

THE RELATIONSHIP OF SEXUAL
ATTITUDES, SEXUAL STEREOTYPES,
RACIAL-SEXUAL STEREOTYPES,
AND RACIAL ATTITUDES

Thesis for the Degree of Ph. D.
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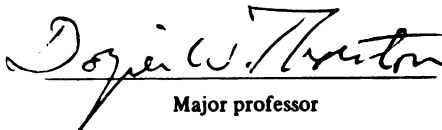
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ABSTRACT

THE RELATIONSHIP OF SEXUAL ATTITUDES, SEXUAL STEREOTYPES, RACIAL-SEXUAL STEREOTYPES, AND RACIAL ATTITUDES

By

Roger Alan Woudenberg

The purpose of the investigation was to study the relationship of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes in white males and to determine the validity of a theory developed to explain their relationship. This theory proposed that these variables were sequentially related such that sexual attitudes typified by ambivalence (control of sexual expression--sex is bad vs. emphasis on exhibiting potency--no sex is bad) may predispose an individual to adopt stereotypes with regard to women which in turn may dispose an individual to ascribe to racial-sexual stereotypes which promote negative racial attitudes.

Three hundred and fifty white males from colleges in the Midwest and South were administered a questionnaire containing 26 instruments intended to measure various aspects of the research variables. Demographic data about each subject were also collected. Thirty-five black males were also tested to provide criteria for judging whether white subject scores on certain instruments were stereotypic.

The correlations between each of the research variables were calculated and analyzed. A dimensional analysis of the data was also carried out using the V-analysis procedures of Tryon and Baileys' (1970) Cluster Analysis program.

The results revealed that sexual attitudes characterized by sexual guilt, depersonalization of sex, emphasis on personal and social controls of sexual expression, and lack of sexual experience were significantly positively correlated ($p=.0001$) with sexual stereotyping of women (eg. sexually aggressive women are "bad") and non-sexual stereotyping of women (eg. women are dependent, illogical, belong in the home, etc.). Sexual and non-sexual stereotyping of women were also significantly positively correlated ($p=.0001$) with negative or prejudiced racial attitudes. These results were consistent with the theoretically proposed sequential relationship of variables. Because of methodological problems, the relationship of the racial-sexual stereotype variables to the other variables in this sequence could not be accurately determined.

In the dimensional analysis a sexual attitude cluster dimension was derived which reflected one side of the theoretically important sexual ambivalence--sexual attitudes emphasizing social control of sexual expression and personal restraint with regard to sex. A sexual stereotype cluster dimension reflecting both sexual and non-sexual stereotyping of women was also derived. Racial attitude variables formed two clusters, one dealing with

policy concerning integration and segregation and the other reflecting attitudes about personally interacting with Blacks. The demographic variables formed a number of distinct cluster dimensions which were largely independent of the clusters just mentioned.

The results with regard to the relationships between cluster dimensions, which reflected the relationships between individual variables already discussed, revealed that negative racial attitudes (on both racial attitude dimensions) were associated with stereotyping of women, and stereotyping of women in turn was associated with sexual attitudes emphasizing social and personal control of sexual expression. The inverse relationship was also implied in the results--positive racial attitudes were accompanied by no stereotyping of women, and the absence of stereotyping of women was associated with non-constricted, guilt-free sexual attitudes. The magnitude of the relationships between these clusters was indicated by the quantitative fact that each dimension could account for about one-third of the variance in each related dimension.

The results of this investigation have important implications both for understanding racial attitudes and for changing them.

Tryon, R. C., Bailey, D. E. Cluster Analysis. New York: McGraw-Hill, 1970.

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SEXUAL STEREOTYPES, RACIAL-SEXUAL
STEREOTYPES, AND RACIAL ATTITUDES

By

Roger Alan Woudenberg

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To my wife, whose love enhanced my work, I dedicate this thesis.

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INTRODUCTION

The research and theory with regard to the origin and nature of racial prejudice is extensive. Research in the area has uncovered a multitude of factors and processes that have added to our understanding of prejudice including, to name a few, cultural tradition, social norms, the parental model, semantic confusion, ignorance of group differences, and psychodynamic processes (Allport, 1954). Theoretically racial prejudice has been approached from many different perspectives including historical, sociological, psychological and various eclectic or "interaction" theoretical models. Considering the complex interplay of many factors in the origin and nature of racial prejudice and the multiplicity of theoretical approaches to understand racial prejudice, Allport (1954, p. 212) concludes: "We may lay it down as a general law applying to all social phenomena that multiple causation is invariably at work and nowhere is the law more clearly applicable than to prejudice."

However in spite of the vast amount of research and theory with regard to racial prejudice, the relationship of racial attitudes to various aspects of sexuality has been virtually ignored in the empirical studies of this

subject. The purpose of this investigation was to study the relationship of racial attitudes to racial-sexual stereotypes, sexual stereotypes and sexual attitudes. Although there was some theory available with regard to the relationship of racial prejudice to various aspects of sexuality, a complete theoretical framework for understanding the relationship of these variables was lacking. A more complete theoretical framework was developed for the purposes of this investigation and is presented on the following pages.

Theoretical Base For The Present Research

"The sexualization of racism in the United States is a unique phenomenon in the history of mankind; it is an anomaly of the first order. In fact, there is a sexual involvement, at once real and vicarious, connecting white and black people in America that spans the history of this country from the era of slavery to the present, an involvement so immaculate and yet so perverse, so ethereal and yet so concrete, that all race relations tend to be, however subtle, sex relations." (Hernton, 1965, p. 7)

The relationship between race relations and sex relations in America has been to a great extent ignored in the theoretical discussion and empirical studies of racial prejudice. However, the proposition that sexual involvement does play a big role in race relations has been implicit in the novels, autobiographies, and essays of black writers (and some white writers) at least since the turn of the

century (e.g. Brown, 1965; Dubois, 1903; Fairbairn, 1966; Johnson, 1912; Malcolm X, 1964; Smith, 1963; Wright, 1937, 1940). More explicit and formal attempts to elaborate and clarify the relationship between sex and racism in America are few (Cleaver, 1968; Grier and Cobbs, 1968; Hernton, 1965), and tend to be incomplete, contradictory and without empirical evidence. Nevertheless these theoretical writings form the base from which the present writer has developed his theoretical point of view and the research to be presented below. A summary of the theoretical positions of Eldridge Cleaver and sociologist Calvin C. Hernton are presented first followed by the present writer's theoretical elaborations and research.

Central to the theoretical positions of Hernton and Cleaver is the existence of racial-sexual stereotypes. By racial-sexual stereotypes they refer to certain sexual characteristics or attitudes that are invalidly attributed to persons solely on the basis of their race. In very general terms, they discuss the relationship of sex to racism in terms of how these racial-sexual stereotypes have come about, what the exact nature of the stereotypes is, and how they affect race relations. For the most part, Hernton and Cleaver are in agreement with regard to the nature of the stereotypes and their effect on relations between the races, but they differ in their understanding of the origin of the stereotypes.

The Theories of Calvin Hernton and Eldridge Cleaver

The Racial-sexual Stereotypes and their Origin

Calvin C. Hernton: Hernton attempts to explain the evolution of the racial-sexual stereotypes from a historical perspective beginning with the white slave owner's sexual relations with his slaves and his attempts to deal with the accompanying guilt and fear. The white man's guilt had a number of sources. First he felt guilty about the illicit sexual activities themselves. They conflicted with the prevailing Victorian sexual mores that tended to view sex in general as something very private and even dirty. Furthermore it was the white man who initiated these sexual activities and thus they were also a manifestation of the sexual "one-way street" in race mixing, a symptom of a society based on human slavery--another source of guilt. Finally, these sexual activities also often took the place of at least some of his sexual activities with his wife. This last factor not only increased the white man's guilt but also led to the fear that his wife might turn to the black man for sexual fulfillment.

To deal with this guilt and fear, the white man created the racial-sexual stereotypes. He projected his own unacceptable sexual feelings upon the Negro. "Specifically, the white supremacist's concept of the Negro female is that all of them are sluts and prostitutes; at best, they are objects of open sexual lust.... To some degree, however microscopic, all white men in America, save a few, carry

in their perception of Negro females a dark sexual urge that borders on the vulgar." (Hernton, 1965, pp. 90, 94) In contrast, white women became the ideal of grace and purity, she was put on a pedestal, made chaste, not to be touched. She had to deny many of her female emotions by giving away her domestic and child rearing activities to "mammies" or servants. "Sacred white womanhood emerged in the South as an immaculate mythology to glorify an otherwise indecent society" (Hernton, 1965, p. 16).

The black male was seen as a sexually abnormal being with tremendous sexual powers, a "savage rapist" who indiscriminately searches out sex for pleasure. This perception of the black man not only allows the white man to project his own unacceptable sexual feelings, but it also becomes a rationalization for isolating sacred white womanhood from the black sexually aggressive animal. "It is the lecherous Negro male that is the real menace. He would deflower white womanhood. The deflowering of Negro womanhood is conveniently forgotten in the outburst of righteous indignation. The indignation is guilt-evading and restorative of self-respect." (Allport, 1954, p. 353)

Hernton explains that once these racial-sexual stereotypes have been established, their very existence reinforces the need for them. Because the white woman is viewed as nonsexual and the black woman as hypersexual, the white man may become more sexually attracted to or interested in the black woman which again creates the guilt and fear that

originally led to the evolution of the stereotypes. Similarly fear of competition from the black hypersexual male stereotype increases the necessity of the white woman remaining chaste and nonsexual and the necessity of viewing the black male as the aggressive rapist.

Eldridge Cleaver: Cleaver sees the racial-sexual stereotypes as natural end results of certain factors operating in American society:

1. It is a class society.
2. Race is used as a defining characteristic for caste and class so that the classes can come to seem mutually exclusive and biologically defined.
3. There is an alienation between the function of the mind and body within the society.
4. The function of the mind is valued above that of the body in the society.

Although Cleaver presents his ideas quite abstractly in terms of what he calls "social imagery", the essence of what he states seems to be as follows. In a class society, the upper class or class in power will "usurp" or assume those characteristics that are valued in that society. In American society where the functions or characteristics associated with the mind (thinker, administrator) are valued above those of the body (doer, brute functions) and where the functions of the mind and body are felt to be alienated, the upper classes will assume the characteristics of the mind and project those of the body to the classes

beneath them. Along with this each class will project a sexual image (stereotype) that coincides with its class function. As a result "...the upper classes...are perennially associated with physical weakness, decay, underdeveloped bodies, effeminacy, sexual impotence, and frigidity. Virility, strength and power are associated with the lower classes,..." (Cleaver, 1968, p. 180)

The assumed characteristics of the upper class male then determine how the upper class woman must be. She must be more sharply feminine than he. She must be "ultra-feminine" so that in comparison, he may still appear masculine. To accomplish this she must project the domestic component of her nature to the women in the lower classes and the woman in the lower class must relinquish some of her femininity. However, because the upper class male may despise the weakness or femininity in himself, he will have a "secret or subconscious aversion to the women of his class, because of the ultrafemininity which they have developed to counter-balance his effeminacy. At the same time he will surpass himself in his efforts to conceal his aversion and make believe that the very opposite is true. He thus makes an icon of his woman and literally worships her. Enshrining her on a pedestal, he goes off seeking confirmation of his insecure masculinity elsewhere." (Cleaver, 1968, pp. 182,183)

These sexual stereotypes become related to race when class or caste are defined or distinguished in terms of

race. When the distinguishing characteristic for class is biological (skin color), the racial-sexual stereotypes may be considered mutually exclusive and biologically determined.

Although Hernton and Cleaver see the racial-sexual stereotypes as evolving in different ways, the stereotypes that result are described almost identically by both. They are also in agreement on another issue which is one of the ironies in the theory about racial-sexual stereotypes--once the stereotypes exist, they may foster a sexual attraction across races and thereby reinforce the need for their very existence. For example, the white male may be more sexually attracted to the hypersexual black female stereotype than to the nonsexual white female stereotype. The nonsexual white female may find the hypersexual black male stereotype as the ideal object to reawaken her sexuality. The black male may be most attracted to the white female who not only typifies the socially identified ideal of beauty and femininity, but also offers him a very direct means to "get back" at the white male. The black female who in many ways is most degraded by her stereotype may be attracted to the white male, the symbol of power and prestige in the society. Both Hernton and Cleaver discuss this interracial sexual attraction at some length elaborating on the factors that may operate to foster the attraction. Grier and Cobbs (1968) also discuss this issue and introduce Oedipal fantasies and impulses as a relevant issue--fascinated by the interracial sexual taboo and excited by the forbiddenness

of a sexual partner of a different race, Oedipal fantasies may be projected onto he or she. Almost in contradiction, Hernton suggests that it may be because a partner from the other race is least like the object of one's Oedipal fantasies, and thus least likely to evoke Oedipal impulses, that makes he or she sexually attractive.

However, regardless of the causes, the existence of the racial-sexual stereotypes may foster an interracial sexual attraction (even if only subtly, or in fantasy of folklore) and thereby create a new need for the white male and female to project unacceptable sexual feelings on the black, thereby further reinforcing the racial-sexual stereotypes and creating what might be called a "vicious cycle" that constantly maintains the stereotypes.

How the Racial-sexual Stereotypes Affect Race Relations

The racial-sexual stereotypes of black men and women came about when white men and women projected their own unacceptable sexual feelings upon the blacks. Thus the blacks became the embodiment of what the whites hated in themselves--they created a "nigger" to hate so they would not have to hate themselves. This hostility continues as the stereotypes perpetuate themselves. Allport (1954, pp. 352,353) discusses this with regard to white women:

"Suppose a white woman is fascinated by the taboo against the Negro male. She is unlikely to admit, even to herself, that she finds his color and lower status attractive. She may however, 'project' her feelings, and

accordingly imagine that the desire exists on the other side--that Negro males have sexually aggressive tendencies toward her. What is an inner temptation is perceived as an outer threat. Overgeneralizing her conflict, she develops an anxiety and hostility respecting the whole Negro race."

This might be stated more generally in Cleaver's terms. If you project those characteristics that are not valued in society upon black people, then black people themselves have less value as human beings. They are thought to be "animals," subhuman, dirty, only interested in sex, not fit to have or do what whites have or do.

The reaction to the stereotypes by whites involves more than just hostility and debasement of blacks. In comparison to the black hypersexual stereotypes, the white male and female are less sexual and inadequate. The supermasculine image of the black man is a threat to the white man's masculinity and feelings of adequacy. Similarly the white woman may envy the black woman for her hypersexuality. This is intensified by the fact that the stereotypes themselves may foster a mutual sexual attraction between races and thus increase fears about competition. This accounts for the very strong taboo prohibiting interracial sex. It also suggests how the "sexual one-way street" (the white male is free to ignore the taboo) provides a convenient way for the white male to reassure himself of his adequacy with black women while he need not fear that the black man will do the same--thus the saying among some white males: "You are not

a man until you've slept with a nigger."

Thus the racial-sexual stereotypes illicit a complex set of reactions--both hatred and envy, fear and jealousy. The complexity of the racists reaction to the racial-sexual stereotypes is summarized by Hernton (1965, p. 112):

The racist "sees in the Negro the essence of his own sexuality, that is those qualities that he wishes for but fears he does not possess. Symbolically, the Negro at once affirms and negates the white man's sense of sexual security. The racist is torn by repressed dreams of sexual virility. On the other hand, he is secretly haunted by fantasies of masculine inadequacy, because he cannot (due to his guilt and his involvement with sex as dirty and vile) bring himself to act out his great dreams with white woman. The racist needs the Negro to hate, blame, and fear. This is the only way he can keep from overtly hating, blaming and fearing himself. If the Negro did not exist, the racist would be compelled to invent him. Indeed, this is precisely what the racist has done. It is quite clear that few, if any, of the characteristics that white men attribute to Negroes are universally accurate. Contrary to what is claimed, it is not the white woman who is dear to the racist. It is not even the black woman toward whom his real sexual rage is directed. It is the black man who is sacred to the racist. And this is why he must castrate him." And the black man has been castrated in almost every sphere but sexually--economically, politically, and socially.

Discussion of Hernton and Cleaver Theories

The most important and unique theoretical contribution by Hernton and Cleaver to the study of racial prejudice is that sexuality is always inextricably involved in race relations. Basic also to both their theories are the racial-sexual stereotypes by which sex and race become intertwined.

Although both men present their theories eloquently, in ways their theories are incomplete and sometimes seem intuitively over-stated or incorrect.

Conceptually their theories leave much to be desired. Even the most critical concepts such as racial-sexual stereotypes, racial prejudice, and sexuality (includes attitudes, behaviors, stereotypes) remain largely undefined or undifferentiated. Thus it is often difficult to be sure what the different variables in their theories are and how they relate to one another.

There are some important areas in which both theories are either vague or incomplete. The concept of racial-sexual stereotypes is important for understanding many aspects of race relations, but many questions remain unanswered when these stereotypes are understood only from a historical perspective or very generally in terms of class society and broadly defined class values. Neither theory clearly states what sexual attitudes will predispose a white person to adopt or ascribe to the racial-sexual stereotypes. Hernton very generally describes the sexual attitudes of the racially prejudiced person as Victorian (sex seen as

"vile," "dirty", "bad") and posits guilt as an important force in the evolution of the stereotypes. Cleaver even more generally states that the "mind" is valued over the "body" and alienated from it. The fact that neither theory clearly states those attitudes which predispose someone to adopt the racial-sexual stereotypes no doubt explains to some degree why neither theory presents a very complete or reasonable picture of the white male sexual stereotype. It is the white male who in essence initiates the evolution of the stereotypes in both of their theories, yet because they have not clearly differentiated the sexual attitudes that would foster this process, the white male sexual stereotype is poorly differentiated. Hernton (1965, p. 112) describes the white male as a "generality...the white race" while Cleaver (1968, p. 180) states that he is associated with "physical weakness, decay, effeminacy, sexual impotence," etc. Hernton says very little while Cleaver's description seems unreasonable in the light of the rest of his theory. According to Cleaver the white male, as the person in power, usurps or assumes those characteristics which society values. Thus one would conclude that in American society "effeminacy, impotence," etc. would be characteristics of men that are valued which is obviously incorrect.

