

AN INVESTIGATION OF SEX GUILT AND SEX
CONFLICT IN HUMAN SEXUALITY
COURSE SUBJECTS

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ABSTRACT

AN INVESTIGATION OF SEX GUILT AND SEX CONFLICT IN HUMAN SEXUALITY COURSE SUBJECTS

By

Richard A. Feinberg

The purpose of this study was to investigate sex guilt and sex conflict in males and females and virgins and non-virgins using human sexuality course students as subjects. A further purpose was to investigate the effects of the human sexuality course on sex guilt and sex conflict.

It has been noted by Reyher (1959) that the Draw-A-Person (DAP) projective test measures psychosexual conflict that is a basic part of the personality. The Mosher True-False Guilt Inventory (MTFGI) measures sex guilt which Mosher (1968) states is a disposition to respond under certain circumstances with a class of behaviors which may be described as guilty.

It was predicted in this study that sex guilt, as measured by the MTFGI, is a different personality measure,

and thus uncorrelated with sex conflict as measured by the DAP.

It was also predicted that females would show a greater level of sex guilt when compared to males, a finding reported by a number of authors (Burgess and Wallin, 1953; Kinsey, 1953; Reiss, 1967).

Another prediction was that virgins, compared to non-virgins, would show a higher level of sex guilt as measured by the MTFGI. Further, several authors (Galbraith and Mosher, 1968; Leiman and Epstein, 1961) report that sexual responses are inhibited by high sex guilt thus suggesting the prediction that there would be an inverse relationship between sex guilt and the amount of pre-marital sexual intercourse.

It was also predicted that a course in human sexuality would reduce sex guilt but not sex conflict. These predictions were derived from the assumption that sex guilt is more closely related to conscious attitudes and behavior than is sex conflict which is seen as more unconscious.

A final prediction was that not only would there be no pre-post course differences on the DAP, but there would be no male-female or virgin-non-virgin differences

either. If the DAP is measuring psychosexual conflict, then there is no basis for assuming differences with respect to these variables.

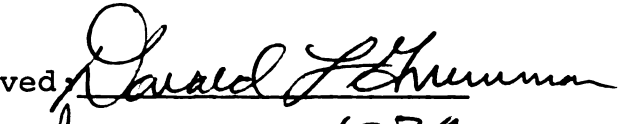
The MTFGI and DAP were given to students in a human sexuality class at the beginning of the course and again at the end of the course. An analysis of the results revealed that there were no differences on the DAP with respect to the variables under consideration, while there were significant sex, sexual experience (virgin-non-virgin), and pre-post effects as well as significant interaction effects on the MTFGI. Coupled with the result that the correlation coefficient between scores on the DAP and scores on the MTFGI was .01 for both males and females, it would seem that the DAP and MTFGI are measuring two different things.

As predicted females, compared to males, showed a higher level of sex guilt, especially at the beginning of the course. Also virgins, compared to non-virgins, showed a higher level of sex guilt, especially at the beginning of the course. By the end of the course, however, both females and virgins had considerably lower guilt scores, although still somewhat higher than male and non-virgin guilt scores, respectively. Didactic teaching methods

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that disseminate valid sex information within a framework of open communication apparently can have an effect in reducing sex guilt, especially for the higher guilt groups such as females and virgins. This reduction of sex guilt can not be explained by a change in virginal status over the duration of the course. It would also seem that such a course does not have an effect on the level of psycho-sexual conflict.

Further analysis revealed ambiguous results with respect to a proposed relationship between nude figures drawn on the DAP and sex guilt.

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To my father

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INTRODUCTION

Guilt is a feeling of wrongdoing, of violation, which is generally experienced as distressing or painful. Krech and Crutchfield (1958) state that the essential characteristics evoking the emotion have to do with the perception of one's own action in a situation as discrepant from the "right" or "moral" or "ethical" action required by the situation.

The emotion of guilt may be slight and fleeting, a mere "twinge of conscience." Or, at the other extreme, it may be a prolonged torture of "agonizing appraisal." The milder degrees of guilt feelings may even at times be somewhat pleasant and exhilarative in tone. This is not surprising in the light of the fact that when the person violates what he perceives as right, it is often simply because of the more powerful force of positive pleasures to be gained. As anthropologists and others have pointed out moral prohibition tends to be created by society just because there is social necessity for restraint of certain

activities that are themselves desirable. But this is by no means the entire story. The very imposition of the prohibition may have the paradoxical effect of making the thing appear attractive to the person. Moreover, the very action of violation is often in itself satisfying because it is experienced as a successful defiance of outer authority, an expression of autonomy and power of self.

Krech and Crutchfield also say that it is important to understand that there are wide differences in the way a person perceives the guilt-inducing situation. He may see quite specifically just what is "required" of him, and recognize quite clearly how he has violated this requirement. His consequent feeling of guilt is likely to be directly and explicitly attached to the action. "I feel guilty because I allowed the store clerk to give me too much change." But other situations may be far more complex and his perceptions unclear as to exactly what is required and how his actions relate to it. The resulting guilt feeling may not be so explicitly connected with a given act or feature of the situation. There is a kind of free-floating guilt, just as there is free-floating anxiety. In fact one of the marked features of such ill-defined guilt feelings is an anxiety component; the person

feels an anxious guilt in which he is not quite clear about just where and why the feelings of fear or dread or distress appears, nor about how he can modify his behavior to prevent the guilt feeling.

It is especially in cases of ill-defined guilt that the person tends to perceive the guilt as attaching deeply to himself. It is not so much that any one of his acts is bad, but that he is a bad person. The profoundest and most agitating of guilt emotions, such as those found in the fanatically self-punishing, are of this sort. The self is seen as the focal point and basic source of the guilty action.

Krech and Crutchfield further point out that there are significant differences in the extent to which the guilt is experienced as objectified. At one extreme it may be perceived as sheerly in connection with a particular action. Though the self is seen as an essential agent in the whole act, the act is not a basic characteristic of the self, but something rather peripheral to it. At the other extreme is the guilt experienced as the Sin of Self, my evil nature. The wrong act did not simply involve me, but it was caused by me.

The distinction between the different types of guilt feelings also bears intimately on the matters of how these feelings are removed. Feelings of guilt which are more objectified are presumably easier to slough off; they are less likely to persist in one's self-conception. On the other hand the less objectified guilt feelings are harder to get rid of, and in extreme cases may only be done by removing the inner "sin."

Over the years guilt feelings have played an important part in the theories of psychology, especially in the theories of psychoanalysis. According to Freud it is necessary to discriminate between two kinds of guilt feelings. One makes itself known as social fear, fear of outer authority. The other is a fear of inner authority, or pangs of conscience. The feeling of guilt originating from fear of the outer authority coincides with the fear of the loss of love. The fear of the inner authority coincides with the fear of the superego. Freud's derivation of the feeling of guilt is well-known. The incorporation of the aggression, that is, the turning of the destructive instincts against the ego originates the feeling of guilt and makes its appearance in the ego as an unconscious need for punishment. For this reason the term

"feeling of guilt" is often supplanted by the term "need for punishment."

There seems to be a lot of controversy over Freud's conception of the superego. Freud (1938) declared in one book that the superego essentially represents the parents' strictness, prohibitions, and punishments. In another place, however, Freud (1930) maintained that one of the functions of the superego is the formation of an ideal. According to Nunberg (1934) this function is derived from the libido, and the contrast between the functions is derived from the ambivalence the child feels toward his father.

Generally most psychoanalysts have concentrated on the first aspect of the superego. According to Fernichel (1945) the superego becomes established as the result of newly introjected objects being combined with parental introjections. These parental introjections of prohibitions are already present as the forerunners of the superego. The newly introjected objects are the objects of the Oedipus complex.

Fernichel goes on to say that after the superego is established, it decides which drives or needs will be permitted and which suppressed. The superego functions as

illogical guilt feelings. Being on good or bad terms with one's superego becomes as important as being on good terms with one's parents previously was.

In his book that tries to consolidate the theories of psychoanalysis Hendrick (1958) calls the superego an aggregate of prohibitory punishments that is the result of development. He says that the superego is a specialized portion of the ego, representing one aspect of the total personality function, much as, in the social organization, the courts decide what shall and shall not be approved, while the executive branches make these mandates effective.

Nunberg (1934) claims that the forms of expression of the feeling of guilt are numerous and differ distinctly in their intensity and quality. He says the feeling of guilt may appear as a mere discomfort, a sense of a dull inner tension, an urge to do something, an urge to fulfill some obligation. Seeking love or the favor of others may result from this urge. It also expresses itself in an exaggerated helpfulness, in spending money, or in excessive generosity. The feeling of guilt may also appear in a variety of other forms such as humility, striving for punishment, or repentance.

Fenichel (1945) talks about guilt feelings as a motive for defense that represent a topically defined anxiety, the anxiety of the ego toward the superego. He distinguishes this from a warning conscience which says to avoid this or that action otherwise you will experience annihilation. According to Fenichel guilt feeling proper is more or less a materialization of this threat, which may be used to avoid future similar actions.

Mosher (1965) makes a distinction between two motives for the inhibition of morally unacceptable behavior. One motive is fear of external punishment for transgressing social standards. The second motive is guilt which develops as a result of a past reinforcement history which has favored the internalization of moral standards. This corresponds to the two types of guilt that Freud talked about. The guilt-motivated person assumes the task of inhibiting behaviors which are defined as morally unacceptable to avoid experiencing intense feelings of guilt.

I think it can be seen from all this that the expressions of the feeling of guilt fall into two groups. The aim of the first group is the outer world, and one example of many possible is striving for love. The aim of the second group is the ego, as in the desire for

punishment. The feeling of guilt is a reaction to a crime committed psychically or actually. The first group represents an effort to undo the crime, to bring about a reconciliation with the outer world. The second group represents an attempt to punish one's self, hence, to suffer.

Psychoanalytically oriented writers have frequently attributed repetitive antisocial deviant behavior that persists in spite of punishment to the presence of excessive guilt (Bromberg, 1948; Freud, 1925; Friedlander, 1947; Lindner, 1944). This guilt is said to spring from unresolved and deeply repressed Oedipal wishes and to lead the offender to commit acts for which he will inevitably be punished.

Bandura and Walters (1963) state that this account gives rise to the paradox that guilt, anticipation of which is usually regarded as a major factor in promoting self-control, is depicted as instigating antisocial acts. To resolve this paradox the exponents of the psychoanalytic point of view further assume that the guilt itself is repressed and consequently operates as a mechanism whereby antisocial behavior is inhibited. Bandura and Walters claim that a more parsimonious view is that persistent offenders, such as psychopaths, have failed to develop

adequate self-control and react to transgression with little or no guilt (Cleckley, 1955; Jenkins, 1954; McCord and McCord, 1956).

Another important consideration is the differentiation of guilt from shame. Ellis (1962) states that when a person feels guilty he believes that he has acted wrongly or wickedly in the eyes of some God, fate, or social value system, whereas when he feels ashamed or inadequate, he is more likely to believe that he has acted ineptly or weakly in his own eyes and in those of the people with whom he has immediate contact.

Bandura and Walters talk about two criteria that have been advanced for distinguishing guilt from shame. The first of these assumes a dichotomy between external and internal sanctions and regards shame as a reaction to actual or anticipated disapproval by an audience and guilt as a negative self-evaluation resulting from a deviation from an internalized moral standard.

However, Ausubel (1955) points out that it is reasonable to believe that both external and internal sanctions are instrumental in maintaining social control in almost every society and individual. Indeed, the requirement that in the case of guilt the intrapsychic

self-evaluative response should occur without reference to any actual or fantastical reactions of external agents is probably very rarely, if ever, met. This requirement presupposes that guilt is mediated by an internal moral agent, which originated and developed from sanctions imposed by the parents or other primary socializing agents, but which is now completely independent of an individual's current social experiences.

