

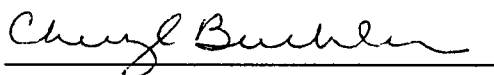
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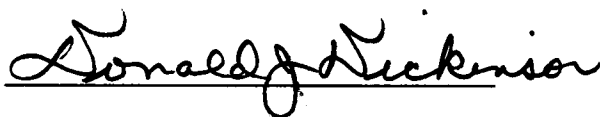
I am submitting herewith a dissertation written by Larry Donald Pemberton entitled "Religiosity and Adolescent Male Sexual Behavior." I have examined the final copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Human Ecology.


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RELIGIOSITY AND ADOLESCENT MALE SEXUAL BEHAVIOR

A Dissertation

Presented for the

Doctor of Philosophy

Degree

The University of Tennessee, Knoxville

Larry Donald Pemberton

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DEDICATION

I dedicate this dissertation to my wife, Clynette, and to my children, Valerie, Jonathan, and David. They have sacrificed as much and worked as hard as I toward its completion.

ACKNOWLEDGMENTS

This dissertation could not have been completed without a significant amount of help and support. I am most grateful to the members of my committee: Priscilla Blanton, Cheryl Buehler, and Donald Dickinson, for their encouragement and guidance. I am indebted to my committee chair, Greer Fox, for her patience and persistent encouragement. Her insight, motivation, and inspiration were crucial. Ann Reid, computer consultant, gave me hours of patient help with programming for data analysis. Finally, I am grateful to the Church of God International Department of Youth and Christian Education for providing me with the data for this project and for their support and encouragement throughout.

ABSTRACT

Within the body of research on adolescent sexuality, there has been relatively little attention given to adolescent males and minimal consideration given to the influence of adolescent religiosity. In the present study, religiosity is investigated as a mitigating factor in postponing or preventing adolescent male intimate sexual behavior. In addition, the adolescent male's age, his attitudes of sexual permissiveness, and his perception of closeness to his father and of his father as a committed Christian are considered with religiosity as additive socialization influences.

Data for this study were provided by a Pentecostal denomination and were collected by confidentially administered questionnaires from a sample of youth participating in church youth group meetings. A subsample of 13-18 year old males was used in the present analysis. In an elaboration model, contingency tables, zero order and partial correlations, and multiple regression analysis were used to determine and elaborate relationships in the data.

For the subsample as a whole, religiosity was demonstrated to have a significant negative relationship with sexually intimate behavior. Religiosity was demonstrated to be a multi-dimensional construct with the personal beliefs component showing the most direct influence. Of the test variables in the elaboration, age demonstrated the most significant influence. Overall, the socialization structure most certainly leading to higher levels of sexual intimacy consisted of low religiosity, closeness to the father, the perception that the

father was not a committed Christian, and liberal sexual permissiveness. The socialization structure leading most certainly to low sexual intimacy consisted of high religiosity, closeness to the father, the perception that the father was a committed Christian, and conservative sexual permissiveness.

A major conclusion of this study was that religiosity is a multi-dimensional construct which influences male adolescent sexual behavior to the extent to which its values have been internalized. Additionally, this study concluded that several significant socialization influences, including father variables, age, and attitudes of sexual permissiveness, acted conjointly and additively with religiosity in relation to the adolescent's level of sexual intimacy.

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CHAPTER I

INTRODUCTION

Adolescent premarital sexual behavior is a critical issue of social and individual concern in the United States. According to the National Research Council's report on adolescent sexuality, pregnancy, and childbearing, more than 1,000,000 teenage girls in the United States become pregnant each year; just over 400,000 obtain abortions, and nearly 470,000 give birth. Most of these births are to unmarried mothers, nearly half of whom have not yet reached their eighteenth birthday (Hayes, 1987). Adolescent pregnancy, abortion, and childbearing rates have remained considerably higher in the United States than in the majority of other developed countries of the world (Jones, Forrest, Goldman, Henshaw, Lincoln, Rossoff, Westoff, & Wulf, 1985).

With each successive year of age, a greater proportion of adolescents are sexually experienced. While only 5% of teenage girls and 17% of teenage boys report having intercourse by their 15th birthday, 44% of girls and 64% of boys report that they were sexually active by their 18th birthday (Hayes, 1987).

Adolescent premarital sexual behavior remains relatively unchanged even in the face of the current HIV and AIDS epidemic. While there is empirical evidence that over 90% of high school-aged adolescents in the United States and Canada have sufficient knowledge about the transmission and prevention of HIV to guide them into behavior that will reduce the likelihood of transmission

(Andre & Bormann, 1991; Maticka-Tyndale, 1991), the same research indicates that knowledge is not being translated into responsible sexual behavior.

For obvious reasons related to the risks involved in premarital intercourse, most of the research on adolescent premarital sexual behavior has focused on the female. Minimal attention has been given to the role of the male in adolescent sexual decisions and behavior (Olsen, 1988). Fox (1981) explains:

Understandably, most of our research has been directed at teenage women; but we absolutely must begin to learn something about the sexual socialization and behavior of young men, and the part they play in sexual, contraceptive, and pregnancy resolution decisions. (p. 124)

Statement of the Problem

Religion functions as a primary and significant source of sexual socialization for many adolescent males. Religiosity, a measure of the internalization of religious socialization, has been demonstrated to be significantly correlated with the initiation of and subsequent engagement in premarital sexual intercourse behavior (Kantner & Zelnik, 1972; Rohrbaugh & Jessor, 1975; Miller & Olsen, 1987; Thornton & Camburn, 1987; Studer & Thornton, 1987; Miller & Simon, 1974; DeLameter & MacCorquodale, 1979; DiBlasio & Benda, 1990).

The influence of religiosity upon male adolescent sexual intimacy is the major focus of this study. An important distinction of the study is the use of a sample comprised of adolescent participants in mid-week youth group meetings in a Pentecostal, fundamentalist denomination. This allows the investigator to

move beyond the global relationship between religiosity and premarital sexual behavior to examine component variables of religiosity itself that influence sexual behavior. The investigator is able to explore how aspects of religiosity may distinguish between those males who have been involved in intimate sexual behavior and those who have not within a highly religious group.

This study also considers variables suggested by empirical and theoretical literature to be possible test factors in the relationship between religiosity and sexual behavior. They are sexual permissiveness, perception of closeness to the father, perception of the father as a committed Christian, and age.

Thus, the interplay between religion and selected family variables expands and elaborates the major focus of this study. DeLamater (1981) recognized religion and the family as fundamental agents of the socialization and social control of adolescent sexuality. He argued that these two social institutions are the source of both general perspectives and specific norms that govern sexual expression. DeLamater (1981) suggested three ways in which religion and the family control sexuality. First, each provides a specific perspective on the meaning of sexuality that defines the norms for individual conduct (this study anticipates that religion and family agree on the content of these perspectives and norms most notably when parents are perceived by the adolescent to be committed to the same religious organization or beliefs in which the adolescent is involved). Second, parents and religious leaders then use these perspectives and norms as the basis for informal controls. Third, formal rules often work to control sexual behavior through the fear of institutional sanctions.

DeLamater (1981) concluded that the way in which a person expresses sexuality is a consequence of: (a) the processes of socialization and social influence by which one comes to internalize a perspective and social norms (the fundamental focus of this study), and (b) influence of partners in specific relationships (a powerful proximal influence to be sure, but not within the scope of the present investigation.)

Objectives of the Study

Three primary objectives frame the course of this study. They are: To examine the relationship between religiosity and adolescent male premarital sexual intimacy.

To build a multi-dimensional measure of religiosity in order to examine the components of religiosity that most directly influence premarital sexual intimacy behavior in a highly religious sample.

To examine the influence of sexual permissiveness, the perception of closeness to the father, the perception of the father as a committed Christian, and age on the relationship between religiosity and premarital sexual intimacy in adolescent males.

Conceptual Framework

Human sexuality has been viewed primarily as either a function of biology or of socialization in mutually exclusive paradigms. The biological paradigm places emphasis upon hormonal levels and emergent drives which reach some

sort of ascendancy with the pubertal experience and the adolescent years (e.g., Freud, 1933, 1953). The socialization paradigm holds that human sexuality and sexual behavior are learned with roles and rules acquired through various interactions with significant socializers (e.g., Reiss, 1967; Gagnon & Simon, 1973).

Miller & Fox (1987) have argued convincingly that advances in theory and research in human sexuality will be at the interface of these two overarching paradigms. However, methods of measuring hormonal effects and unfolding biological processes severely limit research in the biological paradigm. Even though such work has been done with empirical evidence that, for adolescent males, hormonal levels are a significant correlate of premarital sexual behavior (Udry & Billy, 1987), the great majority of research has focused on effects of socialization. This is a valid line of inquiry because of the intuitive assumption that even strong biological forces are interpreted and managed within the context of socialization. While the potential for sexual behavior is provided by biology, cross-cultural research has made it clear that it is sociocultural factors that determine how that potential is expressed (DeLamater, 1981) and are the basis for social control over sexual behavior (DeLamater & MacCorquodale, 1979).

Miller & Fox (1987) summarize the relationship between biological and sociological influences:

The early initiation of heterosexual interaction in general, and of coital behavior specifically, is influenced partly by biological and psychological

factors within the individual; partly by proximal social relationships in the family and peer groups and in the dating dyad in particular; and partly by larger social-cultural contexts and forces (race, religion, neighborhoods, schools, mass media, etc.) that shape values and norms that are often transmitted through the social-psychological mechanisms noted above. (p. 279)

Not only is there an interface between biological and sociological forces, but the impact of those forces (socialization) itself can be viewed as the interface between external influences and internal interpretations and management of both biological process and sociological forces.

This study is in agreement with the contention of Miller & Fox (1987) that adolescent sexual behavior is influenced interactively by internal processes; proximal social relationships (particularly the father-son relationship in the case of this study); and larger social-cultural contexts (in this case, religion). These are agents of socialization which, depending largely on the individual's degree of internalization, are fundamental forces in molding the individual's values, acceptance of group norms, and controlling deviant behavior. Therefore, this study proceeds on the assumption that the nature and level of socialization, once internalized and often manifested as social control, is a powerful and significant influence in adolescent sexual behavior decisions. Further, it is the assumption of this study that socialization and social control are closely related in functional ways as they influence the behavioral expression of sexuality in the sample under investigation. Fox (1981) points out that:

To sociologists, social control is simply socialization's "other face." Both work to ensure the normative order. . . . The most effective form of social

control is the internalization of the values and norms of appropriate behavior that encourages an individual to want to do what he must do. This is generally accomplished through socialization. (p. 106)

This study assumes the interactive effect of social control mechanisms and socialization. Further, this study assumes that socialization and social control are of the same nature and substance.

Therefore, this study will examine adolescent premarital sexual intimacy within a socialization/social control framework (Hirschi, 1969; Reiss, 1960) in which such behavior is considered an expression of deviance (Jessor & Jessor, 1975; Jessor, Costa, Jessor, & Donovan, 1986) especially given the sociocultural environment of the sample. Deviance is used in this context to indicate that adolescent premarital sexual behavior "deviates" from cultural norms for significant segments of American society. Reiss (1967) argues in favor of such a usage when he suggests that sexual normality is culturally defined.

Several researchers have conceptualized adolescent nonmarital intercourse as a problem behavior (Jessor & Jessor, 1975; Jessor et al., 1986; Rohrbaugh & Jessor, 1975) or as part of a constellation or "syndrome" of problem behaviors (Donovan & Jessor, 1985; Elliot & Morse, 1989). Research findings suggest that adolescent nonmarital sexual behavior is not an isolated behavior and may reflect the decision by the adolescent to assume a deviant life-style and reject prevailing normative values (Hayes, 1987, Miller & Simon, 1974; Elliot & Morse, 1989, Miller & Moore, 1990; Elster, Lamb, Peters, Kahn, &

Tavare, 1987). Given the highly religious nature of the social environment of the sample for this study, it is logical to consider premarital sexual intimacy as a violation of sociocultural norms. In fact, the Church of God has a clearly articulated prohibition against pre- and non-marital sexual intercourse (Church of God Statements of Faith: The Practical Commitments).

Hirschi (1969) proposed a Social Control theory of deviant behavior which assumes that deviance is normative and focuses on explaining why people conform rather than why they deviate. Miller & Moore (1990) concur that, especially given the increased prevalence of premarital sexual intercourse experience for males in contrast to females, the most informative line of inquiry asks why some young men do not engage in such behavior.

Hirschi's (1969) control theory is based on the notion of a bond to society. A person is free to commit deviant acts "because his ties to the conventional order have somehow been broken" (Hirschi, 1969, p. 3). It is, therefore, the bond with society or social order that mitigates against deviant behavior (that is, behavior which violates prevailing norms).

Hirschi (1969) identified four components of the social bond which constrain deviant behavior. Attachment to others in the social order is the component that facilitates internalization of norms. Commitment is the rational component in conformity and is based on the pursuit of conventional means and goals. According to Hirschi (1969):

The idea, then, is that the person invests time, energy, himself, in a certain line of activity--say getting an education . . . when or whenever he

considers deviant behavior, he must consider the costs of the deviant behavior, the risks he runs of losing the investment he has made in conventional behavior. (p. 20)

Involvement reflects participation in conventional activities. The assumption is that a person may simply be too busy engaging in conventional activities to find time to engage in deviant behavior (Hirschi, 1969). Association with conventional others engaged in conventional activities is a likely mechanism through which involvement works in the present sample to control the behavioral expression of adolescent sexuality. Belief is the structure which assumes the existence of a common value system within the reference group and that the norms established in this value system are being violated by the deviant behavior (Hirschi, 1969). The belief structure allows for dissonance within the group member who is violating the norms while continuing to believe in their veracity. Hirschi (1969) explains:

The person is assumed to have been socialized (perhaps imperfectly) into the group whose rules he is violating; deviance is not a question of one group imposing its rules on the members of another group. In other words, we not only assume the deviant has believed the rules, we assume he believes the rules even as he violates them. (p. 23)

Beliefs, in such a case, are treated as mere words devoid of meaning or else the deviant rationalizes his behavior in order to accommodate the dissonance his behavior has produced (Hirschi, 1969).

Religiosity is the focal constraint mechanism in this study with premarital sexual permissiveness, adolescent perception of closeness to father, and

adolescent perception of the father as a committed Christian as test factors in an elaboration model. Religiosity is assumed to work as an agent of both socialization and social control for the sample of interest.

In a paper written to assess religious influence upon social competence, Thomas & Carver (1989) conceptualize any social order as placed along various points on two primary axes. These axes are the amount of emotional support and encouragement for individual growth and development, and the amount of control or restrictions placed upon individual development. Thomas & Carver (1989) further explain:

Our use of the concepts of support and control as important dimensions of the religious sphere allows us to call attention to the two important functions that religion performs; viz as both a supportive and motivating and controlling and guiding force. (p. 3)

In seminal work establishing the influence of socialization on sexual behavior, Reiss (1960; 1967) proposed a social-learning model of human sexual development in which one's sexuality is a reflection of the culture within which one is socialized. Thus, sexual normality, according to Reiss (1967) is culturally defined. Reiss's conclusions inform and illuminate the socialization/social control theoretical paradigm of this study by emphasizing the influence of groups upon the behavior of individuals, especially as regards attitudes of permissiveness.

Using data obtained from a national probability sample of American high school and college students and adults recalling social influences during their

adolescence, Reiss's findings clustered into seven areas, each of which was summarized in a proposition which, in turn, was integrated into his theory of sexual socialization. Reiss's Proposition One is most relevant to the present study and states that: "The lower the traditional level of sexual permissiveness in a group, the greater the likelihood that social forces will alter individual levels of sexual permissiveness" (Reiss, 1967). Using church attendance as a uni-dimensional measure of religiosity, Reiss's Proposition One suggests that a stronger negative relationship would exist between religiosity and permissiveness in conservative (restrictive tradition) than in liberal (permissive tradition) groups.

In summary, Hirschi's (1969) control theory suggests that when a person is attached to conventional people he is more likely to be involved with those people in conventional activities and to accept conventional beliefs regarding acceptable behavior. His theory is therefore appropriate as a paradigm for considering the effect of religiosity on the premarital sexual intercourse behavior of the sample of interest. Reiss's (1967) Proposition One supports Hirschi's (1969) theory of the social control of deviant behavior by suggesting (in reverse logic) that adolescent males involved in a group high on the level of traditional views of sexual permissiveness will be more likely to alter their sexual behavior accordingly.

This theoretical framework leads the researcher to anticipate finding a complex interrelationships among the variables of interest (various dimensions of religiosity, perceptions of relationship with the father and of the father as a

committed Christian, age and premarital sexual permissiveness) on sexual intimacy in the sample of interest. As the review of literature (chapter 2) will reveal, each of these has been established as an agent of socialization and/or social control.

Nominal Definitions

Sexual Intimacy

Research has provided evidence of a normative developmental pattern in the sequence of adolescent heterosexual behaviors moving in progression from less physically intimate behaviors (holding hands, embracing) to more physically intimate behaviors (fondling breasts and genitals) to sexual intercourse (Miller and Moore, 1990). The present study employs a scale of sexual intimacy behaviors arranged in a hierarchy similar to that found in previous research (see Miller and Moore, 1990) as the dependent variable. The behaviors measured in this scale include (in sequential order) holding hands, embracing and some kissing, heavy "French" kissing, fondling of breasts, fondling of genitals, and sexual intercourse.