To a large extent both Hernton and Cleaver seem to view the white sexual stereotypes or culturally defined sexual identities as evolving in conjunction with the black sexual stereotypes. However as will be proposed below it seems

more reasonable to postulate that the sexual stereotypes with which most white Americans identify have evolved from culturally enforced sexual attitudes that may exist in the absence of any racial factors. It will be argued below that race and racial prejudice (and the racial-sexual stereotypes) become involved when a person uses race as a means to deal with the problems that accompany these cultural sexual attitudes and stereotypes. To put it another way: although sex may always be involved in racism, this does not mean that racism must always be the reaction to American attitudes with regard to sex.

For these reasons, in the new theoretical framework that follows which was developed for the purposes of the research, a discussion of the evolution and current status of American sexual attitudes or standards and the culturally defined sexual identities or stereotypes precedes the discussion of black sexual stereotypes and racial prejudice. Further, since the research included only male subjects, the presentation will concern itself to the greatest extent with the American white male.

A New Theoretical Perspective

Sexual Stereotypes and Attitudes in America

America is in the midst of a revolution or a time of transition with regard to both sexual stereotypes and attitudes. The old patriarchal sexual stereotypes are being challenged by a trend toward equalitarianism. The older Victorian sexual attitudes (sex is bad) stand in direct

contrast to the "modern" sexual attitudes (no sex is bad). But it remains a period of transition, and the revolution is not complete. The patriarch has not yet been replaced by equalitarianism. "To be sure there are outward signs of equalitarianism, of role flexibility, of a relaxation of the rigid sexual double standard. But the American male hasn't really integrated these new ways into his personality. He nurses a fairly potent patriarchal hangover." (Brenton, 1966, p. 39) Similarly the Victorian and modern sexual attitudes exist side by side in our culture. American sexual attitudes are "polarized" (Kirkendall, 1969), "paradoxical" (May, 1969), "hypocritical" (Neubardt, 1969), and "ambivalent" (Brenton, 1966; Ellis, 1969; Reiss, 1960).

Thus the situation in America with regard to sexual stereotypes and attitudes is not only complicated but changing. What follows is a discussion of these stereotypes and attitudes in terms of significant factors in their evolution.

Traditional Sexual Stereotypes and Attitudes

In attempting to understand the evolution and longevity of the sexual stereotypes and their apparent resistance to change in the face of the trend toward equalitarianism, Brenton (1966, pp. 146, 147) narrows in on the elemental differences between the sexes--the penis compared with the cunnus:

"During coitus, his penis puts the male to the test in a unique way--a way the female isn't tested. She can pretend arousal; he must obtain an erection. She can think of

totally nonsexual matters and still carry on with the sexual act; he has to be in a specifically erotic frame of mind to sustain his erection. She can pretend pleasure; for him, little pretense is possible. If she's so inclined, she can mask failure to reach an orgasm with make-believe; he can't: his sexual success is highly visible, and so--humiliatingly--is his failure. Furthermore, sexual functioning can occur without her active participation, it cannot without his. Upon reaching an orgasm, she doesn't ejaculate; that he loses semen (unconsciously equated with strength) is a very obvious matter. In his case a multiple orgasm is a relatively rare phenomenon; in hers, not at all. He's subject to detumescence, the loss of sexual capacity, very soon after reaching an orgasm; she can, if she wishes, simply keep on going. This leads to an age old fear in man that she can't be satisfied and either drains him dry or turns to other men, once thoroughly awakened. The sum of these differences in male and female sexuality has, it would seem, given men a tendency to anxiety in relation to the female."

The traditional female sexual stereotypes can be viewed as one means that the male has with which to deal with this anxiety. Through much of history women have been viewed as highly sexual and insatiable creatures who are morally inferior to men and thus must be kept in check (the beginning of the sexual double standard). This view was held by the Hebrews, Romans, Arabs, and Early Christians (eg. a little known passage in Ecclesiasties: "Women are overcome by the

spirit of fornication more than men and in their heart they plot against men.") Sherfey (1966, p. 117) in a review of biological data and the results of the work of Masters and Johnson concludes that women are in fact highly sexual and insatiable: "Theoretically, a woman could go on having orgasms indefinitely if physical exhaustion did not intervene." Freud provided a further basis for this view of woman: a woman has no penis, therefore does not develop castration anxiety, therefore she has less reason than men to identify with a parent and as a result does not develop a superego to the same extent as men--as a result she is less moral and more sexual (Freud, 1962).

In Victorian times sex went underground. The sexual aspects of personality were denied or repressed. Sex was something that one did not talk about--it was considered not only private but in general repugnant. The female sexual stereotype at that time reflected these attitudes. A decent woman was looked at as less sexual than men--she did not enjoy intercourse or was she aroused by it. Along with the nonsexuality, she was considered morally excellent in contrast to men. The Victorians did not discard the older stereotype of women as presented above. Instead it became the stereotype of the "bad" woman, the slut and prostitute.

Brenton (1966, p. 147) relates these stereotypes to the male's anxiety in relation to women as a result of their biological differences as discussed above. "Actually when one follows the two historical trains of thought about female

sexuality to their logical conclusions, they wind up at the same safe spot. If woman is insatiable, she can't be satisfied; if woman is unmoved by sex--well, then, she can't be satisfied. Either way the male is, sexually speaking, off the hook."

These stereotypes of women formed the base for the sexual double standard and the Patriarchal stereotypes. In practice the double standard became generalized to many areas of life. "The double standard can be seen in action in almost all spheres where men and women meet--in education, in business, in politics, and in religion." (Reiss, 1960, p. 90) In the patriarchal stereotypes, the male was typified as strong, aggressive, unemotional and independent. He was the ruler of the home and the person active in the world outside the home. The decent female was stereotyped as gentle, sweet, nonsexual, dependent--a swooning, emotional creature typified in the roles of wife and mother.

Although the patriarchal stereotypes (and the accompanying sexual double standard) may have provided a means for the male to deal with anxiety accompanying the basic sexual differences (penis vs. cunus) between men and women as suggested by Brenton, they did not remove all anxiety of fear in relation to women. In a number of ways, they intensified it.

First, the patriarchal stereotypes were rationalized in terms of an inherent superiority of men. In actuality, the stereotypes depended not on what men were (ways they were

superior) but on what women agreed not to be (ways they acted out their "inferiority")--eg., he is ruler of the home because she accepts being ruled. Thus the more important the stereotypes become for a given man, the more dependent he becomes on women to play their role--anxiety or fear in relation to women may ensue.

Second, men are taught to deny and reject any part of themselves that might stereotypically be called feminine. They learn to hate and fear any "feminine" part of themselves. This hatred and fear may generalize to women.

Finally, the "decent" feminine stereotype was to a large extent typified by the mother figure. By universalizing this figure of the mother to all decent women, anxiety with relation to women may result. Freud talked at length about such anxiety with regard to sex in terms of an Oedipus Complex. This can also be true in a more general sense--the good woman as mother figure is not only the preserver of life and giver of what is good, she is also the one that may withhold from and abandon the child.

The result of all this is a "vicious cycle" similar to that discussed above with regard to the racial-sexual stereotypes--the very existence of the sexual stereotypes may create conditions that enhance the necessity that they continue to exist. It might also be noted here that the female stereotype as discussed above is similar to that described by the previous theories although its evolution did not involve the factor of race. Also the existence for

the patriarch of "good" (nonsexual) and "bad" women suggests an etiological factor in the evolution of the black female sexual stereotype as will be discussed later.

The Sexual Revolution

As was mentioned earlier, the sexual revolution with its modern, anti-Victorian sexual attitudes (sex is good and healthy) and push for male-female equalitarianism did not do away with the old sexual attitudes and stereotypes. In actuality, the new attitudes and emphasis on equalitarianism may create conditions that revitalize the "vicious cycle" that perpetuates the sexual stereotypes.

The modern sexual attitudes state that sex is a natural and healthy expression of the personality in both men and women and its absense is an indication of problems. "The victorian nice man or woman was guilty if he or she did experience sex. Now we are guilty if we don't (May, 1969). A close look at the "modern" sexual attitudes raises the question as to just how different they really are. Brenton (1966, pp. 160-165) states: "Since one extreem reaction usually invites another, the Victorian denial of sex and the current compulsive affirmation of it are simply two sides of the same wellworn coin...When the rigidities of the past were shattered and it was recognized that both men and~women had the right to sexual pleasure, the feminists and the sexologists did exactly what they might have been expected to. They rushed from one black and white situation to another. They equated

the male and female orgasms as though they were exactly alike, demanding that sex become a fifty-fifty proposition--one for you, one for me....there has come into being a sort of sexual standard which defines female sexual satisfaction solely in terms of the orgasm....and not only an explosive orgasm achieved directly as a result of intercourse on every occasion that intercourse takes place, but this self same orgasm achieved simultaneously with the man's climax.

"In point of fact, the male's sexual self-image is no longer based on the self. It is based on the response evoked from the sexual partner....In other words, his sexual success or failure is dependent on her. If she figuratively gives him an A, he's a real man. Any lesser grade, as measured by her response, leaves him somewhat doubtful of his sexual capabilities....Her orgasm is important to his own feelings of adequacy."

It was suggested above that the sexual stereotypes may be viewed as one means for a male to deal with anxiety in relation to women that results from the fact that the male is sexually both more visible and limited than the female which may result in fears that he may not be able to satisfy her. The modern attitudes which equate male and female sexuality, emphasize male sexual performance, and make male sexuality (success or failure) dependent on the female response could do nothing but intensify this anxiety and thus vitalize the "vicious cycle" that perpetuates the sexual stereotypes.

The whole problem is further intensified by at least two other influences:

First, this emphasis on performance, exhibiting potency, is intensified by the competitive, success-failure, performance-oriented nature of American society. In many ways the American male is judged not by what he is, but by what he does. Vincent (1969, p. 8) makes this point in stating: "We love girls because they exist. We love boys for what they will become...he must offer proof, evidence that he's worthwhile."

Second, the new attitudes have not replaced the Victorian attitudes or erased the old stereotypes. The American male is the product of a culture that teaches him that a "good" woman is nonsexual, that sex is a very private thing and not discussed by his family, that sex is part of one's personality that is either ignored or controlled until he is married, but when he is married, on his wedding night he not only should have sex with what is probably one of the "good" nonsexual women, but he should be good at it. Neubardt (1969, p. 14) very clearly demonstrates the ambivalence and hypocrisy of American sexual attitudes: "Society would insist that all women marry as virgins, and all men be sexually experienced when they get married. Now, this could be a plea for homosexuality. But you know it isn't."

The result of this sexual ambivalence according to May (1969, p.5) is that current sexual attitudes take the form of a "new type of puritanism":

"What this means is that people have to learn to perform sexually to make sure that they can exhibit their potency without ever letting themselves be passionate, without ever letting themselves commit themselves, for commitment can be interpreted as an unseemly demand on the partner. The victorian person sought to make love without falling into sex, and the modern person seeks to have sex without falling in love."

This new puritanism is further characterised by a strong emphasis on technique in sex. Sex becomes mechanized, depersonalized, and separated from any other affect or feeling. This meets conditions from both sides of the basic sexual ambivalence--with good technique he exhibits his potency (modern attitude), but this is done as a machine, as if he is not emotionally or personally involved (Victorian attitude). The Victorian side of the ambivalence may be further expressed in adherence to certain cultural attitudes which emphasize both personal and social control of certain aspects of sexual expression (where, when, how, at what age, etc.). Besides being one other expression of the general tendency to mechanize sex, the idea of control (personal and social) also provides another means with which to deal with any problems that might be associated with exhibiting one's sexual potency--the problems can be rationalized in terms of controls such as moral restraint or external circumstances. A summary of the current nature of American sexual attitudes is presented in part in Table 1.

Table 1. Sexual attitudes of the American male with associated sexual stereotypes and behaviors. These attitudes describe the rational subscales of the instrument developed by the author.

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- I. Separation of sex and affect, depersonalization of sex.
Sex without intimacy, warmth, affection, tenderness, closeness, commitment, or involvement.
Isolation of sexual experience, partner experienced as object vs. person.
Emphasis on technique, orgasm.
 - II. Denial of inadequacy, ideal of sexuality.
Claim no sexual frustrations or concerns--failures or shortcomings are rationalized in terms of moral restraint or external circumstances.
Emphasis in sex on success and failure--externally show high sexual interest and ability and present selves as ideal in terms of external standards.
 - III. Personal and external control of sexual expression.
Conventional moral and intellectual influence preempts individual and spontaneous expressions of sexuality, social values underplay the value of sex, rejection of the purely erotic indicating an underlying guilt with regard to sex.
Personal control of sexual expression reflecting the mechanization of sexuality.
 - IV. Sexual double standard, women seen as "good" or "bad".
Male must be initiator and aggressor sexually.
"Bad" woman: sexually aggressive or interested in sex for pleasure.
"Good" woman: sexually restrained, idealized as wife or mother.
 - V. Adherence to traditional M-F stereotypes.
Defend against any "feminine" quality in men, fear any "masculine" quality in women.
Underlying revulsion, anxiety, or uncomfortableness with women rationalized by stereotype or hidden by pseudoadmiration, may feel more comfortable interacting with men.
Endorse any conventional social pressure to maintain M-F polarity, relate conventionally in terms of sexual stereotypes.

Sexual behavior.

Emphasis on mutual orgasm achieved by conventional means of intercourse with male sexual domination, lack of spontaneity, creativity, or exploration of less conventional means of sexual expression--varying coital positions, oral-genital sexuality, "sex play", time and place of sexual intercourse, variations of touching, kissing, sounds, etc.

This new puritanism is not acted out in the absense of sexual stereotypes--the patriarchal stereotypes still remain largely intact. As was pointed out above, the new sexual attitudes may revitalize the need for sexual stereotypes.

"The feminine and masculine stereotypes of the past, given a new fact and stamp of approval by the peculiarities of American culture continue to truncate personality, hinder effective communication between men and women, cause a sense of alienation from self and the other and reinforce the sexual apartheid so much a part of American Life." (Lindbeck, 1969, p. 4) However the specific characteristics of these stereotypes have been altered by a number of the attitudes just discussed: 1. The general sexual ambivalence with the accompanying mechanization and depersonalization of sex. 2. The emphasis on exhibiting one's sexual potency. and 3. The more general cultural emphasis on performance--the success-failure, competitive nature of American society.

The mechanization and depersonalization of sex is reflected in the sexual stereotypes by what Luce (1954) described as a change in the patriarchal masculine stereotype from "hero" to "robot". The modern masculine stereotype is machine-like as is reflected in those characteristics that have come to be associated with "masculinity" (Lindbeck, 1969; Luce, 1954): uncommitted sexual interest in the opposite sex without involvement, technical competence, a manipulative and impersonal (vs. intellectual) mental cleverness, a competitive aggressiveness, and typified by the unfeeling brutality

of casual violence. It is further characterized by the absence of anxiety, aesthetic sensitivity, social responsibility, and expression of tender feelings. The "masculine" domain is the impersonal world, the public sphere, the life of reason and transforming action and mastery over nature and history.

Luce (1954) also suggests that along with the mechanization of what was personal, there went a personalization of the machine: "the equation between people and things leads to an equation between masculinity and earning power." Along with the modern emphasis on exhibiting "masculinity" by sexual performance with a more general tendency to exhibit it by one's performance as the breadwinner. Brenton (1966) makes the point that it might be simpler in some ways for the man who is not sure of himself in bed to become married to his job and attempt to exhibit his potency there.

"Those traits that could make a man successful in the industrial-commercial complex came to be considered peculiarly masculine--competitiveness, aggressiveness, cold intelligence, lack of crippling emotional sensitivities, the ability to put work and advancement in the economic realm at the center of his value system to which all else, or other roles were subordinate." (Lindbeck, 1969, p. 11)

The female sexual stereotype also remains basically the same as the older patriarchal female sexual stereotype although altered to compliment the changes in the male sexual stereotype. "Femininity" was associated with emotion-

alism, tender feelings, dependence, passivity, social involvement, and distance from abstract thought and exploitive activity. The stereotypic woman's domain was the personal and private world of feelings, body, receptivity, of holding together and preserving the natural and the social. The sexual double standard and the view of women as either "good" (nonsexual) and "bad" (sexual) remained as the attitude of the "majority" (Reiss, 1960) in America. A summary of the male and female sexual stereotypes are presented in Tables 2 and 3.

The Relationship of Current Sexual Attitudes and Stereotypes To Racial-sexual Stereotypes and Racial Prejudice

Thus far the discussion has been about American sexual attitudes and stereotypes in general. Obviously what has been said is not true for every American male. In order to understand other possibilities and to understand how today's attitudes and stereotypes may be related to racial prejudice, the basic forces operating to affect the nature or need for sexual stereotypes will first be summarized:

1. Fear or anxiety with regard to women. This was discussed initially in terms of basic biological differences between men and women and the creation of the patriarchal stereotypes to deal with the ensuing anxiety in relation to women. As was seen this anxiety could be intensified by the existense of the stereotypes themselves and with the sexual revolution, this anxiety was once more brought into focus. Thus it remains an important force with regard

Table 2. Characteristics of the white male sexual stereotype.

Aggressive-sadistic: an intellectual, unfeeling, manipulative type of aggressiveness; may be expressed in an unfeeling brutality or love of violence that sometimes becomes associated with male patriotism.

Intelligent: expressed as a cold, logical, manipulative, impersonal mental cleverness; not intellectual.

Independent: no personal commitment, deemphasize social responsibility, minimize dependency and security needs; interest in things, not people.

Unemotional: hide troubles and feelings, deny anxiety, no expression of tender feelings, absence of aesthetic sensitivity.

Domain: impersonal world, the public sphere, the life or reason and transforming action and mastery over nature and history.

Interests: things mechanical, money and politics, sports, sex to emphasize potency.

In terms of sex: personally uninvolved, no intimacy or tenderness, emphasis on potency and good technique, competitive, exploitive, partner seen as object vs. person.

Table 3. Characteristics of the white female sexual stereotype

Passive-masochistic: weak, receptive, frail, "fainting", fear of aggression, removed from brutality, submissive.

Intuitive: sensitive, distance from abstract thought and exploitive activity, sometimes illogical.

Dependent: helpless, frail, social involvement.

Emotional: tender, anxious, fearful, vain, free to show feelings, emotionally and interpersonally sensitive.

Domain: the personal and private world of feelings, body, receptivity, of holding together and preserving the natural and social; the home.

Interests: keeping the home and children, people.

In terms of sex: the "good" woman, publicly appears non-sexual, privately is sexually passive object upon which to act out male's potency; sex only with love and marriage; in general disinterested in sex--plays small part in her life, restraint, discipline, submissive, sex for procreation.

to the "need" for sexual stereotypes.