A second criterion that has been proposed as a basis for distinguishing guilt and shame assumes that these are a function of degree or responsibility or voluntariness, which may be thought of in terms of a dichotomy between a transgression and a defect (Levin and Baldwin, 1959) or between a motive and an attribute (Piers and Singer, 1953). From this point of view, a person has little or no responsibility for a personal limitation and consequently can feel no guilt, but only shame, on account of his defect. Bandura and Walters point out that persons may attempt to conceal intellectual and physical shortcomings in order to avoid negative reactions from others, but these do not necessarily involve a negative self-evaluation that could be described either as guilt or shame.

As of yet I have not discussed the role of sex and more specifically sex guilt. That sex is a strong motive for behavior need not be emphasized here. Madison (1969) presents a good discussion of the sex motive throughout the college years.

There has been a lot of talk about changing sex standards and a new sexual morality. Perhaps all of this can best be summed up by saying that sex is increasingly being considered as a more or less autonomous institution. Nelson Foote (1954) proposed a view of sexual conduct as a "legitimate form of play." There seems to be an increasing preoccupation among present day students with the so-called non-procreative manifestations of sexuality (Bernard, 1968; Reiss, 1966). The consolidation of this position is put forward by Sprey (1969). He postulates a partially autonomous and private sphere of human sexuality to serve as an alternative to the traditional incorporation of sexual conduct within the institutional framework of marriage and the family. In this way he proposes to eliminate the spurious distinction between procreative and non-procreative sexuality. He also argues that the process of sexuality itself, despite its unique nature, can and should be

analyzed within a sociological framework of reciprocity and exchange.

A number of writers in the area of sex have talked about the debilitating effects of our sex standards and the need to do something about them. Specifically they have pointed out how sex guilt is often a natural outgrowth and result of society's standards. Stokes (1962) talks about an array of irrational attitudes about sex that leads to general guilt feelings about all erotic emotion, a violent fear of autoerotic enjoyment, repression of childhood sexuality, and restriction of adolescent sexuality to a desexualized idealism that ignores the erotic emotions and physical realities of sex. Kirkendall (1961) talks of an irrational moral code that is focused primarily upon acts which lead to the idea that participation in premarital sexual behavior is evidence of immorality. Kirkendall goes on to say that it is necessary to accept the fact that the sexual impulse is essentially positive and life-giving in nature; rather than fearing it, it is necessary to learn how to direct and utilize it.

Frank (1961) states that sex morality as preached and practiced has been largely based on fear, fear created by the most impressive pronouncements of what fate awaited

the sinner who violated the moral code. Further Frank says that boys and girls, reared by conscientious parents who have indoctrinated their children from early infancy in their traditional religious beliefs and moral sanctions, come to adolescence and suddenly learn from older boys and girls that what they have long believed and feared is no longer to be accepted. Guilt often occurs at this stage of development.

Kanin (1960) states that young people are exposed to an institutional normative pattern which says in effect that complete heterosexual accessibility--if not, in fact, even partial accessibility--is a right and a privilege that receives social sanction only when individuals conform to the requirements of legal matrimony.

Reiss (1971) talks about the conflict that arises from the American courtship system. Our courtship system seems structured to promote premarital sexual relations. Young people are together a number of years without chaperones. They are given cars and privacy in the home. There is sensuous dance and dress. But at the same time young people are told that premarital sexual relations are wrong while being part of a courtship system, in part set

up and condoned by the same people who tell them premarital sex is wrong, that tends to encourage sexual intimacy.

Christensen (1969) in an article stating some of his conclusions from a previous study of three cultures says his data tends to support the idea that sexual experience was pretty much the same for all three cultures, but the crucial difference between the cultures was attitudes about permissiveness. In a restrictive culture, and he includes the United States in this category, larger numbers of people are violating their own standards of sexual behavior, and thus one expects more guilt in such restrictive cultures.

The feeling of guilt in accepting sexual pleasure seems to be very deeply rooted in our society. Masters and Johnson (1970) report that even a number of marital partners feel guilty in accepting pleasure when it is deliberately sought, feeling that pleasure is permissible only when it is "accidental."

Another point of view is presented by Glassberg (1965) who asserts that the adolescent lacks the maturity to estimate the ultimate effects of coitus upon his total personality integration. Speaking from the point of view of a marriage counsellor, he says that heterosexual

activities may represent efforts to compensate for non-sexual affectional frustration, surrender to peer group pressure to maintain status, or abdication of the capacity for self-discipline and individual responsibility. Glassberg claims that often the result is guilt manifested in self-debasement and accompanied by revulsion against sexual participation.

Madison (1969) points out the special character of sexual learning in our society. Sex attitudes are often taught indirectly, as well as directly, by parents to their children. The child embellishes all these into privately kept sexual feelings that are generally unsocialized and linked to chance-provided excitement of almost any description. The advertiser and entertainment industry enter in unintentionally as teachers and cause sex to be associated with a bizarre variety of sales products or emotional states such as violence. By college age the product of these strange learning conditions has produced sex motives that lead many students to assume that they are sexually different, or even abnormal.

Menninger (1971) points out that we are barraged with sexual imagery that appeals to one's sense of adequacy and sense of worth. He says the result of this widespread

consumption has been the glorification of sexual experimentation. The implication then becomes that you must be a part of this "sexual revolution" or face the consequences of being "out of it" and a deviant. Thus it would seem that not only can guilt be the result of sexual participation but also the result of sexual non-participation. Peer group pressure also may have the same effect of inducing conflict and loss of esteem in those who have not become sexually initiated.

Winick (1968) states that in today's society the more traditional sex roles are becoming multivalent and amorphous. He further says this tends to create uncertainty and ambiguity and when carried to an extreme promotes conflict and maladaptibility.

Along this line Lindbeck (1971) talks about how the American woman is discovering and redefining her sexuality and is now demanding her own sexual satisfaction. This is not only threatening to women because of the revolt against the traditional feminine stereotype but also to men because they feel unable to understand or to respond to the needs of their wives or sexual partners. These men feel that their masculinity, i.e. traditional masculine role, is being challenged.

Some writers like Reiss (1967) have concentrated more than others on parents as agents in transmitting a conservative, conflict-producing morality to young people. Reiss's data shows that the parent generation is more conservative in its attitudes than the younger generation. These adults got more conservative as they moved into parental roles. His data suggests that the so-called generation gap is not the crucial difference, but that differences among roles reflect differing attitudes. Individuals in roles that involve some sense of real or perceived responsibility, such as the parental role, seem to be more conservative in their attitudes.

One of the strongest advocates for a changing sex standard is Albert Ellis. Ellis (1962) says that he sees many sexually crippled individuals that got that way because of their acceptance of society's irrational sex codes. Perhaps his best statement on the subject is his book Sex Without Guilt (1965a). The whole point of the book is that a person should be free to enjoy sex in whatever way he chooses so long as he is not interfering with others or violating their rights. Apparently he is saying that if this standard was adopted, then sex without guilt would be the result. There have been many books discussing

premarital intercourse, and a good deal of them conclude that the effects are harmful (Duvall, 1963; Ellis, 1961; Sorokin, 1956), yet it is clear that premarital intercourse is widespread (Brown, 1964; Chesser, 1956; Ellis, 1965b; Ehrmann, 1959; Kirkendall, 1961; Kronhausens, 1960; Reiss, 1960). Ellis says that if premarital sex relations were not viewed as being sinful, then guilt would not be intrinsically attached to them. He then goes on to cite a number of benefits of premarital intercourse.

Barclay (1971) presents a good discussion of sex in the college years, including pertinent statements about sex guilt. Barclay talks about the origin of sex guilt feelings when both males and females internalize their parental training in which they are told to stay away from sex because it will only get them into trouble. As a result guilt can result from even the most basic sexual acts such as hugging and kissing. Barclay talks about guilt as a control mechanism, which can be so effective that it causes an individual to avoid those behaviors he thinks may make him feel guilty. Guilt is pictured as so painful that it can not be tolerated for very long, and the person must find other ways to cope. A substitution mechanism is often utilized with the result that the person resorts

to avoiding commitment to another person as a means of controlling the guilt. Barclay seems to echo Frank (1961) when he says when they come to college, the students see older college students behaving sexually in a way that has been drummed into them as wrong ever since they have been growing up. This comes at a time when their sexual drive is at a peak while their self-esteem is at its lowest. Barclay says guilt will inevitably follow.

The purpose of this present study is to investigate sex guilt and sex conflict in males and females and virgins and non-virgins. A further purpose is to investigate the effects of a human sexuality course on sex guilt and sex conflict. This study is conceived of as being open-ended and exploratory in nature. That is, it has not been designed to test a specific theory, but more to answer questions about sex guilt and sex conflict. However, to facilitate the conceptualization and organization of the study, certain predictions will be derived.

Conceptually sex guilt and sex conflict appear to be two different things. Psychosexual conflict is more representative of a basic personality disturbance than sex guilt. It is indicative of conflict that is part of the developmental history of the individual and is represented

by repressed strivings. Sex guilt is indicative of a more conscious personality disturbance than sex conflict and may be described as one way in which individuals handle or try to resolve their underlying sexual conflicts.

It would seem that sex guilt and sex conflict may not be systematically related to each other in a linear way because it would be possible for a person with a high level of sex conflict to show either a high or low level of sex guilt, and the same situation could be true for a person with a low level of sexual conflict. It is predicted, then, that sex guilt and sex conflict will be uncorrelated or show only minimal correlation with each other.

In terms of the effects of the human sexuality course, it would seem likely that the effects of the course will show up most in the area of conscious attitudes and feelings rather than having much an effect on the unconscious part of the personality. Thus it would seem that sex guilt is more likely than sex conflict to be reduced by the course.

It is further predicted that there will be male-female differences with respect to the level of sex guilt. Females should show greater guilt. This is in line with

previous investigations. Reiss (1967) reports female guilt exceeding male guilt by over two to one. Others such as Kinsey (1953) and Burgess and Wallin (1953) have also reported the same difference. Also, investigators (Ehrmann, 1959; Kirkendall, 1961; Reiss, 1967) have reported that it is primarily the female who is responsible for setting the limits of sexual intimacy. Thus she bears a greater burden and will feel more guilty than the male if she goes too far. Further, females are taught not to be sexual, not only with respect to overt behavior but also with respect to feelings and desires. Our society seems to tolerate more sexuality in males than in females. Thus females are more likely than males to experience a wider discrepancy between their sexual feelings and behavior and the standards and norms of society with heightened guilt being the result.

It would seem likely that there would be either none or minimal male-female differences in the level of sex conflict. The developmental processes that operate in the origin of psychosexual conflict are not different for males and females. They both go through the same psychosexual stages and are affected by the same intrapsychic processes. Along this line Schmidt and McGowan

(1959) found no sex differences in the level of sex conflict as measured by the Draw-A-Person projective test when they attempted to differentiate between a normal group and a physically handicapped group of subjects.

One further prediction which may seem surprising at first is that there will be more sex guilt in virgins than in those who have participated in premarital intercourse. It is also predicted that the amount of guilt will be in inverse proportion to the amount of premarital intercourse. That is, the more premarital sex contacts, the less the guilt. This is predicted to hold true for both males and females.

Leiman and Epstein (1961) found an inverse relationship between sex guilt and thematic sexual responses. Also Galbraith and Mosher (1968) found that sexual responses were inhibited by sex guilt, and sexual stimulation led to increased sexual responsiveness in low sex guilt subjects. What this suggests is that stimulation in the earlier stages of premarital sex like kissing and petting will increase responsiveness for low sex guilt subjects, whereas subjects high in sex guilt may be inhibited and never get to the coital stage. Reiss (1967) found support for this position by finding that those who

have had premarital coitus were least likely to have ever felt guilty about kissing or petting.

It has been assumed by a number of people that participation in premarital coitus will automatically produce guilt feelings. But Reiss (1963) found that in his study the premarital coital group was moderate in regard to standard violations and guilt feelings. Kinsey (1953) reported that the majority of his nonvirginal women did not have "regrets." Christensen and Carpenter (1962) found in a comparison of three cultures that the more liberal culture had the largest proportion of individuals who lacked guilt feelings.