Religiosity

One of the best documented sociological influences on adolescent sexual behavior is religiosity (Miller & Moore, 1990). Religiosity has been shown to be directly related to adolescent premarital sexual intercourse behavior (Kantner & Zelnik, 1972; Rohrbaugh & Jessor, 1975; Miller & Olsen, 1988; Thornton & Camburn, 1987; Studer & Thornton, 1987; Miller & Simon, 1974; DeLamater &

MacCorquodale, 1979; DiBlasio & Benda, 1990) as well as indirectly related through attitudinal influences (Thornton & Camburn, 1987; Rohrbaugh & Jessor, 1975; Miller & Olson, 1988; DeLamater & MacCorquodale, 1979), and through internal control effects (Rohrbaugh & Jessor, 1975).

In their decade review, Thomas & Cornwall (1990) found that in much of the research, religion's impact is conceptualized in terms of social control. They go on to suggest that; "Many questions remain, however, . . . does religion operate as a social control mechanism because of group sanctions (fear of punishment) or through socialization processes (the social support functions) that create in the individual a high level of personal commitment to the norms of the religious group? How religion functions as a social support and social control is as important a question as whether or not it does" (Thomas & Cornwall, 1990, p. 987).

However, for all its suggested complexity as an influence on adolescent sexual behavior, and with few notable exceptions (e.g., Rohrbaugh & Jessor, 1975), most investigators have conceptualized religiosity through the singular measure of frequency of attendance (e.g., Thomas & Cornwall, 1990; Thornton & Camburn, 1987; Studer & Thornton, 1987; Miller & Olson, 1988; Miller & Simon, 1974; Kantner & Zelnik, 1972). Such a conceptualization is extremely limiting for several reasons. First, even in adolescence, frequency of religious attendance could be more a function of parental influence than a reflection of internalized commitment. As Johnstone (1992) points out:

many researchers have objected that such a procedure does not really measure religiosity, that attendance statistics tell us nothing about how a given individual *feels* about attendance. A person's regular attendance may be simply a result of habit, and so it may mean relatively little to him or her personally. Or, a person's regular attendance may be due to family or other group pressures--he or she may not want to disappoint grandmother, or to give an employer cause to question his or her morality. Or perhaps a person attends regularly because he or she looks forward to the opportunity to socialize with friends after services. (pp. 64-65)

Second, by using a singular measure of religiosity, researchers have not tapped the richness of the influence of personally internalized religious values. Evidence of this failure to measure consistently the deeper meanings and effects of religious commitment surfaces in studies which conclude that religious participation is more important than affiliation (Thornton & Camburn, 1987) and that religiosity is associated with virginity only when adolescents attend church voluntarily (Jackson & Polkoy, 1973).

In related research, Wilson & Filsinger (1989) used a multi-dimensional conceptualization to investigate the influence of religiosity on marital adjustment. These researchers found that patterns of marital adjustment are most closely associated with ritualistic, experiential, and belief dimensions of religiosity. They go on to point out that, even within the religious community, higher religiosity predicts marital adjustment (Wilson & Filsinger, 1989).

In a decade review of literature, Thomas & Cornwall (1990) argue:

The challenge of conceptualizing and measuring religiosity is that religion is a cultural system and religious groups express religious meanings through words and phrases that convey different meanings to different groups. Furthermore, each religious group has

its own behavioral expectations. We were surprised at the number of studies that included measures of religiosity . . . but did not include religious affiliation. Careful measurement requires attention to nuances of different systems in order to explain variation in their impact (pp. 988-989)

In a theoretical paper seeking to develop a more comprehensive and operationally useful definition of religiosity, Glock (1962) identified five core dimensions of religiosity: the Experiential, Ideological, Ritualistic, Intellectual, and the Consequential dimensions. The Experiential dimension includes subjective experience as a sign of individual religiosity. The Ideological dimension considers the belief component of religiosity. The Ritualistic dimension includes observance of religious practices and includes such activities as prayer, worship, participation in religious sacraments and so forth. The Intellectual dimension considers the extent to which the individual's religiosity is informed and knowledgeable of basic tenets of the faith. However, belief need not necessarily follow from knowledge nor does all religious knowledge affect belief. The Consequential dimension considers beliefs regarding the religious prescriptions which specify what people ought to do and the attitudes they ought to hold as a consequence of their religion.

Glock (1962) has suggested that even within each of these five dimensions of religiosity there is variation in both kind and degree of commitment. He argues that the interaction between these dimensions and the way in which each contributes to the whole provide a much richer perspective of an individual's religiosity.

In Glock's (1962) framework, the Ideological dimension consists of a three-part belief structure including (1) warranting beliefs (those which affirm the existence of Divinity and define its character), (2) purposive beliefs (those which explain divine purpose and define the human's role with regard to that purpose), and (3) implementing beliefs (those which focus on the means by which the divine purpose is to be implemented and which establish the proper conduct toward God and others and provide the grounds for the ethical structures of religion).

Religious practice (the Ritualistic dimension) focuses on what people do rather than on the personal meaning of the activity to them. Glock (1962) proposed three possible approaches to studying ritualistic observance: observing frequency of engaging in religious activity, measuring variations in the nature of a particular practice (for example, prayers of praise and of petition may have different meanings), and study of the meaning of ritual acts for the individuals who engage in them.

The Experiential dimension in Glock's (1962) framework may be expressed in at least four ways: concern for or need to have a transcendently based ideology, Capacity for cognition or awareness of the divine, trust or faith (the sense that one's life is somehow in the hands of a divine power in which trust can be placed), and fear of the possible consequences of religious failure.

The Intellectual dimension, dealing with the body of religious knowledge available to or possessed by the individual, has been almost wholly absent from research on religiosity according to Glock (1962).

The Consequential dimension considers the extent to which the individual's every-day actions are defined or influenced by the personal integration of religious commitment and include both the "thou shalts" and the "thou shalt nots" of teaching on conduct and behavior (Glock, 1962).

Glock (1962) concludes:

In our zeal to explore the correlates of religion and to understand its effects, we have somehow ignored the phenomenon itself. . . . We cannot assume a priori, as previous research has tended to do, either that the dimensions are unilateral or that a single indicator will be sufficient to distinguish religious orientations within a dimension. Nor can we assume that religiosity expressed as one dimension automatically assumes its being manifested on other dimensions as well. (p. 108)

Faulkner and DeJong (1966) developed scales based on Glock's (1962) five dimensions and empirically tested the interrelationships among the scales. They found evidence for the interdependent nature of these measures. The highest correlations were associated with the ideological dimension (indicating that religious commitment affects attitudes more directly than behaviors) while the lowest were associated with the consequential dimension (indicating that the internalization of religious ideology and the behavioral expression thereof may be different in kind and form from the other dimensions, as in fact Glock, 1962 suspected).

Faulkner & DeJong (1966) concluded that there is an interrelationship between the dimensions suggesting that religiosity is a singular (though not

uni-dimensional) phenomenon expressed in a variety of ways of which some are more closely related than others.

In an exception to the norm of uni-dimensional conceptualization, Rohrbaugh & Jessor (1975) employed Glock's (1962) five dimensions as a theoretical framework in a study of religiosity in youth as a personal control against deviant behavior, demonstrating the utility of a multi-dimensional conceptualization of religiosity. Their aim was to present evidence of the relationship of religiosity to: (1) other personality variables; (2) social environment; and (3) measures of problem behaviors (including premarital sexual intercourse). Their study is of additional interest to this study because of the theoretical conceptualization of adolescent premarital sexual behavior as deviant or problem behavior with religiosity as the primary agent of social control. Further review of their study follows in Chapter II.

Finally, and perhaps most importantly, it is the assumption of this study that it is the individual's internalization of these various dimensions of religiosity that is the operative mechanism of influence. It is further assumed that religiosity is a very personal construct evidenced by the extent to which various dimensions of an individual's religious life (particularly the experiential and belief components) have been internalized. This internalization, then, is assumed to be the fundamental mechanism by which religion and religious participation influence one's behavior. At the individual level of measurement, religiosity is internalization. According to Johnstone (1992) religiosity usually describes the intensity and consistency of a person's practice of his or her religion. As

Thomas & Carver (1989) have suggested, the literature on religiosity's influence on adolescent behavior makes it very clear that, "it is not just denominational emphasis upon particular beliefs, but in fact it is clearly the degree to which the adolescent has internalized those given sets of values that are related to the respective behavior" (p. 6).

The present study will contribute to an understanding of the relationship between religiosity and adolescent premarital sexual behavior by: (1) using an extensive group of religiosity items to construct scales based on Glock's (1962) five dimensions, providing a much broader view of the relationship between religiosity and premarital sexual behavior and, (2) examining the relative effects of each dimension within a highly religious sample.

Sexual Permissiveness

Sexual permissiveness is measured in this study through assessment of attitudes concerning the appropriateness of various levels of sexual intimacy for non-married individuals. It is the assumption of this study that sexual attitudes play a profound role in shaping premarital sexual behaviors. Theoretical and empirical support for such a position abound.

DeLamater & MacCorquodale (1975) have suggested that attitudes are the result of socialization and are the representation within the individual of social norms. Once acquired, these norms (attitudes) become the basis for self-control over one's sexual activity.

Spanier (1977) defined sexual socialization as a process involving several interrelated social-psychological components which collectively (not independently) determine our sexual self-concept, values, attitudes and behaviors. He identified five components of sexual socialization: development of sex-object preference; development of gender roles; development of a gender identity; acquisition of sexual skills, knowledge, and values; and development of sexual attitudes. The fifth aspect of sexual socialization, the development of sexual attitudes (or a disposition to behave) refers to the motivational process by which individuals translate sexual skills, knowledge and values into behavior.

Reiss (1960) used the term "standards" to refer to an individual's beliefs about the acceptability of various sexual behaviors before marriage. He argued that standards (conceptualized in this study as attitudes) held by individuals are culturally derived and that these standards regulate sexual behavior. Reiss (1964) identified four premarital standards which he argues are predominant in American society. They are: (1) sexual abstinence; (2) the double standard (that is, that premarital sex is more allowable for males than for females); (3) permissiveness with affection, and (4) permissiveness without affection. The question of the continued relevance of this 28 year old scale has been raised (Sprecher, McKinney, Walsh & Anderson, 1988) and it is a valid question. Certainly the socio-cultural acceptability of sexual behaviors and attitudes can be assumed to have shifted over more than a quarter century. However, even those who raise the question concede that Reiss's work has been a

tremendous contribution to the study of premarital sexual permissiveness (Sprecher et al., 1989).

Reiss (1989) has responded to the suggested revision of his premarital sexual permissiveness scale by suggesting the following four questions as an update: (1) I believe that premarital sexual intercourse is acceptable if one is in a love relationship; (2) I believe that premarital sexual intercourse is acceptable if one is in a relationship involving strong affection; (3) I believe that premarital sexual intercourse is acceptable if one is in a relationship involving moderate amounts of affection; (4) I believe that premarital sexual intercourse is acceptable even if one is in a relationship without much gratification. Reiss (1989) indicates that the language of his most recent revision is more appropriate in light of societal shifts which stress cohabitation and nonmarital choices much more than in the past, thus making dating stages sequencing to marriage less relevant than in previous times. However, even with his latest scale, Reiss has not avoided all criticisms of relevancy. For example, the scale does not allow adolescents to consider the appropriateness of sexual intercourse under circumstances that are almost totally casual without any of the typical assumptions of relationship. However, the value of his work remains in that it places premarital sexual permissiveness attitudes within the context of affectional relationship which Reiss (1989) contends is more influential in our sexual attitudes than is dating stage (due to current cultural ambiguities) and allows adolescents to consider situational appropriateness of sexual behavior.

Relevant to a broader understanding of the social control and socialization function of religiosity, there is empirical evidence that religiosity has a more direct effect on adolescent sexual attitudes than on behavior and may, therefore, be an indirect rather than a direct mechanism of social control. Thornton & Camburn (1987) found that having a sense of being religious influences attitudes but has little effect on behavior.

Perceived Closeness to Father

Parental influence on adolescent premarital sexual attitudes and behaviors has been established using a variety of measures and theoretical constructs (Miller & Moore, 1990) to the point of being axiomatic. However, notable by his conspicuous absence in such literature is the father, particularly the father of the adolescent male (Fox, 1981).

Fox & Inazu (1980) found evidence that close relationships between mother and daughter are associated with less sexual activity, or at least the delay of initiation of sexual activity, for daughters. It would seem at least possible that such a relationship exists between fathers and sons. Indeed, LeCroy (1988) found that father intimacy was a better predictor of positive adolescent functioning than was mother intimacy.

Given the patriarchal nature of the home and family life within which the sample for this study finds its sociocultural context (Church of God Statements of Faith; The Practical Commitments, p. 12), it is appropriate to explore the relationship between religiosity effects and perceived closeness to the father,

the identified spiritual head of the home. If the father is viewed as a primary agent of religious and sexual socialization, then the son's perception of closeness to the father would seem logically to affect socialization attempts, strategies and outcomes.

The data set used in this study provides only the son's perception of closeness to his father. However, this is not a fatal flaw and may present no difficulty at all. There is evidence that, for such relationships, the son's perception is the son's reality and is the operative dynamic (Fisher, 1989; Newcomer & Udry, 1984). The measure of closeness in the father-son relationship is comparable to similar measures across the adolescent-parent relationship literature which employ only the perception of the adolescent.

Perception of the Father as a Committed Christian

This study assumes that transmission of values, standards, norms and general as well as specific expectations for adolescent sexual behavior will be facilitated by the son's perception of his father as a committed Christian. Further, the assumption is that the perception of the father as a committed Christian will affect the son's behavior and attitudes through the modeling of appropriate behaviors and the reinforcement of religious values within the home by the father. It may be that this modeling is the equivalent of the support dimension and reinforcement is the equivalent of the control dimension proposed by Rollins and Thomas (1979). As with the perception of closeness, these data do not provide direct information on the father's actual level of

Christian commitment. However, the assumption is that the son's perception is the son's reality and as such, is what results in any observable effect.

Perception of the father as a committed Christian is a new variable unique to the present study with the potential for connecting father and church in ways that have not been seen previously in social science literature. Therefore, it is difficult to predict exactly what the nature of this relationship will be. However, this study anticipates that the interrelationships among the adolescent male's religiosity, his perception of closeness to his father, his perception of his father as a committed Christian, his premarital sexual attitudes and his sexual behavior will be highly complex. As such, these relationships will deserve and receive close scrutiny in the analysis of data. The opportunity this data set presents to do such analysis is an important factor in the significance of this study.

Age

Adolescents are much more likely to engage or have engaged in sexually intimate behavior with each successive year of life. For males, while only 17% report having intercourse by their 15th birthday, 64% report that they have become sexually active by their 18th birthday (Hayes, 1987).

CHAPTER II

REVIEW OF RELATED LITERATURE

The literature on male adolescent premarital sexual behavior is not at all cohesive. It is, for the most part, marked by the use of varied and limited samples, fragmented studies and methodological flaws (mostly related to sample size and type). Consequently it is difficult to obtain a fully developed understanding of male adolescent sexual behavior. However, even though there is less known than unknown, the available empirical and theoretical literature, when examined within the framework of the two overarching paradigms identified by Miller & Fox (1987), the biological and sociological, does reveal patterns of relationships which inform the present study and point to gaps which must be filled by future research.

This review begins with the biological paradigm and then considers the socialization paradigm as a group of psychosocial factors which include sociocultural, general familial, and psychological influences within the context of the socialization/social control contextual framework elaborated in Chapter I.

Biological Factors

There is some evidence that biological factors may have the strongest influence on male adolescent sexual behavior. Miller & Moore (1990) in a decade review of literature, concluded that precocious pubertal development is associated with early initiation of sexual activity and that the association holds

net of other factors involved. Udry, Billy, Morris, Groff, and Raj (1985) in a unique study combining questionnaire research and the analysis of serum androgenic hormones in a sample of ninth and tenth grade white males found that hormone levels most directly affected motivation to sexual behavior. In a subsequent study testing attractiveness, Udry & Billy (1987) found that white males' initiation of coitus in early adolescence is dominated by motivational hormone effects and social attractiveness, with no observed effects for social controls (which they conceptualized as restrictions and opportunities presented by the social environment and internalized controls).

Two possible explanations have been suggested for the effect of biological development on male adolescent sexual behavior (e.g., Hofferth, 1987; Gagnon & Simon, 1973). In the first explanation, the increase of androgenic hormones during early adolescence creates an irresistible urge or drive within the male that compels him toward sexual intercourse. In the second, secondary sex characteristics associated with pubertal development signal that the young man has reached a level of maturity associated with readiness for sexual activity.

However, such heavy weight given to the biological dimension does not adequately address certain important questions. For example, if the surge of androgenic hormones in early adolescence is so powerful and so universal, a more appropriate line of inquiry may well be to consider what keeps most young adolescent males from engaging in sexual intercourse which, indeed, is the approach taken with Hirschi's (1969) deviance model. Further, even in the

studies cited above, sexual intercourse occurred most often in the presence of the accompanying factors of physical attractiveness (apparently as perceived by potential partners) and opportunity and in the absence of strong constraints. The perception of attractiveness and the evaluation of a given set of circumstances as providing an appropriate opportunity for sexual intercourse are not explained by the presence of androgenic hormones in the male (although a case could be made for secondary sex traits, such as muscular development and the presence of facial hair contributing to the evaluation of attractiveness) but are more likely a product of socialization and social learning. Finally, such a perspective gives little regard to the decision-making contribution of the sexual partner (assuming the absence of coercion or force on the part of the male), who is herself making sexual choices within a framework of biological development and socialization quite divergent from that of the male. The biological explanation of male adolescent sexual intercourse behavior, while highly instructive and informative, is not sufficient to explain the totality of such behavior.

Psychosocial Factors

Psychosocial factors related to male adolescent sexual behavior can be divided into the sociocultural, psychological and familial.

