Attitude Inventory, it was necessary to draw a representative sample from each institution. The sampling used in this study was delimited to Protestant interdenominational post-baccalaureate schools of religion. There are nineteen of these schools in the United States.

Each of the nineteen schools were telephoned in an attempt to obtain their participation in the study. Two institutions, Howard University School of Religion in Washington, D. C., and Interdenominational Theological Center in Atlanta, Georgia, were Negro schools and eliminated as a sampling possibility. Five additional schools were contacted and declined participation in the study, They were: (1) Bangor Theological Seminary, Bangor, Maine; (2) Conwell School of Theology, Philadelphia, Pennsylvania; (3) Dallas Theological Seminary, Dallas, Texas; (4) The Divinity School, University of Chicago, Chicago, Illinois; and (5) Fuller Theological Seminary, Pasadena, California,

Twelve additional schools were contacted and elected to participate in the study. From them it was desired to obtain a sample of

400 students with each school adequately represented. The schools, and their representative samplings, are listed in Table 5.

Since the schools were so widespread geographically, it was difficult to control any randomization of the sample. Each school was requested to select at random students' mailboxes in which to place the Opinion Inventory. A letter accompanying each inventory gave instructions regarding the self-administering instrument. From such procedure, a total sample of 430 ministerial students was obtained.

The study was designed to compare liberal versus conservative seminary samples. The seminaries were classified in these categories in accordance with their declarations of faith found in their school catalogues. Seminaries regarded as being liberal in emphasis were: (1) Graduate Theological Union; (2) Hartford Seminary Foundation; (3) Harvard Divinity School; (4) Pacific School of Religion; (5) Union Theological Seminary; (6) Vanderbilt Divinity School; and (7) Yale Divinity School. The remaining five schools were classified as conservative in emphasis. They are: (1) Asbury Theological Seminary; (2) Gordon Divinity School; (3) New York Theological Seminary; (4) Talbot Theological Seminary; and (5) Western Evangelical Seminary. From this breakdown the sample reflected 310 liberals and 100 conservatives.

In addition to the fact that the sample was confined to male subjects, two other independent variables were built into the study. One was each student's undergraduate major field which was limited to humanities and the social sciences. The second variable was age which was categorized as 24 years of age or younger and 25 years of age or

TABLE 5

TWELVE PARTICIPATING PROTESTANT INTERDENOMINATIONAL POST-BACCALAUREATE SCHOOLS OF RELIGION AND THEIR REPRESENTATIVE SAMPLES

	Institution	No. Questionnaires Sent	Number Returned	Percentage Returned
1.	Asbury Theological Seminary Wilmore, Kentucky	80	50	62.5
2.	Gordon Divinity School Wenham, Massachusetts	25	18	72.0
3.	Graduate Theological Union Berkeley, California	30	19	63.3
4.	Hartford Seminary Foundation Hartford, Connecticut	30	12	40.0
5.	Harvard Divinity School Cambridge, Massachusetts	80	33	41.3
6.	New York Theological Union New York, New York	35	34	97.1
7.	Pacific School of Religion Berkeley, California	30	25	82.5
8.	Talbot Theological Seminary La Mirada, California	35	24	68.6
9.	Union Theological Seminary New York, New York	175	107	61.1
10.	Vanderbilt Divinity School Nashville, Tennessee	80	41	51.3
11.	Western Evangelical Seminary Portland, Oregon	25	20	80.0
12.	Yale Divinity School New Haven, Connecticut	100	47	47.0
	Totals	725	430	59.3

older. In order to meet the criteria designated, all those not falling into these categories were eliminated from the sample.

The sample showed 20 females and 19 males majoring at the undergraduate level in the physical sciences. These were dropped from the sample. Additional diagnosis demonstrated there to be 229 liberals and 82 conservatives with a humanities background during their undergraduate years. Both groups had 50 students in the social sciences field. The next consideration was the age factor. Since the research design called for an equal number in each category, the smallest age group would then serve as the maximum number in the sample. The conservative, social sciences, age group 25 years or older totaled 24. This set the maximal number in each category.

Table 6 illustrates the maximum number in the sample according to assigned variables. The numbers in parentheses indicate the total number in each.

TABLE 6

STATISTICAL DESIGN OF THE STUDY

(192)							
Liberal (96)				Conservative (96)			
Humanities (48)		Social Sciences (48)		Humanities (48)		Social Sciences (48)	
Age 1	Age 2	Age 1	Age 2	Age 1	Age 2	Age 1	Age 2
(24)	(24)	(24)	(24)	(24)	(24)	(24)	(24)

In order to draw an equal number in each of the eight categories, the original sample was broken into the categories and randomly selected until an n=24 was obtained for each category. This was done by using a table of random numbers (Walker & Lev, 1958).

Instrument Used

An Opinion Inventory[a] was used to determine the attitudes ministerial students had toward sex, Built into the inventory are three types of attitude scales, They are the Sex Attitude Inventory, the California "F" Scale, and the Mach IV Scale. Each item on the scale is marked on a modified Likert Scale. Its range is strongly agree, somewhat agree, slightly agree, slightly disagree, somewhat disagree, and strongly disagree.

The Sex Attitude Inventory[b] is a scale of 34 items based on the findings of the Kinsey Reports and developed by the researcher. There are seventeen original items which are supported by the Reports. Seventeen reversal statements were also written from the Reports (Geddes, 1954; Geddes & Curie, 1948; Kinsey, 1948; Kinsey, 1953).

The purpose of the scale was to lift from the Kinsey Reports certain items that would reflect a person's attitude toward statements regarding sex, sexuality, and sex education. It was set up on a pattern used by Christie (1964) in which the subject expresses his opinion by selecting one of the six continuum choices for each item.

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a. See Appendix D

b. See Appendix E

The second scale built into the Opinion Inventory is the California "F" Scale.[a] This scale consists of twenty statements prepared by Adorno and his associates (1950) which tends to reflect a person's prejudice toward various issues, thus gaining insight into his personality. The scale was developed with nine general considerations in mind. Briefly, with definitions, they are:

a. Conventionalism - Rigid adherence to conventional, middle-class values.

b. Authoritarian submission - Submissive, uncritical attitude toward idealized moral authorities of the ingroup.

c. Authoritarian aggression - Tendency to be on the lookout for, and to condemn, reject, and punish people who violate conventional values.

d. Anti-intraception - Opposition to the subjective, the imaginative, the tenderminded.

e. Superstition and stereotypy - The belief in mystical determinants of the individual's fate; the disposition to think in rigid categories.

f. Power and toughness - Preoccupation with the dominance-submission, strong-weak, leader-follower dimensions; identification with power figures; overemphasis upon the conventionalized attributes of the ego; exaggerated assertion of strength and toughness.

g. Destructiveness and cynicism - Generalized hostility, vilification of the human.

h. Projectivity - The disposition to believe that wild and dangerous things go on in the world; the projection outwards of unconscious emotional impulses.

i. Sex - Exaggerated concern with sexual "goings-on" (Adorno & others, 1950, p. 228).

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a. See Appendix F

While there may be some uncertainty as to the reality of nine subscales, the items as a whole have something in common. On the final version of the "F" Scale the split-half reliability was .90 (Brown, 1965). In addition the authors made their original data available to Melvin who did a factor analysis of it and found a very strong general factor running through all items (Eysenck, 1954).

As it relates to the study at hand, the primary concern is to see if there is any correlation between the tendency toward authoritarianism and attitudes of ministerial students toward sex. It also is set up on a modified Likert Scale such as the Sex Attitude Inventory.

The Mach IV Scale[a] was the third scale built into the Opinion Inventory. The Mach IV Scale was developed by Christie (1964) from the writings of Machiavelli (1910). It is concerned about the nature of individuals who are conniving or manipulative (Christie, 1964; Singer, 1964). As used in this study Mach IV is a twenty item scale, ten of which are original and ten of which are reversal statements.