Sex guilt is often talked about as the difference
between standards and behavior. The larger the discrepancy, the more the guilt. Reiss (1967) finds a lot of support for this contention. However, it seems as though standards change a lot. Reiss reports that those who now accept coitus as their standard once accepted kissing and then petting as their standard. Guilt appears at each of these three levels. Reiss also reports that most individuals come to accept the guilty behavior they practice. It then follows that the longer that one has practiced a certain sexual behavior, the less guilty he is likely to

feel about it. Thus those individuals who have more premarital coital contacts should feel less guilty. Reiss also reports that guilt is not simply the result of violation of one's standards, although that's a good part of it, but it also seems to result from behavior that is not emotionally accepted though it may be intellectually accepted. It takes time to accept the behavior emotionally, thus again it seems as though the more one has practiced premarital intercourse, the less guilty he should feel.

It also may be that virgins feel more guilty because they desire more sex than their code will allow; their refusing this desire for sex does not alleviate the guilt. They feel guilty because of desire and are afraid of lower self-esteem if they have coitus. Those who engage in coitus may feel guilty at first, but will come to accept it. They will come to realize that they are not worthless, gain satisfaction from the pleasure, and accept their behavior.

As was the case for male-female differences, there seems to be no basis for postulating differences in the level of sex conflict for virgins and non-virgins. The intrapsychic and developmental processes that are crucial in the genesis of sex conflicts would not seem to affect

virgins and non-virgins differently. Whether one is a virgin or not would not seem to be related to sexual conflict, but can be viewed as the result of how an individual handles the resulting anxiety and guilt that stems from the conflicts. Non-virgins may use acting-out more than virgins as a means of handling their feelings about sex.

In summary this study is concerned with the investigation of sex guilt and sex conflict and the effects of a human sexuality course on sex guilt and sex conflict. Although this study is largely conceived of as being exploratory in nature rather than designed to test specific hypotheses or validate some theory, the following predictions were derived:

1. Sex guilt will be either uncorrelated or only minimally correlated with sex conflict.
2. Females, compared to males, will show a higher level of sex guilt.
3. A course in human sexuality will reduce sex guilt.
4. There will be more sex guilt in virgins than in non-virgins for both males and females, and

further there will be an inverse relationship between the amount of premarital coitus and sex guilt in both males and females.

5. There will be none or only minimal male-female, virgin-non-virgin, or pre-post differences in the level of sex conflict.

METHODS

Instruments

MTFGI

The Mosher True-False Guilt Inventory was used in this study as the measure of sex guilt.

Mosher (1968) clarifies what is meant by a measure of guilt. His inventory is viewed as a conceptualization of a personality disposition. Guilt becomes relevant in situations where temptation to violate moral standards is present. Individuals who score high on this guilt measure are expected to inhibit the expression of sexual behaviors when faced with temptations. If transgressions occur nevertheless, then individuals who score high on this measure of guilt are expected to experience the feeling of guilt, or to confess, or to punish themselves, or to make restitution. The inventory does not directly measure guilt as a feeling or state of the person at the moment, rather it is intended as a measure of the disposition to

respond under certain circumstances with a class of behaviors which may be described as guilty.

Originally Mosher (1961) developed an incomplete sentences test (MIST) to measure three aspects of guilt: sex guilt, hostility guilt, and morality-conscience. Since the psychometric properties of the MIST were not maximally desirable, a new inventory was constructed (MTFGI). A multitrait-multimethod matrix analysis (Mosher, 1966a) of the results provided good evidence of convergent and discriminant validity of the three guilt subcategories. The split-half reliability coefficients of the three scales were in the .90s. A series of construct validation studies (Mosher, 1965, 1966b; Mosher and Mosher, 1967; Ruma and Mosher, 1967) has been offered to support the Mosher scales as measures of guilt. Using the MTFGI Ruma and Mosher (1967) found that this scale significantly correlated with ratings of interviews with delinquent boys for guilt over the transgression which led to their incarceration. For these reasons it was felt that for the present study the sex guilt items could be taken out of the rest of the test and used as a separate scale. The range of possible scores, from low sex guilt to high sex guilt, on the MTFGI sex guilt scale is from 0 to 54.

DAP

The Draw-A-Person (DAP) projective test was used in this study as the measure of sex conflict.

The DAP is a frequently administered test in clinical situations (Sunberg, 1961). Machover (1949) proposed a hypothesis connecting psychodynamic processes with symbolic representations of those processes on the drawings on a one-to-one basis. But a number of studies have cast doubt on this hypothesis (Swenson, 1957; Handler and Reyher, 1965). Some investigators think that a global assessment of the drawings is more valuable than looking at specific details (Reyher, 1959; Handler and Reyher, 1965). In his review of the literature Swenson (1968) states that global assessments are the most reliable.

Reyher (1959) has proposed the use of a drawing of an automobile to compare against the human figure drawings. This use of a relatively neutral figure allows the investigator to assess the contributions of two sources of anxiety: the testing situation, and the intrapsychic conflict. If the automobile has fewer indicators of anxiety than the human figures, then there is a basis for postulating psychosexual conflict. Handler and Reyher

(1964) also found the difficulty of drawing the automobile was comparable to the difficulty of the drawing of the human figures. In this study they also found support for the two sources of anxiety.

Handler and Reyher (1966) found support for the hypothesis that the act of drawing the human figure stimulates psychosexual conflict. Reyher (1959) states that the DAP forces the subject to create his own stimulus. Anxiety-producing conflicts are activated when drawing human figures by the act of drawing body areas closely associated with the sexual drive and the subject's self-concept.

Acheson's (1969) study lends support to the concept of a projective test as a valid measure of psychosexual conflict by casting doubt on the ability of questionnaires to diagnose sexual conflicts. On the basis of the DAP results he divided his subjects into two groups, those who were relatively well adjusted and those who were relatively poorly adjusted. An administered questionnaire was not able to differentiate the two groups. Acheson says even subjects who are relatively poorly adjusted on the basis of criteria like the DAP may be able to give socially acceptable responses on a questionnaire. Further,

the cognitive responses required by the questionnaire can lead to conscious or unconscious control or defensiveness in responding.

In Acheson's study three raters independently rated thirty subjects' drawings and assigned each subject's drawings a rank, from 1 to 30, with a low ranking representing a low amount of psychosexual conflict and a high ranking representing a high amount of psychosexual conflict. One rater (Reyher) was the investigator who formulated the criteria and who has had considerable experience with the DAP in clinical practice. The correlations (Spearman's rho) of the rankings of the other two raters with Reyher were .98 and .97.

In the present study each subject's DAP, consisting of two drawings, was rated for amount of psychosexual conflict according to the criteria proposed by Reyher and used by Acheson: 1) Kinesthetic enlivenment (movement); 2) Effective use of available space (optimal is 2/3 of vertical dimension); 3) Primary sexual aspects of the body drawn (or not warded off) in terms of perspective; 4) Female and male clothing or physical characteristics clearly differentiated; 5) Evidence of ego involvement: presence in the drawings of erasure, shading, reinforcement, etc.

to emphasize certain aspects of the clothing or body, and when used in the service of doing a good job; 6) Inclusion of all major details and features of the head, body, and clothing; 7) Absence of transparencies and distortions; 8) The details, size, emphasis lines, and general quality of the human figures are comparable to a relatively neutral object (the automobile).

Each subject's drawings were matched to one of Acheson and Reyher's 30 rank-ordered drawings and given the corresponding rank. The matching was done in terms of how similar the test drawings were to the rank-ordered drawings based on the criteria already mentioned. Two raters first rated a common sample of 252 drawings against the rank-ordered drawings. A Spearman's correlation of .96 was obtained between the two raters' ratings. One rater, the author, then rated the remaining drawings.

Procedure

The DAP was administered to around 600 subjects during one of the class meetings of a human sexuality course at Michigan State University at the beginning of

the course in a group setting with all the subjects making the drawings on 8-1/2 by 11 unlined white paper (see Appendix for DAP instructions to subjects). The MTFGI was also given to these same subjects as part of a pre-course questionnaire about sex information and premarital intercourse to be taken home, filled out, and returned (see Appendix for complete questionnaire).

The DAP was again administered in a group setting to around 200 subjects on the next to the last class meeting of the human sexuality course. The MTFGI was also given to these subjects as part of a post-course questionnaire to be returned at the next class meeting as had been done at the beginning of the course (see Appendix).

Analysis

Each subject was classified according to sex and sexual experience (virgin or non-virgin) based on the responses given to the questionnaire. For the statistical analysis only those subjects on which both pre-course and post-course data was available were used for both the DAP and the MTFGI. In effect, the design was a 2 X 2 (sex

and sexual experience) factorial repeated measures (pre and post) design with two different variables (DAP and MTFGI). A separate multivariate analysis of variance was used to analyze each variable, one analysis of the DAP and one analysis of the MTFGI. A correlation was also computed between scores on the DAP and scores on the MTFGI.

RESULTS

MTFGI

The results of the analysis of variance of the MTFGI are presented in Table 1. These results are based on the analysis of 35 male non-virgin and 25 male virgin questionnaires as well as 39 female non-virgin and 36 female virgin questionnaires. It should be noted that the entire sample consisted of 196 pre-course males of which 62.8% or 123 were non-virgins, 81 post-course males of which 65.4% or 53 were non-virgins, 205 pre-course females of which 56.6% or 116 were non-virgins, and 89 post-course females of which 52.8% or 47 were non-virgins. When the smaller sample of subjects was compared to the larger sample no differences were found between the two samples with respect to comparisons among the variables under consideration. Except where noted the smaller sample has been used so as to facilitate the statistical analysis.

Table 1 shows that there were significant sex effects ($F = 18.98$, $p < .001$; 1 and 131 df), sexual

experience effects ($F = 11.95$, $p < .001$; 1 and 131 df), and pre-post effects ($F = 35.18$, $p < .001$; 1 and 131 df). There was also a significant sex by pre-post interaction ($F = 24.42$, $p < .001$; 1 and 131 df) and a significant sexual experience by pre-post interaction ($F = 4.46$, $p < .03$; 1 and 131 df). There was no significant sex by sexual experience interaction or significant triple interaction between the variables of sex, sexual experience, and pre-course-post-course.

Since there were significant overall MTFGI effects, it seemed desirable to look at the individual group means, which are presented in Table 2. The results from the analysis of variance in terms of group means are summarized in Figures 1 and 2. From Figure 1 it can be seen that at the beginning of the course the females had higher guilt scores than the males ($F = 12.12$, $p < .01$; 1 and 131 df), but by the end of the course the females had significantly reduced guilt scores ($F = 17.77$, $p < .01$; 1 and 131 df). In fact although their scores were still somewhat higher than the male scores, this difference was not statistically significant ($F = 2.74$, $p > .10$; 1 and 131 df). Male guilt scores did not significantly change over the duration of the course ($F = .15$, $p > .25$; 1 and 131 df). This

comparison between males and females is independent of the virginal status of the males and females.

Figure 2 reveals that the virgins had higher guilt scores than the non-virgins at the beginning of the course ($F = 13.99$, $p < .01$; 1 and 131 df), but at the end of the course the virgins had significantly reduced guilt scores ($F = 9.94$, $p < .01$; 1 and 131 df), although their scores were still significantly higher than the non-virgin scores ($F = 4.34$, $p < .05$; 1 and 131 df). The guilt scores of the non-virgins showed no significant change over the duration of the course ($F = 2.24$, $p > .10$; 1 and 131 df). The results of the comparison between virgins and non-virgins are independent of the sex of the virgins and non-virgins.

DAP

The results of the analysis of the DAP are based on the drawings of 43 male non-virgins, 30 male virgins, 37 female non-virgins, and 35 female virgins. As with the MTFGI there was a larger overall sample of subjects. Comparison of the two samples revealed no differences and as

for the MTFGI the smaller sample has been used except where noted so as to facilitate the statistical analysis.

The analysis of variance of the DAP revealed no significant differences between any of the variables under consideration (see Table 3). That is, there were no male-female, virgin-non-virgin, or pre-post differences in the level of psychosexual conflict.