2. Sexual ambivalence. The merger of the Victorian and "modern" sexual attitudes not only led to a new puritanism but altered the sexual stereotypes--from "hero" to impersonal "robot".

3. Emphasis on potency and performance. The sexual revolution with a focus on sexual performance and the competitive, performance oriented nature of American culture affected the sexual stereotypes with an emphasis on both sexual and economic potency and ability.

There would seem to be at least three basic ways in which these forces may affect a given individual and consequently influence the part that sexual stereotypes play in his personality. These three do not exclude other possibilities but may be considered as extremes along a continuum of what might be called the "need for sexual and racial-sexual stereotypes". They are discussed separately below and presented schematically in Figure 1.

1. Individualistic resolution or reordering. The three factors discussed above may not be important forces in a given individual's life with the result that he will not have as great a need to ascribe to the sexual stereotypes or the sexual attitudes as discussed above.

Although most of the authors quoted thus far seem to agree that the sexual stereotypes are still very existent in our society, Brenton (1966, p. 186) points out:

"However, gaining a feeling of security about one's

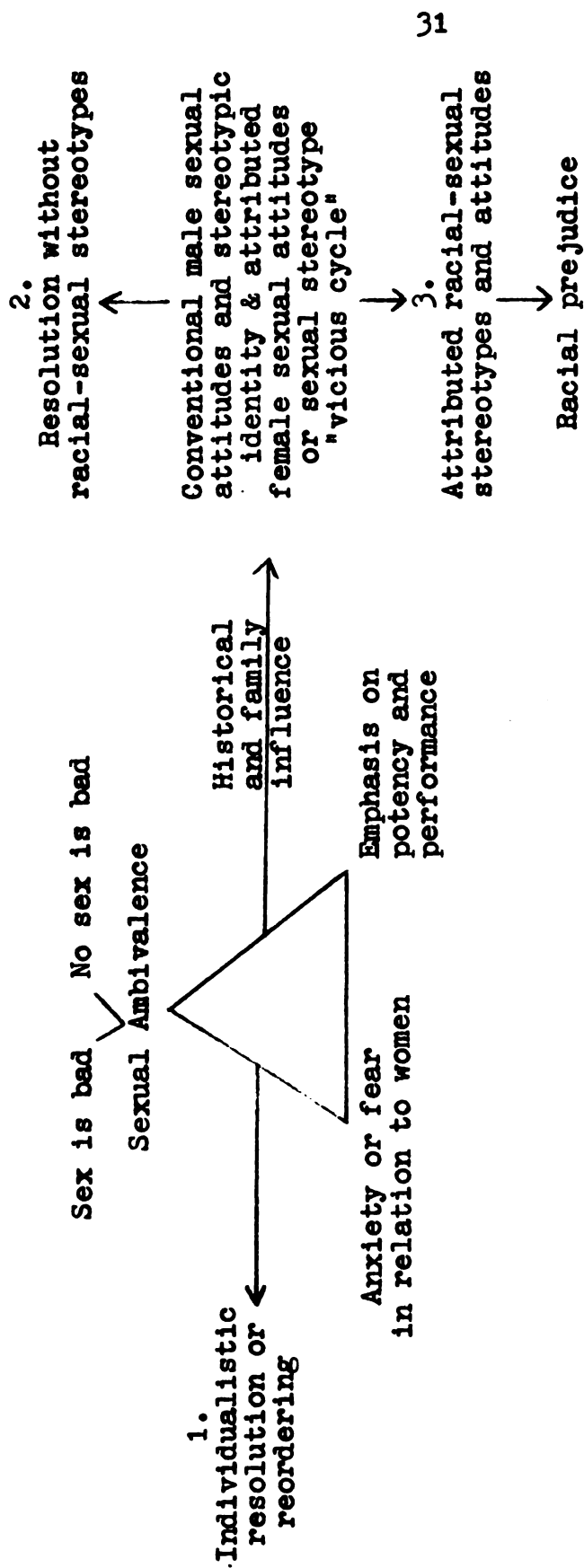


Figure 1. Relationship of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial prejudice.

sexual identity doesn't really require such heavy reliance on any superficial or narrow set of standards or such great emphasis on the tasks one performs. Secure sexual identity depends far more on how fully one incorporates the notion that one is a male (or female)--how comfortable one feels in one's sex, how acceptant one is of it. This incorporation and this acceptance in turn depend very much on how fully the individual's family of origin accepted him, accepted his sex, and allowed him to develop at his own rate of speed."

It is important to note that what seems important is that the person be accepted, sexually and otherwise, and be allowed to express his individuality. This person would be more capable of dealing with differences between himself and other people (male and female) and have less need for the sexual stereotypes. In terms of race, he would likewise be more able to accept others as individuals rather than stereotypes--he has less need for the racial-sexual stereotypes--and is thus less likely to develop the ensuing feelings of hostility, jealousy, and anxiety (racial prejudice) as discussed by Hernton and Cleaver. This does not mean that he will not experience these feelings with regard to a given black individual, but that he will not feel them with regard to the entire race.

2. Resolution without racial-sexual stereotypes. For this person the three forces discussed above (anxiety with regard to women, sexual ambivalence, and emphasis on

performance) are important forces in his life and he adopts the sexual stereotypes to deal with them, but does not ascribe to the racial-sexual stereotypes as a means to deal with the problems that result from the sexual stereotypes themselves. There are two assumptions implied in this formulation: First, there are problems that result from ascribing to the sexual stereotypes and from the attitudes that fostered the need for them. Second, the racial-sexual stereotypes provide a means to deal with these problems. The latter will be discussed below under 3.; the explanation of the first assumption follows.

As mentioned above the sexual stereotypes are one way with which to deal with sexual fear or anxiety with regard to women (fear that she can't be satisfied, etc.), but at the same time they create anxiety and fear of women that is intensified by the emphasis on potency which all leads to a "vicious cycle" that perpetuates the stereotypes. Brenton (1966, p. 39) states that the male becomes "straightjacketed" by the stereotypes. "He's forced to behave in stereotyped ways that have little relevance in contemporary times. His choices of what to be and do and think are considerably narrowed. His scope as an individual is lessened. Frustrations and anxieties are heightened, and distorted compensatory behavior increases, when the outmoded masculine stereotypes clash with his real temperament. Paradoxically, adherence to stereotypes that aren't relevant to his unique personality cause him to become hostile or overdependent on the female sex."

Rollo May (1969, p. 9) describes the outcome of ascribing to a machinelike, impersonal stereotype to deal with the emphasis on potency: "I think being able to make one's self feel less in order to perform better is a macabre symbol of the vicious circle in which so much of our culture is caught. The more one must demonstrate his potency, the more he treats sexual intercourse which is the most intimate and personal of all acts as a performance to be judged by outside requirements, the more he then views himself as a machine to be turned on, adjusted, steered, the less feeling he has either for himself or for his partner. The less feeling he has, the more he loses his genuine sexual appetite and ability. The upshot of the selfdefeating pattern is that in the long run the lover who is more efficient is also the one who is impotent."

As will be seen, the racial-sexual stereotypes provide one means by which to deal with these problems. But they are not the only means. To begin with, it seems possible that some Americans may never be exposed to racial differences to the extent that the racial-sexual stereotypes become a viable means to deal with these problems. It is possible that other types of prejudice may develop with a sexual component that offers some relief for these problems. Kingdon (1961, p. 899) argues with regard to the "folklore" of the racial-sexual stereotypes that: "This folklore follows the patterns of folklore in all caste societies. It is caste not color which dominates, indistinguishable as they

may be when color becomes the symbol of caste." This same conclusion is reached by Cleaver (1969) as discussed above. Thus sexual stereotypes attributed to any group of people in terms of caste vs. race offers an alternative way of dealing with these problems. Also as mentioned above, one may live out the male sexual stereotype married to his job. He may deal with feelings of impotence by working at being economically potent and productive. Other compensatory activities might also be possible. One might speculate that various forms of neurosis offer an alternative to race as a means to deal with the problems that accompany the sexual stereotypes and associated sexual attitudes and behaviors. This type of formulation is suggested when one considers racial prejudice as a form of neurosis.

3. Attributed racial-sexual stereotypes and attitudes. For this person the three forces discussed above (anxiety with regard to women, sexual ambivalence, and emphasis on performance) are important forces in his life and he adopts the sexual stereotypes to deal with them and ascribes to the racial-sexual stereotypes as a means to deal with the problems that result from adopting the sexual stereotypes and associated attitudes.

This brings us back to the point where Hernton and Cleavers' theories began--the origin and nature of the racial-sexual stereotypes and their effects on race relations. The specific characteristics of the black male and female sexual stereotypes are summarized in Tables 4 and 5.

Table 4. Characteristics of the black male sexual stereotype.

Socially passive-personally aggressive: as a social force in terms of having an effect upon society considered weak, passive, etc. but on a personal interaction basis, considered aggressive in a very feeling, personal, uncontrolled way, but a randomness is attributed to this which makes it socially ineffective, not manipulative.

Ignorant: uneducated, superstitious, naive, religious.

Dependent: part of matriarchy, poor and lazy, on welfare, incapable of supporting self.

Emotional: musical, "natural rythm", happy-go-lucky, highly sexually motivated, intimate.

Domain: interpersonal world especially as expressed in sexuality, sports, and entertainment.

Interests: sex.

In terms of sex: personalized but indiscriminate, absense of intellectual or moral influence, sex for pleasure; intimate and involved vs. controlled; viewed as dirty, smelly, bestial, vulgar, rapist; great sexual interest in white women.

Table 5. Characteristics of the black female sexual stereotype.

Aggressive: self-reliant matriarch, strong aggressive provider for the family, sexually aggressive, clever "know your place" type of aggressiveness.

Knowing: uneducated but dexterous, quick-witted, and shrewd as matriarch, "homespun" intelligence.

Independent: self-reliant, able to provide for self and family.

Emotional: rhythmic, happy, musical, superstitious, sexually motivated.

Domain: Black matriarchy, home, job--typified as domestic.

Interests: sex, family.

In terms of sex: personalized, sex for pleasure, intimate and involved, sexually aggressive, lewd, sexual animal, prostitute.

Generally, these descriptions of the stereotypes are not very different from those of Hernton and Cleaver. The explanation for any differences that do exist is suggested in the discussion that follows.

Relation to Racial-sexual Stereotypes

As was mentioned above, the white male adopts and adheres to the racial-sexual stereotypes because they are a means of dealing with the problems inherent in ascribing to the sexual stereotypes and associated attitudes. Some of the dynamics suggested by Hernton and Cleaver are involved in this process. The ways in which the racial-sexual stereotypes help the white male in dealing with these problems are:

1. In dealing with his sexual ambivalence, the white male became an impersonal machine with regard to sex. The black person provides an object upon which to project those sexual aspects which his stereotype prohibits. Unlike a machine, the black man and woman are seen as very intimate and personal with regard to sex. They are personally less controlled and more involved in sex according to the stereotype. Once these projections become embodied in the black sexual stereotypes they are perceived as wrong, dirty, and animal-like. As a result any fears that the white male may have about his own sexual performance may indignantly be rationalized by the fact that at least he is "civilized" and not an animal.

2. As mentioned, the Victorian patriarch saw women as

either "good" (nonsexual) or "bad" (sexual). The sexual revolution created a sexual ambivalence that retained these stereotypes and redefined them in terms of the new puritanism. The "good" woman was not really expected to be nonsexual but instead to be what might be called pseudo-sexual--although publicly she was required to remain largely nonsexual, with marriage and in private she must provide herself as a uninvolved object with which the male can exhibit his potency. The white and black female stereotypes have become the embodiment of these stereotypes. This makes it much simpler for the white male to know how to act and feel in spite of his ambivalence. These stereotypes also provide a means by which the white male can deal with anxiety in relation to women (fear of being able to satisfy her, etc.). He can feel less responsible or involved sexually whether he is responding to either the white female sexual object or machine or to the black female sexual animal, since neither of them is really perceived as a person.

3. As mentioned, one of the problems inherent in the sexual stereotypes is that the white male is dependent on the white woman to act out her stereotype (he is what she agrees not to be). This dependency can lead to a more general fear or anxiety in relation to women. This anxiety can be made very real due to the fact that most white men spend a good deal of their lives interacting with white women. However when these stereotypes are generalized to include race (he is what blacks are not) some of this anxiety may be

reduced because the white male is less likely to have his stereotype threatened by interaction with blacks who might not be willing to play their part. Racial discrimination and segregation make this more certain. Thus if the white woman refuses to play her part, there are always the blacks "out there" reassuring the white male of his stereotyped "masculinity".

4. A number of the problems that the white male who ascribes to the sexual stereotypes and associated attitudes is faced with derive from the emphasis on sexual (and economic) performance and potency. The black sexual stereotypes provide a rationale for the interracial sexual taboo and thus reduce some of the sexual competition. The taboo also reduces the chances that the white males sexual performance could ever be compared or judged with sexual performance or behavior not associated with the white sexual stereotype (even on the movie screen sex between blacks is considered somehow repugnant and is generally prohibited.)

In terms of economic productivity, the black male sexual stereotype excludes him from economic competition--he is too emotional, ignorant, dependent, etc. to make it in the business world. The racial-sexual stereotypes "castrate" the black man in almost every area but sexuality--economically, politically, and socially (even in his "matriarchal" home he is not boss)--which means that the white male is more potent than the black male in all of these areas in terms of the stereotypes.

5. The black sexual stereotypes provide objects upon

which the white male can act out certain other aspects of his stereotype--objects for aggressiveness or unfeeling brutality, objects to manipulate and control, the black woman can be an object for his "animal-like" sexual impulses or fantasies, etc. In general, the racial-sexual stereotypes greatly enlarge the arena in which he can act out his stereotypic "masculinity" and provide a more broadly based rationalization for it.

Relation to Racial Prejudice

Some of the important ways in which the racial-sexual stereotypes affect race relations and relate to racial prejudice have already been presented above in the discussion of Hernton and Cleavers' theories. These and others may be summarized as follows:

1. The white male projected what he did not accept in himself and as a result came to hate it as embodied in the black.
2. Although he came to hate what he projected, the white sexual stereotype that he was left with could lead to problems with regard to sex (As mentioned, May [1969] suggests impotence as one result) and in many ways left him less sexual and inadequate in comparison to the black sexual stereotype. This can lead to jealousy and more hatred and a desire to castrate the black man in other spheres of life (economic, social, political, etc.).
3. The black is a threat to the white male because the white male sexual stereotype is dependent in part on blacks

acting out their stereotype, which can lead to fear.

4. The black is a threat in reality since the prejudiced behaviors resulting from the stereotypes elicit resentment and retaliation.

5. The taboo against interracial sex becomes generalized to all social interactions leading to segregation. The stereotypes become the ration for descriminatory practices in all spheres of life--jobs, housing, etc.

6. Because of the racial-sexual stereotypes, blacks come to be perceived as something less than human. This makes it somehow more socially acceptable (and in some parts of the country, praiseworthy) that they be objects of negative feelings and behaviors. These negative feelings may be expressions of the brutal and aggressive aspects of the white male stereotype or any negative feeling that cannot be as safely expressed elsewhere.

Summary of the Theory: the Sequential Relationship of Variables

In the preceding theoretical discussion, four basic concepts were discussed: sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes. These are the important variables in this investigation.

The theoretically proposed relationship of these variables can best be summarized as a sequential relationship--a specific set of sexual attitudes may predispose an individual to adopt sexual stereotypes which in turn may predispose the individual to adopt racial-sexual

stereotypes which may in turn lead to racial prejudice.

The sequential relationship of the variables is shown graphically in Figure 2. Figures 1 and 2 summarize the theoretical framework for this research. Together these Figures illustrate three important aspects of the theoretically proposed sequential relationship of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes.

First, each variable in the sequence may lead to the next variable, but not necessarily. For example, if an individual has ambivalent sexual attitudes that are characteristic of the "new puritanism," he may deal with the ensuing problems in ways other than ascribing to sexual stereotypes. For example, he may begin emphasizing economic productivity rather than sexual potency reducing the impact of the potency-oriented side of his ambivalence.

Second, the relationship between variables that lie next to each other in the sequence would be expected to be greater than that between variables separated by other variables. For example, one would predict that the relationship between sexual attitudes and sexual stereotypes would be greater than the relationship between sexual attitudes and racial attitudes. This prediction is based on the conclusion that a specific set of sexual attitudes may predispose an individual to adopt sexual attitudes which may lead to racial-sexual stereotyping and finally to negative racial attitudes. However these same sexual

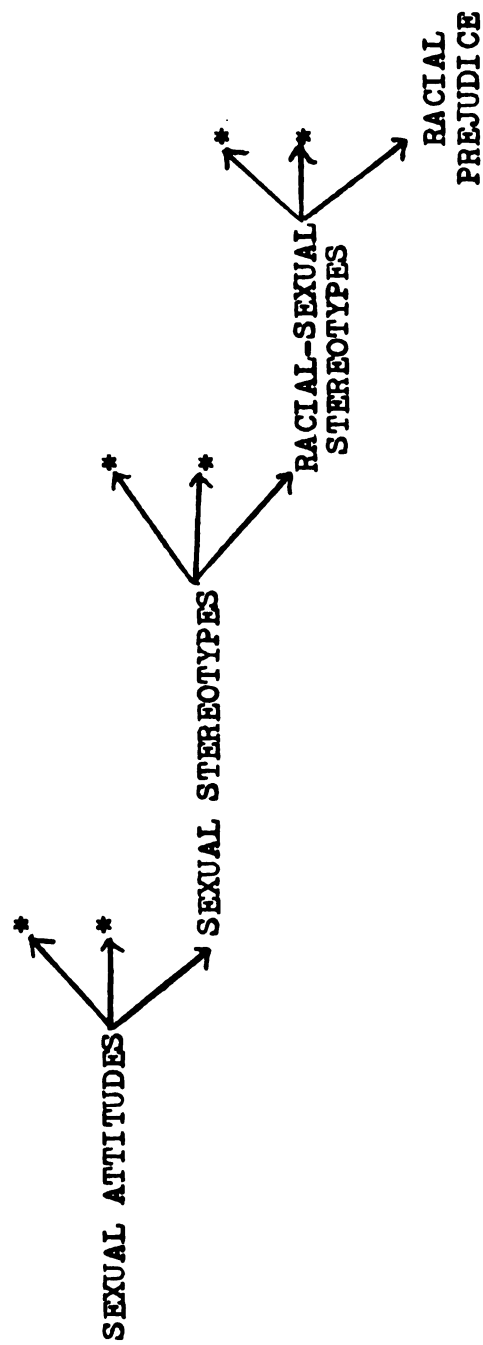


Figure 2. The theoretically postulated sequential relationship of variables.