Sociocultural Factors

Race. Race is a significant, but complex and not fully understood differentiating factor and seems to explain most of the variance found among males for age, economic status and other sociocultural factors. On the face of it, black adolescent males appear to be much more likely to be sexually active than white males (Hayes, 1987; Moore, Simms, & Betsey, 1986; Moore & Peterson, 1989) and may be more affected by family background variables in pregnancy resolution preferences than are whites (Marsiglio, 1989).

Roles. Role-taking and Role-making have become complex, creating an often incoherent scripting process (i.e., Gagnon & Simon, 1973) which sets the context for adolescent males' orientation toward sexual expression. Cultural shifts in traditional male roles and images of masculinity may have a profound impact on the individual male's understanding of his own sexuality and sexual behavior (Marsiglio, 1988).

Peer influences. Peer influences are also active as sociocultural antecedents and correlates of male adolescent sexual behavior. This is not an unexpected relationship given the increasing peer orientation that normally occurs during adolescence. However, the influence of peers on male sexual behavior is not entirely clear. White males appear to select their friends on the basis of the friends sexual experience rather than conform their own sexual behavior to peer-imposed standards (Billy & Udry, 1985). However, Newcomer,

et al (1980) found that individual behavior and attitudes are more closely related to what teenagers think their friends do and believe than to what is actually going on.

Dating. Miller, McCoy, & Olson (1986) found that steady dating at an early age (13-14) is strongly related to permissive attitudes and early sexual intercourse behavior for both males and females. Given the intensity of early steady dating relationships and the frequent lag of impulse control and cognitive development in relation to adolescent pubertal development, this finding, consistent with Reiss's (1964, 1989) correlation of sexual permissiveness with increased levels of affectional intensity, is not surprising.

However, the relationship and the way in which the process works is not entirely clear. Thornton (1990) also found a strong relationship between dating and courtship development on the initiation of intimate sexual relations. He concluded from his research that, "Young men and women who begin dating early and who develop steady relations early are more likely to be sexually experienced, to have had sexual relations with more partners, to be more sexually active during their late teenage years, and to have more permissive attitudes concerning premarital sex" (Thornton, 1990, p. 270). However, Thornton did not find all relationships between variables to be easily explained. The most important of the unexplained relationships were the strong inverse relationships of age at first date, age at first steady, and age at first intercourse to sexual experience at age 18. Although Thornton's data do not permit the

testing of explanations for this relationship, he suggests as one possible explanation that early and frequent dating, steady dating, and early and frequent sexual experience give individuals experience and confidence in heterosexual relations that lead to more frequent sexual experience in later life (Thornton, 1990).

Psychological Factors

Self-esteem. Research has produced ambivalent evidence for the relationship of male self esteem to sexual behavior. Hayes (1987) states that "self-esteem appears unrelated to the initiation of sexual activity for both boys and girls" (p. 101). Conversely, Jessor & Jessor (1975) concluded that high self-esteem is associated with nonvirginity for boys but not for girls. Miller, Christensen, & Olson (1987) shed light on the influence of self-esteem by placing it in the context of personal behavioral norms for a particular adolescent. These researchers found that self-esteem and sexual intercourse were positively related for adolescents who believed premarital sex was usually or always right and negatively related for adolescents who believed it was wrong.

Problem behavior. Adolescents are complex individuals whose behavior in any given area does not exist in isolation from other interpersonal factors. This is true for adolescent sexual behavior as well. Elster et al. (1987) found that adolescent males who became fathers were more likely than their peers to have

conduct disorders and to have engaged in criminal activity. Donovan & Jessor (1985) found that adolescent sexual intercourse was part of a "syndrome" of other problem behaviors, including delinquent behavior, smoking, drinking alcohol, and using drugs.

Adolescents who have early experience with sexual intercourse appear to be especially at risk for other problem behaviors. Donovan & Jessor (1985) found that adolescents who experienced early sexual intercourse placed a high value on and expectation for independence and a lower value on and expectation for academic achievement. In addition, these adolescents were more socially critical, more tolerant of deviance, and less religious. Jessor & Jessor (1975) previously found similar correlations for young adolescents to be part of a set of transition behaviors. Chilman (1983) has suggested that this risk-proneness in early adolescents is exacerbated by their false sense of personal invulnerability. To believe that problems resulting from sexual behavior could not happen to oneself but are always the fate of someone else appears to encourage young adolescents to take risks that older, more cognitively developed adolescents may not.

General Familial Factors

The literature on the influence of familial factors on male adolescent sexual behavior does not provide a very clear understanding of the relationship. For the most part, indirect rather than direct affects are reported. As concern for adolescent sexual behavior increases, we must come to understand more fully

the paths and meanings of sexual socialization and social control which affect adolescent males. This review of general familial factors provides an overview of evidence of the influence of family structure, parent's education, family process and interaction, and the particular influence of the father upon the son.

Family Structure

The presence of older siblings who are sexually active has been demonstrated to have a positive correlation with greater likelihood of sexual behavior for females, but there is also reason to suspect a similar influence upon males (Selnick, Kantner & Ford, 1981). Hofferth (1987) suggests a logical explanation for this relationship:

Family composition, in particular, the number and ages of children and the presence of other family members (adults and their children), is an important characteristic of families. Different numbers of children create different stresses and strains and could be expected to affect daughters differently from sons. The mechanism may be differential supervision, or closeness. An alternative mechanism may be simply modeling. The more sibs the more likely there will be an older sib who is premaritally sexually active, and this may serve as a model for younger sibs. (p. 26)

Evidence of the way in which divorce and subsequent remarriage affects male adolescents is somewhat ambivalent. Thornton & Camburn (1987) found that adolescents and parents who have experienced divorce tend to have more permissive attitudes about nonmarital sexual intercourse. Moore, Simms, & Betsey (1984) found that for white males sexual experiences were more common among sons residing with their biological or adoptive father than with

just the mother or with the mother and stepfather. However, Newcomer & Udry (1983) found that boys were more likely to initiate sexual intercourse following a change in their mother's marital status.

Parent's Education

There is some evidence that parents educational level is related to sexual behavior in adolescent males, though more clearly for females (Zelnick, Kantner & Ford, 1981). Parents who place more importance on their own education are more likely to encourage educational aspirations in their children. Such a value structure would presumably be more likely to engender future orientations and goal-driven behavior, which would, in turn, likely discourage taking the risks involved in adolescent sexual behavior.

Fathers and Sons: Indirect Effects

Empirical evidence for the father's influence on his adolescent children's sexual behavior suggests little more than indirect effects. These indirect effects include the father's participation in sexual socialization in partnership with the mother (Fox, Colombo, Clevenger, & Ferguson, 1988); the father's participation in family work and discipline (Bennet, 1984); and through control attempts associated with dating behavior (Miller, et al., 1986). On balance, these studies suggest that the father's indirect influence is stronger for females than for males.

Fathers and Sons: Interaction Regarding Sex

The most direct effect has been demonstrated for the father's communication with his son about sex. Kahn, Smith & Roberts (1984) found a positive correlation for communication. The more a father talks with his son about sex and sexuality, the more likely the son is to participate in sexual behavior. Similarly, Moore, Peterson, & Furstenburg (1986) found that, among sons, a tendency on the part of traditional parents to listen to their sons and discuss decisions is related to a lower probability of sexual activity, but the discussion of sex per se is associated with a greater likelihood that sons were sexually experienced. Fisher (1989) found that such correlations depend on who reports the communication and appear only in the children's report, not in the parents'. Miller, Dyk, & Norton (1990) suggest that such outcomes may be an artifact of the inability of crosssectional research to tell us which came first; the sexual behavior or the communication about sexual behavior. Both Kahn, Smith, & Roberts (1984) and Moore, Peterson, & Furstenburg (1986) suggest that the topic of sex is raised between fathers and sons (especially in traditional families) only after the sons' sexual activity has become apparent.

There is a lack of information about the content of such discussions. There is evidence that daughters and sons receive differential sexual socialization in discussions with their parents. Darling & Hicks (1982) found that while daughters and sons received essentially the same communications about sex, they received them in a different order with different messages emphasized. Daughters were more likely to receive "don't have sex before

marriage" messages while sons received more "be careful when you have sex" messages. It is possible that these father-son talks (eg Darling & Hicks, 1982; Moore, Peterson, & Furstenburg, 1986; Kahn, Smith, & Roberts, 1984) contained messages that sexual activity for males is inevitable and that, therefore, the most important thing is to be careful and be protected. If this is in fact the case, it is not difficult to imagine that these adolescent sons "heard" their fathers giving them approval to pursue their sexual urges. This would account for much of the positive correlation between communication and sexual activity for the son even if this were not the father's intent.

Son's Perception of Closeness with His Father

The quality of the mother-daughter relationship has been found to be associated with the daughter's sexual behavior (Fox & Inazu, 1980), but a similar association has yet to be firmly established for fathers and sons. However, there is some evidence that the quality of the father-son relationship functions as an agent of socialization and social control influencing the son's sexual behavior as well as other problem behaviors.

DeLamater & MacCorquodale (1979) wrote: "The earliest social influences on an individual come from the family. With regard to sexuality, the most important family characteristics are the standards held by the parents and the quality of the person's relationship with mother and father" (p. 23). Empirically, DeLamater & MacCorquodale (1979) found that; "the extent to which the young person feels close to his or her parent tends to be negatively related to lifetime

behavior. Among male students, those who felt closer to their fathers reported fewer intercourse experiences and partners and less intimate behavior" (p. 80). In a study of 1,610 high school students from primarily religious private schools, DiBlasio & Benda (1990) found that the perception of closeness to father had a small ($r = -.13$) but statistically significant ($p < .001$) negative relationship with frequency of sexual intercourse which was more potent for males than for females. In more general terms, Miller & Simon (1974) found that sexual intercourse is positively related to alienation from parents. Jessor & Jessor, (1975) in a longitudinal study of transition to nonvirginity status, found that closeness to parents was associated with less likelihood of becoming sexually active teenagers.

In terms of other problem behaviors, Rollins & Thomas (1979) found that conformity to social expectations is positively related to parental support. Likewise, Jessor & Jessor (1977) found that degree of emotional involvement is a predictor of problem behaviors in adolescents. Delinquent males, for example, perceive their fathers to be less supportive than non-delinquents (Anolik, 1981). Johnson (1987) found that delinquent behavior was best predicted by the presence of negative feelings towards parents and anger toward fathers.

Perception of Father as a Committed Christian

Recent research indicates several key mechanisms in the process of value transmission between parents and adolescents which include the child's perceptions of mother's and father's values and childrearing practices (Gecas &

Seff, 1990). Acock & Bengtson (1980) found that parent's values had little direct effect on youth's orientations except as the values were perceived by the youth (a finding supported by such work as Smith, 1981; and Whitbeck & Gecas, 1988). However, research does suggest a high level of congruence between adolescent and parental values, at least with regard to certain values dealing with major life concerns, when based on the adolescents perceptions of the parents' values (Smith, 1983, Youniss & Smollar, 1985; Dornbush, 1989).

Smith (1986) argues that modeling (in the case of this study, this would be behaving in such a way as to be perceived as a committed Christian by one's adolescent child) is a powerful mechanism of values transmission, but warns that the effect is filtered through the adolescent's existing personality. If so, it is possible that perception of the father as a committed Christian could be more a product of who the adolescent is than who the father is. Nevertheless, correlations between such perceptions and adolescent sexual behavior could be informative.

In a decade review of literature, Thomas & Cornwall (1990) concluded that; "It is apparent from the research that the acquisition of religious beliefs and values has as much or more to do with what goes on within the family than what goes on at church (Cornwall, 1989)" (pp. 987-988). Based on the review of the limited literature available, this study anticipates a negative relationship between the son's perception of the father as a committed Christian and the son's sexual behavior.

Religiosity

That there is a relationship between some measure of religiosity and adolescent sexual behavior is well documented (Miller & Moore, 1990). The nature of the relationship, and the various meanings of the construct "religiosity" are not so obvious.

Johnstone (1992) argues that religion is a social phenomenon in an interactive relationship with the other social units that constitute a society. As such, whatever else it is or is not, religion is in a continual reciprocal, interactive relationship with these other social phenomena. Johnstone (1992) seeks to develop a sociological definition of religion based on these component assumptions: Religion is a group phenomenon (although he admits to the obvious personal dimensions of religion, as a sociologist he makes no apology for his focus on the corporate dimension) and therefore has all of the qualities and characteristics of other groups; Religion is concerned with the sacred and the supernatural, an orientation which dichotomizes reality into the ordinary (secular) and the sacred (supernatural); Religion involves a body of beliefs (belief systems have seven distinctive features: values, criteria of validity, logic that relates substantive elements in the belief system, a perspective identifying the groups standing in relation to other groups, substantive beliefs, prescriptions and proscriptions concerning behavior, and a technology for obtaining valued goals); Religion involves a set of practices concerning normative expectations for behavior; Religion involves moral prescriptions:

"religion ultimately invokes the sacred or the supernatural in order to influence the behavior of individuals not only in extraordinary situations or situations defined as "religious," but in all the ordinary, routine ones as well" (Johnstone, 1992, pp. 13-14).

Against this background, Johnstone (1992) suggests a sociological definition of religion as "a system of beliefs and practices by which a group of people interprets and responds to what they feel is sacred, and usually, supernatural as well" (p. 14). For the individual who is "becoming religious," the group socializes and the individual internalizes the norms he or she learns. According to Johnstone (1992) religiosity usually describes the intensity and consistency of a person's practice of his or her religion.

Arguing for a multidimensional measurement of religiosity, Johnstone (1992) states:

Such neat definitions, however, leave several questions unanswered. Should any distinction be made, for example, between those who evidence maximum participation in the group's ritual activities and those who just "get by" with minimal participation? Or are such extremes to be considered equally religious when compared with others who do not participate in these activities at all? And what about the person who occasionally participates in the ritual but has not made a membership commitment? Is he or she therefore not religious? Or what about the person who participates occasionally, and who is a member, but actually is a disbeliever or at least doubts some of the group's central beliefs? And what about a person who shares a group's belief but prefers to meditate and worship on his or her own? (p. 58)

Attendance

Frequency of church attendance is negatively associated with adolescent intercourse behavior, especially for early to mid adolescents (Miller & Olson, 1988; Thornton & Camburn, 1987) and even more strongly for white female fundamentalist Protestants (Zelnik & Kantner, 1972). Miller & Olsen (1988), while a large Mormon sample of 15-17 year olds found that adolescents who rarely attend church are more sexually experienced and engage in sexual activity at earlier ages than those who go to church often. However, Jackson & Polkoy (1973) found that religiosity is associated with virginity only when students attend church voluntarily.

Denominational Affiliation

Thornton & Camburn (1987) in a major and influential study using a probability sample of white adolescents in Detroit born in 1961, found that religious participation is more important in determining attitudes and behavior than is religious (denominational) affiliation. The finding that denominational identification has little effect on sexual intimacy is mentioned here because it gives further evidence that the dimensions of religiosity which function as constraint mechanisms for certain adolescents' sexual behavior are more intraindividual than extraindividual.

Religiosity, Deviance, and Social Control

Religiosity is negatively related to various measures of problem behavior. Amoateng & Battle (1986) using a national sample of over 17,000 high school

seniors, found that those active in religion consumed less alcohol and that involvement in a religious network influences drug use beyond any effect that specific teaching may have. Bachman, et al. (1981) found drug use less frequent among youth with strong religious commitments. Dearden & Jekel (1971) found regular church attendance to be inversely associated with drug use.

As regards sexual behavior, Rohrbaugh & Jessor (1975) found that religiosity correlates positively and significantly with other measures of personal controls and negatively with measures of deviance proneness or deviant behavior. They also found that religiosity related positively to internal control, but declines with age. DiBlasio & Benda (1990) found that sexual activity increased as adolescents had lower religious commitment.

Miller & Simon (1974) found that for both males and females there is a positive relation between sexual intercourse and delinquent activities and that alienation from conventional value structures, such as the family and the church continues to characterize more often those adolescents who experiment with premarital sexual intercourse.

The review of literature on the effect of religiosity on male adolescent premarital sexual behavior clearly suggests that there is something about religiosity that influences sexual decision making that operates beneath the level of measurement most often employed; the level of ritual observance. The indication, and the assumption of this study, is that the operative aspect is that part of one's religion that has been internalized; that area in which faith informs

daily life and decision making processes. This assumption lends credence to the argument for a multi-dimensional measurement of religiosity and leads logically to the next variable under consideration, Attitudes; that point at which some approximation of the internalization of norms and values can be assessed.

Sexual Permissiveness

There is consistent evidence that various dimensions of religiosity affect sexual behavior in adolescents indirectly through their effect on sexual permissiveness. DeLamater & MacCorquodale (1979) and Thornton & Camburn (1989) found that religious attendance, for example, was associated with standards but not behavior. Rohrbaugh & Jessor (1975) found that religiosity correlated more strongly with premarital sexual attitudes ($-.45, p < .001$) than with sexual behavior ($-.19, p < .001$). Likewise, Miller & Olsen (1988) found that church attendance was more strongly related to attitudes than behavior and that there was a strong ($X^2 59, p < .001$) relationship between attitudes and intercourse behavior.

As with attendance, Thornton & Camburn (1989) found that affiliation influences attitudes but has little effect on behavior. Using a measure of religious affiliation, adolescents were asked to identify the religious category to which they belonged. Among adolescents who identified themselves as fundamentalists the correlation between affiliation and attitudes was $-.68, p < .005$ while the correlation between affiliation and behavior was only $-.05$ and

was not statistically significant. The indication from these findings is that being associated with a fundamentalist group appears to have a direct effect on adolescent attitudes (vis a vis internalization of group norms and values) but not on behavior. The present study has the opportunity to test these findings by controlling for affiliation (in that the sample is homogeneous for affiliation).