It was then decided that further analysis of the DAP would be profitable. One source of variability among the DAP figures that was not taken into consideration in the scoring procedure was the presence or absence of nude drawings since it was possible to get high or low amounts of psychosexual conflict regardless of the nudity of the figures drawn. But it can be postulated that although nudity is not correlated with conflict, it might be related to guilt. Virgins, compared to non-virgins, presumably would be less likely to draw a nude figure because their guilt would act in an inhibitory way in preventing them from drawing an overt sexual figure. This would also presumably hold true for females, as compared to males. Females should draw fewer nude figures because of their higher guilt level.

The results presented in Table 4 show that non-virgins did draw more nude figures than virgins. More male non-virgins drew nude figures than male virgins ($\chi^2 = 4.19, p < .05; 1 \text{ df}$). Also, more female non-virgins drew nude figures than female virgins ($\chi^2 = 5.31, p < .025; 1 \text{ df}$).

A comparison between males and females (see Table 4) reveals that more males drew nude figures. More male non-virgins drew nude figures than female non-virgins ($\chi^2 = 8.22, p < .005; 1 \text{ df}$) and more male virgins drew nudes than female virgins ($\chi^2 = 6.07, p < .025; 1 \text{ df}$).

If it is postulated that the presence or absence of nude drawings is related to guilt, then it follows that there should be pre-post differences as well as differences between males and females and virgins and non-virgins, as was found for the MTFGI. As guilt decreases then the number of people who draw nude figures should increase because of lessening of inhibition. However, Table 5 reveals that using the McNemare sign change test there were no significant pre-post differences for males, females, virgins, or non-virgins in the number of people who drew nude figures.

It was decided to check if there were any differences in whether subjects drew more male or female nude figures. It could be argued that both males and females would tend to draw their own sex nude, if they drew nude figures at all. This would be because the guilt would again act as an inhibitor in the drawing of nude figures, but in this case it would be more likely to inhibit the drawing of a nude figure of the opposite sex because the opposite sex is more likely to be threatening to them. However, this was not found to be the case as there were no differences among any groups, males, females, virgins, or non-virgins in the number of male-female nude figures drawn.

It was also decided to check if there were any differences among any groups with respect to whether genitals were present or absent in the nude figures drawn. Again it can be postulated that higher guilt groups, such as virgins and females, would be less likely to make direct, overt sexual responses in this case reflected by the presence of genitalia in the nude drawings. However, as was the case for male-female nude figures drawn, there were no differences among any groups in the number of nude drawings with or without genitals.

Correlations were also computed between presence or absence of nude drawings for a subject and his score on the MTFGI. This provided another way of ascertaining if there was a relationship between guilt and nudity. The correlation coefficient for pre-course males between the MTFGI and presence or absence of nude drawings on the DAP was $-.14$, while for pre-course females it was $-.30$. The correlation for post-course males was $-.17$ and for post-course females was $-.18$. These negative correlations mean that there is a tendency for subjects with high MTFGI scores to not draw nude figures, while there is also a tendency for subjects with low MTFGI scores to draw nude figures, however, none of these correlations is significant.

The results of the analysis of the nude drawings of the DAP were done using the larger, complete sample of subjects. Further, most of this nudity analysis was done using only the pre-course sample. This was done to obtain enough responses (nude drawings) so as to warrant statistical analysis.

One final analysis of the DAP was undertaken because it was not included in the original scoring procedure. This analysis consisted of computing the percentage of the subjects that drew a figure of the opposite sex

first before drawing a figure of their own sex. It has been noted by Reyher that the figure drawn first by a subject is an indication of his psychosexual identification. If this is the case, it might be expected that females, compared to males, would draw more figures of the opposite sex first. They would seem to have a more confused sexual identification because their sex role is less stereotyped than the male sex role.

The results of this analysis can be seen in Table 6. Females, compared to males, drew more than twice the number of figures of the opposite sex first. This was a highly significant difference ($\chi^2 = 24.2$, $p < .001$; 1 df). There was also a tendency for both male and female non-virgins, compared to male and female virgins respectively, to draw more figures of the opposite sex first. However, these differences were not statistically significant.

Other Results

The correlation coefficient for scores on the DAP and scores on the MTFGI was .01 for both males and females.

This indicates that there was no relationship between the two measures.

An analysis of the post-course non-virgin questionnaires revealed that there was a wide range in the reported number of times that both males and females had engaged in premarital sexual intercourse, from a minimum of one time to as many as 500. The correlation coefficient between the number of sexual intercourse experiences and score on the MTFGI was $-.28$ for males and $-.11$ for females. Thus there was a trend for both males and females that the more sexual intercourse in which they had engaged, the lower their guilt score on the MTFGI, although neither correlation is statistically significant.

TABLE 1
ANALYSIS OF VARIANCE OF THE MTFGI

Source	df	F	p level
Sex	1	18.98	< .001
Sexual experience	1	11.95	< .001
Sex x Sexual experience	1	.62	< .43
Pre-Post	1	35.18	< .001
Sex x Pre-Post	1	24.42	< .001
Sexual experience x Pre-Post	1	4.46	< .03
Sex x Sexual experience x Pre-Post	1	.23	< .62
Error	131		

TABLE 2
PRE AND POST COURSE GROUP MEANS ON THE MTFGI

Group	Pre-course Mean	Post-course Mean
Male virgins	18.96	16.92
Male non-virgins	14.22	15.14
Female virgins	27.78	20.66
Female non-virgins	21.66	16.41
All males	16.59	16.03
All females	24.72	18.53
All virgins	23.36	18.79
All non-virgins	17.94	18.77

TABLE 3

ANALYSIS OF VARIANCE OF THE DAP

Source	df	F	p level
Sex	1	1.87	< .17
Sexual experience	1	.23	< .63
Sex x Sexual experience	1	.00	< .96
Pre-Post	1	1.91	< .16
Sex x Pre-Post	1	.01	< .93
Sexual experience x Pre-Post	1	.00	< .96
Sex x Sexual experience x Pre-Post	1	3.05	< .08
Error	141		

TABLE 4

NUMBER OF NUDE FIGURES DRAWN ON THE DAP

Group	Number of Subjects Who Drew A Nude Figure	Total Sample Size of Group	% Subjects Who Drew a Nude Figure
Male virgins	12	63	19.0
Male non-virgins	42	114	36.8
Female virgins	5	91	5.5
Female non-virgins	17	102	16.7
All males	54	177	30.5
All females	22	193	11.4
All virgins	17	154	11.0
All non-virgins	59	216	27.3
All subjects	76	370	20.5

TABLE 5

COMPARISON OF PRE-POST COURSE DIFFERENCES FOR THE
PRESENCE OR ABSENCE OF NUDE FIGURES ON THE DAP

	No. of Subjects Who Drew Nude Figures Both Pre and Post	No. of Subjects Who Drew Non- Nude Figures Both Pre and Post	No. of Subjects Who Changed from A Pre Non-Nude Figure to a Post Nude Figure	No. of Subjects Who Changed from A Pre Nude Figure to a Post Non- Nude Figure	Significance level (Binomial Probabilities)
Male virgins	2	23	2	1	--
Male non-virgins	5	27	7	4	p = .27
Female virgins	2	31	3	2	p = .50
Female non-virgins	4	27	3	2	p = .50
All males	7	50	9	5	p = .21
All females	6	58	6	4	p = .38
All virgins	4	54	5	3	p = .36
All non-virgins	9	54	10	6	p = .23

TABLE 6

NUMBER OF OPPOSITE SEX FIGURES DRAWN FIRST ON THE DAP

Group	No. of Subjects Who Drew Opposite Sex Figures First	Total Group Sample Size	% Subjects Who Drew Opposite Sex Figures First
Male virgins	13	63	20.6
Male non-virgins	26	114	22.8
			> 1
Female virgins	44	91	48.4
Female non-virgins	59	102	57.8
			> 2
All males	39	177	22.0
All females	103	193	53.4
			> 3

 $\chi^2 = .11, p > .70; 1 \text{ df}$ $\chi^2 = .97, p > .30; 1 \text{ df}$ $\chi^2 = 24.2, p < .001; 1 \text{ df}$

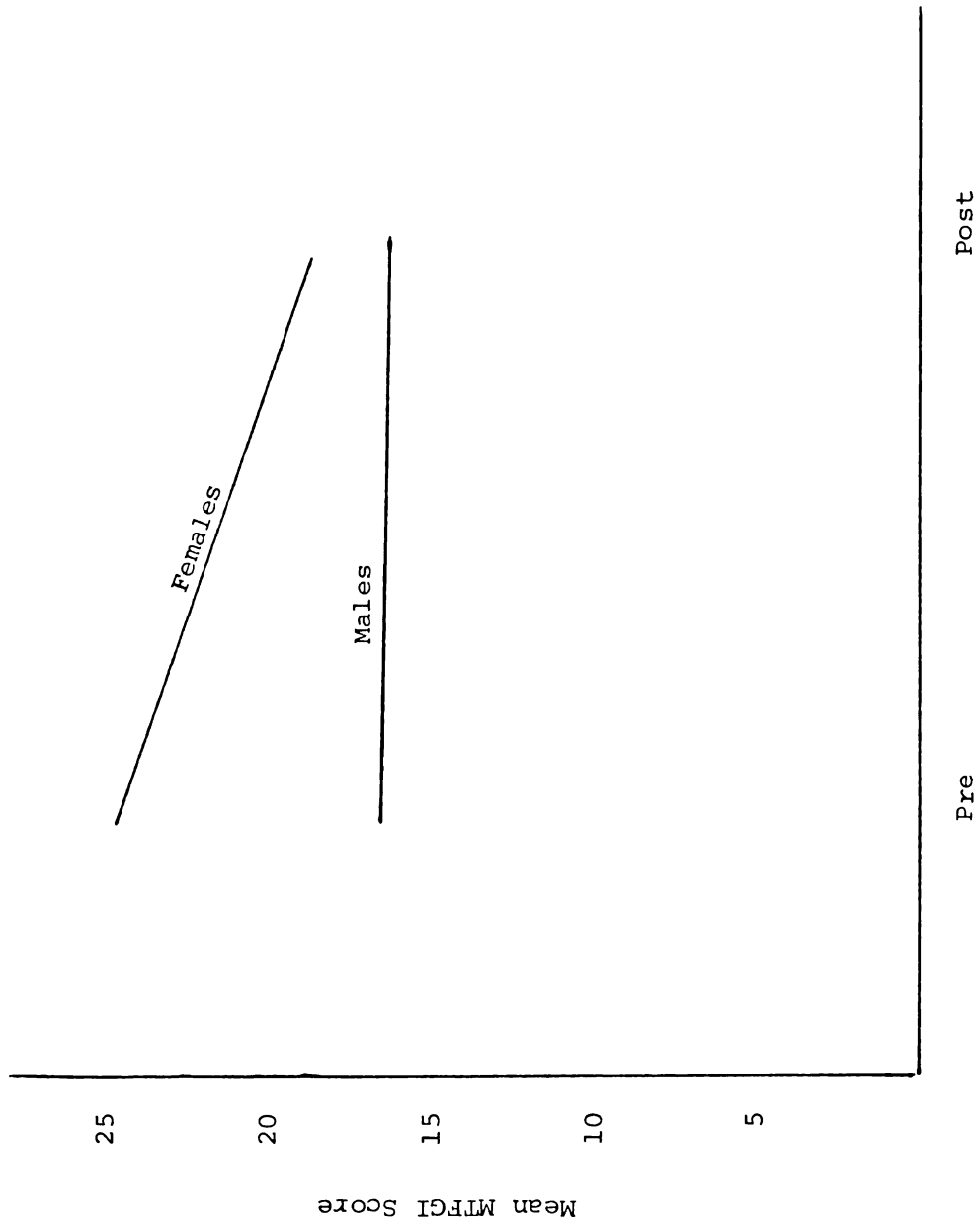


Fig. 1.--SUMMARY OF ANALYSIS OF SEX AND PRE-POST COURSE VARIABLES
ON THE MTFGI.