* indicates other alternatives to the sequence.

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attitudes without the sexual stereotypes would not necessarily dispose the individual to stereotype Blacks or to develop negative racial attitudes. Inspection of Figure 2 also indicates that the possible number of alternatives to the sequence is greater between sexual attitudes and racial attitudes than sexual attitudes and sexual stereotyping which would increase the probability of greater association between the latter than the former.

Finally, one would conclude on the basis of the proposed sequential relationship of variables that the absence of any variable from the sequence would decrease the likelihood of the sequence being completed. For example, the absence of sexual attitudes typified by "new puritanism" ambivalence would decrease the likelihood that an individual would adopt sexual stereotypes which in turn would create less "need" for racial-sexual stereotypes and negative racial attitudes

Conceptual Considerations

In the preceding theoretical discussion, some of the basic concepts were only loosely defined and require clarification.

Racial Prejudice

Bogardus (1928, p. 14) provides a very general definition of racial attitudes:

"A racial attitude is an established or acquired tendency to act in a social situation involving persons of a race different from one's own. The members of each race

possess attitudes friendly and antipathetic toward the members of all other races of whom they have ever heard." Bogardus (1967) found that over a forty year period persistent racial preferences remained.

Allport (1954, p. 10) presents a more specific definition:

"Ethnic prejudice is an antipathy based upon a faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group as a whole, or toward an individual because he is a member of that group."

However Allport (1954, p.371) makes some finer distinctions in terms of degree of prejudice which are pertinent to this investigation. He states:

"Prejudice...may become part of one's life tissue, suffusing character because it is essential to the economy of a life. It does not always act in this way, for some prejudices are merely conformative, mildly ethnocentric, and essentially unrelated to the personality as a whole. But often it is organic, inseparable from the life process."

Allport refers to this essential, organic prejudice as "character-conditioned prejudice." It is racial prejudice of this type and degree that is of primary interest both theoretically and empirically in this investigation. The relationship of the racial and sexual factors are understood in terms of a larger "life process."

Stereotypes

In both of the definitions of prejudice presented, grouping or categorizing of people is implied. If the grouping is not based on real or factual differences, it is called stereotyping. Allport (1954, p. 187) defines a stereotype as "an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that category."

The key word in this definition is "exaggerated." It implies that the belief associated with the category magnifies the facts that are known or is not based on fact. This forces the question of whose and what criteria are used to judge the belief exaggerated. Brigham (1969, p. 43) takes this issue into account in his definition of ethnic stereotypes:

"An ethnic stereotype is a generalization made about an ethnic group, concerning a trait-attribution, which is considered to be unjustified by an observer."

In the discussion of instruments intended to measure sexual and racial-sexual stereotypes in this investigation, an attempt will be made to make explicit the criteria by which the generalizations were judged unjustified and therefore labeled as stereotypes.

RESEARCH PROBLEM

The purpose of this investigation was to study the relationship of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes in white males and to determine the validity of a theory developed to explain their relationship. This theory proposed that these variables were sequentially related such that sexual attitudes typified by ambivalence (control of sexual expression--sex is bad vs. emphasis on exhibiting potency--no sex is bad) may predispose an individual to adopt stereotypes with regard to women which in turn may dispose an individual to ascribe to racial-sexual stereotypes which promote negative racial attitudes.

Instruments measuring racial attitudes (Woodmansee and Cook, 1967), sexual guilt (Mosher, 1966), and sexual stereotyping (Franck, 1949; Gough, 1952) already existed at the time that this research was undertaken. However, instruments measuring sexual stereotyping of women, racial-sexual stereotyping of Blacks, and the sexual attitudes relevant to this research did not exist and therefore had to be developed for this study. A description of all the instruments used as well as a description of the procedures implemented to develop new measures for this study is presented in the Method section.

A vast amount of data was obtained in the study and

several types of statistical analysis were required to clearly explicate the relationship of the major research variables--sexual attitudes, sexual stereotypes, racial-sexual stereotypes and racial prejudice.

First, the responses of the Ss in the sample of this study to all research instruments had to be analyzed to determine the range of attitudes on each research variable. It was especially important to determine if the sample included Ss with highly prejudiced racial attitudes since the theoretical framework for this research was largely concerned with the relationship of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes in individuals with racial attitudes that might be classified as "character-conditioned" or highly prejudiced.

Second , the correlations between each of the research variables were calculated and analyzed to determine the exact nature of the relationships of sexual attitudes, sexual stereotypes, racial-sexual stereotypes, racial attitudes, and demographic variables. Besides an analysis of the correlations between individual research instruments, a dimensional analysis (analysis of the collinearity of variables and the correlations between clusters of related variables) was undertaken to determine the empirical validity of grouping variables within the general conceptual areas of interest in this research (sexual attitudes, sexual stereotypes, racial-sexual

stereotypes, and racial attitudes). The dimensional analysis also makes possible a comparison of the relationships between groups or clusters of interrelated variables rather than just individual variables.

Finally, the relative magnitude of the relationships between individual variables and clusters of variables were studied to determine the validity of the theoretically proposed sequential relationship of variables. A more complete discussion of the statistical procedures used in this investigation is presented at the end of the Method section.

The specific research hypotheses that were generated by the preceding discussion are presented following the description of the research Method.

METHOD

Subjects

During the winter and spring of 1972, 385 male Ss participated in this study. Of the 385 Ss 350 were white males and 35 were black males. Table 6 shows the mean chronological age, the mean educational level and percent unmarried Ss for both races.

With the exception of 17 Ss, all Ss were full or part-time students at the time of testing. An attempt was made to obtain more non-student Ss, but because of the controversial nature of the subject matter of the study, it was impossible to find any organization or company that would permit access to its members or employees as potential participants.

The research instruments were administered in the form of a 40 page test booklet shown in Appendix B to groups of Ss. The Ss were notified of the research either verbally in classes or by posted written announcements. The study was described to potential Ss as a "personal opinion survey" which was being given in a number of universities and colleges throughout the Midwest and South. Beyond that, Ss were told how long it would take to complete the research, 1½ to 2½ hours, and how much they would be paid for participating. All of the Ss were remunerated for their participation with money and/or class research credits when the Ss were members of classes requiring participation in research studies. Table 7 shows the colleges and

Table 6. Distribution of Ss by race and mean chronological age (CA), mean educational level (EL), and percentage unmarried Ss.

	Mean CA	Mean EL	%Unmarried
White Male <u>Ss</u> (N=350)	20.9	14.1	86%
Black Male <u>Ss</u> (N=35)	20.3	14.5	89%

Table 7. Source of Ss and method of payment.

College or University	Number of <u>Ss</u>	Method of Payment	Source of <u>Ss</u>
<u>White Male Ss</u>			
University of Alabama Tuscaloosa, Alabama	106	Cash (\$3)	Undergraduate psychol. courses
Michigan State Univ. E. Lansing, Michigan	104	*3-5 Res. credits	Undergraduate psychol. courses
Kent State University Kent, Ohio	66	Cash (\$4)	Grad. economics & undergrad. architec- ture courses
Wayne County Com. Col. Metropolitan Detroit	48	Cash (\$3)	Announcements posted in entire school.
Mid-Michigan Com. Col. Clare, Michigan	9	Lecture on study	Undergraduate sociology course
<u>Black Male Ss</u>			
Stillman College Tuscaloosa, Alabama	26	Cash (\$3)	Announcements posted in entire school
Michigan State Univ. E. Lansing, Michigan	7	Cash (\$3)	Undergraduate psychol. courses
Wayne County Com. Col. Metropolitan Detroit	2	Cash (\$3)	Announcements posted in entire school
University of Alabama Tuscaloosa, Alabama	1	Cash (\$3)	Undergraduate psychol. courses

* the students in these classes were required to obtain a total of 12 research credits as a course requirement.

universities from which the Ss were obtained, the number of Ss from each, the method by which they were paid for participating, and the source of Ss at each institution for each race.

Instruments

Racial attitudes

There were two important requirements to be met by the scale used to measure racial attitudes.

First, in congruence with the definition of racial prejudice presented as a "character-conditioned" prejudice which pervades many aspects of a person's life, a scale was required which would measure as many different aspects of attitudes toward Blacks as possible.

Second, it was necessary to find a measure of racial attitudes that was not at the same time measuring racial-sexual stereotypes, a separate variable in this study. Although some researchers regard stereotypes as an actual component of prejudicial attitudes (Secord and Backman, 1964), they are regarded as different variables in this study and instruments were sought which reflected this difference in their content and construction.

The instrument chosen which met both of these requirements was the Multifactor Racial Attitude Inventory (MRAI) developed by Woodmansee and Cook (1967). This instrument and all others to be discussed are shown in Appendix B.

The MRAI consists of one hundred items which compose ten 10-item subscales. The subscales, as described in the

MRAI manual (Woodmansee, 1966), are:

Integration-Segregation Policy. The respondent's position on the propriety of racial segregation and integration.

Acceptance in Close Personal Relationships. Personal willingness to recognize, live near, or be associated with Blacks.

Black Inferiority. Assertions which imply or directly state that Blacks are inferior to whites in terms of motivation, character, personal goals, and social traits.

Ease in Interracial Contacts. Social ease in interracial situations in which a majority of whites might feel self-conscious or uncomfortable.

Subtle Derogatory Beliefs. The items reflecting this dimension are of two types. One says that Blacks are backward in a social, moral or educational sense. The other disapproves Black social behavior in relation to whites. In tone these items may be taken as subtly degrading and derogatory judgements against all Blacks.

Local Autonomy. Pitting the policy-making prerogatives of local collectives against the prerogatives of those outside the collective.

Private Rights. The issue of individual rights of businessmen, club members, landlords, etc. who oppose integration on the basis of their individual rights of free association or choice of clients.

Acceptance in Status-Superior Relationships. The

respondent's acceptance of Blacks in positions where they are in authority or are socially superior to whites

Gradualism. How rapidly the process of integration should take place.

Black Superiority. This subscale is not an attitudinal measure like the others. It is included as a potential measure of the tendency to present oneself in a favorable light, i.e. as an equalitarian. In this subscale one may attribute to Blacks personal characteristics which make them superior to whites.

The ten subscales are not independent measures. Some subscales have somewhat large intercorrelations. The mean r for the intercorrelations of the ten subscales in one study was .54 (Woodmansee and Cook, 1967).

Validity studies of the subscales were made by the known groups method in two regions of the country (West and Border South) by Woodmansee and Cook (1967). Participants were obtained from four types of groups to represent various level of racial attitudes on an equalitarian--anti-Black continuum. The results of these studies are presented in Table 8. The statistic used is the correlation ratio, η^2 , an index of the relative effectiveness of the subscales to predict the criterion of attitudinal group membership. The reliability of each subscale is also shown in this Table.

Sexual attitudes

A search for already existing sexual attitude scales

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Table 8. Internal consistency and relative ability of MRAI subscales scores to discriminate among attitudinal criterion groups by region.*

Subscale	Correlation Ratio, η^2		Alpha Reliability
	West	Border South	
Ease in interracial contacts	.71	.62	.80
Private rights	.67	.79	.92
Derogatory beliefs	.61	.78	.78
Local autonomy	.59	.76	.90
Gradualism	.58	.74	.90
Integration-segregation policy	.49	.65	.92
Black inferiority	.45	.59	.79
Acceptance in close personal relationships	.41	.72	.93
Acceptance in status-superior relationships	.38	.58	.90
Black superiority	.27	.36	.77

*data from Woodmansee (1966)

which measured the sexual attitudes that were deemed important in the theoretical discussion was largely unsuccessful. One scale was found and another was developed by the author.

The already existing scale was the Mosher Forced-Choice Sex Guilt Inventory (Mosher, 1966). The Mosher scale was used as a measure of attitudes that were theoretically discussed as Victorian or emphasizing conventional social controls and restrictions with regard to sexuality. A reliability coefficient of .97 (Chronbach's alpha) was reported and studies have shown some evidence of convergent and discriminate validity for the scale (Galbraith, 1969; Mosher, 1966).

The sex attitude scale constructed for this study initially consisted of 100 items as shown in the Appendix B. It was composed of five rationally devised subscales of 20 items each. The five rational subscales consisted of items formulated to measure the sexual attitudes and stereotypes summarized in Table 1 which included: 1. Separation of sex and affect, depersonalization of sex; 2. Denial of inadequacy, ideal of sexuality; 3. Personal and external control of sexual expression; 4. Sexual double standard, women seen as "good" or "bad"; and 5. Adherence to traditional masculinity-femininity stereotypes. The last two subscales were intended as measures of stereotyping and will be discussed again under the topic of sexual stereotypes.

The scale was constructed and administered by Likert's

method (1932) with all subjects asked to respond to each of the 100 item-statements with "strongly agree," "agree," "undecided," "disagree," or "strongly disagree." Scores of 1, 2, 3, 4, or 5 were assigned to each of the above categories in terms of how each item related to its rational subscale.

The item analysis and subsequent validation of the five rational subscales was carried out using Tryon and Baileys' (1970) Cumulative Communalities Key Cluster Analysis and Cluster Structure Analysis. Key Cluster Analysis is an orthogonal factoring procedure. The factors are delineated in terms of "key" or "definer" items--a collinear subset of items whose patterns of correlations are similar and which are most nearly independent of the definers of other dimensions. The definer items are used in the Cluster Structure Analysis to determine the empirical structure of the other items and this structure need not be orthogonal. The remaining items are sorted according to their correlations with the empirical factors, which may be oblique. Items with communalities below .2000 are discarded since they add little to the internal-consistency reliability or the meaning of a cluster.

Because this computer program can take a maximum of 90 variables, ten items (two from each rational subscale) were deleted before running the program. The items deleted were those with the smallest variance. The variance of each item had been calculated in an early computer analysis

of item statistics. Separate item analyses were run for black and white Ss.

From the item analysis of the remaining 90 items for white Ss six empirical clusters were derived. These six empirical clusters paralleled the rational subscales almost perfectly except that 38 items were excluded because of low communalities and the rational subscale titled Personal and external control of sexual expression became two empirical clusters (clusters 3 and 5), one containing items concerning personal control and the other social control of sexual expression. The empirical clusters were given titles in terms of the rational subscale they paralleled.

The items in each cluster are presented in Tables 24 through 28 in Appendix A. The items followed by "D" in these Tables are definer items. These item clusters are not independent. Table 29 in Appendix A presents the inter-correlations between the cluster scores of the six empirical clusters. The internal consistency reliability coefficients of these clusters are given in parentheses down the diagonal of the correlation matrix in this table.

A separate item analysis was run for Black Ss. The eight empirical clusters that were derived did not parallel the rational subscales. Half of these empirical clusters consisted of items from all five rational categories while three of the remaining four clusters had items from four different rational subscales. Therefore these empirical

clusters were impossible to interpret in terms of the logic used in devising the items. Six of the eight clusters had only two defining items indicating that most of the final clusters were formed on the basis of high factor loadings rather than collinearity of items. These results may indicate either that the sexual attitudes of the Black students cannot be understood in terms of the logic used in devising this instrument or the sample of Black Ss was too small for meaningful collinear clusters to be derived by the cluster analytical procedures.

Sexual stereotypes

A stereotype was defined as "a generalization made about a group of people, concerning a trait-attribution, which is considered unjustified by an observer" (Brigham, 1969, p. 43). In discussing the instruments used to measure sexual stereotypes an attempt will be made to make explicit the criteria by which any generalizations have been judged unjustified. Two types of measures of sexual stereotyping were needed: a measure of the degree to which the Ss themselves ascribed to the culturally defined stereotype of masculinity and a measure of the stereotyping of women by the Ss.

To measure the degree to which the Ss ascribed to the culturally defined stereotype of masculinity the Gough-Fe Scale (Gough, 1952) was used. The Gough scale is one of many "masculinity-femininity" scales that were developed by asking men and women to respond to many items. The items

that were later found to significantly differentiate between men and women were included in the final scales. However whether this indicates that the scale is tapping real differences between men and women or the degree to which males and females describe themselves in terms of cultural norms is not answered by this data. The fact that the Gough scale is heavily loaded with items that reflect the culturally defined stereotypes of masculinity and femininity is shown in a study by Nichols (1962). Nichols asked two groups of subjects to respond to a number of "masculinity-femininity" scales including the Gough. One group was given the usual instructions and asked to respond in terms of themselves. The other group was told to consider masculine and feminine difference and to respond by giving the responses that would be expected to be given by their sex. On the basis of this data, Nichols compared the "masculinity-femininity" scales as measures of either sexual differences that were not identical to differences generally attributed to the sexes vs. measures of sexual differences that were the same as those attributed to the sexes in general. He concluded that the Gough fit the latter category--it is an index of the degree to which a person views himself as similar to the culturally defined stereotype of masculinity.

Gough (1952) reports split-half reliabilities for the scale of .88 for females and .86 for males. Claims for the validity of the scale were based on its ability to differentiate men and women as indicated by t-tests of

the mean scores of men and women.

Another "masculinity-femininity" scale, the Franck Drawing Completion Test (Franck, 1949), was also used in this study. The Franck is a projective test composed of 36 incomplet drawings which the subject is asked to complete. Despite the fact that both the Franck and Gough scales were constructed on the basis of their ability to discriminate men and women, a non-significant correlation between scores on these scales has repeatedly been demonstrated (Miller and Swanson, 1960; Shepler, 1951). The rationale for including both scales in the study was based on a conclusion that Nichols (1962, p.458) made with regard to "subtle" (Franck scale) and "stereotype" (Gough scale) "masculinity-femininity" scales. He discusses the "notion of defensiveness in self-description....It may be that those whose behavior is similar to that typical of the opposite sex are sensitive about this and tend to exaggerate behavior felt to be typical of their own sex in those aspects of behavior that are under conscious control--the clinically familiar 'weight lifter's syndrome.'" It was thought that the same dynamics may occur in a person who had a strong need to use the sexual stereotypes and thus both scales were used.

Two of the empirical clusters derived from the analysis of the sexual attitude scale developed for this study were measures of stereotyping of women: Cluster 1, Adherence to traditional masculinity-femininity stereotypes; and Cluster 6: Sexual double standard, women "good"

or "bad." Some of the items in these empirical clusters (See Tables 9 and 13) refer to behaviors based on stereotypes but stereotyping of women is always implied or directly stated.