It is interesting to observe four hunches which Christie thought were consistent with an ideal manipulative type individual. They are:

1. Manipulators are not basically concerned with morality in the conventional sense.
2. They are basically "cool" in interpersonal relationships; once one becomes emotionally involved with another person it becomes difficult to treat him as an object to be manipulated.

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a. See Appendix G

3. Since those who manipulate are more concerned with means rather than ends, they might be of any idealogical persuasion, but are more concerned with conning others than what they are conning them for.

4. Whether or not this behavior might suggest that those who display it should be candidates for a psychiatrist's couch, they do function successfully in the contemporary world. They should not display the type of irrationality commonly or technically viewed as neurotic or psychotic; if anything, they would be over rational in dealing with others (Christie, 1964, p. 2-3).

Perhaps it is the conception that to manipulate involves expression of illegal power, immorality, and a consciencelessness puppet-like working of other people that makes this scale intriguing (Singer, 1964). The concern was to develop a way of identifying "those individuals who gravitate to power positions in the contemporary rather than the Renaissance world (Christie, 1964, p. 11)."

This scale has been administered to several hundred undergraduate students in various colleges and universities in the United States. Being given initially to 1196 undergraduates the reliability on the twenty item scale was .79 (Christie, 1964). Later studies at Pennsylvania State University gives a similar coefficient (Marks & Lindsay, 1966).

In comparing this scale with other tests Christie found:

1. Mach IV and V do not correlate significantly with verbal scores of medical college students on the Medical College Admission Test (Christie & Merton, 1958);

2. Mach IV and V do not correlate with I.Q. measures given to students in the School of General Studies at Columbia University;

3. Mach IV does not correlate with the Navy's test of ability among a group of Naval enlisted men assigned to fire control training;

4. No correlation was found between Mach IV and intelligence test scores among students in a private prep school in New York State;

5. No correlations were found between Mach IV and V scores and the ability test given by the Peace Corps among trainees (Christie, 1964, p. 11).

A positive correlation of +.16 (significant at the .05 level) was found with Mach IV among female students gathered from various institutes of higher education in Nashville, Tennessee (Christie, 1964).

Relating this scale to the present study became basically a matter of concern at one point; namely, does the tendency to be manipulative have any relationship with the attitude of ministerial students toward sex.

Having worked with the California "F" Scale, Christie noted there was no significant correlation between "F" and Mach IV. The average correlation was about -.10 (Christie, 1964). He makes the following interesting observation:

> Some psychologists are surprised that there is not a positive correlation between the F and Mach scales. One possible reason is that those who are disenchanted with others should make high scores on both scales. A hunch is that there is a qualitative difference in agreeing with statements representing the two viewpoints. High scorers on both scales should agree with a simple statement, "Most people are no damn good." Underlying the F scale, however, is a moralistic and judging predisposition: "Most people are no damn good but they should be," whereas a high Mach might say, "People are no damn good, why not take advantage of them." Those high in authoritarianism tend to evaluate others in moralistic terms, those high in manipulativeness in opportunistic terms (Christie, 1964, p. 12).

Though the limitations of attitude research must be recognized the nature and geographical locations of the Protestant

interdenominational post-baccalaureate schools of religion precluded giving the test in any form other than a self-administering one.

Method of Collecting Data

The method in which data were collected was using a self-administering Opinion Inventory with an attached personal history information sheet. As has been indicated earlier the Opinion Inventory was distributed among ministerial students in twelve Protestant interdenominational schools of religion.

One constant variable, the male sex, was used in the study. Two dichotomous variables were used. They were the individual's undergraduate field, i.e., humanities or social sciences, and his age, i.e., 24 years or younger and 25 years or older. A third dichotomous variable involved the schools, i.e., liberal or conservative.

The instrument employed a modified Likert Scale which gathered continuous data on a six-point continuum. While the instrument is called an Opinion Inventory, and in fact does solicit opinions, the underlying premise upon which it is built is the reflection of attitudes by the sampling group on specific issues. In this case those issues were sex as measured by the Sex Attitude Inventory, authoritarianism as measured by the California "F" Scale, and manipulation as measured by the Mach IV Scale.

Statistical Analysis

In order to treat the primary hypothesis, it was necessary to use the test for analysis of variance to compute the statistical significance of the data. Since there were three independent variables

interacting with the dependent variable, multiple classification was necessary (Wert, Neidt, and Ahmann, 1954). The interactions that were tested are shown on Table 7 (see page 72).

Computation of first-order and second-order interactions yielded F-scores to be interpreted at a significant level of confidence. By computing F-scores for the interactions listed in Table 7, it was not only possible to test the significance of the primary hypothesis, but it also gave indications of the various effects that tested independent variables had on the dependent variable, a person's attitude toward sex.

There were 24 secondary hypotheses tested in the study. Each hypothesis involved correlations between the three attitude scales built into the Opinion Inventory. In order to test these correlations each independent variable was also considered as a factor in the obtained results. The three main correlations were between: (1) the Sex Attitude Inventory and the California "F" Scale; (2) the Sex Attitude Inventory and the Mach IV Scale; and (3) the California "F" Scale and and the Mach IV Scale. Additional discrimination in correlation was found by involving each independent variable in the study. The ultimate result was 24 sub-groups for which a correlation coefficient was obtained.

In order to compute the correlation coefficients, the Pearson Product-Moment Correlation Coefficient formula was used (Anastasia, 1961; Walker and Lev, 1958). The scores derived had a potential range of +1.00 to -1.00 for a coefficient. Table values indicated if the

obtained coefficient was significant at an acceptable level of confidence (Edwards, 1950).

CHAPTER IV

ANALYSIS OF DATA

The Primary Hypothesis

The primary hypothesis, which was formulated from the statement of the problem, is:

(1) There is no statistically significant difference in attitudes between ministerial students enrolled in liberal post-baccalaureate schools of religion and ministerial students enrolled in conservative post-baccalaureate schools of religion toward sex as measured by the Sex Attitude Inventory.

Analysis of variance is the statistical test that was used to treat the data. While the primary hypothesis is concerned with determining if a significant difference occurs between liberal and conservative oriented individuals regarding sex, it is also of prime importance to analyze various interactions which may have an effect on the results.

One assumption in using analysis of variance is homogeneity of variance. It is assumed that the variances within the groups are statistically the same. This then assumes homogeneity from group to group, within the boundary of random variation. Without such homogeneous groups the F test is vitiated.

Upon computation of the analysis of variance it was found that obtained F-scores did not reflect homogeneity of variance. In order to analyze statistically the available data, an alternate form of analysis of variance was used. Each score in the sample was given a logarithmic transformation[a] and the data was analyzed through this modified procedure. The results of analysis of variance with logarithmic transformation using sex attitude scores as the main criterion and liberal-conservative, humanities-social sciences, and age group one-age group two as the independent variables are presented in Table 7.

TABLE 7

SUMMARY OF ANALYSIS OF VARIANCE BY LOGARITHMIC TRANSFORMATION

Source	df	S.S.	M.S.	F	p *
Liberal-Conservative	1	0.02150	0.02150	14.0529	.01
Humanities-Social Science	1	0.00756	0.00756	4.9412	.05
Age 1-Age 2	1	0.00027	0.00027	0.1765	NSSD
LC X HSS	1	0.00437	0.00437	2.8562	NSSD
LC X AA	1	0.00533	0.00533	3.4837	NSSD
HSS X AA	1	0.00846	0.00846	5.5294	.05
LC X HSS X AA	1	0.00215	0.00215	1.4052	NSSD
Residual	184	.28316	.00153	-	-
Total	191	.33289	-	-	-

* Table values are 3.89 at .05 level; 6.76 at .01 level (Wert, Neidt, Ahmann, 1954, p. 422).

a. Transformations were derived from Table A15, Five-Place Common Logarithms of Numbers in Waugh, A. E. Elements of Statistical Method. New York: McGraw-Hill, 1944, p. 46.

The first main effect, liberal versus conservative, was found to be significant at the .01 level of significance. Table 8 gives a more descriptive view of this interaction. Here we see the mean and standard deviation of the components.