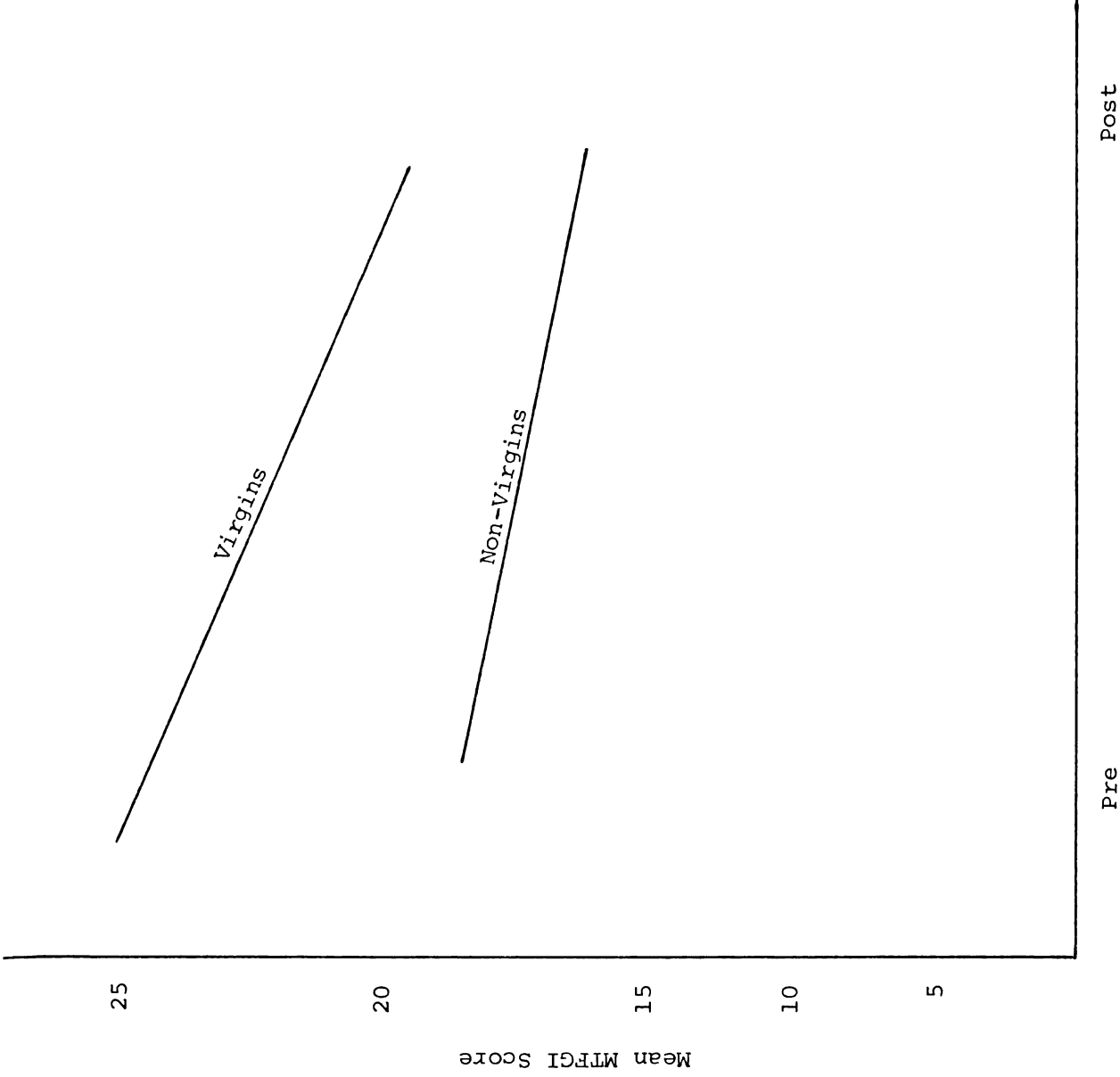


Fig. 2.--SUMMARY OF ANALYSIS OF SEXUAL EXPERIENCE AND PRE-POST
COURSE VARIABLES ON THE MTFGI.

DISCUSSION

The prediction that the MTFGI and the DAP would not be significantly correlated was confirmed as the correlation between them was .01 for both males and females. These two instruments are unrelated and are measuring two different things. Inspection of the data reveals it is possible for an individual to have a high level of sex conflict and yet show either a high or low level of sex guilt. This same situation is true for an individual with a low degree of sex conflict. Perhaps this can be explained by saying that sex guilt is a measure of how an individual handles his underlying sexual conflicts in terms of whether and how much guilt is used as a method of dealing with these conflicts.

The prediction that females would show more guilt than males was also confirmed. At the beginning of the course females had considerably higher sex guilt scores than the males. By the end of the course guilt scores for the females dropped considerably, but their post

scores were still somewhat higher than the post scores for the males.

The conclusion that females show more guilt than males agrees with other investigations of sexual behavior and attitudes. Females are taught by society to be non-sexual, and they would seem to experience increased guilt for sexual transgressions from internalized standards. Further, the female has been told that it is her responsibility to determine and set the limits of sexual intimacy. It is correct for the male to try and go as far as he wants because it is the female's responsibility to say no if things go too far. This greater burden can result in increased guilt for a female if transgressions occur.

The prediction that a course in human sexuality would reduce sex guilt was confirmed for females as their guilt scores were considerably lower at the end of the course compared to their scores at the beginning of the course. Male guilt scores, however, did not decrease over the duration of the course. The guilt scores of the virgins also decreased considerably by the end of the course, but the non-virgin guilt scores did not show any such decrease. Thus it would appear that the higher guilt

groups at the beginning of the course, the females and the virgins, tended to show a decrease by the end of the course.

This is an important finding showing that sex guilt can be changed in a didactic setting. Apparently open communication about sex coupled with the dissemination of valid sex information can have the effect of helping college students, especially females and virgins, accept their own sexuality and sexual feelings as valid and not as something bad or evil. Also, the effect of an authority figure, the teacher, personally helping them to try and understand their sexuality may have been a major factor in the reduction of guilt.

It should be noted that this reduction in guilt can not be accounted for by a change in the virginal status of the subjects. Only five subjects, three males and two females, became non-virgins during the duration of the course.

Conceivably, the demand characteristics of the course could account for some of the pre-post course reduction of sex guilt. One central theme of the course was that many socially frowned upon sexual behaviors, such as childhood masturbation, are in fact natural expressions

of man's sexual nature and that the prohibitions and guilt so frequently attached to such behaviors are at best questionable. Because of this emphasis of the course some students may have changed their answers to those items on the MTFGI dealing with these kinds of sexual behavior without necessarily reducing their inner guilt about their own sexual feelings and behavior.

In part the prediction that there would be more sex guilt in virgins than in non-virgins for both males and females and that there would be an inverse relationship between the amount of premarital coitus and sex guilt was confirmed. Male and female virgins had significantly higher guilt scores than male and female non-virgins respectively, both at the beginning and at the end of the course.

But the prediction that there would be an inverse relationship between the amount of premarital intercourse and sex guilt was not statistically supported, although there was a trend in this direction. It might be that the measure used, the self-reported number of intercourse contacts, was not the most appropriate measure that could have been used. Most subjects could only make an approximation of their sexual intercourse experience which might

be subject to wide error margins. It might be that length of time would be more related to level of guilt because it could be that an individual who has had intercourse only four or five times may have had this intercourse over a period of one or two years or more. Thus the individual has had time to accept his behavior emotionally, and he would have a low sex guilt score.

It might be useful to discuss these findings in relation to Reiss's data. Basically Reiss discusses two major ideas with respect to virginal status. One idea is that a low level of guilt allows one to participate more in sexual behavior and that those individuals with a low level of guilt are more likely to engage in premarital intercourse. The other idea, which is not exclusively opposed to Reiss's first idea, is that increased participation in sexual behavior lowers guilt and that an individual, with either low or high sex guilt, becomes a non-virgin and then his guilt will lessen as a function of experience.

In this study sex guilt is conceived of as the measurement of a personality disposition (MTFGI) while Reiss talks about sex guilt that is linked to definite sexual behaviors; thus, the data from this study does not

speak directly to the issues that Reiss raises. However, it can be stated that in this study no convincing support has been found to support the idea that guilt is an inverse function of sexual experience. Coupling this finding with the finding that non-virgins are less guilty than virgins, it would seem that lower guilt individuals are more likely to get to the intercourse stage of sexual behavior.

The prediction that there would be no significant differences among any variables under consideration on the DAP was confirmed. It would seem that the intrapsychic processes that contribute to sexual conflict do not operate differently for males and females and virgins and non-virgins. This result stands in contrast to the differences found on the MTFGI, which again points to the fact that the DAP and MTFGI are not measuring the same thing. Along this line it is particularly significant that there were no pre-post differences on the DAP, but there were great pre-post differences on the MTFGI. The course had no effect on the DAP thus reflecting the fact that it would be very difficult to change the stable and underlying personality pattern of an individual using didactic methods over a period of ten weeks. But the course was

able to affect that part of the personality that was measured by the MTFGI, the part of the personality that is accessible to conscious attitudes and change and that is not so much a part of the basic personality of the individual.

The results of the additional analysis of the DAP with respect to the relationship between guilt and nude drawings are ambiguous. In part the results tend to support the idea that guilt is related to the act of drawing nude figures. Both male and female non-virgins drew more nude figures than male and female virgins, respectively. This is to be expected if it is assumed that a higher level of guilt is associated with inhibition of sexual responses. Leiman and Epstein (1961) reported this same inverse relationship between sex guilt and sexual responses using the Thematic Apperception Test. In a more recent study Schill (1972) also found that a lower level of guilt is associated with increased sexual responses on a word association test. He also found that a higher level of guilt is not associated with inhibition of arousal but with inhibition of sexual responses.

The results of the comparison between males and females is analogous to the results of the comparison

between virgins and non-virgins. Male non-virgins drew more nude figures than female non-virgins, and male virgins drew more nude figures than female virgins. These results agree with the postulation that guilt is inversely related to sexual responsiveness since the higher guilt subjects, females, drew fewer nude figures than the lower guilt subjects, males.

However, there is also good evidence that there is not a strong relationship between guilt and nudity. It should be noted that overall only a relatively small percentage of subjects, 20.5, drew nude figures at all; thus, there is the question of how relevant the nudity factor is. Further, there were no pre-post differences for males, females, virgins, or non-virgins with respect to presence or absence of nude drawings, as would be expected if nudity is closely related to guilt.

In addition, none of the correlations between the MTFGI and presence or absence of nude drawings were significant. Inspection of the data suggests that a higher level of guilt is associated with the absence of nudity, but a lower level of guilt is not necessarily associated with the presence of a nude figure. This suggests that low guilt may be a necessary, but not sufficient condition

to effect a nude figure. Other factors must be important in determining the presence of a nude drawing. Possibly those subjects who drew nude figures were in some way more unconventional or extraverted in their behavior or attitudes than those subjects who did not draw nude figures.

There were no differences in the number of male or female nude figures drawn. If an individual is going to draw a nude figure at all, he draws both sexes nude. Otherwise neither sex is drawn nude. This tends to suggest that guilt may operate in a generalized way with respect to sexual responses. The individual does not tend to deal with each sex differently, but when inhibition is operating it generalizes across sex, and the individual draws neither sex nude, even if consciously he has more anxiety or guilt towards one sex or the other.

Since there were no differences among males, females, virgins, or non-virgins between the number of nude drawings with genitals and the number of nude drawings without genitals, this factor does not seem to be relevant as it relates to sex guilt, the crucial factor being whether a nude figure is drawn at all.

The results of the determination of what percentage of subjects drew a figure of the opposite sex first point

to one striking conclusion. Females, by more than a two-to-one margin, drew more figures than males of the opposite sex first. This finding might be indicative of the fact that the male sex role is more stereotyped than the female sex role in which there is more latitude. A stronger identification might operate more for males than females.