It appears that religiosity, as an agent of socialization and social control, affects sexual behavior primarily when it has been internalized. This study assumes that internalization is manifested as an expression of sexual permissiveness, an assumption for which there is support in the literature (Miller & Simon 1974). While it is certainly possible to argue that religiosity actually has no effect and that intrapsychic dynamics (eg, whatever internal mechanisms that cause an adolescent to be religious may also cause the adolescent to choose abstinence as a sexual response) are the actual determinant, the empirical evidence points to something more. It appears that something about religiosity affects the adolescent in such a way that internal mechanisms (i.e., attitudes, standards, beliefs) are altered. These altered mechanisms then affect behavioral choices.

CHAPTER III

METHODS

This study represents secondary analysis of a data base provided by the Church of God General Department of Youth and Christian Education, a Pentecostal denomination headquartered in Cleveland, Tennessee. The data were collected during the denomination's participation in a national research effort involving several major denominations. That project was designed to gain insight into the sexual attitudes and behaviors (as well as selected possible correlates) of church youth. The data used in the present study are exclusively from Church of God participants in the larger study.

Sampling Design

The sampling design used in the base study was a multistage cluster sampling design with the local church youth group as the sampling unit. The sampling frame was a list of all units in the Church of God in the contiguous United States. The frame was stratified geographically and churches were then sampled within strata with probability proportional to size. This step produced a proportional probability sample of church youth groups for this study. At the second stage, the cluster level, a 100% sample was drawn.

Pastors and youth leaders who participated in the study administered a confidential questionnaire to members of their youth group who were in attendance on the night the survey was taken. Unfortunately, no information is

available on the percent of participation at the level of individual churches.

However, Church of God leadership at the national level feel it was very high (80-100%) based on informal communication with individual pastors and youth pastors of participating churches.

Participation at the cluster, or church youth group level was low; only 36 of 300 church youth group responded. A random sample of non-responding churches was selected for follow-up telephone interviews to determine the reasons for non-response. The results of the interviews indicated that those churches selected in the original sample which did not participate had very small congregations and had no identifiable youth group. Leaders of the Church of God general department of youth and Christian education, upon further analysis, concluded that the churches participating in the study were proportionally representative of those Churches of God which had structured and identifiable youth groups. This implies that the resulting sample of respondents are biased toward the larger and more formal congregations in the Church of God denomination.

Procedure

During regular Wednesday night youth group meetings in the Spring of 1987, questionnaires were administered by church youth group leaders to all youth in attendance. The instrument was filled out by each youth individually (i.e., not as a total group activity).

The instrument was administered to the group voluntarily and at all points was handled in a highly confidential fashion. The group leader was provided explicit instructions and a script to follow in administering the instrument (see Appendix A). Although there was no method for monitoring compliance, group leaders were instructed to assure the youth of confidentiality and stress that participation was voluntary. Instruments were collected from the youth prior to the close of the meeting, placed in a stamped, addressed envelope, sealed and sent away to the post office as the youth watched.

Sample Characteristics

Thirty-six churches, with youth groups ranging in size from 1 to 71 participated in the study. Respondents ranged in age from 11 to 22 years. The subsample of interest to this study consists of the 184 male adolescent participants. In order to avoid problems of generalizability and interpretation, only those males age 13 to 18 were kept for analysis. This produced a sample n of 146 with distribution percentages by age of 13 (13.7%), 14 (17.1%), 15 (22.6%), 16 (20.5%), 17 (15.8%), and 18 (10.3%).

A comparison with the larger sample of denominations which participated in the study using frequencies and Chi-Square statistics indicates that the Church of God sample is quite similar for the variables under investigation in the present study (in all cases, Chi Square = 0.00, $p = .999$). This provides evidence of external validity for the instrument used in this study. However, it must be noted that these comparisons include both male and female respondents for

each of the denominations whereas the present study will use only males. The comparisons are given here to establish the similarities between the Church of God youth and youth from other Evangelical denominations. For sexual intercourse, 22.7% of the total sample responded that they had engaged in sexual intercourse compared to 25.6% of the Church of God sample.

Twenty-nine percent of the larger sample responded that they were very close to their father compared to 35% of the Church of God sample. For perception of father as a Christian, the larger sample had 58.9% responding yes, compared to 52.2% for the Church of God sample. For sexual permissiveness, 7.9% of the larger sample said that premarital sexual intercourse was always morally acceptable compared to 8.3% of the Church of God sample. For religiosity, in the larger sample 25.8% felt that "religious" very accurately described them, compared to 27.4% of the Church of God sample; 80.5% of the larger sample attended church every week compared to 84.6% of the Church of God sample; 84.6% of the larger sample said they knew Jesus Christ as their personal savior compared to 79.6% of the Church of God sample; 66.1% of the larger sample felt that the Bible is a totally reliable guide for all situations compared to 75.6% of the Church of God sample; 65.5% of the larger sample felt that the church helps them deal with issues and concerns that are important in their lives compared to 70.7% of the Church of God sample.

The data set for this study offers the unique opportunity to investigate male adolescent premarital sexual attitudes and behavior and the effects of religiosity within the context of a group that considers itself highly religious. The

opportunity to study such a sensitive issue within a fundamentalist, Pentecostal denomination is indeed rare.

Instrumentation

The questionnaire used in this study consists of 138 items grouped into the following categories: (1) You and your father, (2) You and your mother, (3) You and your parents, (4) Your lifestyle and personal interests, (5) Describing yourself, (6) Relationships with members of the opposite sex, (7) Information about sexual relations, (8) Church and religion, and (9) Personal and family background. The entire instrument is contained in Appendix B.

Operational Definitions

Religiosity

Religiosity is the independent variable in this study and is an ordinal level variable. Using information provided by the data set, a religiosity scale was constructed based on Glock's (1962) multi-dimensional conceptualization of religiosity. Items used in the scale are listed in Appendix C. Information is available in the data to correspond with four of Glock's (1962) five dimensions. They are the Experiential, Ideological, Ritualistic, and Intellectual dimensions. Kiecolt and Nathan (1985) recommend such scale construction as a part of the exploration of data in secondary analysis. However, after having completed the scale construction, and particularly with the theoretical position that religiosity is

a multi-dimensional construct, each dimension was used separately in subsequent data analysis.

Sexual Intimacy

The dependent variable for this study, sexual intimacy, is an ordinal variable. Intimacy experience is determined by respondents answer of either "yes", "no" or "not sure" to an item asking, "Which of the following have you done with a member of the opposite sex?" for which options are (a) hold hands, (b) embracing and some kissing, (c) heavy "French" kissing, (d) fondling of breasts, (e) fondling of genitals, and (f) sexual intercourse (see Appendix B, Section F, item 1). It is understood that lower level behaviors (such as holding hands) can be extremely emotionally intimate, yet higher level behaviors (such as fondling genitals), though possibly less emotionally intimate, are more likely to lead to intercourse. Therefore, the use of the terminology "more intimate" and "less intimate" are employed for practicality of communication and are used to indicate physical intimacy more or less likelihood of leading to intercourse.

Perception of Closeness to Father

Perception of closeness to the father was investigated as a test factor in analysis. It is an ordinal level variable. Respondents were asked, "How would you describe your relationship with your father?" with response options including: (1) we are very close, (2) we are fairly close, (3) we are not too close, (4) we are not at all close, (5) My father is not alive, and (6) do not know my father (see Appendix B, Section A, item 1). For analysis, items 1 and 2 were

combined and recoded as "close" and items 3-6 were combined and recoded "not close." This procedure allowed for contingency tables to be constructed using the perception of closeness to father variable.

Perception of Father as a Committed Christian

Perception of the father as a committed Christian was another test factor and is a nominal variable. The son's perception of his father as a committed Christian was assessed by item 4 in Section I (see Appendix B) which asks: "Would you say that your father is a committed Christian?" with three response options: (1) yes, (2) no, and (3) don't know.

Sexual Permissiveness

The third test factor for this study was sexual permissiveness, an ordinal level variable. The variable was assessed by item 2 in Section F (see Appendix B) which asked of the respondent, "For two people who are not married but are both willing, please indicate whether the actions described below are morally acceptable or not." Behaviors listed are (a) hold hands, (b) embracing and some kissing, (c) heavy "French" kissing, (d) fondling of breasts, (e) fondling of genitals, and (f) sexual intercourse. Response options: (1) always, (2) sometimes, (3) never, and (4) not sure.

The Framework for Analysis

Data analysis in this study was carried out utilizing the elaboration model (Rosenberg, 1968). The elaboration model is a framework for carrying out

multivariate data analysis and is used to understand the relationship between the independent and dependent variables through the simultaneous introduction and control of test factors. Babbie (1986) explains:

Having observed an empirical relationship between two variables, we seek to understand the nature of that relationship through the effects produced by introducing other variables. Mechanically, we accomplish this by first dividing our sample into subsets on the basis of the control or test variable. . . . The relationship between the original two variables is then recomputed separately for each of the subsamples. The tables produced in this manner are called the partial tables, and the relationships found in the partial tables are called the partial relationships. The partial relationships are then compared with the initial relationship discovered in the total sample. (p. 390)

A great deal of information can be obtained by the introduction of test variables into the analysis, but the full exploitation of this information is most likely if the proper questions are asked in the proper sequence or steps. Rosenberg (1968) suggested several steps and questions which should be used in building the elaboration model.

Of initial and primary interest is whether the relationship between the dependent and independent variables is real (if there is one) or is actually attributable to an extraneous variable or set of variables.

If the original relationship (that is, between the dependent and independent variables) is maintained when the relevant extraneous variables are considered, then the researcher would have greater confidence that the independent variable was, in fact, related to the dependent variable.

Having established that the original relationship is real, the component variables for each of the test variables are determined. This makes possible a more precise understanding of what it is about the independent variable that affects the dependent variable.

The next step of elaboration involves the search for possible intervening and/or suppressor variables. Intervening variables may be viewed as a consequence of the independent variable and as a determinant of the dependent variable. Suppressor (or buffer) variables intercede to cancel out, reduce, or conceal the true relationship between the dependent and independent variables. In such cases, the original relationship would be even stronger if the suppressor variables were controlled. This step allows the researcher to develop a more complete causal connection between the independent and dependent variables.

Having considered these possibilities, attention is focused on moderating relationships. At its heart, the process of elaboration involves the introduction of additional variables into the original two-variable relationship. By stratifying on these test factors, the researcher can compare the moderating relationships with the original relationship. This is referred to as specification: the researcher seeks to specify the conditions under which the original relationship is strengthened or weakened.

Finally, conjoint influences are examined. There are four types of conjoint influences: the independent effect, the relative effect, the cumulative effect, and the emergent effect. In the independent effect, each of the independent

variables may be separately related to the dependent variable, but when one is controlled for, the other may turn out not to be related. If each of the independent variables demonstrates separate effects on the dependent variable, the focal question then becomes, "Which has the stronger effect?" This is the relative effect type of conjoint influence. The next logical question concerning the two independent variables is, "How strong is their combined or cumulative effect?" Finally, the researcher can investigate whether the simultaneous consideration of two independent variables may create a distinctive type which cannot be inferred from the variables that constitute it. This is the emergent effect.

Data Analysis

As recommended by Kiecolt and Nathan (1985), initial exploration of the data was carried out and scales were constructed.

The Religiosity scale, the sexual intimacy scale, and the premarital sexual permissiveness scale were factor analyzed with tests for reliability as well as inter-item, and item-whole correlations.

In order to maximize the usefulness of the elaboration model, data analysis were conducted in five steps:

1. Using crosstabulations, contingency tables were built in order to control for each of the test variables and to determine partial relationships.
2. The Chi-Square test of independence was used to determine how likely the observed difference between means for the variables was if the null

hypothesis (that the variables are independent: this is a departure from the standard approach to testing which seeks to disprove the null hypothesis of no difference) was true (Ott, 1988; Norusis, 1986).

3. Correlation matrixes were used to examine inter-item correlations between and among pairs of the variables of the study. The Pearson Correlation Coefficient, which measures the strength of linear relationships (Norusis, 1986), was used. A two-tailed test of significance was used for correlation coefficients allowing for the possibility of either positive or negative correlation between the variables, even though the direction of the relationships was suggested by review of theoretical and empirical literature.

4. Partial correlations were performed allowing for the examination of possible relationships between two variables when a third (test) variable was held constant. Such analysis provided evidence of independent and relative conjoint influences between the test variables and the independent and dependent variables respectively.

5. Multiple Regression analysis was performed in order to examine the relative and/or cumulative contribution each variable makes to the total amount of variance accounted for by the variables in the model. The variables were entered in the order suggested by the results of each previous step in the plan of analysis and in keeping with the logic of the elaboration model.

Anticipated Relationships

While hypothesis testing is the dominant form of scientific inquiry, Rosenberg (1968), in articulating the value of the elaboration model, suggests that it is not the only valid approach. He lists the following reasons for his conclusion: (1) Even if the hypothesis is drawn from a particular theory and is supported by the analysis of data, the data do not prove the theory; they only support it. "While the findings may be consistent with the theory which gave rise to the hypothesis, they may also be consistent with other theories" (Rosenberg, 1968, p. 198). (2) "Even if the hypothesis is confirmed in survey analysis, one's job is still not done. The possibility still remains that the relationship may be spurious, that is, may be due to extraneous variables. . . . Some form of elaboration is almost always required in a theoretically based survey" (Rosenberg, 1968, p. 200). (3) Much can be learned in data analysis which is not based on:

the explicit testing of clearly stipulated preformulated hypotheses. Indeed, the strict and exclusive adherence to hypothesis-testing as the sole scientific model may seriously impoverish research. The wide range of knowledge which can be obtained through the various processes of elaboration, the flow of analysis, the "pursuit of an idea", and the assaying of evidence is largely cut off through strict adherence to the model of hypothesis-testing. (Rosenberg, 1968, pp. 200-201).

The present study is in agreement with the conclusions of Rosenberg (1968) regarding the efficiency of the elaboration model over an approach employing only hypotheses testing. However, simple reasoning leads one to the

conclusion that some form of logic has led the researcher to the selection of the particular independent, dependent, and test variables under consideration and that, consistent with such logic, certain relationships between the variables are anticipated. Therefore, the anticipated relationships for this study were as follows: (1) That religiosity (particularly the experiential and ideological components) would be negatively related to more intimate levels of sexual intimacy; (2) That sexual permissiveness would be found to be an intervening variable in the effect of religiosity on sexual intimacy; (3) That perception of closeness to father would be found to be a contingent variable for the effect of religiosity on sexual intimacy, and that; (4) Perception of father as a committed Christian would be found to be a contingent variable in the relationship of religiosity on sexual intimacy.

CHAPTER IV

RESULTS

Data Preparation and Transformation

The dependent, independent and test variables were recoded for logical continuity so that high and low scores would be easily interpretable. Items to be used in constructing the religiosity scale were recoded so that higher scores indicate higher levels of religiosity. The test variables, perception of closeness to father, perception of father as a committed Christian, and sexual permissiveness were recoded so that higher scores indicate the perception of closeness in the relationship to father, the perception that the father is a committed Christian and liberal sexual attitudes respectively. The dependent variable was recoded so that higher scores indicate more intimate levels of sexual behavior have been experienced.

Missing values were handled in various ways for each particular type of analysis and will be described in conjunction with the results of each analysis.

Scale Construction

Using the data provided by the study, scales were constructed for the dependent and independent variables as well as for sexual permissiveness as a means of reducing the data for analysis while retaining the fullness of information that was available. These scales, along with item-total correlations,

mean inter-item correlations, and reliability alpha coefficients appear in Appendix D.

Reliability and Validity

The primary concern of reliability is the reduction of random error and is a purely empirical consideration. One of the critical dimensions of reliability, that of equivalence, was assessed for each of the scales. Measures of equivalence provide information on internal consistency, that is, the degree to which items within the scales "hang together." Measures of equivalency include inter-item and item-whole correlations and the most frequently used measure of internal consistency, Chronbach's Alpha (Carmines & Zeller, 1979). Alpha is a statistic which uses the number of items in a scale and the average inter-item correlation to produce a conservative estimate of a measure's reliability.

Commenting on satisfactory levels of reliability, Carmines & Zeller (1979) state:

Unfortunately, it is difficult to specify a single level that should apply to all situations. As a general rule, we believe reliabilities should not be below .80 for widely used scales. . . . At the same time, it is often too costly in terms of time and money to try to obtain a higher reliability coefficient. But the most important thing to remember is to report the reliability of the scale and how it was calculated. Then other researchers can determine for themselves whether it is adequate for any particular purpose. (p. 51)

After initially low alpha coefficients, items H1d ("I am involved with a church mostly because my parents require it") and H1h ("Being a good person is what makes someone a Christian") were dropped from the religiosity scale.

Subsequent factor analysis revealed a strong negative loading for these items. The overall indication was that they were capturing something unique from the other items and affected the scale's internal consistency. With these two items deleted, the religiosity scale obtained a mean inter-item correlation of .29 and a standardized alpha of .80. The scale of sexual intimacy behavior obtained a mean inter-item correlation of .41 and a standardized alpha of .81. The sexual permissiveness scale obtained a mean inter-item correlation of .38 and a standardized alpha of .79. These scores provide evidence that the scales have internal consistency and are reliably measuring the constructs of religiosity, sexual intimacy behavior, and sexual permissiveness.