TABLE 8

COMPARISON OF TRANSFORMED LIBERAL-CONSERVATIVE SCORES

Liberal	Conservative
M = 2.12362	M = 2.14479
SD = .00042	SD = .00037

The mean score of the conservative group exceeded the mean score for liberals. After obtaining an F-score of 14.0529 it was found to be significant at the .01 level. Therefore, the null hypothesis is rejected and the alternative hypothesis, that of a statistically significant difference, is accepted. Interestingly enough is the fact that conservative ministerial students enrolled in post-baccalaureate schools of religion had a greater tendency toward favorable attitudes toward sex as measured by the Sex Attitude Inventory than did their liberal counterparts in the sample.

One other main effect occurred at the .05 level of significance. This main effect was between ministerial students with a humanities and social sciences undergraduate major. The obtained F-score was 4.9412 which exceeded the .05 table value. Therefore, it may be concluded on the basis of the present sample that a ministerial student's

undergraduate major field may have an effect on his attitudes in the areas of sex. Table 9 presents this interaction.

TABLE 9

COMPARISON OF TRANSFORMED HUMANITIES-SOCIAL SCIENCES SCORES

Humanities	Social Sciences
M = 2.15584 SD = .00037	M = 2.13373 SD = .00033

The mean score for humanities exceeded the mean score for social sciences. It may be inferred from the results that a ministerial student with a humanities undergraduate major tends to be more favorable in his attitudes than does the ministerial student with a social science undergraduate major toward sex as measured by the Sex Attitude Inventory.

One significant interaction occurred between humanities-social sciences and age group one-age group two. These components showed an F-score of 5.5294 which was significant at the .05 level. In considering the components of this interaction, those ministerial students 25 years of age or older, composing age group two, with a humanities undergraduate major field appear to have a somewhat more positive attitude toward sex than do other interacting components of the model shown in Table 10. The important factor, however, is that the entire interaction model is significant while other interacting components failed to reach any level of confidence. Therefore, the factors of age, when

TABLE 10

COMPARISON OF THE TRANSFORMED INTERACTION OF HUMANITIES-SOCIAL SCIENCES AND AGE GROUP ONE-AGE GROUP TWO COMPONENTS

	Age Group One	Age Group Two
Humanities	M = 2.13264 SD = .00047	M = 2.14832 SD = ,00049
Social Sciences	M = 2.13337 SD = .00033	M = 2.12248 SD = .00042

associated with a ministerial student's undergraduate major field, may play a significant role in the attitude the person has regarding sex as measured by the Sex Attitude Inventory.

As was presented in Table 7, the other main effect tested, i.e., age group one-age group two, failed to reach any level of significance, It can be concluded that age had no effect on a person's attitude toward sex.

Table 7 also presents information showing that two first-order interactions and the tested second-order interaction failed to reach a level of significance. When considering the individual's theological orientation, i.e., liberal-conservative and his undergraduate major field, i.e., humanities-social sciences as they interact, no significant statistical level could be attained. The same thing held true when considering the interaction between theological orientation and age, i.e,, twenty-four years or younger-twenty-five years or older. When all main effects were tested on the analysis of variance

second-order interaction model, the result showed that considering all independent variables no relatedness could be found at a statistically significant level of confidence.

Secondary Hypotheses

To test the secondary problems of this study, correlation coefficients were run between (1) the Sex Attitude Inventory and the California "F" Scale, (2) the Sex Attitude Inventory and the Mach IV Scale, and (3) the California "F" Scale and the Mach IV Scale. Twenty-four secondary hypotheses were prepared in null form. With an n=24 the table values of the correlation coefficients are .396 at the .05 level and .505 at the .01 level of significance (Edwards, 1950, p. 408). These twenty-four hypotheses are restated with their obtained coefficients and a discussion regarding their significance.

(2) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.065 indicating no significant difference, thus accepting the null hypothesis.

(3) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed

value was found to be +.09 indicating no significant difference, thus accepting the null hypothesis.

(4) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be +.09 indicating no significant difference, thus accepting the null hypothesis.

(5) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed value was found to be +.28 indicating no significant difference, thus accepting the null hypothesis.

(6) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.011 indicating no significant difference, thus accepting the null hypothesis.

(7) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate

school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed value was found to be +.12 indicating no significant difference, thus accepting the null hypothesis.

(8) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be +.036 indicating no significant difference, thus accepting the null hypothesis.

(9) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.551 which exceeds the table value at the .01 level of significance. Therefore, the null hypothesis was rejected and the alternative hypothesis, that of significant difference at the .01 level was accepted.

(10) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was

found to be -.081 indicating no significant difference, thus accepting the null hypothesis.

(11) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.175 indicating no significant difference, thus accepting the null hypothesis.

(12) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.41 which exceeds the table value at the .05 level of significance. Therefore, the null hypothesis was rejected and the alternative hypothesis, that of significant difference at the .05 level, was accepted.

(13) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed table value was found to be +.335 indicating no significant difference, thus accepting the null hypothesis.

(14) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.14 indicating no significant difference, thus accepting the null hypothesis.

(15) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed value was found to be +.269 indicating no significant difference, thus accepting the null hypothesis.

(16) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one toward sex as measured by the Sex Attitude Inventory. The computed value was found to be -.297 indicating no significant difference, thus accepting the null hypothesis.

(17) There is no statistically significant correlation between manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group two toward sex as measured by the Sex Attitude Inventory. The computed

value was found to be +.069 indicating no significant difference, thus accepting the null hypothesis.

(18) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group one. The computed value was found to be +.239 indicating no significant difference, thus accepting the null hypothesis.

(19) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a humanities undergraduate major in age group two. The computed value was found to be +.021 indicating no significant difference, thus accepting the null hypothesis.

(20) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group one. The computed value was found to be -.09 indicating no significant difference, thus accepting the null hypothesis.

(21) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled

in a liberal post-baccalaureate school of religion with a social science undergraduate major in age group two. The computed value was found to be -.265 indicating no significant difference, thus accepting the null hypothesis.

(22) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group one. The computed value was found to be -.218 indicating no significant difference, thus accepting the null hypothesis.

(23) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a humanities undergraduate major in age group two. The computed value was found to be -.547 which exceeds the table value at the .01 level of significance. Therefore, the null hypothesis was rejected and the alternative hypothesis, that of significant difference at the .01 level, was accepted.

(24) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group one. The computed value was

found to be -.102 indicating no significant difference, thus failing to reject the null hypothesis.

(25) There is no statistically significant correlation between authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a conservative post-baccalaureate school of religion with a social science undergraduate major in age group two. The computed value was found to be -.268 indicating no significant difference, thus accepting the null hypothesis.

Table 11 presents a summary of the correlation coefficients derived in each category.

Of the twenty-four hypothesis tested only three were significant. In the correlation of the Sex Attitude Inventory and the California "F" Scale, there was a significant coefficient of -.551 at the .01 level among ministerial students attending conservative post-baccalaureate schools of religion with a social science undergraduate major 25 years or older.

When correlations were computed between the Sex Attitude Inventory and the Mach IV Scale, only one of the eight in all hypotheses was refuted. This is among ministerial students attending liberal post-baccalaureate schools of religion with a social science undergraduate major 24 years of age or younger. The measured coefficient was -.41 which is significant at the .05 level of confidence.