It was also found that there were no significant differences in the number of figures of the opposite sex drawn first between virgins and non-virgins, although there was a trend for both male and female non-virgins to draw more figures of the opposite sex first. It would seem that the strength of the psychosexual identification is not different for virgins and non-virgins, but possibly non-virgins had a tendency to draw more figures of the opposite sex first because of greater preoccupation, familiarity, or intimacy with the opposite sex.

It would be advisable to mention some of the limitations of this study. It should be noted again that the sex guilt items comprising the MTFGI were taken out of the entire Mosher guilt inventory and used as a separate test. In Mosher's complete inventory the items from the various sub-tests are mixed randomly together and arranged so that the subject does not have a clear idea of what the

test is all about. When separate sex guilt items were removed and combined into one test the subjects in this study might have had a better idea of what the experimenter and test wanted in the way of responses. This means that defensiveness and social desirability were more likely to be factors in responding than in the original Mosher inventory.

Finally, it should be noted that the post sample for both the MTFGI and DAP were not as large as the pre sample because when the post data was gathered, attendance in the course had markedly dropped. This leads to the possibility that the post sample was biased in some way that is not known. However, the reason for the attendance drop was probably due to the fact that there was no final examination being given so students felt less need to attend the final sessions. Although this does not rule out the possibility that those students who, for whatever reason, attended the last sessions were different or special in some way in comparison to those who did not attend. One final point is that the pre data on those subjects that did not attend the final sessions was available for both the MTFGI and DAP and did not differ from the pre data of those subjects who did attend the final sessions.

This at least suggests that there were no differences between the attenders and non-attenders at the beginning of the course.

SUMMARY AND CONCLUSIONS

The purpose of this study was to investigate sex guilt and sex conflict in males and females and virgins and non-virgins using human sexuality course students as subjects. A further purpose was to investigate the effects of the human sexuality course on sex guilt and sex conflict.

Although this study was largely conceived of as being exploratory in nature rather than designed to test a specific theory, the following predictions were derived so as to facilitate the conceptualization of the study:

1. Sex guilt would be either uncorrelated or only minimally correlated with sex conflict.
2. Females, compared to males, would show a higher level of sex guilt.
3. A course in human sexuality would reduce sex guilt.

4. There would be more sex guilt in virgins than in non-virgins for both males and females, and further there would be an inverse relationship between the amount of premarital intercourse and sex guilt in both males and females.
5. There would be none or only minimal male-female, virgin-non-virgin, or pre-post course differences in the level of sex conflict.

The MTFGI, used as the measure of sex guilt in this study, and the DAP, used as the measure of sex conflict, were given to students in a human sexuality class at the beginning of the course and again at the end of the course.

A multivariate analysis of variance revealed that there were no significant differences on the DAP with respect to the variables under consideration, while there were significant sex, sexual experience (virgin-non-virgin), and pre-post effects as well as significant interaction effects on the MTFGI. Coupled with the result that the correlation coefficient between scores on the DAP and scores on the MTFGI was .01 for both males and females, it would seem that the DAP and MTFGI were measuring two

different things. The MTFGI, which is presumed to measure sex guilt, may be measuring an indication of how an individual handles his underlying and basic psychosexual conflicts which are measured by the DAP.

As predicted females, compared to males, showed a higher level of sex guilt, especially at the beginning of the course. Also virgins, compared to non-virgins, showed a higher level of sex guilt, especially at the beginning of the course. By the end of the course, however, both females and virgins had considerably reduced guilt scores, although still somewhat higher than male and non-virgin guilt scores, respectively. It would appear that the dissemination of valid sex information by an authority within the framework of open communication can have an effect in reducing sex guilt, especially for the higher guilt groups such as females and virgins. It would also seem that such a course does not have an effect on the level of psychosexual conflict.

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APPENDICES

DAP INSTRUCTIONS TO SUBJECTS

PRE-COURSE QUESTIONNAIRE

POST-COURSE QUESTIONNAIRE

MTFGI AND DAP SCORES OF ALL SUBJECTS

APPENDIX A

DAP INSTRUCTIONS TO SUBJECTS

You have before you three sheets of blank paper. On the first one draw a human person. (Wait until all subjects have completed the first drawing.) Now on the second sheet of paper draw an automobile. (Wait until all subjects have completed drawing the automobile.) On the third sheet of paper draw a human person of the opposite sex of the first figure you drew.

APPENDIX B

PRE-COURSE QUESTIONNAIRE

This questionnaire is a research instrument designed to understand some facets of the sexual behavior and attitudes of males in the U.S. Many of these questions are explicit and intimate. Their purpose is neither to offend nor to expose, but to aid in understanding this often misunderstood subject.

This research will be only as good as your answers are open and accurate. Your answers will be completely anonymous. Even the persons doing the research will be unable to identify you as an individual. If, however, you are hesitant about participating or feel you will have difficulty being candid, please do not fill out the questionnaire.

* * * * *

A part of this questionnaire will be repeated at the end of the course to help us evaluate the course. To achieve this purpose, we need some way of matching pre- and post-course questionnaires while, at the same time, maintaining your anonymity. This can be accomplished if you will mark the front of your questionnaire and answer sheet at the top in the following manner: write your father's first two initials, then write your mother's first two initials, then write your day of birth. For example: if your father's name is James Joseph, your mother's name is Mary Ann and you were born on the fourth day of some month--you would write on the top of the first page--JJMA4. This should enable us to match this questionnaire with one which you will receive near the end of the course. Thank you for your cooperation.

PART I

Please fill in the information requested and/or circle the answers as they are applicable to you.

1) Marital status: (check one) Single _____, Married _____, Divorced _____,
Other (specify) _____.

2) If married, how long? _____.

3) Circle the number corresponding to your age, to your nearest birthday
_____, 18, 19, 20, 21, 22, 23, 24, 25, _____.

4) Have you ever had sexual intercourse? 1) yes, 2) no

Note: If your answer to number four is "no," please skip to Part II.

5) Have you had sexual intercourse within the past year without using some
form of birth control? 1) yes, 2) no

5a) If "yes," about how frequently?

_____ once
_____ 2 or 3 times
_____ 4 to 10 times
_____ more than 10 times

5b) If "yes," please explain briefly why no precautions were taken. (If
different reasons on different occasions, please clarify.) _____

6) Excluding the past year, have you ever had sexual intercourse without using
some form of birth control? 1) yes, 2) no

Part I (cont'd)

6a) If "yes," about how frequently?

- ☐ once
☐ 2 or 3 times
☐ 4 to 10 times
☐ more than 10 times

6b) If "Yes," please explain briefly why no precautions were taken. (If different reasons on different occasions, please clarify.) If reasons are the same as for question five above just write "same." _____

7) If you have had intercourse more than five times in your life, how frequently have you used birth control methods? always _____, most of the time _____, seldom _____, never _____.

8) Have you ever gotten another girl pregnant? 1) yes, 2) no

9) Has any girl had an abortion as a result of intercourse with you?

1) yes, 2) no

10) Have you ever been afraid that you have gotten another girl pregnant?

1) yes, 2) no If "yes," please briefly explain the circumstances:

11) Is there any information that you can add that is not included above that will help us understand any risks you have taken with pregnancy?

Part I (cont'd)

12) If you or your sex partner(s) have ever used any birth control method(s), indicate which:

- 1) condom (rubber): yes ____, no ____
- 2) diaphragm: yes ____, no ____
- 3) douche: yes ____, no ____
- 4) birth control pills: yes ____, no ____
- 5) withdrawal (coitus interruptus): yes ____, no ____
- 6) rhythm (safe period): yes ____, no ____
- 7) suppositories and/or foams: yes ____, no ____
- 8) other, specify _____

12a) Insert the number (from above) of the most frequently used method ____;
the next most frequently used method ____.

13) Circle the statement below that best describes when you learned the birth control information that you have found practical and useful.

1. I have not practiced or used any of the information that I have.
2. Long before the first time I had intercourse.
3. When I started thinking about having intercourse with a specific person I knew.
4. Shortly after the first time I had intercourse.
5. Long after the first time I had intercourse.
6. I gradually learned practical and useful information after I began having intercourse.

Instructions for Part II

Answer the questions in Part II (and Parts III and IV) on the answer sheet provided. Do not write any more answers in the test booklet. For Part II, read each statement and blacken the space on the answer sheet which is most appropriate to you.

Column 1 = STRONGLY AGREE

Column 2 = AGREE

Column 3 = DISAGREE

Column 4 = STRONGLY DISAGREE

There are no right or wrong answers to this section. Be as candid as possible. Answer every item.

- 1) I feel that I am a person of worth, at least on an equal plane with others.
- 2) All in all, I am inclined to feel that I am a failure.
- 3) I feel that I have a number of good qualities.
- 4) I feel I do not have much to be proud of.
- 5) I am able to do things as well as most other people.
- 6) I wish I could have more respect for myself.
- 7) I take a positive attitude toward myself.
- 8) I certainly feel useless at times.
- 9) On the whole, I am satisfied with myself.
- 10) At times I think I am no good at all.

Instructions for Part ~~III~~

You are to read each statement and decide whether it is true as applied to you or false as applied to you (or whether you agree with the opinions expressed or disagree with the opinions expressed): All answers are to be marked on the answer sheet--do not write in the test booklet. If a statement is TRUE or MOSTLY TRUE as it applies to you (or if you AGREE or MOSTLY AGREE with the opinion expressed), blacken the space under the column headed ^T 1. If a statement is FALSE or MOSTLY FALSE as applied to you (or if you DISAGREE or MOSTLY DISAGREE with the opinion expressed), blacken the space under the ^F column headed 2. Remember to give YOUR OWN opinion. There are no right or wrong answers. Answer every item.

PART IV

- 41) WHEN I WAS A CHILD, SEX excited me.
- 42) SEX RELATIONS BEFORE MARRIAGE help people to adjust.
- 43) UNUSUAL SEX PRACTICES are immature.
- 44) IF I HAD SEX RELATIONS I would feel in no way guilty.
- 45) PROSTITUTION is a sign of moral decay in society.
- 46) "DIRTY" JOKES IN MIXED COMPANY makes them more interesting.
- 47) WHEN I HAVE SEXUAL DESIRES I usually try to curb them.
- 48) MASTURBATION is fun.
- 49) SEX RELATIONS BEFORE MARRIAGE are practiced too much to be wrong.
- 50) IF I HAD SEX RELATIONS I would feel a lot less bored.
- 51) AS A CHILD, SEX PLAY is not good for mental and emotional well being.
- 52) WHEN I HAVE SEXUAL DESIRES I generally satisfy them.
- 53) IF IN THE FUTURE I COMMITTED ADULTERY I would probably feel bad about it.
- 54) UNUSUAL SEX PRACTICES might be interesting.

- 55) AS A CHILD, SEX PLAY is natural and innocent.
- 56) PROSTITUTION should be legalized.
- 57) "DIRTY" JOKES IN MIXED COMPANY are not proper.
- 58) MASTURBATION is all right.
- 59) PETTING, I am sorry to say, is becoming an accepted practice.
- 60) "DIRTY" JOKES IN MIXED COMPANY are lots of fun.
- 61) SEX RELATIONS BEFORE MARRIAGE ruin many a happy couple.
- 62) UNUSUAL SEX PRACTICES are O.K. as long as they're heterosexual.
- 63) WHEN I HAVE SEXUAL DESIRES they are usually quite strong.
- 64) IF IN THE FUTURE I COMMITTED ADULTERY I would be ashamed but not say anything about it.
- 65) WHEN I HAVE SEXUAL DREAMS I cannot remember them in the morning.
- 66) AS A CHILD, SEX PLAY is quite widespread.
- 67) "DIRTY" JOKES IN MIXED COMPANY are exciting and amusing.
- 68) IF I COMMITTED A HOMOSEXUAL ACT IT would be because of the environment and need.
- 69) SEX RELATIONS BEFORE MARRIAGE are good in my opinion.
- 70) IF IN THE FUTURE I COMMITTED ADULTERY I wouldn't feel bad about it.
- 71) SEX should be saved for wedlock and child bearing.
- 72) WHEN I HAVE SEXUAL DREAMS I wake up happy.
- 73) SEX RELATIONS BEFORE MARRIAGE should, in my opinion, not be practiced.
- 74) PROSTITUTION is a result of society not recognizing the needs of her members.
- 75) "DIRTY" JOKES IN MIXED COMPANY should be avoided.