In contrast to the empirically based reliability, validity is fundamentally theoretical and assumes reliability in the measure (Kerlinger, 1973). The construct validity of the sexual intimacy and sexual permissiveness scales in this study is evidenced by the logical face-value of their measurement of the constructs and by their resemblance to other widely used measures (e.g. Reiss, 1964, 1967; Smith & Udry, 1985). For the religiosity measure, additional evidence of validity is provided by comparison with similar measures based on the theorization of Glock (1962), such as Faulkner & DeJonge (1966) and Rohrbaugh & Jessor (1975). Further, evidence of concurrent validity in this study is provided by correlations which occurred in the expected direction (discussed below) giving empirical support to the theoretical considerations put forth in chapters 1 and 2. Additionally, the similarity in responses from the

sample used in this study with those of the other denomination participating in the larger study provides evidence of external validity for the instrument.

Frequency Distributions: An Overview of the Sample

As shown in Table 1, frequency distributions provide a very general, panoramic overview of the young men in this sample which is both interesting and informative.

Fifty-three percent of these males were young adolescents (age 13-15) and 46.6% were middle adolescents (age 16-18).

This sample, as has been discussed in Chapter III, is drawn from a highly religious population and this is reflected in frequency hold for Table 1 distributions. Eighty-six percent of these young men attend church every week (with only 33.3% indicating they attend because their parents make them) and 72% say they know Jesus Christ as their personal savior. For 81.7%, becoming a better Christian is important. Seventy-six percent say that the bible is a totally reliable guide for life, yet only 61.4% say that the bible actually plays an important part in their lives. Seventy-six percent perceive themselves as religious.

When it comes to the church there is some ambiguity; while 90.3% say that their friends at church accept them for who the are, only 66.4% say the church helps them deal with the important issues of their lives and 50.7% feel comfortable taking their problems to church leaders.

Table 1. Frequency Distributions for Dependent and Independent Variables

Variable	Frequency	Valid Percent
Age		
13	20	13.7
14	25	17.1
15	33	22.6
16	30	20.5
17	23	15.8
18	15	10.3
Young adolescents	78	53.4
Middle adolescents	68	46.6
Sexual Intimacy Scale		
Hold hands	134	91.8
Embracing and some kissing	123	84.2
Heavy "French" kissing	101	69.2
Fondling of breasts	71	48.6
Fondling of genitals	45	30.8
Sexual intercourse	43	29.5
Religiosity scale		
"I attend church every week"	125	85.6
"I am actively involved in the church youth program"	116	79.5
"I know Jesus Christ as my personal savior"	105	72.4
"I go to church because my parents require it"	48	33.3
"The Bible plays an important part in my life"	86	61.4
"The Bible is a totally reliable guide for all situations"	109	76.2
"Becoming a better Christian is important to me"	116	81.7

Table 1 (continued)

Variable	Frequency	Valid Percent
Religiosity		
"Being a good person makes someone a Christian."	37	26.1
"If I had a serious problem, I would feel comfortable talking to one of the ministers or leaders at our church about the problem."	73	50.7
"The church helps me deal with issues and concerns that are important in my life."	93	66.4
"My friends at church accept me for who I am."	130	90.3
Perception of self as religious	109	76.2
Sexual Permissiveness Scale		
Holding hands		
Not sure	1	.7
Never	3	2.1
Sometimes	28	19.6
Always	111	77.6
Embracing and some kissing		
Not sure	1	.7
Never	8	5.7
Sometimes	47	33.3
Always	85	60.3
Heavy "French" kissing		
Not sure	13	9.1
Never	21	14.7
Sometimes	54	37.8
Always	55	38.5

Table 1 (continued)

Variable	Frequency	Valid Percent
Sexual permissiveness scale		
Fondling of breasts		
Not sure	17	12.1
Never	67	47.5
Sometimes	38	27.0
Always	19	13.5
Fondling of genitals		
Not sure	21	15.0
Never	72	51.4
Sometimes	31	22.1
Always	16	11.4
Sexual intercourse		
Not sure	17	12.1
Never	82	58.2
Sometimes	28	19.9
Always	14	9.9
Perception of closeness to father		
Not close	25	17.7
Close	121	82.9
Perception of father as a committed Christian		
No	49	33.6
Yes	97	66.4

Eighty-two percent see the relationships they have with their fathers as either "fairly" or "very" close and 66.4% see their father as a committed Christian.

For sexual permissiveness and behavior, nearly 30% say that sexual intercourse is either "sometimes" or "always" morally acceptable for two people who are not married but are both willing. Likewise, nearly 30% say they have experienced sexual intercourse. A crosstabulation of these items demonstrated that, of those who felt that sexual intercourse is "sometimes" acceptable, 46% had engaged in sexual intercourse while 71% of those who felt sexual intercourse is "always" acceptable indicated they had engaged in sexual intercourse.

Descriptive statistics for both scale and single item variables are shown in Table 2.

Contingency Tables

Using scale means, the scales were divided into dichotomous categories in order to construct contingency tables. The category labels for each scale were: Religiosity--high and low; Sexual Intimacy--high and low; Sexual Permissiveness--conservative and liberal. For the sexual intimacy scale there were very few (7) "not sure" responses. These were recoded as "no" responses in order to retain the cases for subsequent analysis. Perception of Closeness to Father was collapsed into two categories; "close" and "not close." Perception of the Father as a Committed Christian was collapsed into "yes" and "no" and Age

Table 2. Descriptive Statistics for Male Adolescent Sexual Intimacy and Socialization Variables

Variable	Mean	Standard Deviation	Minimum Score	Maximum Score
Sexual intimacy scale	9.541	1.843	6.00	12.00
Religiosity scale	17.282	2.555	10.00	20.00
Sexual permissiveness scale	17.218	3.284	6.00	24.00
Perception of closeness to father	1.83	.38	1 (not close)	2 (close)
Perception of father as a Christian	1.66	.47	1 (no)	2 (yes)
Age	1.83	.38	1 (young)	2 (middle)

was collapsed into two categories, "young adolescents" and "middle adolescents"

The crosstabs procedure in SPSSX (which deletes missing data on a table-by-table basis) was used to construct the contingency tables (see Tables 3-7). The Chi-square test of independence was used for each crosstabulation. Chi-square tests the null hypothesis that the variables are independent: a low significance indicates rejection of the null and the assumption that the variables are dependent, provided the Chi-Square value meets or exceeds the critical value for a given level of significance and degrees of freedom. In some cases, a significant Chi-square statistic was found for only one half of a table. In such cases, the portion of the table to which the statistic refers is given in parentheses.

The table for the basic relationship between sexual intimacy behavior and religiosity suggests that a high score on religiosity is related to a low score on sexual intimacy. Of respondents who were high on religiosity, 63% were also low on sexual intimacy. The Chi-Square for the religiosity-sexual intimacy crosstabulation was significant at the .02 level and the value was 5.348, which exceeds the critical value of 5.024 for one degree of freedom at the .02 level. The indication is that the level of sexual intimacy is somewhat dependent on the respondent's level of religiosity.

In order to examine the data for conditional relationships, the sample was stratified on each of the test variables and crosstabulations were run with Chi-Square tests of independence performed.

Table 3. Crosstabulation of Religiosity and Sexual Intimacy

Sexual intimacy	Religiosity	
	Low	High
Low	26 (41%)	50 (63%)
High	37 (59%)	29 (37%)

Chi-square value: 5.348

$p = .02074$

Table 4. Crosstabulation of Religiosity and Sexual Intimacy Stratified by Sexual Permissiveness Attitudes

Sexual Intimacy	Religiosity	
	Low	High
Conservative attitudes		
Low	18 (56)	35 (75%)
High	14 (44%)	12 (25%)
Liberal attitudes		
Low	7 (24%)	15 (48%)
High	22 (76%)	16 (52%)

Chi-square value: 3.794 (Liberal attitudes only)

$p = .051$

Table 5. Crosstabulation of Religiosity and Sexual Intimacy Stratified by Perception of Closeness to Father

Sexual Intimacy	Religiosity	
	Low	High
Close to father		
Low	22 (46%)	46 (66%)
High	26 (54%)	24 (34%)
Not close to father		
Low	4 (27%)	4 (44%)
High	11 (73%)	5 (56%)

Chi-square value: 4.609 (Close relationship only)

p = .0318

Table 6. Crosstabulation of Religiosity and Sexual Intimacy Stratified by Perception of Father as a Committed Christian

Sexual Intimacy	Religiosity	
	Low	High
Father is a Christian		
Low	15 (43%)	43 (72%)
High	20 (57%)	17 (28%)
Father is not a Christian		
Low	11 (39%)	7 (37%)
High	17 (61%)	12 (63%)

Chi-square value: 7.71 (Committed Christian only)

p = .00547

Table 7. Crosstabulation of Religiosity and Sexual Intimacy Stratified by Young and Middle Adolescent Age Groups

Sexual Intimacy	Religiosity	
	Low	High
Young adolescents		
Low	18 (53%)	31 (76%)
High	16 (47%)	10 (24%)
Middle adolescents		
Low	8 (28%)	19 (50%)
High	21 (72%)	19 (50%)

Chi-square value: 4.217 (Young adolescents only)

p = .04

When stratifying on sexual permissiveness, of those who held liberal attitudes of sexual permissiveness and were high on religiosity, 48% were also low on sexual intimacy, a decrease of 16.1% from the basic relationship. A significant Chi-Square (.05) suggests attitudes of permissiveness decrease or suppress the effect of religiosity on sexual behavior. However, the Chi-Square statistic of 3.79 failed to meet the critical value of 3.84 indicating that caution should be exercised in drawing such a conclusion at this level of analysis.

For respondents who felt close to their fathers, and were also high on religiosity, 66% were low on sexual intimacy compared to 63% in the global relationship. There was a significant Chi-Square (.03) for this relationship, which suggests that the perception of being close to the father slightly strengthens the influence of religiosity on sexual behavior. As with the influence of sexual permissiveness, however, the Chi-Square value of 4.60 barely failed to meet the critical value of 5.02 and calls for caution in such an assumption.

For respondents who perceived that their father was a committed Christian and were high on religiosity, 72% were also low on sexual intimacy compared to 63% in the global relationship. This indicates that seeing one's father as a committed Christian strengthens the influence of religiosity on sexual behavior for this sample. However, when the father is not perceived as a committed Christian, religiosity makes no difference in the level of sexual intimacy. Once again, however, the Chi-Square value of 7.71, though quite significant (.0054) did not meet the critical value of 7.879.

The influence of religiosity on sexual behavior appears to be affected by age and is stronger for young adolescents than for middle adolescents. For young adolescents, 76% of those who were high on religiosity were also low on sexual behavior. The Chi-Square value of 4.217 exceeds the critical value of 3.841 and is significant at the level of .04. For middle adolescents, 50% of those who were high on religiosity were also low on sexual behavior. For the significance level attained (.06) the Chi-Square statistic of 3.43 meets the critical value (note: the critical value for the .05 level is 3.841 and 2.706 for the .1 level). The indication of these crosstabulations is that age is a significant factor in the experience of sexual intimacy.

Another look at these relationships is provided in Table 8. T-tests indicate that the difference between age groups on scores for high sexual intimacy are statistically significant.

Factor Analysis

An important process in understanding the relationship's among variables in one's data is examining the component variables that make up each of the scales used in data analysis. The factor procedure in SPSSX was used to do this. The results of factor analysis appear in Tables 9-11. Pairwise deletion of missing values was used to retain as much of the data as possible while using only cases with complete data on each pair of variables in the analysis. For the objectives of this study, principal components analysis was used to determine the number of common factors needed to adequately describe the data.

Table 8. T-tests of Selected Variables and Groupings (Separate Variance Estimate)

Variable	Grouped by:	t Value	2-Tailed Probability
High sexual intimacy	Age	2.82	.005
Liberal sexual permissiveness	Age	.41	.682
High religiosity	Age	.24	.808
Perception of closeness to father	Age	.72	.475
Perception of closeness to father	Religiosity	1.97	.057
Perception of father as a Christian	Age	.64	.525
Perception of father as a Christian	Religiosity	2.59	.011

Table 9. Factor Analysis of Religiosity Items

Factor	Loading	Eigenvalue	% of Variance Accounted for
1. Personal Beliefs		4.05676	33.8
I attend church because my parents require it	-.8036		
I know Jesus Christ as my personal Savior	.7140		
I feel that I am religious	.7069		
Becoming a better Christian is important to me	.6851		
The Bible is a totally reliable guide for all situations	.5548		
2. Attitude Toward Church		1.32657	11.1
The church helps me deal with issues and concerns that are important in my life	.6688		
My friends at church accept me for who I am	.6498		
If I had a serious problem, I would feel comfortable talking to one of the ministers or leaders at our church about the problem	.5816		
The Bible plays an important part in my life	.5497		
3. Ritual Activities		1.21958	10.2
I am actively involved in a church youth program	.7082		
I attend church every week	.6790		

Table 10. Factor Analysis of Sexual Intimacy Items

Factor	Loading	Eigenvalue	% of Variance Accounted for
1. Intimate behavior		3.09393	51.5
Fondling of genitals	.8635		
Sexual intercourse	.8428		
Fondling of breasts	.8072		
Heavy "French" kissing	.5692		
2. Non-intimate behavior		1.18282	19.7
Hold hands	.8559		
Embracing and some kissing	.8526		

Table 11. Factor Analysis of Sexual Permissiveness Attitude Items

Factor	Loading	Eigenvalue	% of Variance Accounted for
1. Liberal attitude		2.90946	48.5
Fondling of breasts	.9226		
Fondling of genitals	.8832		
Sexual intercourse	.7920		
2. Conservative attitude		1.69538	28.3
Embracing and some kissing	.9266		
Hold hands	.8726		
Heavy "French" kissing	.7568		

The objective of principal components analysis is to account for as much variance as possible in the data (Kim & Mueller, 1978b). Varimax rotation of factors (an orthogonal rotation designed to maximize the variance of the squared loadings for each variable, Kim & Mueller, 1978a) was used. Factor scores were generated for each component scale for use in subsequent correlational and regression analysis. Retaining factor scores is one reason for the use of principal components extraction of factors. Only principal components extraction yields exact factor scores (Norusis, 1990).

In factor analysis, eigenvalues are assigned to each factor indicating the total variance explained by the factor. Factors with eigenvalues less than one are not used in that they are no better than single variables in describing the data (Kim & Mueller, 1978b). Factor loadings indicate how much weight is assigned to each factor and are the equivalent of the correlation between the factor and the observed variables. Factors with large correlations (in absolute value) are closely related to the variable (Kim & Mueller, 1978b).

One of the objectives of this study, that of constructing a multi-dimensional measure of religiosity, was facilitated by the factor analysis of the religiosity items which indicates that there are actually three component factors (see Table 9). The items loading on these three factors suggest that factor one is a measure of personal belief, factor two is a measure of attitude toward the church, and factor three is a measure of ritual activities. The low eigenvalue (1.21) for the ritual factor, and the high frequencies for these items suggest, as was predicted in Chapter III, that there is very little variability on this

factor for the sample. Therefore, the scale was dropped and the single item frequency of attendance was used in subsequent analyses.

Curiously, item H1d "I am involved with a church because my parents require it", had the strongest loading on the personal beliefs factor, however, the correlation was negative. This suggests that respondents who have strong personal beliefs tend to be in church because they want to and that respondents whose parents make them attend church tend not to have internalized beliefs. This is an argument in support of the assumption of this study that the influence of religiosity on sexual behavior is complex and best described with a multidimensional construct.

This factoring of the religiosity items, although somewhat different from the categorizations which were anticipated (see Appendix C), supports the contention of this study that religiosity is a multi-dimensional construct. Although there were not enough ritual dimension items to produce an adequate multi-item measure, the ritual dimension was represented by the single item, frequency of attendance. The experiential and ideological dimensions which were predicted materialized as the personal beliefs dimension and the dimension of attitudes toward the church. This result is, most likely, a consequence of attempting to build a multi-dimensional measure of religiosity using secondary analysis of data. Had the researcher constructed the questionnaire patterned after Glock's (1962) model, there would likely have been more dimensions.

Factor analysis of the sexual behavior items resulted in two factors (see Table 10). Factor one had three items load above .80 and one item, "heavy 'French' kissing" which loaded at .57. Factor one items include the more intimate sexual behaviors. Factor two had two items load above .85 and included "holding hands" and "embracing and some kissing."

Factor analysis of the sexual permissiveness items resulted in two factors, each with strong factor loadings (see Table 11). Factor one items indicate a liberal attitude of sexual permissiveness while factor two items indicate a conservative attitude.

Correlational Analysis

Factor scores were used to compute zero order correlations and revealed several significant relationships between the dependent and independent variables as well as the test variables.

As shown in Table 12, the scale of intimate sexual behavior correlated positively with liberal sexual permissiveness (.3517) and age (.2311) and negatively with the personal belief scale (-.3095), frequency of attendance (-.2295), and perception of father as a committed Christian (-.2131). Each of these correlations was significant at or beyond the .01 level. Perception of closeness with father was not significantly correlated.

Partial correlations were run to control for the relative effect of the test variables on the influence of religiosity upon intimate sexual behavior.