TABLE 11

A SUMMARY ANALYSIS OF CORRELATION COEFFICIENTS BETWEEN THE SEX ATTITUDE INVENTORY AND THE CALIFORNIA "F" SCALE; THE SEX ATTITUDE INVENTORY AND THE MACH IV SCALE; AND THE CALIFORNIA "F" SCALE AND THE MACH IV SCALE

	Sex Attitude Inventory	Calif. "F" Scale	Mach IV Scale	Sex Attitude Inventory	Calif. "F" Scale	Mach IV Scale
	Liberal Humanities Age 1			Liberal Humanities Age 2		
Sex Attitude Inventory	-	-.065	-.081	-	+.09	-.175
California "F" Scale	-.065	-	+.239	+.09	-	+.021
Mach IV Scale	-.081	+.239	-	-.175	+.021	-
	Liberal Social Sciences Age 1			Liberal Social Sciences Age 2		
Sex Attitude Inventory	-	+.09	-.41[a]	-	+.28	+.335
California "F" Scale	+.09	-	-.09	+.28	-	-.265
Mach IV Scale	-.41[a]	-.09	-	+.335	-.265	-

[a] Indicates significance at the .05 level, table value of .396.

Table 11.--Continued

	Sex Attitude Inventory	Calif. "F" Scale	Mach IV Scale	Sex Attitude Inventory	Calif. "F" Scale	Mach IV Scale
	Conservative Humanities Age 1			Conservative Humanities Age 2		
Sex Attitude Inventory	-	-.011	-.14	-	+.12	+.269
California "F" Scale	-.011	-	-.218	+.12	-	-.547[b]
Mach IV Scale	-.14	-.218	-	+.269	+.547[b]	-
	Conservative Social Sciences Age 1			Conservative Social Sciences Age 2		
Sex Attitude Inventory	-	+.036	+.036	-	-.551[b]	+.069
California "F" Scale	+.036	-	-.102	-.551[b]	-	-.268
Mach IV Scale	+.036	-.102	-	+.069	-.268	-

[b] Indicates significance at the .01 level, table value of .505.

The third correlation series was between the California "F" Scale and the Mach IV Scale. After computing correlations for each hypothesis one was refuted, thus indicating a significant difference. It was a negative correlation of -.547 which exceeded the table value of .505. It occurred among those ministerial students who were attending a conservative post-baccalaureate school of religion having a humanities undergraduate major 25 years of age or older.

Since only three significant correlations occurred out of the 24 stated hypotheses, each correlation series was combined to see if there was any significant overall correlation. Upon computation of the correlation coefficient for the Sex Attitude Inventory and the California "F" Scale the obtained coefficient was +.029. Using the table value with 192 degrees (at the .05 level) of freedom of .138 it was found that no significant correlation existed between a ministerial student's tendency toward authoritarianism and his expressed attitudes toward sex.

A combined computation was also tabulated between the Sex Attitude Inventory and the Mach IV Scale to see if a significant correlation existed. The computed coefficient was +.008 failing to reach any level of significance. Therefore, on the basis of the obtained sample, it may be concluded that no significant correlation existed between the tendency toward manipulation and the attitudes expressed by ministerial students toward sex.

Of additional interest was testing to see if there was a significant correlation between the California "F" Scale and the Mach IV Scale. After testing the combined categories the computed coefficient was -.015, which failed to reach any level of significance. It could be concluded that, within the limitations of the obtained sample, no significant correlations existed between the California "F" Scale and Mach IV Scale.

Table 12 presents a summary of the combined correlation coefficients.

TABLE 12

A SUMMARY ANALYSIS OF THE COMBINED CORRELATION COEFFICIENTS BETWEEN THE SEX ATTITUDE INVENTORY AND THE CALIFORNIA "F" SCALE; THE SEX ATTITUDE INVENTORY AND THE MACH IV SCALE; AND THE CALIFORNIA "F" SCALE AND THE MACH IV SCALE

	Sex Attitude Inventory	California "F" Scale	Mach IV Scale
Sex Attitude Inventory	-	+.029	+.008
California "F" Scale	+.029	-	+.015
Mach IV Scale	+.008	-.015	-

As a result of testing correlation hypotheses, the following four conclusions can be drawn:

1. Inasmuch as only one of the eight tested hypotheses demonstrated a significant difference, the present study was unable to show any positive relationship between the tendency toward authoritarianism as measured by the California "F" Scale and attitudes of ministerial students enrolled in a post-baccalaureate school of religion toward sex as measured by the Sex Attitude Inventory.

2. Inasmuch as only one of the eight tested hypotheses demonstrated a significant difference, the present study was unable to show any positive relationship between the tendency toward manipulation as measured by the Mach IV Scale and attitudes of ministerial students enrolled in a post-baccalaureate school of religion toward sex as measured by the Sex Attitude Inventory.

3. Inasmuch as only one of the eight tested hypotheses demonstrated a significant difference, the present study was unable to show any positive relationship between the tendency toward authoritarianism as measured by the California "F" Scale and manipulation as measured by the Mach IV Scale of ministerial students enrolled in a post-baccalaureate school of religion. This tends to reflect earlier findings by Christie (1964) that the two scales are not designed to show a significant correlation between them.

4. After combining the various categories it was found that no significant correlations existed between the Sex Attitude Inventory and the California "F" Scale; the Sex Attitude Inventory and the Mach IV Scale; and the California "F" Scale and the Mach IV Scale. Regarding

the obtained sample it can be concluded that neither authoritarianism as measured by the California "F" Scale nor manipulation as measured by the Mach IV Scale has an effect on attitudes expressed by ministerial students toward sex as measured by the Sex Attitude Inventory.

CHAPTER V

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

Summary

The expressed purpose of this study was to assess the attitudes of ministerial students enrolled in post-baccalaureate schools of religion toward sex as measured by the Sex Attitude Inventory. In addition there were two other specific independent variables which were analyzed to see if they had any significant relationship with attitudes concerning sex. These were:

1. The California "F" Scale which is designed to measure tendencies toward authoritarianism. This scale, developed by Adorno and others (1950) was given to see if there was any correlation between the ministerial students' attitude toward sex and authoritarian tendencies.

2. The Mach IV Scale which assesses tendencies toward manipulation. Christie (1964) developed this scale which was given to determine if there was any correlation between the ministerial students' attitude toward sex and manipulative tendencies.

Two groups composed the sampling in this study. They were ministerial students enrolled in a liberal post-baccalaureate school of religion and ministerial students enrolled in a conservative post-baccalaureate school of religion. They were given a self-administering

Opinion Inventory which included three attitude scales; the Sex Attitude Inventory, the California "F" Scale, and the Mach IV Scale.

After considering such factors as a male sample, their undergraduate major field, i.e., humanities or social sciences, and their age, i.e,, 24 years or younger and 25 years or older, the sample size was set at 192 ministerial students. The sample was further broken into 8 groups with an n=24 according to their theological orientation, undergraduate major, and age.

The primary problem was analyzed by using analysis of variance. F-scores were computed for the primary hypothesis and component interactions. After computing the F-score by the analysis of variance multiple classification formula it was observed that the sample did not reflect homogeneity of variance. In order to adjust to the existing non-homogeneity, logarithmic transformations were used. F-scores presented are based upon this transformation factor. The secondary hypotheses were analyzed by running correlations between the Sex Attitude Inventory, the California "F" Scale, and the Mach IV Scale in their different classifications. Correlations coefficients were derived through using the Pearson Product-Moment Correlation Coefficient formula. Both the F-scores and the correlation coefficients were interpreted by using tables indicating levels of significance.

Conclusions

The data accumulated in the present investigation point to the following conclusions:

1. The obtained F-score for the primary hypothesis exceeded the table value at the .01 level of significance. The F-score with 191 degrees of freedom was 14.0529 exceeding the table value of 6.76. In analyzing the liberal and conservative post-baccalaureate school of religion factor it was found that ministerial students attending a conservative post-baccalaureate school of religion had a higher mean score than did those attending a liberal post-baccalaureate school of religion on the Sex Attitude Inventory. With an equal number of 96 ministerial students, the present sampling indicates that ministerial students attending a conservative post-baccalaureate school of religion are in higher agreement with the statements on attitudes toward sex found in the Sex Attitude Inventory, which was based on the Kinsey Reports, than does their liberal counterpart. This would suggest a more open and/or favorable attitude toward sex and sexuality can be attributed to ministerial students with a high Sex Attitude Inventory score.