The judgement that the traits attributed to women in these scales were stereotypic was founded on the fact that the content of the items was based on descriptions of traditional sexual stereotypes by authorities (Brenton, 1966; Lindbeck, 1969; Reiss, 1960). All of these authors concur that the trait-attributions generalized to women in these scales are unjustified.

Racial-sexual stereotypes

To measure racial-sexual stereotypes the white Ss were given the same one hundred item sex attitude scale developed for this study and the Mosher Forced-Choice Sex Guilt Inventory and asked to respond "in the way they thought would be most typical or characteristic of a black person of the same sex as themselves....They should respond as if they were a black person."

The Mosher scale taken "as if Black" was scored using the same scoring key used for scoring the Ss own responses. A comparison (one-tailed t-test) of the means of white Ss taking the Mosher scale "as if Black" and Black Ss taking the Mosher indicated that the means were significantly different ($p=.01$) with white Ss attributing less sexual guilt to blacks than was actually the case. The mean scores for white Ss giving their own responses on the Mosher scale

and responding "as if Black" were also found to be significantly different (one-tailed t -test, $p=.01$) with white Ss attributing less sexual guilt to Blacks than they indicated with regard to themselves. On the basis of these facts, the "as if Black" Mosher scores were judged unjustified and therefore reflecting racial-sexual stereotyping.

The sex attitude scale taken "as if Black" was subjected to a separate item analysis (Cumulative Communality Key Cluster Analysis and Cluster Structure Analysis) to determine if the attributed, "as if Black" sexual attitudes and stereotypes were organized differently than the personal sexual attitudes and stereotypes of the white Ss and to provide new measures of racial-sexual stereotyping.

Three empirical clusters were derived from this analysis. The items contained in each cluster are shown in Tables 30 through 32 in Appendix A. Defining items are indicated by the letter "D" in these tables.

Empirical cluster 1 contained many items which in general reflected the rational categories--Adherence to traditional masculinity-femininity stereotypes and Separation of sex and affect, depersonalization of sex. The items reflect the nature of interactions between the sexes (as attributed to black males)--the degree to which the interactions are dictated by sexual stereotypes and the degree to which sexual interactions are depersonalized. On the basis of Table 4 which summarized the black male sexual stereotype, racial-sexual stereotyping would be

indicated by low scores on this empirical cluster--black males pictured as personalizing sex with other interactions stereotyped as matriarchal.

Cluster 2 consisted of items from the rational category--Denial of inadequacy, ideal of sexuality. Racial-sexual stereotyping would be indicated by high scores on this cluster dimension--black males seen as ideals of sexuality with no sexual frustrations or problems.

Cluster 3 consisted of items from a number of rational categories. However the cluster was meaningful in that all of the items reflect attitudes about the need for social control of sexuality or personal restraint with regard to sexual expression. In terms of the black male sexual stereotype summarized in Table 4, racial-sexual stereotyping would be indicated by low scores on this cluster dimension--black males seen as not in agreement with social control of sexuality and sexually spontaneous.

With the exception of cluster 2, these attributed, "as if Black" sexual attitudes were organized differently than the personal sexual attitudes of the white Ss. Also as was discussed, the scores on these clusters can be meaningfully interpreted in terms of the theoretically discussed racial-sexual stereotypes.

These item clusters were not independent. Table 33 in Appendix A shows the intercorrelations between the cluster scores of the three empirical clusters. The internal consistency reliability coefficients of these clusters are given in

parentheses down the diagonal of the correlation matrix in this table.

The sex attitude scales taken by the black Ss were cluster analyzed to provide a criterion by which to judge whether or not the "as if Black" clusters reflected racial-sexual stereotyping. The results of that analysis were discussed above. Although the clusters that were obtained were difficult to interpret, they did not resemble the attributed, "as if Black" sexual attitudes on that basis the latter were judged unjustified and therefore stereotypic.

Sexual behavior

Although sexual behavior was only indirectly discussed in the theoretical presentation, the relationship of reported sexual behavior to the other variables of this study is significant in terms of the nature of this research. Therefore a 25 item sexual behavior scale was developed which asks the respondent to indicate whether or not he has participated in certain sexual activities. The white Ss were also asked to respond to this sexual behavior scale "as if Black" to provide another potential measure of racial-sexual stereotypes.

The mean score for white Ss taking this scale "as if Black" was compared (one-tailed t-test) to both the mean of their own reported sexual behavior and the mean sexual behavior score for black Ss. In both cases the means were significantly different ($p=.05$). Blacks were attributed

more sexual experience than they reported. On the basis of this data the generalizations with regard to black male sexual behavior were judged unjustifiable and therefore stereotypic.

Table 9 shows all the instruments used in this study listed according to the general conceptual area they were originally intended to measure. Abbreviations for these instruments used in later Tables are also shown. The Ss were also asked to provide demographic data about themselves. The types of demographic data obtained are summarized in Table 34 in Appendix A along with the coding principles used in the quantitative analysis of the data.

A copy of the test booklet containing all of the instruments discussed is shown in Appendix B along with information specifying where instruments are located in the test booklet.

Table 9. Instruments used in the investigation showing abbreviations used in other Tables.

SEXUAL ATTITUDES

Mosher Forced-Choice Sexual Guilt Inventory.....Sex Guilt
 *Denial of Inadequacy, Ideal of Sexuality.....Deny Inad
 *External Social Control of Sexual Expression....Ext Contl
 *Separation of Sex and Affect, Depersonalize.....Sep S & A
 *Personal Control of Sexual Expression.....Pers Cont

SEXUAL BEHAVIOR

*Sexual Behavior Scale.....Sex Behav

SEXUAL STEREOTYPES

White males-self

Gough Fe Scale.....Gough
 Franck Drawing Completion Test.....Franck

White females

*Adherence to Traditional M-F Stereotypes.....Trad M-F
 *Sexual Double Standard, Women "good" or "bad"...GoodorBad

RACIAL-SEXUAL STEREOTYPES

*As if Black--Stereotypic Sexual Interaction &
 Depersonalization.....M-F Stero
 *As if Black--Ideal of Sexuality.....Sex Ideal
 *As if Black--Emphasis on Sexual Restraint.....Restraint
 *As if Black--Mosher Sexual Guilt Scale.....Sex GuiltB
 *As if Black--Sexual Behavior Scale.....Sex BehavB

RACIAL ATTITUDES

Woodmansee Multifactor Racial Attitude Inv.....Rac Total
 Integration-segregation Policy.....Integ-Seg
 Acceptance in Close Personal Relationships.....Close Rel
 Black Inferiority.....Inferior
 Ease in Interracial Contacts.....Pers Ease
 Subtle Derogatory Beliefs.....Derog Bel
 Local Autonomy.....Local Aut
 Private Rights.....Priv Rite
 Acceptance in Status-superior Relationships.....StatusSup
 Gradualism.....Gradulism
 Black Superiority.....Superior

*indicates scale developed by the author

Treatment of the data

In this investigation, 26 different instruments were used and 22 different kinds of demographic information were collected giving a total of 48 scores for each S.

This data was subjected to three basic kinds of analysis:

1. An analysis of the distribution of responses or mean scores of this sample on each instrument.
2. An analysis of the intercorrelation matrix of the 48 variables.
3. A dimensional analysis of the 48 variables.

Psychological portrait of the sample

To provide a psychological portrait of the Ss of this investigation, the mean scores of the Ss on instruments in this study that had been constructed by other investigators were compared with normative data to allow comparison of this sample with other groups. In the case of new instruments developed especially for this investigation the distribution of responses to individual items were analyzed to provide a general picture of the attitudinal-stereotypic views of this sample.

The relationships between the 48 variables

The total intercorrelation matrix of the 48 variables was computed and significant correlations analyzed in terms of the theoretical discussion and research hypotheses. Special attention was paid to the correlations between instruments in the important conceptual areas of this study--sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes. The relative

magnitude and direction of these correlations were analyzed in terms of the hypothesized sequential relationship of the variables.

The relationships between clusters of variables

The dimensional analysis of the 48 variables made possible a comparison of the relationships between groups or clusters of interrelated variables rather than just individual variables. For example the predictive ability of several of the sexual attitude variables could be determined with regard to several sexual stereotype variables. The dimensional analysis therefore gave a better indication of the correlation between sexual attitudes and sexual stereotypes than would be possible by looking only at the correlation between two individual variables (e.g. sexual guilt and adherence to traditional M-F stereotypes).

Consideration of the relationships of clusters of variables was especially important as a means of investigating the proposed sequential relationship of variables which was discussed largely in terms of the general conceptual terms--sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes.

The dimensional analysis was carried out using the empirical and preset V-analysis procedures of the Cluster Analysis program developed by Tryon and Bailey (1970). Parts of this same procedure were used in the item analysis of the instruments developed for this study.

V-analysis consists of two parts--Cumulative Communality Key Cluster Analysis and Cluster Structure Analysis. Key Cluster Analysis is an orthogonal factoring procedure where the clusters are delineated in terms of "key" or "definer" variables. Three main selection criteria are used: each cluster of definers should be (1) as "tight," i.e. collinear as possible; (2) as nearly independent of others as possible; and (3) able to account for as much general variability as possible. The definers items are used in the Cluster Structure Analysis to determine the empirical structure of the remaining, nondefining variables and this structure need not be orthogonal. The remaining variables are sorted according to their correlations with the empirical factors which may be oblique. Variables with low generality are discarded.

The preset V-analysis program makes it possible to revise the defining variables of any cluster or to eliminate a cluster entirely after studying the output of the empirical V-analysis. This program was used in this study to increase the rational meaning of some clusters and to limit the clusters to those that were especially salient to this investigation--clusters measuring sexual attitudes, sexual stereotypes, racial-sexual stereotypes, or racial attitudes.

Most important, V-analysis reveals the intercorrelations of the clusters with each other and with each of the 48 individual variables in the study.

HYPOTHESES

1. Sexual attitudes and behavior: 1a. There will be significant positive correlations between all of the sexual attitude variables--Mosher Sexual Guilt Scale; External Social Control of Sexual Expression; Personal Control of Sexual Expression; Denial of Inadequacy, Ideal of Sexuality; and Separation of Sex and Affect, Depersonalization of Sex. 1b. The Sexual Behavior Scale will be significantly negatively correlated with each of the sexual attitude variables just mentioned.

2. Sexual Stereotypes: 2a. There will be a significant positive correlation between Adherence to Traditional M-F Stereotypes and Sexual Double Standard, Women seen as "Good" or "Bad." 2b. Both of the sexual stereotype scales just mentioned will be significantly negatively correlated with the Gough Fe Scale.

3. Relationship of sexual attitudes and sexual stereotypes: 3a. The sexual stereotype variables, Adherence to Traditional M-F Stereotypes and Sexual Double Standard, women seen as "Good" or "Bad," will both be significantly positively correlated with each of the sexual attitude variables mentioned in hypothesis 1a and significantly negatively correlated with the Sexual Behavior Scale. 3b. The Gough Fe Scale will be

significantly negatively correlated with each of the sexual attitude variables mentioned in hypothesis 1a and significantly positively correlated with the Sexual Behavior Scale. 3c. In the dimensional analysis, a cluster reflecting sexual stereotyping will be significantly positively correlated with a cluster of sexual attitude variables.

4. Racial-sexual stereotypes: 4a. The racial-sexual stereotype variables, As if Black--Ideal of Sexuality and As if Black--Sexual Behavior Scale, will be significantly positively correlated. 4b. The scales, As if Black--Mosher Sexual Guilt and As if Black--Emphasis on Sexual Restraint, will be significantly positively correlated. 4c. The As if Black--Ideal of Sexuality and As if Black--Sexual Behavior scales will be significantly negatively correlated with both the As if Black--Mosher Sexual Guilt and As if Black--Emphasis on Sexual Restraint scales.

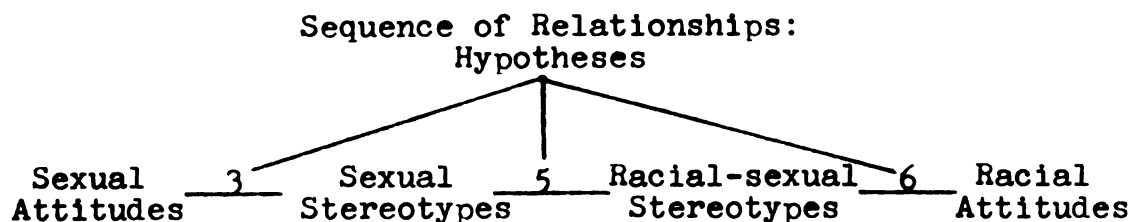
5. Relationship of sexual stereotypes and racial-sexual stereotypes: 5a. The sexual stereotype variables, Adherence to Traditional M-F Stereotypes and Sexual Double Standard, Women seen as "Good" or "Bad," will both be significantly positively correlated with the racial-sexual stereotype variables, As if Black--Ideal of Sexuality and As if Black--Sexual Behavior Scale and significantly negatively correlated with As if Black--Mosher Sexual Guilt Scale and As if Black--Emphasis on Sexual Restraint. 5b. The Gough Fe Scale will be significantly negatively

correlated with As if Black--Ideal of Sexuality and As if Black--Sexual Behavior Scale. The Gough Fe Scale will be significantly positively correlated with As if Black--Mosher Sexual Guilt Scale and As if Black--Emphasis on Sexual Restraint. 5c. Clusters of variables from these two conceptual areas (sexual stereotypes and racial-sexual stereotypes) in the dimensional analysis will show a significant positive correlation between stereotyping of women and sexual stereotyping of Blacks.

6. Relationship of racial-sexual stereotypes and racial attitudes: 6a. Negative racial attitudes will be associated with racial-sexual stereotyping as indicated by significant positive correlations between all of the racial attitude scales (subscales of the Multifactor Racial Attitude Inventory) and the racial-sexual stereotype variables, As if Black--Ideal of Sexuality and As if Black--Sexual Behavior Scale. The racial attitude scales will be significantly negatively correlated with the racial-sexual stereotype variables, As if Black--Mosher Sexual Guilt Scale and As if Black--Emphasis on Sexual Restraint. 6b. In the dimensional analysis there will be a significant positive correlation between clusters reflecting negative racial attitudes and clusters reflecting racial-sexual stereotyping.

7. Sequential relationship of variables: In part the sequential relationship of variables has already been implied in three of the previous hypotheses as

indicated by the following diagram:



7a. On the basis of the proposed sequential relationship of variables, it is further predicted that the correlations between variables that lie next to each other in this sequence will be greater than the correlations between variables that are separated by other variables. Specifically, the sexual attitude variables will be significantly positively correlated with the racial attitude variables (these are separated by other variables in the sequence), but the magnitude of these correlations will not be as great as the magnitude of the correlations of either sexual attitude or racial attitude variables with any of the stereotype variables--sexual or racial-sexual (as summarized in hypotheses 3 and 6). 7b. In the dimensional analysis the sequential relationship will be shown by larger significant positive correlations between both sexual attitude and racial attitude clusters with stereotyping clusters than between sexual attitude and racial attitude clusters themselves.

RESULTS

Psychological Portrait of the Sample

The means and standard deviations of scores on each of the 48 variables for white Ss are shown in Table 10 and Table 35 in Appendix A. Because the sample of black Ss was small, meaningful scores could not be reported for black males on all variables in Table 10.

In order to evaluate how the responses of the white Ss of this investigation compared with the responses given by other groups of people, their means were compared (two-tailed t-tests) with both the means reported by other investigators (summarized in Table 11) and with the means obtained with the black Ss of this study (summarized in Table 10).

No normative data were available with regard to the instruments constructed for this investigation. Therefore an analysis of the percentage of white Ss responding to each of the five response categories ("Strongly Agree" to "Strongly Disagree") for each item of these instruments was made and is shown in Tables 24-28, 30-32 in Appendix A. A summary of these Tables in terms of the mean percentage of white Ss responding to each response category across all items of each instrument is presented in Table 12.

Sexual Attitudes

The Ss of this investigation as a group reported significantly less ($p=.01$) sexual guilt than that reported for male students in another recent study as shown in Table 11. However the Ss of this investigation showed

Table 10. Means and standard deviations for white and Black Ss on all instruments.

Instrument	Range	White Ss		Black Ss	
		Mean	S.D.	Mean	S.D.
SEXUAL ATTITUDES (meaning of high scores indicated by title)					
Sex Guilt	-47 to 37	-23.9	16.0	-21.8	11.3
Deny Inad	0 to 50	27.7	6.4		
Ext Contl	0 to 35	16.7	4.7		
Sep S & A	0 to 40	17.6	4.5		
Pers Cont	0 to 15	8.6	2.6		
SEXUAL BEHAVIOR (high scores indicate much sexual experience)					
Sex Behav	0 to 25	15.8	6.4	16.6	4.5
SEXUAL STEREOTYPES					
White males-self (high scores indicate psych. femininity)					
*Gough	0 to 58	27.2	4.7	28.9	4.5
Franck	0 to 36	17.4	2.9	17.2	2.6
White females (meaning of high scores indicated by title)					
Trad M-F	0 to 75	38.3	9.6		
GoodorBad	0 to 45	18.9	5.5		
RACIAL-SEXUAL STEREOTYPES (meaning of high scores: title)					
M-F Stero	0 to 100	58.7	16.7		
Sex Ideal	0 to 45	27.7	6.6		
Restraint	0 to 40	16.7	4.9		
@ Sex GuiltB	-47 to 37	-30.8	13.5		
# Sex BehavB	0 to 25	18.3	5.4		
RACIAL ATTITUDES (high scores = equalitarian attitudes)					
*Rac Total	0 to 100	60.0	17.6	72.5	10.8
Integ-Seg	0 to 10	8.2	2.6	7.7	2.1
StatusSup	0 to 10	9.0	1.8	8.6	1.5
Close Rel	0 to 10	8.6	2.5	8.8	1.6
*Local Aut	0 to 10	5.7	3.1	6.5	2.1
Inferior	0 to 10	7.5	2.0	7.5	1.7
*Priv Rite	0 to 10	6.2	3.1	7.3	1.6
*Derog Bel	0 to 10	4.4	2.5	5.8	2.3
*Gradulism	0 to 10	3.5	3.1	6.3	2.0
*Pers Ease	0 to 10	4.1	2.7	7.1	1.4
*Superior	0 to 10	2.9	2.6	7.1	2.0

*Means for White and Black Ss significantly different, two-tailed t -test ($P=.05$).

@Significantly different from Sex Guilt, two-tailed t -test ($P=.05$)

#Significantly different from Sex Behav, two-tailed t -test ($P=.05$)

Table 11. Sample means in relation to normative data.