The female pre-course questionnaire was the same as the male pre-course questionnaire with the exception of questions 8, 9, and 10 in Part I which were reworded to apply to females:

8) Have you ever been pregnant?

- 1) Yes 2) No

9) Have you ever had an induced abortion?

- 1) Yes 2) No

10) Have you ever been afraid that you were pregnant?

- 1) Yes 2) No

If yes, please briefly explain the circumstances: _____

APPENDIX C

POST-COURSE QUESTIONNAIRE

MALES

This questionnaire is a research instrument designed to understand some facets of the sexual behavior and attitudes of males in the U.S. Many of these questions are explicit and intimate. Their purpose is neither to offend nor to expose, but to aid in understanding this often misunderstood subject.

This research will be only as good as your answers are open and accurate. Your answers will be completely anonymous. Even the persons doing the research will be unable to identify you as an individual. If, however, you are hesitant about participating or feel you will have difficulty being candid, please do not fill out the questionnaire.

* * * * *

A part of this questionnaire will be repeated at the end of the course to help us evaluate the course. To achieve this purpose, we need some way of matching pre- and post-course questionnaires while, at the same time, maintaining your anonymity. This can be accomplished if you will mark the front of your questionnaire and answer sheet at the top in the following manner: write your father's first two initials, then write your mother's first two initials, then write your day of birth. For example : if your father's name is James Joseph, your mother's name is Mary Ann and you were born on the fourth day of some month--you would write on the top of the first page--JJMA4. This should enable us to match this questionnaire with one which you will receive near the end of the course. Thank you for your cooperation.

PART I

Please fill in the information requested and/or circle the answers as they are applicable to you.

1) Marital status: (check one) Single _____, Married _____, Divorced _____,
Other (specify) _____.

2) If married, how long? _____.

3) Circle the number corresponding to your age, to your nearest birthday
_____, 18, 19, 20, 21, 22, 23, 24, 25, _____.

4) Have you ever had sexual intercourse? 1) yes, 2) no

Note: If your answer to number four is "no," please skip to Part II.

5) To the best of your knowledge how many times throughout your life
have you had sexual intercourse? _____

6) Have you had sexual intercourse within the past school quarter without
using some form of birth control? 1) yes, 2) no

6a) If "yes," about how frequently?

_____ once
_____ 2 or 3 times
_____ 4 to 10 times
_____ more than 10 times

6b) If "yes," please explain briefly why no precautions were taken. (If
different reasons on different occasions, please clarify.) _____

Part I (cont'd)

- 7) Have you gotten another girl pregnant at any time during this past school quarter? 1) yes, 2) no
- 8) Has any girl had an abortion at any time during this past school quarter as a result of intercourse with you? 1) yes, 2) no
- 9) Have you been afraid at any time during this past school quarter that you have gotten another girl pregnant? 1) yes, 2) no If "yes," briefly explain the circumstances: _____

- 10) Is there any information that you can add that is not included above that will help us understand any risks you have taken with pregnancy during this past school quarter? _____

Part I (cont'd)

-
-
- 12) If you or your sex partner(s) have ever used any birth control method(s), indicate which:
- 1) condom (rubber): yes ____, no ____
 - 2) diaphragm: yes ____, no ____
 - 3) douche: yes ____, no ____
 - 4) birth control pills: yes ____, no ____
 - 5) withdrawal (coitus interruptus): yes ____, no ____
 - 6) rhythm (safe period): yes ____, no ____
 - 7) suppositories and/or foams: yes ____, no ____
 - 8) other, specify _____
- 12a) Insert the number (from above) of the most frequently used method ____;
the next most frequently used method ____.
- 13) Circle the statement below that best describes when you learned the birth control information that you have found practical and useful.
1. I have not practiced or used any of the information that I have.
 2. Long before the first time I had intercourse.
 3. When I started thinking about having intercourse with a specific person I knew.
 4. Shortly after the first time I had intercourse.
 5. Long after the first time I had intercourse.
 6. I gradually learned practical and useful information after I began having intercourse.

Instructions for Part II

Answer the questions in Part II (and Parts III and IV) on the answer sheet provided. Do not write any more answers in the test booklet. For Part II, read each statement and blacken the space on the answer sheet which is most appropriate to you.

Column 1 = STRONGLY AGREE

Column 2 = AGREE

Column 3 = DISAGREE

Column 4 = STRONGLY DISAGREE

There are no right or wrong answers to this section. Be as candid as possible. Answer every item.

- 1) I feel that I am a person of worth, at least on an equal plane with others.
- 2) All in all, I am inclined to feel that I am a failure.
- 3) I feel that I have a number of good qualities.
- 4) I feel I do not have much to be proud of.
- 5) I am able to do things as well as most other people.
- 6) I wish I could have more respect for myself.
- 7) I take a positive attitude toward myself.
- 8) I certainly feel useless at times.
- 9) On the whole, I am satisfied with myself.
- 10) At times I think I am no good at all.

Instructions for Part III

Continue writing your answers on the answer sheet. Do not write answers in the test booklet. The first section of Part III is in a multiple choice form. Read each question and answer only if you are sure or reasonably sure of your answer. DO NOT GUESS! If you do not know the answer or are unsure, blacken the space in column one (the "I am uncertain" column).

- 11) What is the minimum number of times a woman must have sexual intercourse before she can possibly become pregnant?
 1. I am uncertain.
 2. One
 3. Two to four
 4. It depends on whether or not she is a virgin.
 5. It depends on which time of the month she has intercourse.
- 12) Is there a day or several days during the menstrual cycle when a woman is most likely to become pregnant?
 1. I am uncertain.
 2. During menstruation.
 3. About halfway between menstrual periods.
 4. One day is about as likely as another.
 5. Just before menstruation.
- 13) The birth control pill controls pregnancy by:
 1. I am uncertain.
 2. Preventing ovulation.
 3. Causing the woman's body to expel the fertilized egg.
 4. By killing the sperm on contact.
 5. Preventing the woman from having a menstrual flow.
- 14) A diaphragm is effective because it:
 1. I am uncertain.
 2. Prevents the woman from having a menstrual flow.
 3. Prevents the egg from descending into the vagina.
 4. Causes the woman's body to expel the fertilized egg.
 5. Prevents the sperm from reaching the egg.
- 15) Suppositories and foams are:
 1. I am uncertain.
 2. Used covering the penis
 3. Used inside the vagina.
 4. Used inside the uterus.
 5. Used only in combination with other birth control methods.

Part III (cont'd)

- 16) To prevent pregnancy, the condom should be used:
 1. I am uncertain.
 2. Just before ejaculation occurs.
 3. Only during the first and last weeks of the menstrual cycle.
 4. At all times the penis is inserted.
 5. Only if ejaculation occurs during insertion.
- 17) To prevent pregnancy, a diaphragm should be used:
 1. I am uncertain.
 2. Only during intercourse.
 3. During and for about an hour after intercourse.
 4. During and for about 6 hours after intercourse.
 5. Just prior to and just after ejaculation.
- 18) Suppositories and foams prevent pregnancy by:
 1. I am uncertain.
 2. Preventing the egg from descending into the vagina.
 3. Causing the woman's body to expel the fertilized egg.
 4. Preventing ovulation.
 5. Preventing the sperm from reaching the egg.
- 19) The withdrawal method (coitus interruptus):
 1. I am uncertain.
 2. Is one of the more effective methods of birth control.
 3. Is one of the least effective methods of birth control.
 4. Is so risky it should not be considered.
 5. Is only effective during certain days of the menstrual cycle.
- 20) The chief disadvantage of the withdrawal method is:
 1. I am uncertain.
 2. The female often prevents withdrawal.
 3. The male frequently fails to know when he is ready to ejaculate.
 4. Sperm deposited outside the vagina often find their way into the vagina.
 5. It requires great self control on the part of the male.

The second section of Part III has a True-False format. There is a third column or choice for each question marked "Uncertain." Blacken the space in the "True" column (column 1) or the space in the "False" column (column 2) only if you are sure or reasonably sure of your answer; otherwise, blacken the "Uncertain" column (column 3). Again, DO NOT GUESS! Answer every item.

- 21) The condom need not be worn until just before ejaculation.
 - 1) true 2) false 3) uncertain
- 22) Pregnancy is quite possible if the diaphragm is removed 10 minutes after intercourse is completed.
 - 1) true 2) false 3) uncertain

H

Part III cont'd)

- 23) The douche is effective if used 30 to 60 minutes after intercourse is completed.
1) true 2) false 3) uncertain
- 24) The pill is almost 100% effective if taken for at least 3 days before intercourse.
1) True 2) false 3) uncertain
- 25) If a pill is missed, you should use some other contraceptive method until the following menstruation.
1) true 2) false 3) uncertain
- 26) Coitus interruptus (withdrawal) is 100% effective as long as ejaculation does not take place when the penis is actually inserted.
1) true 2) false 3) uncertain
- 27) The rhythm method is as effective as other birth control methods (excepting the pill) provided the woman keeps careful track of her menstrual period and counts the days carefully.
1) true 2) false 3) uncertain
- 28) If practiced over several years, coitus interruptus (withdrawal) **causes** physical harm to the male in a substantial number of cases.
1) true 2) false 3) uncertain
- 29) The 10 days preceding menstruation is considered to be a "safe" period as are the 10 days following menstruation.
1) true 2) false 3) uncertain
- 30) The douche is a fairly reliable method of birth control.
1) true 2) false 3) uncertain
- 31) Suppositories and foams (contraceptives) may be purchased without a prescription.
1) true 2) false 3) uncertain
- 32) The IUD (Intrauterine Device) may slip out of place without the user's knowledge.
1) true 2) false 3) uncertain
- 33) About 15% of all women have such irregular menstrual periods that they cannot safely use the rhythm method for avoiding conception.
1) true 2) false 3) uncertain
- 34) Saran Wrap can be safely used if no other contraceptive device is available.
1) true 2) false 3) uncertain
- 35) After pregnancy, a woman is "safe" (infertile) during the period of lactation.
1) true 2) false 3) uncertain

Part III (cont'd)

- 36) Simply worrying about being pregnant can often cause a woman to miss a period.
1) true 2) false 3) uncertain
- 37) Vaseline should be used on non-lubricated condoms to help prevent damage caused by friction.
1) true 2) false 3) uncertain
- 38) The pre-ejaculatory fluid secreted by the male frequently has a high sperm content.
1) true 2) false 3) uncertain
- 39) Sperm released into the uterus remain alive and are capable of fertilizing the egg for about 48 hours.
1) true 2) false 3) uncertain
- 40) If a condom is used for contraception, after ejaculation the penis may remain in the vagina for up to 20 minutes, but no longer.
1) true 2) false 3) uncertain

Instructions for Part IV

You are to read each statement and decide whether it is true as applied to you or false as applied to you (or whether you agree with the opinions expressed or disagree with the opinions expressed)! All answers are to be marked on the answer sheet--do not write in the test booklet. If a statement is TRUE or MOSTLY TRUE as it applies to you (or if you AGREE or MOSTLY AGREE with the opinion expressed), blacken the space under the column headed ^T 1. If a statement is FALSE or MOSTLY FALSE as applied to you (or if you DISAGREE or MOSTLY DISAGREE with the opinion expressed), blacken the space under the ^F column headed 2. Remember to give YOUR OWN opinion. There are no right or wrong answers. Answer every item.