Table 12. Zero Order Correlation Coefficients for All Variables

	Beliefs	Attend	Church	Cons.	Liberal	Closeness	Christian	Age	Non-Intimate	Intimate
Personal beliefs	1.0000	.02289**	-.0194	.0030	-.4034**	.2765**	.0934	.1246	-.0063	-.3095**
Attendance	.2289**	1.0000	.0771	.1282	-.2069*	.0209	.3700**	.0306	-.0695	-.2295**
Church attitude	-.0194	.0771	1.0000	-.0484	-.0155	.0754	.1877*	.0273	-.0803	-.1400
Conservative on permissiveness	.0030	.1282	-.0484	1.0000	-.0063	.1432	.0086	.1033	.4035**	.1033
Liberal on permissiveness	-.4034**	-.2069*	-.0155	-.0063	1.0000	-.0237	-.0668	.0360	-.0957	.3517**
Closeness to Father	.2765**	.0209	.0754	.1432	-.0237	1.0000	.2545**	.0599	-.1128	-.1077
Perception of father as Christian	.0937	.3700**	.1877*	.0086	-.0668	.2545**	1.0000	.0530	-.1291	-.2131**
Age	.1246	.0306	.0273	.1033	.0360	.0599	.0530	1.0000	.0839	.2311**
Non-Intimate sexual behaviors	-.0063	-.0695	-.0803	.4035**	.0957	-.1128	-.1291	.0839	1.0000	.0000
Intimate sexual behavior	-.3095**	-.2295**	-.1400	.1033	.3517**	-.1077	-.2131**	.2311**	.0000	1.0000

*p < .05

**p < .01

As shown in Table 13, when the effect of frequency of attendance was controlled for, the correlation between personal beliefs and intimate sexual behavior dropped to $-.2712$ and remained significant. This indicates that approximately 12% of the correlation between personal beliefs and intimate sexual behavior is accounted for by frequency of attendance. The correlation between intimate sexual behavior and liberal sexual permissiveness lost 3.2% when controlling for frequency of attendance. The correlation between intimate sexual behavior and personal beliefs dropped only slightly and remained significant when controlling for the effects of closeness to father and perception of father as a committed Christian. However, the correlation between intimate sexual behavior and personal belief dropped to $-.1957$ at $p < .01$ when controlling for liberal attitudes of permissiveness indicating that liberal attitudes account for a considerable portion (36.8%) of the correlation between personal beliefs and sexual intimacy. When controlling for age, the correlation between sexual intimacy and personal beliefs increased to $-.3505$ and was significant beyond the .01 level indicating that the influence of personal beliefs is affected by the respondents age.

Regression Analysis

Factor scores for the scales were used along with the other test variables in regression analysis. Kerlinger (1973) justifies the use of factor scores in regression (and especially multiple regression) analysis as follows:

Table 13. Partial Correlations Controlling for the Influence of Test and Component Variables in Correlations with Intimate Sexual Behavior

Variable	Zero Order Correlation with Intimate Behavior	Correlation when Controlling for:							
		Personal Beliefs	Attitude Toward Church	Frequency of Attendance	Liberal Permissiveness	Closeness to Father	Father as Christian	Age	
Personal beliefs	-.3095**		-.3154**	-.2712**	-.1957*	-.2928**	-.2976**	-.3505**	
Attitude toward church	-.1400	-.1536*		-.1261	-.1438*	-.1331	-.1042	-.1505*	
Frequency of attendance	-.2295**	-.1714*	-.2216**		1.1711*	-.2286**	-.16604	-.2433**	
Liberal sexual permissiveness	.3517**	.2607**	.3530**	.3195**		.3513**	.3462**	.3532**	
Perception of closeness to father	-.1077	-.0242	-.0984	-.1057	-.1062		-.0565	-.1251	
Perception of father as a Christian	-.2131**	-.1945*	-.1921*	-.1418*	-.2031**	-.1932*		-.2320**	
Age	.2311**	.2859**	.2374**	.2448**	.2335**	.2394**	.2485**		

*p < .05

**p < .01

The point of the whole procedure is a scientific measurement one. The researcher reduces a larger number of a priori variables to a smaller number of presumably underlying variables or factors. These factors can then be used as independent variables in controlled studies of the determinants of phenomena. . . . The researcher may then be better able to explain the phenomena and related phenomena. He may also extend and enrich theory in his field. (p. 365)

A multiple regression of the dependent variable onto the test and independent variables was carried out to determine the amount of variance in sexual intimacy behavior accounted for. Table 14 shows the amount of change in multiple correlation squared as each variable was entered into the equation. The full regression model (see Table 14, Model I) resulted in a multiple correlation squared of .33943 with an F-value of 7.32214 significant at the .0000 level. Table 14 also shows the results of a multiple regression run with all variables except age, the variable anticipated to have the strongest overall influence (see Model II). As expected, controlling for age increases the net effect of other variables; but at the same time, the multiple correlation squared is smaller. Excluding age reduces the explanatory power of the model, suggesting the importance of the age variable in any explanation of adolescent male sexual behavior.

In the initial forced-entry multiple regression (see Table 14, Model I), only three variables (age, personal beliefs, and liberal sexual permissiveness) achieved significant T-test scores. Consequently, a reduced forced-entry multiple regression was run using only age, personal beliefs, and liberal sexual permissiveness (see Table 14, Model III). Use of only these three variables was

Table 14. Forced Entry Multiple Regression Analysis of Male Adolescent Sexually Intimate Behavior

Variable	Model I (All Variables)			Model II (Age Removed)			Model III (Reduced)			Young Adolescents Only			Middle Adolescents Only		
	B	R ² Change		B	R ² Change		B	R ² Change		B	R ² Change		B	R ² Change	
Personal belief	-.268179**	.12206***		-.21345*	.12206***		-.300967***	.15190***		-.436109**	.27013**		-.126710	.01985	
Church attitude	-.144324	.02695*		-.126350	.02695*					-.147994	.03083		-.106903	.01258	
Attendance	-.104175	.01763		-.106073	.01763					-.152477	.05268		-.019051	.00029	
Liberal attitudes	.211553*	.04475**		.240102**	.04475**		.223002**	.04141**		.084297	.00539		.370715*	.17597**	
Conservative attitudes	.091845	.01510		.122364	.01510					.024163	.00050		.174084	.04224	
Closeness to father	-.022202	.00172		-.025486	.00172					-.016144	.00023		-.076176	.00965	
Father as a committed Christian	-.071204	.00486		-.076969	.00486					-.119755	.01554		.073668	.00519	
Age	.331408***	.01636***					.33307***	.8970***							
R ² for model	.33943			.23308			.26494			.37530			.26577		
F-value	7.32214***			4.99280***			15.6573***			4.89189***			2.58551*		
Minimum tolerance	.735123			.750672			.820019			.697707			.713497		

Note: B = standardized Beta

* = $p \leq .05$

** = $p \leq .01$

*** = $p \leq .001$

anticipated by the standardized Betas for each in the full regression model and by the results of previous crosstabulations, correlations and partial correlations.

The order of forced entry was age, personal beliefs, and liberal sexual permissiveness. As shown in Table 14, the reduced regression model accounts for 26% of the variance in intimate sexual behavior for the sample in this study. The F-value was significant beyond .001 indicating that the regression model fits the data. The t-tests for each variable were significant at .02 or lower indicating that regression assumptions are met and that the relationships are linear. This information lends confidence to the interpretation of correlation coefficients provided above. All tolerances for the multiple regression were at .8 or higher indicating that there is no multicollinearity.

Since age was demonstrated to be such an important variable, the sample was divided into two age groups (younger, age 13-15; middle, age 16-18) and separate regression analyses were performed (see Table 14, Models IV and V). For younger adolescents, only Personal Beliefs achieved a significant standardized Beta and accounted for .27013 of the .37530 multiple correlation squared in the model. For middle adolescents, only liberal sexual permissiveness achieved a significant standardized Beta and accounted for .17595 of the .26577 multiple correlation squared in the model.

This information provides further evidence of developmental influences in adolescent male sexual decisions. Among younger males, personal religious beliefs appear to account for most of the variance sexual in intimacy. However, for the older males, liberal sexual attitudes accounts for most of the variance.

Apparently, younger males are willing to accept religious values without critical challenge while older males are more likely to be influenced by their own feelings of appropriateness as relates to sexual behavior. Younger males are more likely to be compliant toward established norms while older males, especially in the presence of increased hormonal activity and opportunities for sexual intimacy, are more likely to act on what they feel is appropriate, even if it violates what they also believe to be group norms.

Secondary Analysis Using Only Sexual Intercourse Experience
as the Dependent Variable

Of the items on the scale of sexual intimacy, it is obvious that sexual intercourse is the behavior that poses the most threat to adolescent well being and carries the possibility of the most serious consequences. Therefore, separate secondary analyses were performed using only sexual intercourse as the dependent variable. For the most part, the relationships found in the larger analyses held for sexual intercourse with the difference being that the relationships tended to be stronger for sexual intercourse than for the larger scale of sexual intimacy.

A crosstabulation of age and sexual intercourse alone (without the introduction of religiosity) demonstrates that the experience of intercourse generally tends to increase as age increases (see Table 15). At age 13, only 10% of respondents said they had experienced intercourse compared to 24% at age 14, 21% at age 15, 49% at age 16, 35% at age 17, and 53% at age 18. The

Table 15. Sexual Intercourse Experience by Age

Age	Number Reporting Intercourse Experience	Percent of Age Group
13	2	10.0
14	6	24.0
15	7	21.2
16	12	40.0
17	8	34.8
18	8	53.3
TOTAL	43	29.5

departures from linearity at ages 15 and 17 are most likely attributable to the small number of cases. Also, it should be kept in mind that these data are cross-sectional, not longitudinal percentages of the same cohort. Nonetheless, the wobbles in the age/intercourse relationship remain curious.

A crosstabulation of religiosity with sexual intercourse revealed that of those who were high on religiosity, 65% also responded "no" to the sexual intercourse question. Comparison with the sexual intimacy scale (in which 63% of those who were high on religiosity were also low on sexual intimacy) shows very little difference in effect. However, the Chi Square for the sexual intercourse relationship with religiosity was stronger (12.016) and much more significant ($p = .00053$).

Zero order correlations revealed practically the same relationships as for the larger scale with slight increases in the strength of the correlation for attitude toward the church (from $-.1339$ to $-.1400$), frequency of attendance (from $-.2062$ to $-.2295$), liberal attitudes (from $.3517$ to $.3750$), and perception of closeness to father (from $-.1052$ to $-.1077$), and perception of father as a committed Christian (from $.2311$ to $.2402$). Slight decreases were found in correlations with personal beliefs (from $-.3095$ to $-.2965$), conservative attitudes (from $.1648$ to $.1033$) and age (from $.2402$ to $.2311$).

Using the same variables in the multiple regression analysis that were used with the larger scale, liberal attitudes, age, and personal beliefs accounted for 30.237% of the variance in sexual intercourse (compared to 28.301% of

variance accounted for in sexual intimacy). The F statistic was 17.19242 ($p = .0000$). Tolerances were at or above .8 indicating no multicollinearity. (see Table 16).

Additive Socialization

The theoretical framework of this study assumes that, for this sample, premarital sexual intimacy is deviant behavior. The deviance control model (Hirschi, 1969) takes the position that the primary focus of investigation should be on those factors influencing conforming subjects to refrain from the deviant behavior rather than on what leads deviants to adopt their chosen behavior. In the socialization paradigm, these factors are seen as additive influences which cumulatively propel individuals either toward or away from deviant behavior.

With this additive socialization process, and the consequent behavioral outcomes in mind, Tables 17-18 show a comparison and contrast, developed from crosstabulations with multiple controls, of the socialization structures most likely to result in high sexual intimacy scores with that most likely to result in low sexual intimacy scores.

Table 17 provides evidence that religiosity has a similar effect on sexual behavior regardless of age. As seen in Table 17, the percentage of difference in high sexual intimacy scores for conservative and liberal sexual permissiveness attitudes is nearly 3 times larger for middle adolescents as for younger adolescents. This indicates that attitudes have a more direct and profound effect for older adolescents than for younger. For younger adolescents, talk is

Table 16. Reduced Model of Male Adolescent Premarital Sexual Intercourse: A Summary of Zero Order Correlations and Forced Entry Multiple Regression Analysis

Predictor Variables	r	B	t	Significance of t
Age	.2402**	.341802	4.427	.0000
Liberal sexual permissiveness	.3750**	.282050	3.362	.0010
Personal beliefs	-.2965**	-.257238	-3.042	.0029
Multiple correlation squared (R^2)		.30237		
F-value		17.19242		
Significance of F		.0000		

Note: r = zero order (Pearson) correlation coefficients; B = standardized Beta
 **p<.01

Note: Smallest minimum tolerance = .820019

Table 17. Comparison of Socialization Influences and Percent Difference in High Sexual Intimacy Outcome

Variable	Variable Score		Percent Scoring High on Sexual Intimacy	Percent Difference
Religiosity				
Combined	High Low	56% (N = 79) 44% (N = 63)	37 (N = 29) 59 (N = 37)	22
Young adolescents	High Low	55% (N = 41) 45% (N = 34)	24 (N = 10) 47 (N = 16)	23
Middle adolescents	High Low	57% (N = 38) 43% (N = 29)	50 (N = 19) 72 (N = 21)	22
Sexual permissiveness				
Combined	Cons. Lib.	57% (N = 44) 43% (N = 61)	33 (N = 27) 62 (N = 38)	29
Young adolescents	Cons. Lib.	59% (N = 44) 41% (N = 13)	27 (N = 12) 42 (N = 13)	15
Middle adolescents	Cons. Lib.	55% (N = 37) 45% (N = 30)	41 (N = 15) 83 (N = 25)	43

Table 17. (continued)

Variable	Variable Score	Percent Scoring High on Sexual Intimacy	Percent Difference
Perception of closeness to father			
Combined	Close 83% (N = 121) Not close 17% (N = 25)	42 (N = 51) 68 (N = 17)	26
Young adolescents	Close 81% (N = 63) Not close 19% (N = 15)	29 (N = 18) 67 (N = 10)	38
Middle adolescents	Close 85% (N = 58) Not close 15% (N = 10)	57 (N = 33) 70 (N = 7)	13
Perception of father as a committed Christian			
Combined	Yes 66% (N = 97) No 34% (N = 49)	38 (N = 37) 63 (N = 31)	25
Young adolescents	Yes 64% (N = 50) No 36% (N = 28)	22 (N = 11) 61 (N = 17)	39
Middle adolescents	Yes 69% (N = 47) No 31% (N = 21)	55 (N = 26) 67 (N = 14)	12

Table 18. Contrast of Socialization Structure Leading Most Certainly to High Sexual Intimacy with Socialization Structure Leading Most Certainly to Low Sexual Intimacy

Probability	Religiosity	Perception of Closeness to Father	Perception of Father as Committed Christian	Sexual Permissiveness	Percent High Sexual Intimacy	Percent Low Sexual Intimacy	Percent Difference
High probability for high sexual intimacy group	Low	Close	No	Liberal	89% (N = 8)	11% (N = 1)	78%
Low probability for high sexual intimacy group	High	Close	Yes	Conservative	19% (N = 7)	81% (N = 30)	62%

apparently cheap, while older adolescents have more opportunity to put their attitudes into action. Of course, with cross-sectional data, these results may also indicate that older adolescent's liberal attitudes occur following sexually intimate behavior as well as contributing to the likelihood of such behavior. We can also see from Table 17 that the father variables have more effect for younger boys than for older. Both perception of closeness to the father and perception of the father as a committed Christian account for nearly 3 times as much difference in sexual intimacy scores for younger adolescents than for older.

In Table 18, we see a summary of the cumulative effect of all the socialization influences in this study in the two extremes of the model.

The father's influence on male adolescent sexual behavior has been demonstrated, for the most part, to be indirect (Fox, et al., 1988; Bennet, 1984; Miller, et al., 1986). It is therefore not surprising that his influence here is mostly indirect as well. The father remains a powerful influence in values transmission and can set the tone for the family in the area of religiosity. In fact, as Thomas & Cornwall (1990) have observed, the acquisition of religious beliefs and values has as much or more to do with what goes on within the family than what goes on at church.

For the perception-of-closeness variable, results of analyses are, at first reading, somewhat unexpected and confusing. For example, in the socialization structure most likely to result in high sexual intimacy (see Table 18), we find a perception of being close to the father in the same structure with low religiosity,

the perception that the father is not a committed Christian, and liberal sexual permissiveness. In an isolated, bivariate relationship, being close to the father may have some influence toward celibacy. However, in the presence of other factors, what we may be seeing is that asking if the son is close to his father tells us little about how that relationship affects the son's sexual choices. When we learn that the son does not perceive the father to be a Christian (in other words, that the son perceives the father to be in direct contrast to the religious peer and social group), we can speculate that being close to a non-Christian father in fact enhances the likelihood of the son's highly intimate sexual behavior. For all we know, this father may even encourage or model such deviant behavior himself.

Results for Each of the Anticipated Relationships

As indicated in Chapter III, although the elaboration model is not a conventional hypotheses-testing model, the logic and rationale of this study led to the anticipation of several relationships among the variables being investigated.

The first anticipated relationship, that religiosity (particularly the experiential and ideological components) would be negatively related to more intimate levels of sexual behavior, was supported by the analyses. Crosstabulations indicated that 63% of those who were high on religiosity (the original independent variable) were also low on sexual intimacy. Zero order correlations showed a modest $-.3095$ correlation (although the second largest of

the variables under investigation in absolute value) between sexual intimacy and personal beliefs (the component of religiosity which represents both the anticipated experiential and ideological components). The researcher concludes from this information that, for this sample, level of sexual intimacy is modestly dependent upon level of religiosity, particularly the personal beliefs component and that this is a real and significant effect.

The second anticipated relationship, that sexual permissiveness would be found to be an intervening variable in the effect of religiosity on sexual intimacy was also supported. Crosstabulations indicated that liberal attitudes of sexual permissiveness intervened to suppress the effect of religiosity on sexual intimacy. Of those who were high on religiosity and also held liberal attitudes, only 48% (compared to 63% in the basic relationship) were also low on sexual intimacy. In fact, liberal attitudes was the variable most strongly correlated with sexual intimacy (.3517). Partial correlation analysis revealed that, when controlling for liberal attitudes, the correlation between personal beliefs and sexual intimacy dropped from -.3517 to -.1957 and remained significant indicating that liberal attitudes might account for as much as 36.8% of the correlation between personal beliefs and sexual intimacy. In multiple regression analysis, liberal attitudes accounted for 12.246% of the variance in sexual intimacy while personal beliefs added only 7.4% of the 28% accounted for by the reduced model.