Instrument	Normative Mean (S.D.)		Sample Mean (S.D.)	
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MULTIFACTOR RACIAL ATTITUDE INVENTORY
(data from Woodmansee & Cook, 1967)

**Normative group--students in elective race relations classes
in Border South states:**

Integration-segregation Policy	7.9	(2.8)	8.2	(2.6)
Black Inferiority	7.6	(2.1)	7.5	(2.0)
Subtle Derogatory Beliefs	4.3	(2.1)	4.4	(2.5)
Local Autonomy	6.1	(3.6)	5.7	(3.1)
Gradualism	3.4	(3.5)	3.5	(3.1)
Black Superiority	2.9	(2.9)	2.9	(2.6)

**Normative group--students in elective race relations classes
in Western states:**

Acceptance in Close Relationships	8.4	(2.9)	8.6	(2.5)
Acceptance in Status-superior Bel's	9.2	(1.7)	9.0	(1.8)
Private Rights	6.0	(3.5)	6.2	(3.1)

**Normative group--civil rights workers in Border South
states:**

Ease in interracial contacts	4.9	(2.6)	4.1	(2.7)
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MOSHER, GOUGH, & FRANCK SCALES

**Normative groups--male students in undergraduate psychology
courses:**

*Mosher Sexual Guilt Inventory (Galbraith, 1969)	12.6	(6.9)	-23.9	(16.0)
Gough Fe Scale (Gough, 1952)	26.3	(4.9)	27.2	(4.7)
(Bieliaskas, et. al, 1968)	25.7	(4.1)		
Franck Drawing Completion Test (Shepler, 1951)	16.8	(3.0)	17.4	(2.7)
(Bieliaskas, et. al, 1968)	16.5	(3.2)		

*Normative and sample means significantly different (two-tailed t-test, $p=.01$)

Table 12. Mean percentage of Ss responding to each response category on all items of each instrument.

Instrument	Strongly Agree				Strongly Disagree			
	Agree	Undecided	Disagree	Disagree	Agree	Undecided	Disagree	Disagree
Denial of Inadequacy, Ideal of Sexuality....	7	26	14	43	10			
As if Black: Ideal of Sexuality.....	12	33	13	37	5			
Personal Control of Sexual Expression.....	6	29	21	33	11			
External Social Control of Sexual Expression	4	15	14	37	30			
As if Black: Emphasis on Sexual Restraint...	3	10	8	50	29			80
As if Black: Stereotypic Sexual Interaction & Depersonalization.....	11	30	12	36	11			
Adherence to Traditional M-F Stereotypes....	5	20	19	38	18			
As if Black: Stereotypic Sexual Interaction & Depersonalization: Stereotype M-F items only.....	13	32	14	32	9			
As if Black: Stereotypic Sexual Interaction & Depersonalization: Depersonalization items only...	9	27	9	42	13			
Separation of Sex and Affect, Depersonalization of sex.....	2	7	9	47	35			
Sexual Double Standard, Women seen as "good" or "bad".....	3	9	13	46	29			

a rather large range of attitudes (large standard deviation) with regard to sexual guilt. The difference between the two groups and the great range of attitudes of this sample may indicate that students are currently in a process of change or flux with regard to sexual guilt. The white and black Ss of this study were not significantly different with regard to sexual guilt (Table 10) although the black Ss showed somewhat less range of attitudes.

The Ss' responses across all items of External Social Control of Sexual Expression (Table 12) indicated that about two-thirds of the Ss disagreed with such controls (about one-third of these strongly disagreed) and approximately one-fifth of the Ss were in agreement with such controls. In terms of responses to individual items (Table 26 in Appendix A) most of the Ss condone premarital sex and sex for fun vs. just for procreation. On some other items (e.g. "sex is the most pleasurable thing on earth) there was more diversity of opinion. In general one would expect less emphasis on social controls with less sexual guilt, however in this sample there appears to be less diversity of opinion with regard to social controls than sexual guilt.

However the responses of the Ss to the Personal Control of Sexual Expression scale were less one-sided than those to the social control scale. About one-third of the Ss agreed with personal controls and about forty-five percent disagreed (Table 12 and Table 26 in Appendix A). Few of

the Ss strongly agreed or disagreed and a relatively large percentage were "undecided" indicating less certainty of attitudes with regard to personal controls.

The responses of the Ss to the Denial of Inadequacy, Ideal of Sexuality scale were similar in terms of percentages and apparent certainty of response to the responses on the personal control scale. About half of the Ss (Table 12 and Table 25 in Appendix A) admitted problems, frustrations, or inadequacies in the area of sex while one-third denied such problems and tended to picture themselves more ideally with regard to sexual performance. Again there were relatively few strongly agree or disagree responses.

The most one-sided responding by Ss was to the scale measuring Separation of Sex and Affect, Depersonalization of Sex (Table 12 and Table 27 in Appendix A). More than 80 percent of the Ss did not agree with items indicating a separation of sexual and other intimate, tender emotions. Over one-third of these Ss strongly disagreed with such items. On one item--"It is difficult to feel close and warm toward a woman and sexually aroused at the same time"--sixty percent of the Ss strongly disagreed. Only about ten percent of the Ss reported separation of sexual and tender feelings. The one-sided nature of the response to this scale makes sense in light of the Ss' responses to some of the other scales and the theoretical discussion. Separation of sex and affect was discussed as a result of ambivalence with regard to sex. Because a person feels

that "sex is bad" and "no sex is bad" he depersonalizes sex to deal with his ambivalence--participates but not emotionally. However as has been reported, large percentages of the Ss appear to feel that "sex is good" (e.g. low sex guilt, opposed to external and personal controls of sex) and "no sex is OK" (admit to inadequacies) reducing ambivalence with regard to sex and therefore the need to separate sexual and intimate feelings.

Sexual Behavior

The percentages of Ss that reported participating in various kinds of sexual behavior are shown in Table 13. This Table also indicates the percentage of white Ss responding "As if Black" to the same items.

In 1948 Kinsey et al. reported that 45 percent of 20 year old males and 56 percent of 22 year old males of 13 years or more education reported participating in pre-marital coitus. From Table 13 it can be seen that at least 71 percent of the white Ss of this investigation have had intercourse (see item: had intercourse in places other than bed) and 86 percent of them were unmarried which indicates that at least 57 percent of the unmarried Ss have had intercourse. This is about the same percentage as the 22 year old group reported by Kinsey almost 25 years ago (mean age of this sample approximately 21 years).

The sexual behaviors that the largest percentage of white Ss reported participating in were what might be called "petting-related" sexual behaviors like tongue-kissing (90%),

Table 13. Percentage white Ss reporting having participated in various kinds of sexual behavior and percentage reporting "as if Black" participation in these sexual behaviors.

Sexual Behavior	% White Ss		% "As if Black"		Difference
	Participated		Participated		
Involved in more than one sexual relationship at a time.....	37		66		29
Had intercourse where he & partner not facing.....	45		71		26
Had intercourse standing up.....	38		62		24
Had intercourse during the day.....	65		85		20
Had sex in the shower or bathtub.....	39		56		17
Swimming nude with the opposite sex.....	38		53		15
Had intercourse in places other than bed.....	71		86		15
Expressed sexual interest to partner in presence of others.....	74		88		14
Simulated partner's genitals with his mouth.....	58		71		13
Had his genitals stimulated by partner's mouth.....	64		77		13
Had intercourse out-of-doors.....	54		66		12
Had intercourse where he not on top.....	67		77		10
Has laughed during sex.....	74		83		9
Had sex for an hour or more.....	71		80		9
Has been undressed by his partner.....	75		84		9
Inserted fingers in vagina of his partner.....	84		91		7
Stimulated partner's breast with his mouth.....	87		94		7
Talked to partner during sex.....	78		81		3
Found different ways to enjoy sex with partner.....	85		87		2
Partner sometimes more active than he in sex.....	75		76		1
Has often enjoyed tongue-kissing with partner.....	90		91		1
Slept nude with partner without intercourse.....	56		56		0
Partner has decided what to do sexually.....	51		51		0
Partner and he had stimulated to orgasm without intercourse.....	71		70		-1
Trys not to to make too much noise during sex.....	35		32		-3

stimulation of breast with mouth (87%) and "finding different ways of enjoying sex" (85%).

In relation to the way in which they portrayed the sexual behavior of Blacks (responses "As if Black"), the white Ss reported much less experience with regard to variations of intercourse (standing up, not facing, etc.) but about the same experience in terms of the petting-related behaviors.

Sexual Stereotypes

The white Ss responses to the Adherence to Traditional M-F Stereotypes scale (Table 12 and Table 24 in Appendix A) indicated that about one-fourth of the Ss viewed women in stereotyped ways and in general advocated women "knowing their place." However more than half of the Ss were more equalitarian and did not agree with the stereotyped ways of viewing women. About one-fifth were "undecided." These percentages were generally consistent with the general response to the sexual attitude scales since many of the Ss (in most cases one-half to two-thirds of the sample) did not possess sexual attitudes (e.g. sexual ambivalence) that, in terms of the theoretical discussion, predisposed adoption of the sexual stereotypes. The response to individual items of this scale was quite consistent with one exception--57 percent of the Ss agreed that "feminine men were disgusting." Thus although about 56 percent of the Ss did not view women in stereotyped ways, 57 percent of them were opposed to men adopting feminine qualities or not maintaining the masculine stereotype.

The Gough Fe Scale and Franck Drawing Completion Test were included in this study as measures of the degree to which the Ss adhered to the culturally defined masculine stereotype. Comparisons of the mean scores for white Ss in this study on both scales with means from other similar Ss obtained recently and as long ago as twenty years (Table 11) by other investigators showed that the Ss of this study were not significantly different on either scale. This suggests the rigidity and resistance to change of the masculine stereotype. This is also suggested by the relatively small variance of scores on each of these instruments. Further this is consistent with the fact that more than half of the Ss expressed disgust with feminine men. Finally, this also suggests that the stereotyping of women and the adherence to the masculine stereotype by males does not always occur in unison and perhaps these processes occur by different dynamics. This will be discussed again in terms of the relationships of the sexual stereotype variables with the other variables in this study.

The Ss' responses to the Sexual Double Standard, Women seen as "Good" or "Bad" scale were rather one-sided and indicated that three-fourths of the Ss did not label women who enjoy sex or who are sexually aggressive as "bad." Only 12 percent of the Ss did label such women as "bad" (Table 12). This response was consistent across most of the items of the scale (Table 28 in Appendix A) although there was a somewhat greater tendency (25% of Ss)

to view "a woman as wife and mother" as the "essense of purity" or "good." The distribution of responses to this scale and the separation of sex and affect scale were very similar. Theoretically these two variables were not only discussed as interrelated but both of the tendencies involved were understood as resulting to a great extent from sexual ambivalence and as has been shown, as much as one-half to two-thirds of this sample do not appear to be sexually ambivalent.

Racial-sexual Stereotypes

To measure racial-sexual stereotyping the Ss were asked to respond "in the way they thought would be most typical or characteristic of a black person of the same sex as themselves...They should respond as if they were a black person." This was done in response to similar or the same items or instruments to which they had already given their own responses. Thus a comparison of the "as self" and "as if Black" responses indicates ways in which the white Ss saw Blacks as similar or different (stereotyping) from themselves.

The white Ss responses to the As if Black--Ideal of Sexuality scale (Table 12 and Table 31 in Appendix A) indicated that 45 percent of the Ss saw Black males as having few sexual concerns and meeting cultural ideals with regard to sexuality. About one-third of the white Ss described themselves similarly on the Denial of Inadequacy, Ideal of Sexuality scale. Forty-two percent of

the white Ss saw black males as having sexual concerns and problems (53% of white Ss indicated such concerns). To one item--"I have always been sexually successful given the right circumstances"--46% of the white Ss agreed and 67% agreed "as if Black." Thus only about one-tenth or perhaps as high as one-fifth of the white Ss saw Blacks as having fewer sexual concerns than themselves which is consistent with the black male racial-sexual stereotype. However the larger percentage of Ss (theoretically, the equalitarian Ss) viewed Blacks as similar to themselves in this area.

In response to the As if Black--Emphasis on Sexual Restraint about 80 percent of the white Ss portrayed Blacks as being in disagreement with such restraint. Although this is again consistent with the theoretically described racial-sexual stereotype, one-half to two-thirds of the white Ss were themselves opposed to personal and social controls with regard to sexual expression. Thus again, from one-tenth up to one-fourth of the white Ss viewed Blacks as less sexually constrained than themselves. However, a large percentage of Ss portrayed Blacks as similar to themselves (Table 12 and Table 32 in Appendix A).

The white Ss also portrayed black males as having significantly less sexual guilt (Table 10) and as participating in significantly more kinds of sexual behaviors (Tables 10 and 13) than themselves. In actuality the black Ss tested were not significantly different from the white Ss on either of these dimensions (Table 10).

Table 13 shows the differences between the percentage of white Ss reporting participation in the various kinds of sexual activity and the percentage attributing participation in these behaviors to black males. In general many white Ss (up to 29 percent) see black males as more experienced than themselves in sexual intercourse activities (standing up, out-of-doors, during the day, etc.) and oral-genital sexuality. Smaller or no differences were reported with regard to petting-related sexual behaviors where many white Ss report participation. One of the behaviors reported by more white Ss than reported "as if Black" was stimulation to orgasm without intercourse which is consistent with the general differences described.

Viewing Blacks as less guilty with regard to sex and more sexually experienced is consistent with the theoretical picture of the "supersexual" black male sexual stereotype.

The responses of the white Ss to the As if Black--Stereotypic Sexual Interaction and Depersonalization scale were broken down into the stereotypic interaction items and depersonalization items to allow comparison with similar items to which white Ss gave their own responses. Forty-one percent of the white Ss viewed Blacks as interacting in stereotypic or chauvinistic ways with women (one-fourth of the white Ss responded similarly). Forty-seven percent saw black males as more equalitarian with women (vs. 56 percent of white Ss presented selves as

equalitarian with regard to women, See Table 12 and Table 30 in Appendix A). Therefore some of the white Ss (about 6 percent) saw black males as less equalitarian than themselves. This is inconsistent with the stereotypic view of a pervasive black matriarchy. This might indicate that the "Black Power Movement" has altered the stereotypic black matriarchy perceptions to the extent that some white Ss view black males as more patriarchal than themselves.

The white Ss responses to the depersonalization items of the As if Black-Stereotypic Sexual Interaction and Depersonalization scale indicate that most Ss, like themselves, portrayed black males as not depersonalizing sex (55%). However some of the white Ss viewed black males as depersonalizing sex (36%) while only 9 percent of them reported similar views with regard to themselves (Table 12 and Table 30 in Appendix A). In the theoretical discussion it was suggested that Blacks would stereotypically be portrayed as very intimate and involved sexually. However about one-fourth of the Ss in this study portrayed Blacks as less intimate or involved sexually than themselves. However this portrayal is perhaps more consistent with the stereotype of the black male as "indiscriminate rapist" than a more intimate involved picture would be.

In conclusion it has been estimated that about 10 to 30 percent of the white Ss portrayed black males as having fewer sexual concerns, more sexual experience, less sexual guilt, and as depersonalizing sex more than they

reported with regard to themselves. These differences generally reflect the theoretical description of the racial-sexual stereotypes.

However it is important to note that these percentages of stereotyping Ss are estimates because they are not based on an analysis of the responses of each individual S which is beyond the scope of this investigation. For example, some of the Ss may have responded "As if Black" in ways opposite to racial-sexual stereotyping (e.g. attributing more sexual guilt to Blacks than reported with regard to himself). This type of response might be theoretically predicted from a highly racially equalitarian and/or sexually "liberated" person. If this is the case, then a greater percentage of Ss than indicated responded in the stereotypic direction in order to account for the general differences in response found across all Ss. For these reasons the percentages discussed above may be low estimates of the percentage of Ss responding in the stereotypic direction.

The racial-sexual stereotype variable scores also present obstacles to the interpretation of their correlations with other variables which will be discussed in more detail below.

Racial Attitudes

Woodmansee and Cook (1967) report means for four different criterion groups of Ss in Western and Border South states on each of the subscales of the Multifactor

Racial Attitude Inventory. The four groups which represent various levels on an equalitarian--antiblack continuum included: 1. Civil rights workers, 2. Students in elective race relations classes, 3. Political conservatives and 4. Members of social clubs that are on record as being opposed to the inclusion of Blacks in their local groups. As shown in Table 11, the means on the racial attitude scales obtained in this investigation were with one exception not significantly different from those obtained for students in elective race relations classes in the Woodmansee and Cook study. The exception was the subscale, Ease in Interracial Contacts where the Ss of this study were found to be not significantly different from civil rights workers in Border South states in the Woodmansee and Cook investigation.

Woodmansee and Cook (1967) generally describe the students in elective race relations classes criterion group as "equalitarian" in relation to the other criterion groups. The general equalitarian nature of the racial attitudes of the Ss of this investigation is further substantiated by the fact that the means of the white Ss on the following subscales: Integration-segregation policy, Acceptance in Status-Superior Relationships, Acceptance in Close Personal Relationships, and Black Inferiority were not significantly different from the means of Black Ss tested in this study (Table 10). In fact on two of these subscales, Integration-segregation

Policy and Acceptance in Status-Superior Relationships, the white Ss had slightly higher mean scores than the Black Ss. This may in part reflect the current disenchantment of some Blacks with integration as a means of achieving racial equality.

Therefore, in terms of mean scores on the racial attitude variables, the Ss of this investigation have equalitarian racial attitudes. The standard deviations, however, give an indication of the range of racial attitudes. For example mean scores reduced by one-half standard deviation on the following scales: Subtle Derogatory Beliefs, Local Autonomy, Gradualism, Black Inferiority, Integration-segregation policy, and Black Superiority would give scores that are not significantly different (two-tailed t -tests, $P=.05$) from the mean scores of the criterion group--members of social clubs in Western states that are on record as being opposed to the inclusion of Blacks in their local groups. Statistically this indicates that as much as 31 percent of the white Ss of this investigation could have scores on these racial attitude scales that are as low or lower than the mean scores of that criterion group. Similarly, means on the remaining scales reduced by one standard deviation would give scores that are not significantly different (two-tailed t -tests, $P=.05$) from this same criterion group indicating that up to 16 percent of the Ss in this investigation could have scores on these remaining subscales--Acceptance in Close Personal

Relationships, Acceptance in Status-Superior Relationships, Private Rights, and Ease in Interracial Contacts--that are as low or lower than the mean scores of members of these Western state Black-excluding clubs.