PART IV

- 41) WHEN I WAS A CHILD, SEX excited me.
- 42) SEX RELATIONS BEFORE MARRIAGE help people to adjust.
- 43) UNUSUAL SEX PRACTICES are immature.
- 44) IF I HAD SEX RELATIONS I would feel in no way guilty.
- 45) PROSTITUTION is a sign of moral decay in society.
- 46) "DIRTY" JOKES IN MIXED COMPANY makes them more interesting.
- 47) WHEN I HAVE SEXUAL DESIRES I usually try to curb them.
- 48) MASTURBATION is fun.
- 49) SEX RELATIONS BEFORE MARRIAGE are practiced too much to be wrong.
- 50) IF I HAD SEX RELATIONS I would feel a lot less bored.
- 51) AS A CHILD, SEX PLAY is not good for mental and emotional well being.
- 52) WHEN I HAVE SEXUAL DESIRES I generally satisfy them.
- 53) IF IN THE FUTURE I COMMITTED ADULTERY I would probably feel bad about it.
- 54) UNUSUAL SEX PRACTICES might be interesting.

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- 55) AS A CHILD, SEX PLAY is natural and innocent.
- 56) PROSTITUTION should be legalized.
- 57) "DIRTY" JOKES IN MIXED COMPANY are not proper.
- 58) MASTURBATION is all right.
- 59) PETTING, I am sorry to say, is becoming an accepted practice.
- 60) "DIRTY" JOKES IN MIXED COMPANY are lots of fun.
- 61) SEX RELATIONS BEFORE MARRIAGE ruin many a happy couple.
- 62) UNUSUAL SEX PRACTICES are O.K. as long as they're heterosexual.
- 63) WHEN I HAVE SEXUAL DESIRES they are usually quite strong.
- 64) IF IN THE FUTURE I COMMITTED ADULTERY I would be ashamed but not say anything about it.
- 65) WHEN I HAVE SEXUAL DREAMS I cannot remember them in the morning.
- 66) AS A CHILD, SEX PLAY is quite widespread.
- 67) "DIRTY" JOKES IN MIXED COMPANY are exciting and amusing.
- 68) IF I COMMITTED A HOMOSEXUAL ACT IT would be because of the environment and need.
- 69) SEX RELATIONS BEFORE MARRIAGE are good in my opinion.
- 70) IF IN THE FUTURE I COMMITTED ADULTERY I wouldn't feel bad about it.
- 71) SEX should be saved for wedlock and child bearing.
- 72) WHEN I HAVE SEXUAL DREAMS I wake up happy.
- 73) SEX RELATIONS BEFORE MARRIAGE should, in my opinion, not be practiced.
- 74) PROSTITUTION is a result of society not recognizing the needs of her members.
- 75) "DIRTY" JOKES IN MIXED COMPANY should be avoided.

The female post-course questionnaire was the same as the male post-course questionnaire with the exception of questions 7, 8, and 9 in Part I which were reworded so as to apply to females:

7) Have you become pregnant at any time during this past school quarter?

1) Yes 2) No

8) Have you had an induced abortion at any time during this past school quarter?

1) Yes 2) No

9) Have you been afraid that you were pregnant at any time during this past school quarter?

1) Yes 2) No

If "yes," briefly explain the circumstances: _____

APPENDIX D

MTFGI AND DAP SCORES OF ALL SUBJECTS

Male Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
1	19		25	
2	12	13	13	30
3	17		28	
4	3	6	23	16
5	15		30	
6	23		23	
7	25		12	
8	16		26	
9	17		29	
10	20	18	20	24
11	16	36	9	26
12	7		22	
13	13			
14	13		17	14
15	14		28	
16		9	10	
17	22		29	
18	13		16	20
19	7	10	22	28
20	33	35	13	
21	13		29	
22	10	7	26	
23	15		30	13
24	17	19	13	18
25	17	20	28	20
26	9		29	
27	17			
28	25		16	22
29	12		13	
30	11	9	30	29
31	18	1	29	
32	5		20	28
33	1		14	
34	10		30	
35	3	4	29	
36	12		30	
37	6	9	13	16
38	13		26	27
39	12		22	26
40	15	17	12	13

Male Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
41	11		30	28
42	15	13	24	
43	30	21	19	20
44		34	25	
45	6		14	
46	7		13	
47	11		28	
48	19		16	
49	13		23	
50	3	4	15	11
51	30		11	
52	17		21	
53	22		12	
54	17		12	29
55	8		14	
56		15	29	15
57	13			14
58	29		13	
59	31		29	
60	15		20	
61	9		13	
62	11		19	
63	13		14	
64	8		20	
65	15		7	
66	18		18	
67			13	
68	13	8		
69	15	15	24	
70	17		25	
71	9		13	14
72	21		11	14
73	8	9	26	
74	16		11	
75	13	10	13	16
76	33		29	
77	17		13	
78	27		14	
79	30		16	
80	13		28	24
81	9		14	
82	27		9	
83	20		18	25
84	16		11	26
85	9		19	

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Male Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
86	13	15	25	
87	22	22	14	
88	17		20	
89	18	15	21	24
90	21			
91	19	12	13	16
92	10			
93	16		24	
94	10		23	
95	10		29	
96	10		21	29
97	17		13	
98	18		17	
99	6		5	2
100	25		12	
101	13	27	18	23
102	8	10	18	12
103	18		21	
104	25	19	13	
105			30	26
106	13	17	19	27
107	14	13	11	18
108	20	21	17	
109	26		16	
110			14	25
111	8		28	15
112	9		19	
113	17		16	16
114	9	10	21	
115			25	28
116	15	16	21	20
117			12	
118	17		29	
119	8		27	
120	6		30	
121			13	14
122	14		12	
123	9		23	
124	8			
125	17	13		
126	19			
127	21			
128	22			
129	12			
130	17			

Male Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
131		7		29
132		13		
133		15		
134		9		
135		9		29
136		19		
137		8		23
138		23		
139		21		30
140		15		22
141		14		
142		19		
143		7		11
144		27		
145		11		
146	21			
147	7	36	8	

Male
Virgins

1	18	21	18	17
2	13		12	
3	40		17	
4	24	8	8	3
5	15		19	
6	22			
7	23	12	16	19
8	17	15	28	
9	25		28	
10	29		19	
11	16		10	10
12	15		23	
13	31			
14	10		27	14
15	19	22	30	
16	23		16	12
17	27	25	16	
18	14	15	28	25
19	21	20	20	16
20	6		13	12
21	25	36	24	21
22	17	9	30	
23	13	13	30	30
24	23	21	9	11

Male Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
25	9		13	
26			30	
27	17	14	11	17
28	16	21	15	
29	7		23	26
30	24	23	9	30
31	18			
32	23	18	20	
33		23	26	25
34	13		21	
35	14	16	16	17
36	33	30	27	18
37	7	3	27	28
38	10		13	
39	28		19	
40	33		26	
41	13		12	
42	18		13	
43	15		16	27
44	17		30	30
45	23		29	
46	26		29	21
47	8	8	30	26
48	29		14	
49	13		16	
50	14			
51	3	7	10	
52	16		16	
53	24		22	
54	22		22	18
55	23			
56	8		13	17
57	11		17	
58	15		24	18
59	29		22	15
60	27		18	
61	11		6	17
62	43		25	29
63	18		30	30
64	29	24	30	
65	12			
66	24	19		
67	24			
68	36			
69	15			
70		17		

Male Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
71		25		
72	15		27	
73	13		12	
74	21			
75		14		
76	21	11		
77	13			
78	14	12		

There were 3 male subjects who were pre-course virgins but over the duration of the course changed their virginal status and became post-course non-virgins:

	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
1	20	14	24	
2	10	12		
3	27	19	18	

Female Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
1	35		18	
2	21	5	21	14
3	17	10	13	14
4	18		15	25
5	15	23	30	
6	32	19	21	17
7	18		7	15
8	39		14	
9	44		21	30
10	27	25	29	
11	19		22	
12	25	14	28	30
13	21		24	
14	37	36	25	28
15	19	17	13	18
16	31	29	18	23
17	29		22	
18	38	21	17	

Female Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
19	26	18		
20	24			
21	20		18	
22	27	23	17	12
23	29	27	19	
24	38	31	30	
25	31		22	
26	30		30	
27	27		20	
28	27		23	16
29	37	28	29	14
30	32	31	12	23
31	34		26	13
32	29		19	
33	21		17	
34	28		29	
35	17	17	30	
36	30	24	18	29
37	18		20	
38	18		29	
39	20		17	14
40	35	29	20	
41	14		16	
42	24		15	30
43	12	12	30	29
44	44		18	
45	47	36	29	30
46	45			
47	30	28	18	15
48	28		7	
49	20		23	
50	34		26	
51	19		26	
52	19		17	
53	9		26	
54	35		15	
55	23	18	8	11
56	16			
57	7		12	
58	26		12	
59	38		4	30
60	18	6	12	
61	18		30	
62	28		17	
63	24		12	
64	24		19	

Female Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
65	23		16	29
66	27	15	16	29
67	21	16	17	21
68	25		12	
69	19		14	
70	38	37	9	
71	23	21	30	
72	35	26	23	14
73	26		29	
74	17	14	16	16
75	26		16	
76	26		19	
77	19	11	17	17
78	38		23	
79	25		14	
80	34	16	17	17
81	43		20	
82	24	13		24
83	27		15	
84	37	19	17	14
85	36		26	
86	48		20	
87	35	15	15	13
88	37		21	
89	27	14	28	
90		24	14	5
91		26	20	14
92			9	20
93			7	
94		6	14	
95		27	17	
96			15	
97		23		
98		11		
 Female Non-Virgins				
1		26		13
2	6		11	
3	12		13	
4	35		8	
5	22		29	
6	21		26	
7	22		29	21

1

Female Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
8		21	23	
9	27		30	
10			24	
11	13		26	23
12	26	13	4	7
13	31	25	17	
14			29	
15	35			
16	20	15	21	14
17	18		16	
18	19		24	
19	27		28	
20	17		20	
21	20	13	30	
22	26	22	14	24
23	15	11	20	20
24	15		16	
25	19		15	
26	21	19	14	17
27	13			
28	29		9	
29	15		29	
30	24			
31	21	6	16	22
32	33		9	16
33	14	12	13	
34	22		13	
35	25		28	
36	10			
37	15		20	
38	24	20	26	
39	26		15	20
40	18		20	
41	23	19	19	
42	12	23	29	30
43	48	35	20	
44	28		25	
45	20	18	14	13
46	19			
47	20	14	22	
48	24		19	
49	19		26	
50	18			
51	16		13	
52	14		21	
53	14		14	

Female Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
54	16		18	
55	27		2	
56	26			
57	4		8	
58	11		16	
59	11			
60	18	29	20	18
61	19		13	
62	21	15	17	15
63	25		13	
64	30		18	
65	26			
66	33	27	18	13
67	30	21		
68	30	21	29	
69	25	15	6	16
70	4		16	
71	28		25	
72	14		12	13
73	16	9		
74	5		24	
75	16			
76	22			
77	18		12	13
78	11	5	18	15
79	23		27	14
80	18	10	12	
81	23			
82	28			
83	20		27	
84	27	20	15	
85	16		30	30
86	17	14	29	14
87	23	18	9	
88	27		29	
89	37		25	
90	20	22	14	15
91	10	9	27	27
92	9		16	
93	13		18	
94	17		27	
95	10	6		
96	16			
97	9		30	
98	17	16	18	
99	30		5	

Female Non-Virgins	Pre-Course MTFGI Score	Post-Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
100	19		13	
101	11		17	
102	26	23	14	12
103	11			
104	35		30	
105	22		16	
106	8	1	28	26
107	34		14	
108	20	26	13	15
109	29	17	30	30
110	23	14	16	14
111	21	13	13	12
112	19	13	11	13
113	23		20	30
114	14		19	
115	35		15	
116	30			
117	32	11	20	16
118	36		30	29
119	28		13	
120	31			
121		26	23	16
122			14	15
123		20	7	13
124		36	11	
125		25	30	
126		18		
127		19		

There were 2 female subjects who were pre-course virgins but over the duration of the course changed their virginal status and became post-course non-virgins:

	Pre-Course MTFGI Score	Post Course MTFGI Score	Pre-Course DAP Score	Post-Course DAP Score
1	23	14	21	
2	25	23		

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