2. Two sets of components were found to be interacting at a statistically significant level of confidence as a result of testing independent variables by analysis of variance. One main effect was between those ministerial students who had a humanities undergraduate academic major and those who had a social science undergraduate major. The significant interaction model was between those ministerial students who had a humanities-social science undergraduate major field and their age which was 24 years or younger and 25 years or older.

The F-score for the main effect was 4.9412 which exceeded the .05 level of confidence value of 3.89. The ministerial students with a

humanities undergraduate major field had a higher mean score than those with a social sciences undergraduate major field. This result would suggest that the ministerial student's undergraduate major field has an effect on his attitude toward sex. Those with a humanities undergraduate major field were more in agreement with the Sex Attitude Inventory statements than those with a social sciences undergraduate major field.

The computed interaction model had four components in it. The derived F-score was 5.5294 which was significant at the .05 level. It is best to view this result as indicating that both ministerial students 24 years of age or younger and 25 years of age or older when interacting with their humanities or social sciences undergraduate major show some demonstrable effect on their attitude expressed toward sex as measured by the Sex Attitude Inventory.

3. The secondary problems of the study were to see if there were any significant correlations between attitudes of ministerial students enrolled in post-baccalaureate schools of religion and scores derived on the California "F" Scale and the Mach IV Scale. Of the 24 tested hypotheses only three were found to be significant. These three were totally unrelated and, therefore, the evidence does not show any overall correlation between the tendency toward authoritarianism as measured by the California "F" Scale and the tendency toward manipulation as measured by the Mach IV Scale and attitudes expressed by ministerial students toward sex.

4. In an attempt to analyze further the tested correlations, each set was combined to compute an overall coefficient between the Sex

Attitude Inventory and the California "F" Scale; the Sex Attitude Inventory and the Mach IV Scale; and the California "F" Scale and the Mach IV Scale. In each case no coefficient reached any level of significance. It was therefore concluded that the two independent variables, the California "F" Scale and the Mach IV Scale, had no relationship with the dependent variable, attitudes expressed toward sex as measured by the Sex Attitude Inventory.

Implications

The purpose of this study was to measure in some manner the attitudes of a ministerial student enrolled in a post-baccalaureate school of religion toward sex. The concern was based upon rationale presented in Chapter I which indicates an increasing amount of responsibility being placed upon the minister to help people in areas of family life and sexuality. The results of building a Sex Attitude Inventory and administering it to ministerial students leaves the following implications for further research:

1. The Sex Attitude Inventory, which was based on the Kinsey Reports, could be made stronger by some revision of the present instrument.

2. The reliability of the instrument could gain strength if the instrument were (a) lengthened and (b) given to a larger sample.

3. While the present study was given entirely to a post-baccalaureate school of religion ministerial student sample, it would be beneficial to give the Sex Attitude Inventory to a comparable group of individuals, i.e., graduate level students, medical school students, law school students.

4. Inasmuch as there was no significant correlation between attitudes expressed toward sex and the tendency toward authoritarianism as measured by the California "F" Scale, it would not appear advantageous to give the two scales simultaneously to a sampling.

5. No conclusive evidence demonstrates correlation between attitudes of ministerial students toward sex and a tendency to be manipulative as indicated by the Mach IV Scale. Likewise, it would not appear advantageous to give the two scales simultaneously to a sampling.

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APPENDIX A

Letter Requesting the Catalogue of 316 Post-baccalaureate Schools of Religion

Dear Sir:

The purpose of this letter is to request a catalogue of your seminary or Graduate School of Religion, whatever the case may be.

I am currently involved in making a curriculum analysis of seminaries regarding the specific requirements of courses in varied academic disciplines for ministerial students in training. It is a basic part of my doctoral dissertation being done here at the University of Oklahoma.

Your cooperation in providing me with a catalogue and/or any other material pertinent to curriculum offerings would be appreciated.

Sincerely yours,

Hershel Thornburg
Graduate Assistant

HT:sd

APPENDIX B

Letter and Accompanying Questionnaire Sent to the Deans of 103 Post-baccalaureate Schools of Religion

April 20, 1967

Dear Sir:

Recently I requested from the registrar of your institution a copy of your catalogue. This has helped me in analyzing curriculum offerings in the field of psychological foundations with special emphasis on family life and sex education currently being offered in post-baccalaureate schools of religion.

While I have gained much insight in this area, it occurs to me that there are some courses being offered or perhaps are under consideration that may not be totally reflected in the printed catalogue. Therefore, I have compiled a relatively concise questionnaire to which I would appreciate your response. It is anticipated that replies to the questionnaire will give a much better representation of actual curriculum offerings in this area.

Instructions are listed on the questionnaire blank. Also enclosed is a self-addressed stamped envelope for your convenience which will help you facilitate handling the questionnaire.

Thank you for your splendid cooperation in this project.

Sincerely,

Hershel Thornburg
Graduate Assistant

HT:sd

Enclosures

CURRICULUM QUESTIONNAIRE

INSTRUCTIONS: Below are listed some areas designed for clarification of curriculum offerings in the area of psychological foundations with special emphasis in family life and sex education. Please place the letter "X" in front of all the listed areas that are currently offered in your program or that you feel should be included in the training of ministerial candidates. Place the letter "O" in front of those you feel are not necessary in your current curriculum.

____1. Pastoral application of counseling principles to disturbances in family life as well as premarital counseling.

____2. Counseling and ministering to those under psychological care.

____3. The establishment and understanding of pastoral guidance services within the local church or parish.

____4. Definite courses of instruction concerning basic problems and approaches to formal sex education.

____5. A study of the psychoanalytic approach to counseling in family life and sexuality.

____6. A study of the development of the child through adulthood.

____7. A comparative study of the various theories of personality development.

____8. Some type of supervised experience or practicum in pastoral counseling.

____9. Providing a seminar exclusively designed to give a practical application of problems to be encountered concerning sexuality.

___10. A knowledge of pastoral limitations and an understanding as to when more professional psychological help should be referred.

Please indicate any major obstacle (s) which might prevent your seminary from developing the type of program in family life and sex education that you would prefer to or feel is necessary.

Please write any other suggestions or comments you may have that will help clarify or is pertinent information in this area. (You may use the reverse side of this questionnaire if necessary.)

APPENDIX C

A List of the 94 Post-baccalaureate Schools of Religion Responding to the Curriculum Questionnaire

Category A - Protestant Liberals (42)