Thus although many of the Ss of this investigation had equalitarian racial attitudes, from 16 to 31 percent have racial attitudes that may approximate the "character-conditioned" prejudice which was of special theoretical interest. As has been seen, similar percentages of Ss possessed the sexual attitudes (10 to 35%), sexual stereotypes (12 to 25%), and racial-sexual stereotypes (10 to 30%) that had been posited as important in the development of racial prejudice of the "character-conditioned" type in the theoretical discussion. Although these percentages are consistent with the theoretical framework, the study of the correlations between each of these variables in terms of the research hypotheses is needed to discover their actual relationships. The relationships that are found to exist must however take into account the fact that many of the Ss are equalitarian and sexually "liberal" and therefore the correlations would not be expected to be as great as would be the case if the sample included more Ss possessing racial attitudes of the prejudiced, "character-conditioned" kind.

Relationships Between the Forty-eight Variables

The intercorrelation matrix of the 48 variables of this investigation is presented in Table 36 in Appendix A.

The magnitude that each of these correlations must reach to be significantly greater than zero at different significance levels (two-tailed t -tests) is summarized in Table 14.

Table 14. Significance level of correlations

For Significance Level:	Correlation Coefficient Must be at Least:
.05	±.105
.01	±.138
.001	±.182
.0001	±.215
.00001	±.242

To simplify analysis of the more than 1100 correlations, in Table 15 the correlation matrix of the non-demographic variables is presented and organized according to the general conceptual areas which each of these variables was intended to measure--sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes. This Table includes only those variables which had at least one correlation that was significant at the .001 level ($r = .182$ or greater) in order to avoid including variables with many trivial correlations. Correlations not significant at the .01 level are underlined in Table 15.

Sexual Attitudes

As shown in Table 15, the hypothesized significant positive correlations between all of the sexual attitude scales and the hypothesized significant negative correlations

Table 15. Correlation matrix of variables organized according to general conceptual areas.*

	Sexual Attitudes						Sexual Stereotypes			Racial-Sexual Stereotypes			
	Sexual Attitudes						Sexual Stereotypes			Racial-Sexual Stereotypes			
	1	2	3	4	5	6	7	8	9	10	11	12	13
Sex Attit.	1 Sex Guilt					16	33	50	23	15	33	37	-30
	2 Ext Contl	58	58	-39	29	21	27	38			31	30	-30
	3 Sex Behav	-39	-34	-28	27	-23	-39	-35	-14		-19	-16	44
	4 Pers Cont	29	20	-28		22	36	37	16	36	23	18	-15
	5 Deny Inad												
6 Sep S & A	16	21	-23	22			50	48	29		22		-18
Sexual Stereo.	7 Trad M-F	33	27	-39	36	50		64	55	20	23		-16
	8 GoodORBad	50	38	-35	37	48	64		39	20	37	24	-30
R-S Stereo	9 M-F Stero	23		-14	16	29	55	39	44	44	14	-11	-13
	10 Sex Ideal	15			36		20	20			-20	-16	
	11 Restraint	33	31	-19	23	22	23	37	14	-20		49	-43
	12 Sex GuiltB	37	30	-16	18		24	24	-11	-16	49		-39
	13 Sex BehavB	-30	-30	44	-15	-18	-16	-30	-13		-43	-39	
Racial Prejud.	14 Close Rel	21			22		42	34	36	19	11		
	15 StatusSup	21			15	15	38	29	35	16	11		
	16 Inferior				18	13	42	25	35		11		
	17 Integ-Seg	18			15		35	25	33	14			
	18 Pers Ease	14		-21	20	17	42	28	36	12			
	19 Local Aut	14	11		15	17	45	33	32	13	12		
	20 Priv Rite					20	37	20	38				
	21 Gradulism	11			20	14	35	24	31	22			
	22 Derog Bel	16		-13	27	22	56	38	49				
	23 Rac Total	20			24	20	55	36	48	17			
24 Superior							-11						

Table 15. (Continued)

	Racial Prejudice										
	14	15	16	17	18	19	20	21	22	23	24
1 Sex Guilt	21	21		18	14	14		11	16	20	
2 Ext Contl						11					
3 Sex Behav					-21				-13		
4 Pers Cont	22	15	18	15	20	15		20	27	24	
5 Deny Inad											
6 Sep S & A		15	13		17	17	20	14	22	20	
7 Trad M-F	42	38	42	35	42	45	37	35	56	55	
8 GoodorBad	34	29	25	25	28	33	20	24	38	36	-11
9 M-F Stero	36	35	35	33	36	32	38	31	49	48	
10 Sex Ideal	19	16		14	12		13		22	17	
11 Restraint		11	11			12					
12 Sex GuiltB											
13 Sex BehavB											
14 Close Rel		78	61	62	42	48	50	28	42	74	
15 StatusSup	78		61	63	28	44	46	17	35	66	
16 Inferior	61	61		60	37	50	50	27	52	72	11
17 Integ-Seg	62	63	60		30	60	50	32	41	74	
18 Pers Ease	42	28	37	30		32	33	31	45	57	
19 Local Aut	48	44	50	60	32	68	68	61	57	82	18
20 Priv Rite	50	46	50	50	33	61	45	45	52	78	18
21 Gradulism	28	17	27	32	31	61			54	65	20
22 Derog Bel	42	35	52	41	45	57	52	54	73	73	15
23 Rac Total	74	66	72	74	57	82	78	65	73	31	
24 Superior			11			18	18	20	15	31	

*Correlations not significantly greater than .00 ($p=.05$, two-tailed) were excluded from the matrix. Underlined correlations were not different from .00 at the .01 significance level. Decimal points were omitted from correlations shown in the Table.

between sexual behavior and the sexual attitude variables were substantiated with one exception. discussed below.

The largest correlation was between sexual guilt and external social control of sexual expression indicating that sexual guilt is often accompanied by an emphasis on social control of sexual expression. Personal control of sexual expression was associated with both guilt and social controls but the correlations were somewhat smaller suggesting that sexual guilt has a somewhat greater effect on social vs. personal controls with regard to sexual expression.

Denial of Inadequacy, Ideal of Sexuality had been included in this study as a measure of the "no sex is bad" side of the theoretically important sexual ambivalence. As has already been seen many of the Ss in this investigation did not appear conflicted in this area and as a result the denial of inadequacy scale was not significantly correlated with any of the other sexual attitude variables. This scale in some ways also reflects aspects of the masculine stereotype (e.g. hide troubles and feelings, deny problems) and as will be discussed it is possible that adherence to the masculine stereotype by males may develop and be responsive to different dynamics than the stereotyping of women. This reasoning might also explain the non-significant correlations of this scale with the other sexual attitude scales.

Separation of Sex and Affect, Depersonalization of

Sex showed relatively smaller correlations with the other sexual attitude variables. Theoretically the depersonalization of sex had been discussed as a result of sexual ambivalence--person becomes involved sexually but not emotionally responding to both sides of the ambivalence. Again the fact that many of the Ss did not appear conflicted in this area may account for the somewhat smaller correlations of this scale with the other sexual attitude scales.

As shown in Table 15 the hypothesized significant negative correlations between sexual behavior and each of the sexual attitude scales were also substantiated and indicated that sexual experience decreased with increased sexual guilt, personal and social controls with regard to sexual expression, and the depersonalization of sex. However contrary to the hypotheses, sexual behavior was positively correlated with Denial of Inadequacy, Ideal of Sexuality indicating perhaps that the responses of many Ss to this later scale were not so much indications of denial of concerns or false sexual bravado as real indications of their sexual experience.

Sexual Stereotypes

As hypothesized and shown in Table 15 the two sexual stereotype variables, Adherence to Traditional M-F Stereotypes and Sexual Double Standard, Women seen as "Good" or "Bad" were significantly positively correlated. This correlation was relatively large and indicates that sexual

stereotyping (e.g. sexually aggressive women are "bad") and non-sexual stereotyping (women are illogical, dependent, etc.) of women are highly related. This is consistent with the theoretical framework where sexual stereotypes were understood as developing from sexual problems or concerns and anxiety in relation to women regarding sexual differences.

The Gough Fe Scale was significantly negatively correlated with Adherence to Traditional M-F Stereotypes as shown in Table 36 in Appendix A. This was consistent with the research hypotheses indicating that stereotypically more "masculine" men tend to view women more stereotypically. However this correlation was rather small ($r=.15$) and the Gough scale was not significantly correlated with viewing women as either "good" or "bad" further suggesting that adherence to the "masculine" stereotype by males and the stereotyping of women are not highly related and may come about by different dynamics. As already mentioned, adherence to the "masculine" stereotype by men has apparently undergone little change in the last twenty years (Table 11). Substantiating what other investigators have found, the Gough and Franck scales were not significantly correlated ($r=.06$) and the Franck itself was significantly correlated with only one demographic variable out of the total of 48 variables in this study (Table 36).

Relationship of Sexual Attitudes and Sexual Stereotypes

As shown in Table 15 the theoretically hypothesized relationships between the sexual attitude variables and

sexual behavior and the sexual stereotype variables, Adherence to Traditional M-F Stereotypes and Sexual Double Standard, Women seen as "Good" or "Bad" were substantiated except for non-significant correlations with Denial of Inadequacy, Ideal of Sexuality.

The largest correlations of the sexual stereotype variables were with Separation of Sex and Affect, Depersonalization of Sex. The process of depersonalizing sex and treating one's partner as an object is denounced by many "femininists" as stereotyping in itself and thus a large correlation with the other stereotyping scales is reasonable. Stereotyping of women was also associated with sexual guilt, personal and social controls of sexual expression, and less sexual experience. Theoretically it had been postulated that the sexual stereotypes provided one means with which to deal with sexual constriction and anxiety and these results are consistent with that formulation even though evidence for the existence of both sides of the theoretically important sexual ambivalence in this sample was minimal. The Gough Fe scale showed small but significant correlations with only two of the sexual attitude scales--Denial of Inadequacy, Ideal of Sexuality ($r = -.15$) and Separation of Sex and Affect, Depersonalization of Sex ($r = -.11$). These correlations were consistent with the hypotheses but their small magnitude and non-significant correlations with the other sexual attitude variables adds further substance to the

possibility that adhering to the masculine stereotype and stereotyping women by males may come about by different dynamics. Nevertheless the correlations that were found indicate that stereotypically more "masculine" men tend to deny sexual concerns and depersonalize sex. These results are consistent with the theoretical description of the white male sexual stereotype summarized in Table 2.

Racial-sexual Stereotypes--Problems in a Correlational Study

As has been seen, there is evidence that from 10 to 30 percent of the Ss portrayed black males as having fewer sexual concerns, more sexual experience, less sexual guilt, and as depersonalizing sex more than themselves. These differences generally reflected the theoretical description of the racial-sexual stereotypes and these percentages were similar to those reported with regard to racial prejudice and sexual stereotyping which is also generally consistent with the theoretical propositions. Further, the fact that the correlations between same or similar instruments with the Ss giving their own responses and responding "As if Black" (summarized in Table 16) are not larger indicates that the Ss did in fact respond differently under each condition.

However the "As if Black" measures of racial-sexual stereotypes create at least two basic problems in the interpretation of their correlations with the other variables of this study:

Table 16. Correlations between same or similar instruments with Ss giving their own responses and responding "As if Black".

"As Self" Scale	Correlation	"As if Black" Scale
Mosher Sexual Guilt Scale.....	$r=.37$	As if Black--MosherSexual Guilt Scale
Sexual Behavior Scale.	$r=.44$	As if Black--SexualBehavior Scale
Denial of Inadequacy, Ideal of Sexuality....	$r=.36$	As if Black--Idealof Sexuality
External Control of Sexual Expression.....	$r=.31$	As if Black--Emphasison Sexual Restraint
Adherence to Traditional M-F Stereotypes.....	$r=.55$	As if Black--StereotypicSexual Interaction & Depersonalization

First, an individual's score on the racial-sexual stereotype measures varies to a great extent with his own attitudes (as well as any stereotyping tendency). Thus the correlations of the "As if scales" with the other variables of the study reflect the relationship of the Ss' own attitudes (as well as any stereotyping tendency) to the other variables. This is indicated in Table 15 by the fact that the magnitude and direction of the "As if Black" variable correlations are similar to those of the same (or similar) measures to which the Ss gave their own personal responses. Also the fact that there were many racially equalitarian Ss in this sample who would tend to respond "As if Black" and "As Self" in very similar ways further reduces the effects of stereotyping by more prejudiced Ss on the correlations.

Second, the stereotyping of Blacks by prejudiced Ss on some of the racial-sexual stereotype measures can in itself reduce some possible correlations. For example, it has been predicted (and is shown in Table 15) that a highly prejudiced person is characterized by more sexual guilt and a significant positive correlation between these variables was found. However on the basis of the theoretical framework, this same person would be expected to respond "As if Black" with less sexual guilt. If this is the case, his "As if Black" sexual guilt score would then move closer to the mean for all Ss (the large percentage of equalitarian Ss with less

sexual guilt who would tend to portray Blacks similarly), and the predictive ability of the score (and correlations) would be reduced. This same reasoning can be applied with regard to the As if Black--Sexual Behavior and As if Black--Emphasis on Sexual Restraint scales. In the case of the As if Black--Stereotypic Sexual Interaction and Depersonalization and As if Black--Ideal of Sexuality scales, racial-sexual stereotyping will cause the scores to move away from the mean for all Ss. On the basis of this reasoning the correlations of these latter scales with other variables could be interpreted as reflecting in part the effects of racial-sexual stereotyping although these variables still remain highly responsive to the individual Ss own attitudes. The correlations of the other racial-sexual stereotype variables are extremely difficult to interpret and any interpretations would be highly suspect.

In general the correlation of the later two scales, As if Black--Stereotypic Sexual Interaction and Depersonalization and As if Black--Ideal of Sexuality, with the sexual stereotype and racial attitude variables indicate that the stereotyping of women and negative racial attitudes are related to a tendency to portray black males as depersonalizing sex and having few sexual concerns. These results are generally consistent with the theoretical hypotheses that related sexual stereotyping and racial prejudice with stereotyping Blacks as "indiscriminate supersexuals." However the correlations were not as

large as would be expected and as seen in Table 15 the magnitude and direction of these correlations is quite similar to the correlations for the same or similar "As Self" variables.

The correlations of the remaining racial-sexual stereotype variables with both sexual stereotyping and racial attitudes were either insignificant or contradicted the research hypotheses. However, as discussed it is very difficult to attribute meaning to these correlations. Also with one exception the correlations between the racial-sexual variables themselves substantiated the research hypotheses but interpretation of these correlations is beset by the same problems. Therefore no further attempt to interpret the correlations of the racial-sexual stereotype variables will be attempted and the relationships and sequential relationship of sexual attitudes, sexual stereotyping, and racial attitudes will be considered excluding the relationship of racial-sexual stereotypes.

Racial Attitudes

As shown in Table 15, all of the racial attitude variables were highly correlated indicating that equalitarian or prejudiced attitudes were consistent over all racial attitude scales. The only exception was Black Superiority which is not an attitude scale like the others but a measure of any tendency by the Ss to try to portray themselves in a favorable light. The mean of all the intercorrelations between the racial attitude scales was

.46 (excluding Black Superiority) which is about the same as that (.47) reported by Woodmansee and Cook (1967).

Relationship of Racial Attitudes and Sexual Stereotypes

As seen in Table 15 both of the sexual stereotype variables, Adherence to Traditional M-F Stereotypes and Sexual Double Standard, Women seen as "Good" or "Bad" were significantly, positively correlated with each of the racial attitude variables. In the theoretical discussion and research hypotheses sexual stereotyping was seen as disposing an individual to adopt racial-sexual stereotypes which in turn led to negative racial attitudes. Even without being able to specify the relationship of racial-sexual stereotypes in this process, a relatively strong relationship between sexual stereotyping and negative racial attitudes was shown substantiating the theoretical proposals.

Non-sexual stereotyping of women (Adherence to Traditional M-F Stereotypes--women illogical, dependent, etc.) was slightly more highly correlated with racial attitudes than sexual stereotyping of women (Sexual Double Standard, Women seen as "Good" or "Bad"--sexual woman = "bad" woman). This might be explained by the fact that the racial attitude measures were non-sexual in nature. Sexual stereotyping of women might be expected to show a stronger relationship with racial-sexual stereotyping if those relationships could be accurately assessed. The racial attitude scale, Subtle

Derogatory Beliefs showed a somewhat greater positive correlation with sexual stereotyping than the other racial attitude variables. That scale is a measure of stereotyping of Blacks and would be expected to be highly related to stereotyping of women.

The Gough Fe Scale showed small but significant negative correlations with Black Inferiority ($r=-.12$), Ease in Interracial Contacts ($r=-.16$), Private Rights ($r=-.15$), Gradualism ($r=-.16$), and Derogatory Beliefs ($r=-.13$) indicating that stereotypically more "masculine" Ss tended to have more negative racial attitudes in each of these areas. These correlations are consistent with the theoretical discussion.

Most of the other racial attitude variables had correlations of about the same magnitude with the sexual stereotype variables. These results are consistent with the theoretical formulation which postulated that sexual stereotypes can create problems and lead to a "vicious cycle" that can lead to racial-sexual stereotyping and negative racial attitudes as an attempt at solution. These correlations further suggest that sexism and racism may develop by similar dynamics or at least often occur in unison.

Sequential Relationship of Variables

In the theoretical discussion, a sequential relationship of variables was proposed: a specific set of sexual attitudes may predispose an individual to adopt sexual stereotypes

which in turn may predispose the individual to adopt racial-sexual stereotypes which may lead to racial prejudice. Although the relationship of racial-sexual stereotypes to the other variables can not be accurately ascertained, the relationship of the other variables in the sequence can be studied. Thus far the relationships of sexual attitudes to sexual stereotypes and then sexual stereotypes to racial attitudes has been substantiated. On the basis of the proposed sequential relationship it was further hypothesized that sexual attitude variables and racial attitude variables would be significantly positively correlated but the magnitude of these correlations would not be as great as the magnitude of the correlations between either sexual attitudes or racial attitudes and any of the stereotype variables. Table 15 shows that half of the sexual attitude variables (sexual guilt, personal control of sexual expression, and separation of sex and affect) were positively and significantly correlated with the racial attitude scales. Comparison of these correlations with the correlations between sexual attitudes and sexual stereotypes or racial attitudes and sexual stereotypes shows that they are of smaller magnitude than the latter substantiating the hypothesis and theoretical predictions. Table 17 shows the mean correlation of significant intercorrelations between variables in each of these conceptual areas. The relative size of these mean correlations is also consistent with the proposed sequential relationship of variables.