The conclusion of the researcher is that liberal attitudes of sexual permissiveness override or suppress the influence of religiosity and especially of personal beliefs.

In the third anticipated relationship, the perception of closeness to father was expected to be found to be a contingent variable for the effect of religiosity on sexual intimacy. This anticipated relationship received only modest support. Crosstabulations showed that perception of being close to father and high on religiosity only increased the percentage of those who were also low on sexual intimacy from 63% to 65.7%. Perception of closeness to father had only a $-.1077$ correlation with sexual intimacy and the correlation was not significant. However, the perception of closeness to father had a correlation with personal beliefs of $.2765$ which was quite significant ($p < .01$) and was correlated at $.2545$ ($p < .01$) with perception of father as a committed Christian (a variable which did have a significant correlation with sexual intimacy). T-tests (shown in Table 8) indicate that the difference in closeness to father for high and low religiosity groups is statistically significant.

The conclusion of the researcher is that the perception of being close to the father modestly strengthens the effect of religiosity (especially personal beliefs) on sexual intimacy.

The fourth anticipated relationship, that the perception of father as a committed Christian would be found to be a contingent variable in the effect of religiosity on sexual intimacy was also modestly supported. Crosstabulations revealed that, of those who perceived their father as a committed Christian and

were high on religiosity, 72% (compared to 63% in the global relationship) were also low on sexual intimacy. The perception of father as a committed Christian was correlated with sexual intimacy at $-.2131$ ($p < .01$), but only at $.0937$ with personal beliefs. However, T-tests indicated that this difference is statistically significant. Controlling for perception of father as a committed Christian resulted in only a small decrease (from $-.3095$ to $-.2976$) in the correlation between personal beliefs and sexual intimacy. Perception of father as a committed Christian was not in the final regression model.

The conclusion of the researcher is that the perception of father as a committed Christian has a modest direct effect on sexual intimacy rather than an indirect or contingent effect through religiosity. However, the implication of the analysis for perception of closeness to father and perception of father as a Christian suggests that these variables may somehow work to enhance the possibility of a young man in this sample being higher on personal beliefs.

CHAPTER V

CONCLUSIONS AND DISCUSSION

The objectives of this study were: (1) To examine the relationship between religiosity and adolescent male premarital sexual intimacy; (2) To build a multi-dimensional measure of religiosity in order to examine the components of religiosity that most directly influence premarital sexual intimacy; and (3) To examine the influence of sexual permissiveness, the perception of closeness to the father, the perception of the father as a committed Christian, and age on the relationship between religiosity and premarital sexual intimacy in adolescent males.

This study was carried out within a socialization/social control framework in which premarital sexual intimacy was considered problem or deviant behavior and religiosity, conceptualized as the internalization of religious values and practice, was considered a primary mechanism of socialization and social control.

Objective 1

Analysis of the data clearly demonstrated that there is a significant negative relationship between religiosity and level of sexual intimacy for the young men of this sample. This finding is consistent with the review of literature in Chapter II which found substantial evidence for such a relationship.

It can be reasonably concluded that higher levels of personal religiosity are associated with lower levels of sexual intimacy for this sample.

Objective 2

A consistent argument of this study has been that measuring religiosity as a uni-dimensional construct (most often as frequency of attendance) does not allow the researcher to get at what it is about religiosity that actually influences behavior. This argument is supported by the literature (Glock, 1962; Faulkner & DeJong, 1962; Rohrbaugh & Jessor, 1975; Johnstone, 1992). This study found that religiosity (as measured by the items available for secondary analysis) is a single construct which has three distinct underlying components or dimensions. Of these dimensions (personal beliefs, attitudes toward the church, and ritual) personal beliefs was clearly the more potent predictor of sexual intimacy. Personal beliefs correlated with intimate sexual behavior at $-.3095$ while attendance (the single dimension of ritual observance retained in the study) correlated at $-.2295$. Both of these correlations were significant ($p < .01$). Attitudes toward the church had only a $-.1400$ correlation with sexual intimacy and was not significant. When personal beliefs was controlled for, the correlation for frequency of attendance dropped to $-.1714$ ($p < .05$).

These findings support the consistent assumption of this study that it is the personally internalized dimension of one's faith that influences adolescent sexual behavior. This assumption and subsequent finding is also supported in both the theoretical and empirical literatures. Fox (1981) said, "The most

effective form of social control is the internalization of the values and norms of appropriate behavior that encourages an individual to want to do what he must do." Thomas & Carver (1989) argue that; ". . . in fact it is clearly the degree to which the adolescent has internalized those given sets of values that is related to the respective behavior." Johnstone (1992) states that, for the individual who is "becoming religious," the group socializes and the individual internalizes the norms he or she learns. Clearly, as an agent of socialization and social control, religiosity affects sexual intimacy primarily when it has been internalized.

Given the homogeneity of this highly religious sample, small effects for frequency of attendance were anticipated, but were actually modestly negative and significant ($r = -.2295$, $p < .01$). A somewhat stronger influence for internalized beliefs ($r = -.3095$, $p < .01$) was found. It has been pointed out earlier that these young men, particularly younger adolescents, are most likely constrained by their parents to attend church frequently. Such forced attendance should not have much effect on either values or behavior. In fact, the strong negative loading on the personal beliefs factor for the item which indicates that a young man's parents require him to attend church suggests that forced attendance and internalization of religious values are mutually exclusive. An extreme argument against frequency of attendance as a negative influence on adolescent sexual intimacy has been raised by Thornton & Camburn (1989) in a note to their important study which suggests that frequent attendance and involvement in a youth group may create a conducive

atmosphere for the increased likelihood that sexually intimate behavior will occur.

It can be reasonably concluded that the religiosity items available for secondary analysis in the data used for this study are a single, multi-dimensional construct and that of the three dimensions found (personal beliefs, attitude towards the church, and ritual observance) the personal beliefs dimension best captures the internalization of religion.

Objective 3

Having established that there is a real and significant negative relationship between religiosity and sexual intimacy, an elaboration model of analysis was used to more adequately describe that basic relationship through the introduction of test variables to determine if their presence maintains, strengthens, or weakens the original relationship. These variables were the perception of closeness to the father, the perception of the father as a committed Christian, and age. Along with religiosity, these variables formed the core socialization structures (given the well-established influence of age) which led young men either toward or away from sexual intimacy (see Tables 17 and 18).

It must be noted that there is very little variation among the young men in this study on the measure of perception of closeness to father (82.9% see themselves as close to their father). This is most likely due to the homogeneity of the sample. Apparently, most Church of God young men who attend

Wednesday night youth group meetings perceive themselves as close to their fathers. However, the closeness variable interacted with other variables sufficiently to retain it in an effort to understand more adequately the influence of the father. Moreover, there is evidence that such a high percentage perceiving themselves as close to their father is not unusual and that, for most young people in fact, relations with parents reflect more harmony than discord (Gecas and Seff, 1990; Steinberg, 1991).

The findings of this study suggest that the perception of closeness to the father and the perception of father as a committed Christian work together to create an atmosphere conducive to higher levels of religiosity which, in turn, are related to lower levels of sexual intimacy. The son's perceptions of his father are part of the additive socialization influences affecting his sexual choices.

For the young men in this study, perceiving the relationship with one's father as close has an influence on one's level of personal belief, even though not on sexual intimacy. On the surface, this appears to be an unexpected and somewhat confusing finding. One possible explanation for this effect is that the sort of young man who feels close to his father is also the sort of young man who is disposed to higher levels of religious commitment. Another possible explanation is that the young men in this sample who feel close to their fathers are less likely than others to reject the pursuit of a personal faith. Perhaps these young men, being confident of the relationship with their fathers are insulated from peer and cultural pressure to resist commitment to the faith and are more willing to embrace and internalize what for others is merely affiliation. These

findings also give evidence of reciprocity in the father-son relationship because intrapsychic dynamics of the son affect the way in which he perceives (and most likely relates to) his father. Indeed, t-tests and crosstabulations indicate that a young man's level of personal religiosity influences his perception of being close to his father.

The influence of the perception of closeness variable is enlightened by considering the developmental context in which the son finds himself. Indeed, this study has sought to consider influencers of adolescent male sexual behavior at the intersection of internal and external forces. Psychologist Erik Erikson believed the interaction of the individual with his social environment produces a series of psychosocial crises the individual must work through in order to achieve ego identity and psychological health (Thomas, 1985). Erikson saw the crisis of adolescence as one of achieving identity versus identity diffusion with the peer and other outgroups becoming more significant as a point of reference for the adolescent (Erikson, 1959). Piaget (1969) saw early adolescence as a period of cognitive development in which the child is no longer limited by what he can directly see or hear nor is he restricted to the problem at hand. During this period (which Piaget called Formal Operations) the child can now imagine and develop hypotheses concerning the problem and what might occur given a different set or combination of factors.

This combination of "letting go" of previously held notions about the relative importance of relationships and their ability to influence one's sense of self (including the moral self), coupled with the adolescent's developing ability to

reflect on his attitudes and interests could explain some of the ambiguity in the influence of the perception of closeness to father variable. Feeling drawn away by peer influences and internal cognitive exercises in which the young man explores behavioral possibilities heretofore unthinkable may give him the sense or perception of not being close to his father when in fact his father is still quite an important force in his life.

The perception of the father as a committed Christian is a new variable, the influence of which was anticipated to be difficult to predict. Such was the case in the interpretation of analysis with this variable.

Curiously, the perception of one's father as a committed Christian is significantly related to one's level of sexual intimacy, but not to one's level of personal beliefs. Apparently, seeing one's father as a Christian means that the adolescent probably resides in a home where commitment to the faith is a standard that is accepted without question. Gecas & Seff (1990) argued that the transmission of values is related to the child's perception of his parent's values. It is most likely the fear of violating the values regarding sexual behavior held by such a father that serves to mitigate against inappropriate sexual behavior.

DeLamater & MacCorquodale (1979) help explain this curious interaction between the two perceptions regarding fathers with their finding regarding sexuality that the most important influences are the standards held by the parents and the quality of the person's relationship with the parents. The two perceptions of the father in this study are most likely two sides of one coin and may represent the dual dimensions of support and control found by Rollins &

Thomas (1979) to be related to positive child outcomes. The perception of closeness presumably reflects parental support while the perception of the father as a committed Christian reflects the father's modeling of behaviors consistent with the values of the larger group and is also a reflection of parental support. Apparently, the perception of the father as a Christian also works to control sexual behavior. These two dimensions of the father-son relationship apparently interact to increase the level of religiosity in the son while decreasing the likelihood of engaging in intimate sexual behavior, especially for younger sons (see Table 17).

What appears to be demonstrated here is that, when a young man in this sample feels close to his father and also perceives him to be a committed Christian, those perceptions increase the likelihood of stronger internalization of religious values. This is consistent with the proposition of Hirschi (1969) that it is the bond with the social order that mitigates against deviant behavior and that attachment to others in the social order is the component that facilitates internalization of norms. Regression analysis suggests that it is then this internalization or lack thereof that most directly influences sexual intimacy.

In regression analysis, the perception of father variables disappear as predictors of behavior in the presence of the very variables they most likely helped to generate: personal beliefs and permissiveness attitudes. In the final analysis, sexual choices are very personal. The last and most powerful socialization influences on sexual outcomes are themselves outcomes of the same socialization structure.

At the present time in our society, most fathers have either not recognized or not accepted the importance of their role as child socializer. Whatever the reason, the literature does not indicate much of a direct effect by the father on child outcomes. In this context, even the modest and ambiguous correlations found in this study indicate that fathers play a more important part than we have often understood.

Adolescent development has long been understood to play a role in the initiation and continuation of sexual behavior. For the adolescent, increasing age means significant increases in hormonal effects, peer effects, and opportunities for engaging in intimate sexual behavior. Younger adolescents lack the cognitive and decision making ability to interpret fully sexual and social pressures and internalize religious and group norms. Even premature compliance with such norms before these adolescents are cognitively and affectively ready to understand and commit fully to them does not insulate young men from sexual pressures. However, for this sample, the effects of religiosity as a deterrent to sexual intimacy are much stronger for younger adolescents and diminish with increased age, a finding consistent with that of Rohrbaugh & Jessor (1975) that religiosity related positively to internal control but the influence declines with age. This may indicate that younger adolescents, while they may not be able to understand and internalize fully the norms of their group and religion, are more likely to be influenced by whatever level of understanding they have achieved than are their older counterparts. The simple and stern pronouncement that they are not to engage in intimate sexual

behavior may be sufficient to keep the younger adolescents celibate. However, that is apparently not enough for the older group.

Consistent with the literature, this study found that as the young men of this sample grow older, they are much more likely to have become involved in more intimate levels of sexual behavior. Yet the finding that just over half of the 18 year old young men in this study have engaged in sexual intercourse has an inverse. Just under half of them have not. For the young men who have not engaged in sexual intercourse by age 18, it may be that the socialization structures influencing them have had more time to work a more mature, internalized effect propelling them away from sexual intimacy out of a more and more personally owned belief system.

The most dramatic elaboration on the basic relationship between religiosity and sexual intimacy was demonstrated for sexual permissiveness. Young men who held liberal attitudes of sexual permissiveness were more likely to have engaged in more intimate sexual behavior even when they also held higher levels of personal beliefs. This indicates that liberal attitudes can actually override commitments of faith. This apparent incongruity is not unanticipated. DeLamater & MacCorquodale (1975) proposed that attitudes are the result of socialization and are the representation within the individual of social norms. Once acquired, they say, these norms become the basis for self-control over one's sexual activity. However, Hirschi (1969) argued that the belief component of social control allows for dissonance within the group member who is violating the norms while continuing to believe in their veracity. It has been the

assumption of this study that the impact of socialization is at the interface of external influences and internal interpretations and management of both biological processes and sociological forces.

One explanation for this apparent incongruity is the capacity of adolescents simultaneously to hold diametrically opposed values. Another explanation may be the failure of the parents and the church to provide the young men with information and training in the area of sexual values. In other words, these young men, while well informed in their faith, may be woefully uninformed in their sexuality. Their parents and church may have simply told them to say no without telling them why. Although saying "no" is most likely linked with personal belief components of religiosity and perception of church practice and teaching, it cannot hold up against such potent forces as hormonal development, opportunity, and liberal attitudes. Clear and explicit logical arguments must be presented in order to provide the "why" component and inform the adolescent's internalized attitudes.

Conjoint Influences

In its final step, the elaboration model looks for conjoint influences among the various independent and test variables on the dependent variable. In this study, multiple regression analysis was used to provide evidence of such influence. Through the previous steps of elaboration, only liberal attitudes of sexual permissiveness and age were added to the basic independent variable as predictors of sexual intimacy in the reduced regression model. Together,

these three independent variables explain 28% of the variance in sexual intimacy for this sample. This is actually an important finding in light of the almost foregone conclusion by some that most of the variance in male adolescent sexual behavior is accounted for by biology and opportunity (Miller & Moore, 1990; Udry et al., 1985; Udry & Billy, 1987).

The final elaboration of the basic relationship between religiosity and sexual intimacy for this sample, and a reasonable conclusion to be drawn from this study, is that the perception of the father as a committed Christian slightly increases the effect of religiosity on sexual behavior while increases in age and having liberal attitudes of sexual permissiveness decrease the effect of religiosity on sexual behavior.

Limitation of the Study

In Chapter I it was suggested that a primary distinction of this study is the use of such a unique sample. It now appears that this may also be the study's chief limitation. The homogeneity that resulted from this highly religious sample may well have served to restrict variation, especially for the investigation of religiosity and its effects. This characteristic of the sample certainly limits generalizability of the study's results to a very narrow range of young men who have the same religious characteristics. Nonetheless, the opportunity to examine such a sensitive subject as sexual intimacy and its correlates within a group of Pentecostal young men is rare and valuable. So much so, in fact, as to outweigh the concomitant limitations.

Implications for Research

The most important implication of this study for future research is the finding that religiosity is a multi-dimensional construct and should be measured as such in further investigations of its influence on adolescent sexual behavior. The findings of this study provide substantial evidence that the common use of attendance as a single measure of religiosity should be reconsidered and demonstrate that frequency of attendance is particularly inadequate as the sole measure of adolescent religiosity. For the young men in this study, the most important expression of religiosity as it related to level of sexual intimacy was the internalized dimension of personal beliefs. This seems to indicate that future studies would do well to include such a component in measures of religiosity.

Although perceptions of the father did not show up as significant predictors of sexual intimacy in the final model, this study clearly suggests that more consideration of the influence of the father (both direct and indirect) should be evident in future research, and especially in studies of younger adolescents.

This study also underscores the importance of studying adolescent sexuality in a developmental context. Sexual behavior does not occur in isolation from other aspects of life and development. Attention should be given to attitude formation and strategies for influencing attitudes. Even the youngest adolescents in this study were able to express opinions and demonstrate that they had already adopted attitudes regarding sexual permissiveness.

Additionally, this study reinforces the awareness that window of opportunity for influencing adolescent sexual behavior is largely closed by mid-adolescence.

Implications for the Church of God

The following implications from this study for the Church of God and its parents emerge from the findings of the research.

Help young men internalize their faith. Internalization of one's faith provides a context for dealing with sexuality and sexual decisions.

Commit to sexuality education in the home and in the church. A sex education program based only on a "just say no" philosophy is inadequate for Church of God congregations and families. Even in the presence of strong personal beliefs, liberal attitudes of sexual permissiveness had an over-riding correlation with sexually intimate behavior.