1. Andover Newton Theological School
   210 Herrick Road
   Newton Center, Massachusetts

2. Bethel College and Seminary
   1480 North Snelling Avenue
   St. Paul, Minnesota

3. Bexley Hall
   Divinity School of Kenyon College
   Gambier, Ohio

4. Brigham Young University
   Provo, Utah

5. Brite College of the Bible
   Texas Christian University
   Fort Worth, Texas

6. Calvin Seminary
   Grand Rapids, Michigan

7. The Candler School of Theology
   Emeory University
   Atlanta, Georgia 30332

8. Chicago Theological Seminary
   5757 University
   Chicago, Illinois

9. Concordia Theological Seminary
   Springfield, Illinois

10. Divinity School
    4205 Spruce Street
    Philadelphia, Pennsylvania 19104

11. Earlham School of Religion
    Richmond, Indiana

12. Eastern Baptist Theological Seminary
    City Line & Lancaster Avenue
    Philadelphia, Pennsylvania 19151

13. Erskine Theological Seminary
Due West, South Carolina

14. General Theological Seminary
Chelsea Square
175 Ninth Avenue
New York, New York 10111

15. The Graduate Seminary
Phillips University
Enid, Oklahoma

16. Iliff School of Theology
2201 S. University Boulevard
Denver, Colorado 80210

17. Lancaster Theological Seminary
Lancaster, Pennsylvania 17603

18. Louisville Theological Seminary
1044 Alta Vista Road
Louisville 5, Kentucky

19. Lutheran School of Theology
820-38 Street
Rock Island, Illinois

20. Lutheran School of Theology at Chicago
1644 S. 11th Street
Maywood, Illinois 60153

21. Lutheran Theological Seminary
Gettysburg, Pennsylvania 17325

22. Lutheran Theological Seminary
Germantown Avenue & Allen Lane
Philadelphia, Pennsylvania 19119

23. Lutheran Theological Southern Seminary
4201 North Main Street
Columbia, South Carolina

24. Nashotah Theological Seminary
Nashotah, Wisconsin

25. New Brunswick Theological Seminary
17 Seminary Place
New Brunswick, New Jersey

26. North American Baptist Seminary
1605 South Euclid Avenue
Sioux Falls, South Dakota 57105

27. North American Theological Seminary
Jacksonville, Texas

28. North Park Theological Seminary
5125 Spaulding Avenue
Chicago, Illinois

29. Northern Baptist Theological Seminary
100 West Butterfield Road
Oak Brook, Illinois 60523

30. Northwestern Lutheran Theological Seminary
100 East Twenty-second Street
Minneapolis, Minnesota 55404

31. Pacific Lutheran Theological Seminary
2770 Marin Street
Berkeley, California

32. Perkins School of Theology
Southern Methodist University
Dallas, Texas 75222

33. Princeton Theological Seminary
Princeton, New Jersey 08540

34. St. Paul School of Theology
5110 Cherry
Kansas City, Missouri

35. School of Theology at Claremont
Claremont, California

36. Seabury-Western Theological Seminary
2122 Sheridan Road
Evanston, Illinois 60201

37. Starr King School for the Ministry
2441 Le Conte Avenue
Berkeley, California 94709

38. United Theological Seminary
1810 Harvard Boulevard
Dayton, Ohio 45406

39. United Theological Seminary of the Twin Cities
3000 Fifth Street, N. W.
New Brighton, Minnesota 55112

40. Union Theological Seminary in Virginia
Richmond, Virginia

41. Virginia Theological Seminary
Alexandria, Virginia

42. Wesley Theological Seminary
4400 Massachusetts Avenue, N. W.
Washington, D.C. 20016

Category B - Protestant Conservatives (13)

1. Anderson College and Seminary
Anderson, Indiana 46012

2. Ashland Theological Seminary
Ashland, Ohio

3. Bethany Biblical Seminary
3435 West Van Buren Street
Chicago 24, Illinois

4. Conservative Baptist Theological Seminary
Denver, Colorado

5. Eastern Mennonite Seminary
Harrisonburg, Virginia

6. Evangelical Lutheran Theological Seminary
Columbus, Ohio

7. Lexington Theological Seminary
Lexington, Kentucky 40508

8. Mennonite Biblical Seminary
3000 Benham Avenue
Elkhart, Indiana

9. Nazarene Theological Seminary
1700 Meyer Boulevard
Kansas City, Missouri

10. Southeastern Baptist Theological Seminary
Wake Forest, North Carolina

11. Southern Baptist Theological Seminary
2825 Lexington Road
Louisville, Kentucky 40206

12. Southwestern Baptist Theological Seminary
Fort Worth, Texas

13. Trinity Evangelical Divinity School
2045 Half Day Road
Bannockburn-Deerfield, Illinois

Category C - Protestant Interdenominational (19)

1. Asbury Theological Seminary
Wilmore, Kentucky

2. Bangor Theological Seminary
300 Union Street
Bangor, Maine

3. Biblical Seminary
235 East 49th Street
New York, New York

4. Conwell School of Theology
Philadelphia, Pennsylvania

5. Dallas Theological Seminary
3909 Swiss Avenue
Dallas, Texas 75204

6. Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101

7. Gordon Divinity School
255 Grapevine Road
Wenham, Massachusetts

8. Graduate Theological Union
2465 Le Conte Avenue
Berkeley, California 94709

9. Hartford Seminary Foundation
Hartford, Connecticut

10. Harvard University Divinity School
Cambridge, Massachusetts

11. Howard University School of Religion
2401 Sixth Street, N. W.
Washington, D.C.

12. Interdenominational Theological Center
671 Beckwith Street, S. W.
Atlanta, Georgia

13. Pacific School of Religion
Berkeley 9, California

14. Talbot Theological Seminary
13800 Biola Avenue
La Mirada, California

15. Union Theological Seminary
3401 Broadway
New York, New York

16. The University of Chicago
The Divinity School
5801 Ellis Avenue
Chicago, Illinois 60637

17. Vanderbilt University
The Divinity School
Nashville 5, Tennessee

18. Western Evangelical Seminary
4200 S.E. Jennings Avenue
Portland, Oregon 97222

19. Yale University Divinity School
New Haven, Connecticut 06520

Category D - Catholic (17)

1. Aquinas Institute
Harlem and Division
River Forest, Illinois

2. Capuchin Seminary of St. Anthony
Narathon, Wisconsin

3. Catholic University of America
Washington, D.C. 20017

4. Divine Word Seminary
Techny, Illinois 60082

5. Immaculate Conception Seminary
Conception, Missouri

6. Immaculate Conception Seminary
Darlington, New Jersey

7. Mt. St. Mary's Seminary of the West
5440 Moeller Avenue
Norwood,
Cincinnati, Ohio 45212

8. Pontifical College Josephinum
   Worthington, Ohio

9. St. Bernard's Seminary
   2260 Lake Avenue
   Rochester, New York 14612

10. St. John's College
    Camarillo, California

11. St. John's Seminary
    Lake Street
    Brighton, Massachusetts 02135

12. St. John's University
    Collegeville, Minnesota

13. St. Joseph's Seminary
    Dunwoodie - Yonkers, New York

14. School of Divinity
    St. Louis University
    St. Louis, Missouri

15. St. Mary of the Lake Seminary
    Mundelein, Illinois

16. St. Mary's Seminary and University
    Roland Park
    Baltimore, Maryland 21210

17. Seminary of Our Lady of Angels
    Post Office Box 1865
    Albany, New York 12201

Category E - Jewish (3)

1. Hebrew Union College
   Jewish Institute of Religion
   3103 Clifton Avenue
   Cincinnati, Ohio 45220

2. Jewish Theological Seminary of America
   3080 Broadway
   New York, New York 10027

3. Rabbi Elssac Elchanan Theological Seminary
   Yeshiva University
   Amsterdam Avenue and 186 Street
   New York, New York 10033

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UNIVERSITY MICROFILMS.

1 2 3 4 5 6 5. Official church attitudes toward contraception and abortion arise from the attitude that there be no interference with reproduction.

1 2 3 4 5 6 6. No sane, normal, decent person could even think of hurting a close friend or relative.

1 2 3 4 5 6 7. If you try hard enough, you can usually get what you want.

1 2 3 4 5 6 8. The emotions of love and hate are equally important to human sexual behavior.

1 2 3 4 5 6 9. The biggest difference between more criminals and other people is that the criminals are stupid enough to get caught.

1 2 3 4 5 6 10. What the youth needs most is strict dicipline, rugged determination, and the will to work and fight for family and country.

1 2 3 4 5 6 11. Females are more moral than males because they are not so frequently carried away by the sex drive.

1 2 3 4 5 6 12. Most people who get ahead in the world lead clean, moral lives.

1 2 3 4 5 6 13. Fear of pregnancy tends to inhibit the frequency of sexual activity in women.

1 2 3 4 5 6 14. It is hard to get ahead without cutting corners here and there.

1 2 3 4 5 6 15. Most people don't realize how much our lives are controlled by plots hatched in secret places.

1 2 3 4 5 6 16. Parents who remember their own sexual activities in childhood tend not to become upset when they see such behaviors in their children.

1 2 3 4 5 6 17. Most of our social problems could be solved if we could somehow get rid of the immoral, crooked, and feeble-minded people.

1 2 3 4 5 6 18. An urge to jump from high places is probably the result of unhappy personal experiences rather than anything inborn.

1 2 3 4 5 6 19. A basic problem in controlling sex activity in the male is that his fullest sex power comes seven to ten years before marriage.

1 2 3 4 5 6 20. Never tell anyone the real reason you did something unless it is useful to do so.

1 2 3 4 5 6 21. Taboos and other restraints upon sexual expression are necessary for proper development.

1 2 3 4 5 6 22. Most clergy have less sexual activity than is average for the American male.

1 2 3 4 5 6 23. The average man is probably better off today than he ever was.

1 2 3 4 5 6 24. Generally speaking, men won't work hard unless they're forced to do so.

1 2 3 4 5 6 25. It is clear that how a person behaves sexually is not largely determined by inborn factors.

1 2 3 4 5 6 26. Even today, the way that you make money is more important than how much you make.

1 2 3 4 5 6 27. Religion is basically the source of most of the sexual philosophy of the community.

1 2 3 4 5 6 28. Infrequent sexual experience has little effect on a person's emotional balance.

1 2 3 4 5 6 29. After the initial experience of ejaculation, practically all males become active in sexual activity.

1 2 3 4 5 6 30. If it weren't for the rebellious ideas of youth there would be less progress in the world.

1 2 3 4 5 6 31. Most religiously devout females do not experience orgasm from any source prior to marriage.

1 2 3 4 5 6 32. Under a system of morality that presupposes each child to be conceived in sin, we must force sex, and thoughts about sex, into the regions of shame and terror.

1 2 3 4 5 6 33. One of the most important things children should learn is when to disobey authorities.

1 2 3 4 5 6 34. Most people in government are not really interested in the problems of the average man.

1 2 3 4 5 6 35. Female masturbation before marriage does contribute to more satisfactory coitus in marriage.

1 2 3 4 5 6 36. Sex crimes, such as rape and attacks on children, deserve more than mere imprisonment; such criminals ought to be publicly whipped or worse.

1 2 3 4 5 6 37. Most people can still be depended upon to come through in a pinch.

1 2 3 4 5 6 38. People suffering from incurable diseases should have the choice of being put painlessly to death.

1 2 3 4 5 6 39. Peers are the principle source of sex information for individuals.

1 2 3 4 5 6 40. No weakness or difficulty can hold us back if we have enough will power.

1 2 3 4 5 6 41. Books and movies ought to give a more realistic picture of life even if they show that evil sometimes triumphs over good.

1 2 3 4 5 6 42. Man's sexual function should not be considered any different than other functions of the organism, such as eating.

1 2 3 4 5 6 43. It is highly unlikely that astrology will ever be able to explain anything.

1 2 3 4 5 6 44. If individuals are to receive proper sex instruction, it should be done through the schools.

1 2 3 4 5 6 45. It is wise to flatter important people.

1 2 3 4 5 6 46. Next to health, money is the most important thing in life.

1 2 3 4 5 6 47. Most people are basically good and kind.

1 2 3 4 5 6 48. Every person should have complete faith in a supernatural power whose decisions he obeys without question.

1 2 3 4 5 6 49. All in all, it is better to be humble and honest than to be important and dishonest.

1 2 3 4 5 6 50. Religious backgrounds have a very definite influence on an individual's premarital petting activity.

1 2 3 4 5 6 51. Sex is not only a private fact--it is also a public concern.

1 2 3 4 5 6 52. Nowadays more and more people are prying into matters that should remain personal and private.

1 2 3 4 5 6 53. Barnum was wrong when he said that there's a sucker born every minute.

1 2 3 4 5 6 54. Petting is a universal activity of individuals and not of any specific age level, i.e., adolescence.

1 2 3 4 5 6 55. Society should permit the free expression of the sexual instinct.

1 2 3 4 5 6 56. Without emotional meaning sex may be thought of as an animal act.

1 2 3 4 5 6 57. In general, wives are much less interested in frequency of intercourse in contrast to their husbands.

1 2 3 4 5 6 58. Families are a means of providing regular sexual outlet for adults, as well as a means of controlling promiscuous sexual activity.

1 2 3 4 5 6 59. Most honest people admit to themselves that they have sometimes hated their parents.

1 2 3 4 5 6 60. Anyone who completely trusts anyone else is asking for trouble.

1 2 3 4 5 6 61. Most men are brave.

1 2 3 4 5 6 62. People ought to pay more attention to new ideas, even if they seem to go against the American way of life.

1 2 3 4 5 6 63. It is safest to assume that all people have a vicious streak and it will come out when they are given a chance.

1 2 3 4 5 6 64. The findings of science may some day show that many of our most cherished beliefs are wrong.

1 2 3 4 5 6 65. There is no excuse for lying to someone else.

1 2 3 4 5 6 66. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.

1 2 3 4 5 6 67. Individual sexual behavior is basically consistent to the values which grow out of the training received at home.

1 2 3 4 5 6 68. You sometimes can't help wondering whether anything is worthwhile anymore.

1 2 3 4 5 6 69. The average adolescent girl has as much difficulty adjusting to less frequency of sex outlet as does the adolescent boy.

1 2 3 4 5 6 70. Pre-adolescent sex experience will not do damage to later sexual adjustment.

1 2 3 4 5 6 71. The artist and the professor are probably more important to society than the business man and the manufacturer.

1 2 3 4 5 6 72. Childhood exhibitionism often leads into homosexual activity.

1 2 3 4 5 6 73. The best way to handle people is to tell them what they want to hear.

1 2 3 4 5 6 74. One should take action only when sure it is morally right.

1 2 3 4 5 6 75. In spite of what you read about the wild sex life of people in important places, the real story is about the same in any group of people.

1 2 3 4 5 6 76. Human nature being what it is, there will always be war or conflict.

1 2 3 4 5 6 77. There is no causal relationship between masturbation and maturity.

1 2 3 4 5 6 78. Most people will go out of their way to help someone else.

1 2 3 4 5 6 79. It is essential for learning or effective work that our teachers or bosses outline in detail what is to be done and how to do it.

1 2 3 4 5 6 80. It is possible to be good in all respects.

1 2 3 4 5 6 81. It's hardly fair to bring a child into the world with the way things look for the future.

1 2 3 4 5 6 82. Most men forget more easily the death of their father than the loss of their property.

1 2 3 4 5 6 83. The degree of religious conviction tends to inhibit female petting to orgasm.

1 2 3 4 5 6 84. It is not necessary that a single standard of sex behavior be the moral code of all.

1 2 3 4 5 6 85. Most psychiatrists are more concerned than clergymen about the ultimate welfare of all humanity, from the standpoint of ethical, moral, and spiritual behavior,

1 2 3 4 5 6 86. Regardless of social level, wives are not as accepting of their husbands extramarital activities as husbands are of their wives.

1 2 3 4 5 6 87. The fact that most parents never benefited from wholesome discussions about sex and marriage when they were children has not warped their entire outlook on the subject.

PERSONAL HISTORY

Instructions: Please circle the number which corresponds to the correct answer.