Since attitudes play such an important role in how one's sexuality is expressed, the Church of God and its parents should give its young men the information they need in order to form healthy attitudes which are consistent with the norms and values of the church. It should not be assumed that such attitudes will be picked up indirectly. The "just say no" approach should be replaced with a cognitively based approach that equips parents to "just tell them why" certain behavioral choices are inappropriate. Church of God parents can find ample resource to develop a logical argument against adolescent premarital sexual behavior, particularly intercourse, not only from scripture, church

doctrine, and materials supplied by the denomination, but from empirical research as well. For example, in an executive summary on the effects of sexual activity on adolescent social and psychological development published by the Office of Population Affairs, Billy (1986) found that, while adolescent premarital intercourse does not precipitate overwhelming changes in an adolescent's social and psychological framework, there were demonstrable negative effects that surfaced in his study. These include the finding that adolescent premarital sexual intercourse leads to more accepting attitudes toward premarital sex for all race-sex subgroups; strongly negatively affects the self-reported academic grades of white males; negatively affects the importance of going to college among white females; and strongly positively affects the selection by white males and white females of friends who are sexually active. Billy (1986) concludes that there are substantial risks to adolescent well-being involved in premarital sexual intercourse even if pregnancy and childbearing are avoided. Gordon & Gordon (1983) support the conclusion of Billy with their assertion: "We don't believe that teenagers should engage in sexual intercourse--they are too young, too vulnerable and too available for exploitation. We consider teenage sexual intercourse to be a health hazard, both physically and emotionally."

The most effective control strategies are based not on coercion but on induction (Rollins & Thomas, 1979). Therefore, Church of God parents (especially fathers) should be encouraged to influence their sons' attitudes by giving them sound reasons why they should say no. Regarding church

attendance, this study provides evidence that coerced attendance actually works against the very components of religiosity that are most likely to lead to lower levels of sexual intimacy.

The Church of God and its parents, when communicating sexual values and norms, should accept the fact that, as conservatives, they are, in the words of Gordon & Gordon (1983): ". . . at odds with our permissive society" and openly communicate this to its young men. After all, if logically sound arguments against adolescent sexual intimacy cannot be produced, young people are lost to societal influences nonetheless. But if such arguments can be formulated, then rational conservatism can stand on its own without embarrassment.

The Church of God and its parents should understand that the most effective parenting strategies (including sexual socialization) are based on a balance between support and control. Fathers especially should build close, affirming relationships with their sons and should model the Christian values and lifestyles they want their sons to develop.

Start sexual socialization early. The implication of this study is that children's attitudes about sexual permissiveness are being formed by early adolescence and are pretty much set by mid-adolescence. Since these attitudes appear to have the strongest influence of the variables in this study, it would appear that sexual socialization should began well before adolescence. This implication is further supported by the comparison of socialization influences

(see Table 17) which indicates that the father has a stronger influence on younger sons and by the regression analysis (see Table 14) in which the sample was split by age which indicates that liberal attitudes account for most of the variance in sexual intimacy in the older age group.

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APPENDICES

APPENDIX A

INSTRUCTIONS TO READ BEFORE THE SURVEY

"Our youth group has been randomly selected from among all the churches in our denomination to participate in an important nationwide survey of the young people. This is not an exam. You will not be graded, but it is important that you read the questions carefully and answer honestly. Do not put your name on the questionnaire. You may not work together in groups or look at each other's answers. After you finish answering all of the questions, please sit quietly and wait until (name of student designee) collects them. Neither I nor anyone else at the church will see your answers. They will be mailed tonight to Cleveland, Tennessee, where a researcher at the Church of God International Headquarters will receive the completed surveys from all of the churches from our denomination, and will tabulate all of the results for the denomination.

The survey is about the lifestyles of young adults, including attitudes and behaviors related to sexual relationships. The survey contains questions that ask for some personal information, which is why we do not want you to put your name on the survey. It is important that you answer each question on the survey, and that you answer them honestly. Once the results have been tabulated, the denomination will use that information to determine how we can have more meaningful and valuable youth programs in all of our churches. The same survey is also being done by more than a dozen other denominations around the country, so you are part of a very important national research study that, hopefully, will make the church a place that will better meet your needs.

As you are going through the survey, if there is a question that you do not understand, please skip that question and go on to the next one.

Are there any questions? (field questions)

Remember--don't put your name on the questionnaire. When you are done, wait until we collect the questionnaires. Please do not talk with your friends at any time during this period."

Distribute questionnaires.

APPENDIX B

CONFIDENTIAL RESEARCH QUESTIONNAIRE

Please answer each question on this questionnaire. Do not write your name on this survey. No one at your church will know your answers. Return this form to the designated person when you are finished. Thank you for your cooperation!

SECTION A: YOU AND YOUR FATHER

1. How would you describe your relationship with your father. (Circle one answer.)

- | | |
|-------------------------|---|
| 1. we are very close | 4. we are not at all close |
| 2. we are fairly close | 5. my father is not alive-(go to Section B) |
| 3. we are not too close | 6. do not know my father-(go to Section B) |

2. Indicate how frequently each of the following situations occur, please circle one answer for each statement. How often do you...

	Frequently	Occasionally	Seldom	Never
a. talk with your father about personal concerns	1	2	3	4
b. wonder whether or not your father loves you	1	2	3	4
c. seek advice from your father	1	2	3	4
d. feel proud of your father	1	2	3	4
e. do something special with your father that involves just the two of you	1	2	3	4
f. show your love for your father	1	2	3	4
g. feel your father shows he love for you	1	2	3	4

3. In a typical week, about how much time do you spend talking with your father about things that really matter to you? (Circle one answer.)

- | | |
|-------------------------|-------------------------------------|
| 1. no time | 4. between 15-30 minutes |
| 2. less than 5 minutes | 5. between a half-hour and one hour |
| 3. between 5-15 minutes | 6. more than one hour per week |

SECTION B: YOU AND YOUR MOTHER

1. How would you describe your relationship with your mother? (Circle one answer.)

- | | |
|-------------------------|---|
| 1. we are very close | 4. we are not at all close |
| 2. we are fairly close | 5. my mother is not alive-(go to section C) |
| 3. we are not too close | 6. do not know my mother-(go to Section C) |

2. Indicate how frequently each of the following situations occur. Please circle one answer for each statement. How often do you...

	Frequently	Occasionally	Seldom	Never
a. talk with your mother about personal concerns	1	2	3	4
b. wonder whether or not your mother loves you	1	2	3	4
c. seek advice from your mother	1	2	3	4
d. feel proud of your mother	1	2	3	4

	Frequently	Occasionally	Seldom	Never
e. do something special with your mother that involves just the two of you.	1	2	3	4
f. show your love for your mother	1	2	3	4
g. feel your mother shows her love for you	1	2	3	4

3. In an **average week**, about how much time do you spend talking with your mother about things that really matter to you (Circle one answer.)

- | | |
|-------------------------|-------------------------------------|
| 1. no time | 4. between 15-30 minutes |
| 2. less than 5 minutes | 5. between a half-hour and one hour |
| 3. between 5-15 minutes | 6. more than one hour per week |

SECTION C: YOU AND YOUR PARENTS

1. Listed below are some situations that many teenagers face. Please circle one answer for each situation, indicating how often this is true of you.
My parents...

	Frequently	Occasionally	Seldom	Never
a. do not trust me	1	2	3	4
b. yell at me	1	2	3	4
c. fight with each other	1	2	3	4
d. do not allow me to do things I want to do	1	2	3	4
e. do not give me enough spending money	1	2	3	4
f. spend time with me	1	2	3	4
g. admit when they are wrong or mistaken	1	2	3	4
h. are too strict	1	2	3	4
i. embarrass me in front of my friends	1	2	3	4
j. are really interested in what I am doing	1	2	3	4
k. show that they really love each other	1	2	3	4
l. expect more of me than is fair	1	2	3	4

2. My home is a place... (Circle one answer to complete the sentence.)

1. where I feel secure and loved.
2. where each of us is **trying** to love each other.
3. where sometimes I feel loved, other times I don't.
4. where I usually feel uncomfortable and would rather be elsewhere.
5. where I feel comfortable, although we are not a close, loving family.

SECTION D: YOUR LIFESTYLE AND PERSONAL INTERESTS

1. How much time do you spend doing the following activities in an average day? (Circle one answer for each activity.)

	None	Less than 1	1-3	4-6	7 or more
a. attending church activities	1	2	3	4	5
b. watching television	1	2	3	4	5
c. watching music videos/MTV	1	2	3	4	5
d. listening to the radio	1	2	3	4	5
e. reading for pleasure	1	2	3	4	5
f. participating in sports	1	2	3	4	5
g. working at a part-time job	1	2	3	4	5

	Hours spent, per day				
	None	Less than 1	1-3	4-6	7 or more
h. being with your boyfriend/girl friend	1	2	3	4	5
i. listening to albums/tapes	1	2	3	4	5
j. pursuing a hobby or special interest	1	2	3	4	5
k. completing homework assignments	1	2	3	4	5

2. How much do you enjoy the music of the artists listed below? (Please place the appropriate number on the line next to each name.)

1 = one of my favorites
2 = like very much

3 = enjoy sometimes
4 = do not like

5 = cannot stand
6 = never heard of

a. Beastie Boy	___	j. Motley Crue	___	s. Michael W. Smith	___
b. David Bowie	___	k. Ozzy Osbourne	___	t. Bruce	___
c. Phil Collins	___	l. Sandy Patti	___	Springsteen	___
d. Peter Gabriel	___	m. Petra	___	u. Stryper	___
e. Amy Grant	___	n. Prince	___	w. Twisted Sister	___
f. Billy Idol	___	o. Rolling Stones	___	x. U2	___
g. Michael Jackson	___	p. David Lee Roth	___	y. Van Halen	___
h. Madonna	___	q. Run DMC	___	z. ZZ Top	___
i. Whitney Houston	___	r. Lionel Richie	___		

3. What types of movies have you watched in the past six months? (Circle as many as apply)

1. G-rated 4. R-rated
2. PG-rated 5. X-rated
3. PG-13 6. None

SECTION E: DESCRIBING YOURSELF

1. How accurately do the words listed below describe the way that you feel about yourself? (Circle one answer for each word.)

	How accurate			
	Very	Somewhat	Not too	Not at all
a. popular	1	2	3	4
b. attractive	1	2	3	4
c. intelligent	1	2	3	4
d. lonely	1	2	3	4
e. respected	1	2	3	4
f. successful	1	2	3	4
g. different	1	2	3	4
h. admired	1	2	3	4
i. religious	1	2	3	4
j. kind	1	2	3	4
k. discouraged	1	2	3	4
l. misunderstood	1	2	3	4

SECTION F: RELATIONSHIPS WITH MEMBERS OF THE OPPOSITE SEX

1. Which of the following have you done with a member of the opposite sex? (Circle one answer for each item.)

	Have done		
	Yes	No	Not sure
a. hold hands	1	2	3
b. embracing and some kissing	1	2	3
c. heavy "French" kissing	1	2	3
d. fondling of breasts	1	2	3
e. fondling of genitals	1	2	3
f. sexual intercourse	1	2	3

2. For two people who are not married but are both willing, please indicate whether the actions described below are morally acceptable or not. (Circle one answer for each action.)

	Morally acceptable			
	Always	Sometimes	Never	Not sure
a. hold hands	1	2	3	4
b. embracing and some kissing	1	2	3	4
c. heavy "French" kissing	1	2	3	4
d. fondling of breasts	1	2	3	4
e. fondling of genitals	1	2	3	4
f. sexual intercourse	1	2	3	4

3. If the opportunity presented itself today, how likely would you be to have sexual intercourse with another person if: (Circle one answer)

	More likely	Less likely	No difference
a. your friends strongly encouraged you to do so?	1	2	3
b. you really intended to marry that person?	1	2	3
c. you were the only person in your group of friends who was still a virgin?	1	2	3
d. you were positive that a pregnancy would not result?	1	2	3
e. you knew that your parents would not find out?	1	2	3
f. you felt that your parents would not mind?	1	2	3

SECTION G: INFORMATION ABOUT SEXUAL RELATIONS

1. How much of your information about sex and sexual relations have you received from: (Circle one answer for each source.)

	A lot	Some	A little	None
a. parents	1	2	3	4
b. brothers/sisters	1	2	3	4
c. friends	1	2	3	4
d. books	1	2	3	4
e. classes at school	1	2	3	4
f. church	1	2	3	4
g. movies	1	2	3	4
h. television	1	2	3	4
i. "adult" sex oriented magazines	1	2	3	4
j. the Bible	1	2	3	4

2. Do you feel that you have enough information about sex?

1. yes, I have enough information.
2. I have some information, but would like to have more.
3. I don't know much about it, but am not interested in having more information.

SECTION H: CHURCH AND RELIGION

1. Please circle one answer for each of the statements listed below

	Yes	No
a. I attend church every week.	1	2
b. I am actively involved in a church's youth program.	1	2
c. I know Jesus Christ as my personal savior.	1	2
d. I am involved with a church mostly because my parents require it.	1	2
e. The Bible plays an important part in my life.	1	2
f. The Bible is a totally reliable guide for all situations.	1	2
g. Becoming a better Christian is important to me.	1	2
h. Being a good person is what makes someone a Christian.	1	2
i. If I had a serious problem, I would feel comfortable talking to one of the ministers or leaders at our church about the problem.	1	2
j. The church helps me deal with issues and concerns that are important in my life.	1	2
k. My friends at the church accept me for who I am.	1	2

SECTION I: PERSONAL AND FAMILY BACKGROUND

Please circle one answer for each of the following questions.

1. I am a 1. male 2. female
2. I am a 1. white 2. black 3. hispanic 4. asian 5. other
3. My parents are: 1. married 2. divorced/separated 3. one has died
 4. both have died 5. divorced/remarried 6. other _____
4. Would you say that your father is a committed Christian? 1. yes 2. no
 3. don't know
5. Would you say that your mother is a committed Christian? 1. yes 2. no
 3. don't know
6. What is/was your average grade in high school? 1. A 2. B 3. C 4. D

Please fill in the following information:

7. What is your age? _____
8. What state do you live in? _____
9. What is the denomination of the church you attend? _____
10. What grade are you in at school? _____

THANK YOU FOR YOUR COOPERATION.
DO NOT WRITE YOUR NAME ON THIS QUESTIONNAIRE.
SEAL THE QUESTIONNAIRE IN THE ENVELOPE PROVIDED
AND RETURN TO THE DESIGNATED INDIVIDUAL WHEN YOU ARE FINISHED.

APPENDIX C

PROPOSED RELIGIOSITY MEASURE

Experiential Dimension

- | | |
|------------|---|
| Item H1c | I know Jesus Christ as my personal savior |
| Item H1g | Becoming a better Christian is important to me |
| Section E1 | "How accurately do the words listed below describe the way that you feel about yourself? (letter i; religious: very, somewhat, not too, not at all) |

Ideological Dimension

- | | |
|----------|---|
| Item H1e | If I had a serious problem, I would feel comfortable talking to one of the ministers or leaders at church about the problem |
| Item H1e | The Bible plays an important part in my life |
| Item H1f | The Bible is a totally reliable guide for all situations |
| Item H1j | The church helps me deal with issues and concerns that are important in my life |

Ritualistic Dimension

- | | |
|----------|--|
| Item H1a | I attend church every week |
| Item H1b | I am actively involved in a church's youth program |
| Item H1d | I am involved in church mostly because my parents require it |

APPENDIX D

SCALES

<u>ITEM</u>	<u>ITEM-TOTAL CORRELATION</u>
<u>Religiosity Scale</u>	
I attend church every week.	.3654
I am actively involved in a church's youth program.	.2827
I know Jesus Christ as my personal Savior.	.6236
The Bible plays an important part in my life.	.5663
The Bible is a totally reliable guide for all situations.	.5605
Becoming a better Christian is important to me.	.5508
If I had a serious problem, I would feel comfortable talking to one of the ministers or leaders at our church about the problem.	.5342
The church helps me deal with issues and concerns that are important in my life.	.2445
I feel that I am religious.	.6436
Mean Inter-Item Correlations	.2878
Standardized Alpha	.8016
<u>Sexual Intimacy Scale</u>	
"Which of the following have you done with a member of the opposite sex?"	
Hold hands	.3701
Embracing and some kissing	.5233
Heavy "French" kissing	.6077
Fondling of breasts	.6765
Fondling of genitals	.6464
Sexual intercourse	.6170
Mean Inter-Item Correlation	.4116
Standardized Alpha	.8076
<u>Sexual Permissiveness Scale</u>	
"For two people who are not married but both are willing, please indicate whether the actions described below are morally acceptable or not."	
Hold hands	.3847
Embracing and some kissing	.5058
Heavy "French" kissing	.5640
Fondling of breasts	.6445
Fondling of genitals	.6217
Sexual intercourse	.5298
Mean Inter-Item Correlation	.3814
Standardized Alpha	.7872

VITA

Larry Donald Pemberton was born in Columbus, Georgia on September 17, 1952. He graduated from Cleveland High School in Cleveland, Tennessee in May, 1970. In August of 1974 he received the Bachelor of Arts degree in Biblical Education from Lee College. In May of 1982 he received the Master of Science degree in Counseling and Human Development from Troy State University. In January of 1987 he entered the University of Tennessee, Knoxville in pursuit of the Ph.D. in Human Ecology with an emphasis in Family Studies. He and his wife, Clynette, have three children.

An Ordained minister with the Church of God, he is presently employed as Coordinator of Family Ministries with his denomination's international offices in Cleveland, Tennessee.