88. What was the last grade in school which you completed?
1. some college
2. college degree
3. some post-graduate
4. post-graduate degree

89. What is your present classification?
1. junior
2. middle
3. senior

90. Age:
1. 20 or younger
2. 21-22
3. 23-24
4. 25-26
5. 27-28
6. 29-30
7. 31 or older

91. Sex:
1. Male
2. Female

92. What is your family's religious preference?_____

93. What is your religious preference?_____

94. Please circle in this row the number of the category which best describes your college major. (If other, leave blank.)
1. Physical Sciences and Mathematics (physics, chemistry, biology, etc.)
2. Engineering
3. Business Administration
4. Social Sciences (psychology, sociology, economics, government, etc.)
5. Education
6. Humanities (English, history, philosophy, religion, etc.)
7. Agriculture

95. Please write in the number of brothers and sisters that you have. _____

96. Please write in the number of brothers and sisters who are older than you. _____

97. What sort of job do you look forward to having in another 20 years. Be as specific as possible.

98. What was the last grade in school which your father completed?
    1. 6th grade or less
    2. 7th, 8th, or 9th grade
    3. 10th or 11th grade
    4. 12th grade
    5. some college
    6. college degree
    7. some post-graduate
    8. post-graduate degree

99. Please circle the number on the answer sheet corresponding to your father's more recent occupation.
    1. Professional (doctor, lawyer, professor, etc.)
    2. Businessman or proprietor
    3. White collar worker (office worker, salesman, clerk, etc.)
    4. Skilled laborer
    5. Semi-skilled laborer
    6. Domestic
    7. Farmer
    8. Minister
    9. None of these

100. What type of concern does your father work for?
    1. self employed
    2. government agency
    3. institution such as school, hospital, etc.
    4. business firm
    5. none of these

101. How large a firm (Agency, institution, etc.) does your father work for?
    1. 9 or fewer employees
    2. 10-49
    3. 50-99
    4. 100-499
    5. 500 or more
    6. does not apply

102. What was your father's age at his last birthday? (if deceased, how many years ago?) _____

103. What was the last grade in school which your mother completed?
    1. 6th grade or less
    2. 7th, 8th, or 9th grade
    3. 10th or 11th grade
    4. 12th grade
    5. some college
    6. college degree
    7. some post-graduate
    8. post-graduate degree

104. What was your mother's age at her last birthday? (If deceased, how many years ago?) _____

105. Has your mother ever been employed? (Circle as many as apply)
    1. No.
    2. Before she was married.
    3. After marriage but before I was born.
    4. Before I entered elementary school.
    5. While I was in elementary school.
    6. While I was in junior or senior high school.
    7. Since I've been in college

106. Please circle in this row any numbers which apply to years that you lived at home with both parents (not when you were away from home at school, or one or both parents were not at home for a year or more during each three year period.) For example, if you lived at home from birth to 21 or over, then circle all 8 answers.

1. from birth to 3 years of age.
2. from 4 to 6
3. from 7 to 9
4. from 10 to 12
5. from 13 to 15
6. from 16 to 18
7. from 19 to 21
8. from 21

107. How many separate neighborhoods did you live in before you entered seminary? 1 2 3 4 5 6 or more

108. Indicate how many of your grandparents were born in the United States.

1. 0.
2. 1.
3. 2.
4. 3.
5. 4.

109. Where were you born? (Write in city and state. If born outside U.S.A., also write in country.)_____

110. What was the last town or city you lived in before attending seminary?_____

APPENDIX E

Sex Attitude Inventory Questions

A. Original Items

3. The average male who is widowed or divorced continues to have about the same amount of sex activity as before he was married.

5. Official church attitudes toward contraception and abortion arise from the attitude that there be no interference with reproduction.

8. The emotions of love and hate are equally important to human sexual behavior.

11. Females are more moral than males because they are not so frequently carried away by the sex drive.

13. Fear of pregnancy tends to inhibit the frequency of sexual activity in women.

19. A basic problem in controlling sex activity in the male is that his fullest sex power comes seven to ten years before marriage.

22. Most clergy have less sexual activity than is average for the American male.

27. Religion is basically the source of most of the sexual philosophy of the community.

29. After the initial experience of ejaculation, practically all males become active in sexual activity.

31. Most religiously devout females do not experience orgasm from any source prior to marriage.

32. Under a system of morality that presupposes each child to be conceived in sin, we must force sex, and thoughts about sex, into the regions of shame and terror.

39. Peers are the principle source of sex information for individuals.

42. Man's sexual function should not be considered any different than other functions of the organism, such as eating.

44. If individuals are to receive proper sex instruction it should be done through the schools.

56. Without emotional meaning sex may be thought of as an animal act.

57. In general, wives are much less interested in frequency of intercourse in contrast to their husbands.

83. The degree of religious conviction tends to inhibit female petting to orgasm.

B. Reversal Items

2. Fidelity is not necessary for success in marriage.

16. Parents who remember their own sexual activities in childhood tend not to become upset when they see such behaviors in their children.

21. Taboos and other restraints upon sexual expression are necessary for proper development.

25. It is clear that how a person behaves sexually is not largely determined by inborn factors.

28. Infrequent sexual experience has little effect on a person's emotional balance.

35. Female masturbation before marriage does contribute to more satisfactory coitus in marriage.

50. Religious backgrounds have a very definite influence on an individual's pre-marital petting activity.

54. Petting is a universal activity of individuals and not of any specific age level, i.e., adolescence.

55. Society should permit the free expression of the sexual instinct.

67. Individual sexual behavior is basically consistent to the values which grow out of the training received at home.

69. The average adolescent girl has as much difficulty adjusting to less frequency of sex outlet as does the adolescent boy.

70. Pre-adolescent sex experience will not do damage to later sexual adjustment.

77. There is no causal relationship between masturbation and maturity.

84. It is not necessary that a single standard of sex behavior be the moral code of all.

85. Most psychiatrists are more concerned than clergymen about the ultimate welfare of all humanity, from the standpoint of ethical, moral, and spiritual behavior.

86. Regardless of social level, wives are not as accepting of their husband's extramarital activities as husbands are of their wives.

87. The fact that most parents never benefited from wholesome discussions about sex and marriage when they were children has not warped their entire outlook on the subject.

APPENDIX F

California "F" Scale Questions

A. Original Items

6. No sane, normal, decent person could even think of hurting a close friend or relative.

10. What the youth needs most is strict discipline, rugged determination, and the will to work and fight for family and country.

15. Most people don't realize how much our lives are controlled by plots hatched in secret places.

17. Most of our social problems could be solved if we could somehow get rid of the immoral, crooked, and feeble-minded people.

36. Sex crimes, such as rape and attacks on children deserve more than mere imprisonment; such criminals ought to be publicly shipped or worse.

40. No weakness or difficulty can hold us back if we have enough will power.

48. Every person should have complete faith in a supernatural power whose decisions he obeys without question.

52. Nowadays more and more people are prying into matters that should remain personal and private.

76. Human nature being what it is, there will always be war or conflict.

79. It is essential for learning or effective work that our teachers or bosses outline in detail what is to be done and how to do it.

B. Reversal Items

18. An urge to jump from high places is probably the result of unhappy personal experiences rather than anything inborn.

30. If it weren't for the rebellious ideas of youth there would be less progress in the world.

33. One of the most important things children should learn is when to disobey authorities.

41. Books and movies ought to give a more realistic picture of life even if they show that evil sometimes triumphs over good.

43. It is highly unlikely that astrology will ever be able to explain anything.

59. Most honest people admit to themselves that they have sometimes hated their parents.

62. People ought to pay more attention to new ideas, even if they seem to go against the American way of life.

64. The findings of science may some day show that many of our most cherished beliefs are wrong.

71. The artist and the professor are probably more important to society than the business man and the manufacturer.

75. In spite of what you read about the wild sex life of people in important places, the real story is about the same in any group of people.

APPENDIX G

Mach IV Scale Questions

A. Original Items

9. The biggest difference between most criminals and other people is that the criminals are stupid enough to get caught.

14. It is hard to get ahead without cutting corners here and there.

20. Never tell anyone the real reason you did something unless it is useful to do so.

24. Generally speaking, men won't work hard unless they're forced to do so.

38. People suffering from incurable diseases should have the choice of being put painlessly to death.

45. It is wise to flatter important people.

60. Anyone who completely trusts anyone else is asking for trouble.

63. It is safest to assume that all people have a vicious streak and it will come out when they are given a chance.

73. The best way to handle people is to tell them what they want to hear.

82. Most men forget more easily the death of their father than the loss of their property.

B. Reversal Items

1. When you ask someone to do something for you, it is best to give the real reasons for wanting it rather than giving reasons which carry more weight.

4. Honesty is the best policy in all cases.

12. Most people who get ahead in the world lead clean, moral lives.

47. Most people are basically good and kind.

49. All in all, it is better to be humble and honest than to be important and dishonest.

53. Barnum was wrong when he said that there's a sucker born every minute.

61. Most men are brave.

65. There is no excuse for lying to someone else.

74. One should take action only when sure it is morally right.

80. It is possible to be good in all respects.