Table 17. The means of significant intercorrelations between variables in each conceptual area

Sexual Attitudes	— $\bar{r}=.39$ —	Sexual Stereotypes
Sexual Attitudes	— $\bar{r}=.13$ —	Racial Attitudes
Sexual Stereotypes	— $\bar{r}=.36$ —	Racial Attitudes

As mentioned three of the sexual attitude variables were significantly, positively correlated with the racial attitude scales which indicated that negative racial attitudes tended to be associated with sexual guilt, personal control of sexual expression, and separation of sex and affect. Other significant correlations between individual variables showed that Subtle Derogatory Beliefs and difficulty in interracial contacts were associated with less sexual experience. External control of sexual expression and belief in local autonomy with regard to integration were also associated.

Relationships with Demographic Variables

As can be seen in Table 36 in Appendix A many of the demographic variables were not significantly correlated with any of the sexual attitude, sexual stereotype, or racial attitude variables. The variables that did show consistent significant correlations ($p=.05$ or better) are summarized in Table 18.

To clarify the meaning of these correlations the coding principles used for the demographic variables were

Table 18. Matrix of significant correlations between demographic and nondemographic variables

		Age	Marriage	Education	Income	Religion	Region Now	Region F12
Sex	Sex Behav	35	30	34	30	13	11	10
Attit.	Pers Cont	-26	-30	-20	-23	-12	-12	-12
Sexual	Trad M-F	-24	-19	-26	-14	-18	-16	-16
Stereo.	Good or Bad	-27	-20	-25	-14	-22		
	Close Rel	-12	-15	-20			-33	-34
	Status Sup	-15	-13	-18			-20	-23
	Inferior	-12	-11	-12			-14	-14
	Integ-Seg	-13	-13	-14		-13		
Racial	Pers Ease	-20	-18	-15	-18		-27	-26
Prejud.	Local Aut	-27	-21	-26	-21	-17	-21	-19
	Priv Rite	-15	-13	-15	-13		-27	-26
	Gradulism	-28	-21	-24	-26	-18	-21	-19
	Derog Bel	-27	-26	-25	-27	-16	-25	-25
	Rac Total	-28	-23	-25	-23	-15	-30	-30

summarized in Table 34 in Appendix A.

Sexual experience increased with age related variables education and income. Married Ss and Ss from Northern states were also more sexually experienced. Both sexual stereotyping and negative racial attitudes decreased with age, marriage, education, and income indicating that the older Ss tended to be more equalitarian with regard to both women and Blacks. However it should be pointed out that the upper range on age in this sample was about 25 years so that none of the Ss were very old. Ss from Southern states tended to stereotype women more and to have more negative racial attitudes. However regionality appeared to be a poorer predictor of racial attitudes ($r = -.30$) than seems to be generally believed. In this sample sexual stereotype variables, for instance, were better predictors of racial attitudes than regionality.

The Relationships Between Clusters of Variables

Empirical V-analysis of the Forty-eight Variables

The empirical V-analysis of the 48 variables revealed ten clusters of variables. Table 19 shows the variables that were included in each of the ten clusters with their factor loadings. Most of the clusters were rationally meaningful and were given titles as shown in the Table. Table 37 in Appendix A presents quantitative data describing the inner cluster structure of the ten clusters--communality (h^2), mean correlation with the definers of the cluster (\bar{r}), factor loading (oblique F_c), and

Table 19. Variables in the clusters from the empirical V-analysis with factor loadings.*

Variable	Loading
<u>Racial Policy (C1)</u>	
D Woodmansee Multifactor Racial Attitude Inventory	1.00
D Local Autonomy	.84
D Private Rights	.75
D Gradualism	.71
D Subtle Derogatory Beliefs	.74
<u>Attitudes on Racial Interaction (C8)</u>	
D Acceptance in Close Personal Relationships	.87
D Acceptance in Status-superior Relationships	.86
D Integration-segregation Policy	.76
D Black Inferiority	.74
<u>Sexual and Racial Stereotypes (C9)</u>	
D As if Black--Stereotypic Sexual Interaction and Depersonalization	.81
D Subtle Derogatory Beliefs	.71
D Adherence to Traditional M-F Stereotypes	.70
D As if Black--Ideal of Sexuality	.44
Ease in Interracial Contacts	.51
Separation of Sex and Affect, Depersonalization	.40
<u>Personal and Attributed Sexual Attitudes: Sexual Restraint and Constriction (C6)</u>	
D Mosher Forced-Choice Sexual Guilt Inventory	.71
D External Social Control of Sexual Expression	.66
D As if Black--Emphasis on Sexual Restraint	.57
D As if Black--Sexual Behavior	-.54
As if Black--Mosher Sexual Guilt Scale	.62
Sexual Double Standard, Women seen as "good" or "bad"	.61
Sexual Behavior Scale	-.54
Personal Control of Sexual Expression	.36
<u>Age Related Variables (C5)</u>	
D Age	.93
D Income	.77
D Marital Status	.76
D Education	.69
<u>Region and Percentage Non-white Population (C3)</u>	
D Region of the Country Where <u>S</u> Currently Living	.92
D Region of Country Where <u>S</u> Lived First Twelve Years	.89
D Percentage of Non-whites where Currently Living	-.82
D Percentage of Non-whites, lived First Twelve Years	-.65

Table 19. (Continued)

Variable	Loading
<u>Region and Population Characteristics, First 12 Yrs. (C4)</u>	
D Density of Population Where Lived First 12 Yrs.	.84
D Region of Country Where Currently Living	.78
D Region of Country, Lived First 12 Yrs	.77
D Population of City Where Lived First 12 Yrs.	.58
<u>Population Characteristics of City Where Now Living (C10)</u>	
D Population of City where Currently Living	.85
D Density of Population Where Currently Living	.73
D Percentage of Non-whites Where Currently Living	.48
<u>Parental Occupational and Educational Level (C2)</u>	
D Education of Father	.98
D Occupation of Father	.72
D Education of Mother	.65
Educational Difference Between Parents, Father, yrs. Minus Mother, yrs.	.39
<u>Number and Order of Siblings (C7)</u>	
D Birth Order	1.00
D Number of Brothers	.41
D Number of Sisters	.38

* Defining variables indicated by "D".

reliability of the basic and expanded clusters. The generality of each of the ten clusters is summarized in Table 38 in Appendix A.

Six of the ten clusters were composed of demographic variables (clusters 2, 3, 4, 5, 7, and 10). The other four clusters contained the variables that conceptually were designed to measure sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes. No clusters contained both kinds of variables indicating the relative independence and non-colinearity between the demographic and attitudinal-stereotypic kinds of variables which was also seen in the correlations between individual variables.

Of the six demographic clusters, cluster 2 consisted of variables indicating parental occupational status and educational level. Cluster 5 consisted of variables (education, marital status, and income) that quite reasonably were highly related to age in this sample, consisting largely of students. Cluster 7 consisted of variables indicating order and number of siblings.

The other three demographic clusters consisted of defining variables indicating regionality and population characteristics of the cities where the subject was currently living or had lived the first twelve years of his life. Cluster 3 is perhaps the most meaningful of these clusters. It consists of the regionality and percentage of non-whites variables. Because there were consistently larger percentages of non-whites in Southern cities and because most of the

subjects were living in the same region now as when younger, it is quite reasonable that these variables clustered together. Clusters 4 and 10 are more difficult to give meaning except that they reflect population characteristics of the city where the subjects lived during the first twelve years of their lives (cluster 4) and where they were currently living (cluster 10).

The other four clusters obtained in the empirical V-analysis contain variables that conceptually were designed or chosen to measure sexual attitudes, sexual stereotypes, racial-sexual stereotypes, and racial attitudes.

Two empirical clusters of variables measuring racial attitudes were derived. These empirical clusters are meaningful and provide two dimensions for considering racial attitudes. Empirical cluster 1 in Table 19 includes variables dealing with interracial policy--local autonomy, private rights, and gradualism. Cluster 8 consists of variables concerned with various kinds of personal interaction with blacks--acceptance in close interpersonal relations and in status-superior relationships, and attitudes about integration.

The last two clusters (6 and 9) consisted of variables reflecting sexual attitudes, sexual stereotypes, and racial-sexual stereotypes. The racial-sexual stereotype variables appear in both of these clusters. As already discussed the "As if Black" racial-sexual stereotype variables reflect the Ss own attitudes as well as stereotyping of Blacks, and therefore the correlations of these variables are

similar in magnitude and direction to the same or similar "As Self" variables. Put another way, these variables would be expected to be collinear and come together in the same clusters. Although the variables in cluster 6 reflect both personal and attributed ("As if Black") sexual attitudes, there is a common meaning to the cluster in that all of the variables reflect constricted or Victorian sexual attitudes. Cluster 9 was composed of sexual and racial-sexual stereotype variables. Also one of the definers was a racial attitude variable but as a measure of subtle derogatory beliefs it was consistent with the general meaning of the cluster as a measure of stereotypes. It is also interesting to note that Ease in Interracial Contacts was also included in this cluster indicating that attitudes about personal contact with Blacks are highly related to any tendencies to stereotype. In conclusion, although clusters 6 and 9 were meaningful, both were in need of conceptual clarification in the preset V-analysis especially in terms of inclusion of racial-sexual stereotype variables.

The relationships between the ten clusters of the empirical V-analysis are shown in Table 20 and Table 39 in Appendix A. Table 20 shows the estimated correlations between cluster domains or "common factor correlations" which are estimates of what the correlations would be among clusters if one were able to get a thorough measurement of the kinds of variation in each of the ten clusters.

Table 20. Relationships among the clusters from the empirical V-analysis. Estimated correlations between cluster domains (common factor correlations).

	1	2	3	4	5	6	7	8	9	10
Non-equalitarian Racial Policy.....1	73	74	18	-36	-24	-25	01	-03	-16	
Opposition to Racial Interaction.....2	73	61	18	-20	-21	-17	12	-01	-09	
Sexual and Racial Stereotyping.....3	74	61	27	-32	-20	-25	-02	-02	-13	
Sexual Restraint and Constriction.....4	18	18	27	-18	03	-05	-01	-03	18	
Age Related Variables (income, marriage, educ.)...5	-36	-20	-32	-18	31	30	03	-20	07	
Region and Percentage Non-whites.....6	-24	-21	-20	03	31	67	-30	-20	21	
Region and Population Char's, First 12 Yrs.....7	-25	-17	-25	-05	30	67	23	-12	17	
Population Char's, City Currently Living.....8	01	12	-02	-01	03	-30	23	04	07	
Parental Occupational & Educational Level.....9	-03	-01	-02	-03	-20	-20	-12	04	-17	
Number and Order of Siblings.....10	-16	-09	-13	18	07	21	17	07	-17	

These correlations give perhaps the best indication of what the real relationship is between the important variables of this study. Table 39 in Appendix A shows the correlations between cluster scores. All of these correlations are computed from defining variables only--the non-defining variables are not included in the computation of these correlations.

The correlations between these clusters were consistent with the results reported in terms of individual variables although in most cases the cluster correlations were of greater magnitude. The relationships between the non-demographic clusters (1,6,8 and 9) will be discussed later in terms of the preset V-analysis where conceptually more meaningful clusters were derived. The relationships between the non-demographic and demographic clusters substantiated the results found in terms of individual variables with older married Ss from Northern states tending to be more equalitarian with regard to women and Blacks.

Among the variables excluded from clusters in the empirical V-analysis were the Gough Fe Scale, the Franck Drawing Completion Test, and Denial of Inadequacy, Ideal of Sexuality. Each of these scales reflects aspects of the masculine stereotype or the tendency of the Ss to describe themselves in stereotypically masculine ways. The exclusion of these variables again points out that degree of adherence to the masculine stereotype has little

effect on and is effected very little by the other variables of this investigation.

Preset V-analysis of the Variables

The preset V-analysis was limited to the following four clusters from the empirical analysis: Cluster 1: Racial Policy, Cluster 8: Attitudes on Racial Interaction, Cluster 9: Sexual and Racial Stereotypes, and Cluster 6: Sexual Restraint and Constriction. Although this excluded the demographic clusters, the demographic variables could still cluster within any of these four dimensions in the preset V-analysis if they ordered individuals in a similar way as any of these four dimensions.

The most important task before running the preset V-analysis was to set the cluster defining variables of these four clusters in such a way that they were conceptually meaningful.

The defining variables of the two racial attitude clusters needed little changing. In the racial policy cluster, the only defining variable from the empirical V-analysis that did not reflect policy as well as the others was Subtle Derogatory Beliefs and this variable was excluded as a definer in the preset run. The racial interaction cluster contained only one variable, Black Inferiority, which did not fit as well as the other variables reflecting attitudes on racial interaction. Therefore it was excluded and the variable, Ease in interracial Contacts, was added to this cluster for the preset analysis.

The sexual and racial stereotype cluster contained two variables, Subtle Derogatory Beliefs and Ease in Interracial Contacts, which had been conceptually included under racial attitudes. Although Subtle Derogatory Beliefs could be included in this cluster as another measure of racial stereotypes, it was decided to exclude both of these variables to assure that the later study of the relationship of this cluster to racial attitudes would not be clouded by having included conceptually similar variables within each cluster. The variables, Sexual Double Standard, Women seen as "Good" or "Bad" and Separation of Sex and Affect, Depersonalization of Sex were included as definers in this cluster because it was felt that they reflected stereotypes or stereotypic interaction patterns. These variables also showed high intercorrelations with the other definers of this cluster as shown in Table 15. Finally it was also decided to keep the two racial-sexual stereotype variables, As if Black--Stereotypic Sexual Interaction and Depersonalization and As if Black--Ideal of Sexuality, in this cluster for the preset V-analysis. The fact that both of these variables also reflected the Ss own stereotyping tendencies did not alter the meaning of this stereotype cluster. Further, as was discussed, in these variables any racial stereotyping tendencies change the scores of these variables away from the means of all Ss and therefore these racial-sexual stereotyping effects could also be added to the meaning of the cluster.

The sexual restraint and constriction cluster also contained racial-sexual stereotype variables. These variables were those whose correlations were most difficult to interpret and it was decided to limit the definers of this cluster in the preset run to only those variables that conceptually were subsumed within the category of sexual attitudes and to exclude the racial-sexual stereotype variables.

The results of the preset V-analysis are summarized in Table 21 which shows the variables in the clusters from the preset analysis with their factor loadings. Tables 41 and 42 in Appendix A present quantitative data showing the inner cluster structure and generality of each of the four clusters. As can be seen, all of the demographic variables were excluded because of low generality indicating that the variance of these variables is relatively unique in reference to the four clusters of the preset analysis. As might be expected, some of the variables that had been excluded as definers after the empirical V-analysis have reappeared as non-defining variables in the preset clusters. However the addition of these variables does not alter the interpretations to be made from the cluster intercorrelations since the correlations are computed from the defining variables only.

Description of the Final Clusters

Racial Attitudes

Two clusters concerned with racial attitudes were

Table 21. Variables in the clusters from the preset V-analysis with factor loadings.*

Variable	Loading
<u>Racial Policy (C1)</u>	
D Woodmansee Multifactor Racial Attitude Inventory	1.00
D Local Autonomy	.87
D Private Rights	.75
D Gradualism	.68
Subtle Derogatory Beliefs	.72
Ease in Interracial Contacts	.46
<u>Attitudes on Racial Interaction (C3)</u>	
D Acceptance in Close Personal Relationships	.93
D Acceptance in Status-superior Relationships	.83
D Integration-segregation Policy	.72
D Ease in Interracial Contacts	.43
Black Inferiority	.75
<u>Sexual (and racial-sexual) Stereotypes (C4)</u>	
D Adherence to Traditional M-F Stereotypes	.82
D Sexual Double Standard, Women seen as "Good" or "Bad"	.75
D As if Black--Stereotypic Sexual Interaction and Depersonalization	.71
D Separation of Sex and Affect, Depersonalization	.52
D As if Black--Ideal of Sexuality	.33
<u>Control of Sexual Expression (C2)</u>	
D Mosher Forced-Choice Sexual Guilt Inventory	.78
D External Social Control of Sexual Expression	.66
D Sexual Behavior Scale	-.55
D Personal Control of Sexual Expression	.41
As if Black--Sexual Behavior Scale	-.50
As if Black--Emphasis on Sexual Restraint	.44
As if Black--Mosher Sexual Guilt Scale	.42

* Defining variables indicated by "D".

derived. One of these variables (C1 in Table 21) consisted of variables concerned with the Ss' policy with regard to Black-White relations including: 1. Local Autonomy: whether or not each community has the right to decide about segregation-integration for itself; 2. Private rights; whether each individual has the right to decide not to serve, sell to, or employ Blacks. 3. Gradualism: position on how rapidly the process of integration should take place.

The other racial attitude cluster (C2 in Table 21) consisted of variables indicating attitudes about personally interacting with Blacks including: 1. Acceptance in close personal relationships: personal willingness to recognize, live near, or be associated with Blacks; 2. Acceptance in status-superior relationships: acceptance of Blacks in positions of authority or social superiority to Whites; 3. Integration-segregation: position of the propriety of racial segregation and integration; 4. Ease in interracial contacts: social ease in interracial situations.

Sexual (and racial-sexual) Stereotypes

The final stereotype cluster (C3 in Table 21) included the following variables reflecting sexual stereotyping: 1. Adherence to tradition masculine-feminine stereotypes: women should accept their culturally defined stereotypic role with regard to work, sex, etc.; women described as dependent, weak, and illogical; emphasizes men maintaining their stereotypic role. 2. Sexual double standard, women seen as "good" or "bad": the sexually controlled and passive woman is seen

as "good," the sexually aggressive woman as "bad." 3. Depersonalization of sex: separation of warm and tender feelings from sexual feelings, sexual partner responded to as an object. The variables reflecting both sexual and racial-sexual stereotypes were: 1. As if Black--Ideal of Sexuality: Ss portrayal of black males in terms of the social ideals of sexuality. 2. As if Black--Stereotypic Sexual Interaction and Depersonalization: Ss portrayal of black males in terms of their ways of interacting with women and the degree to which they depersonalize a sexual experience.

Sexual Attitudes

This cluster (C4 in Table 21) revealed sexual attitudes with regard to social and personal control of sexual expression, sexual guilt, and an indication of sexual experience. The variables in this dimension included: 1. Mosher sexual guilt scale: attitudes about pre- and extra-marital sex, prostitution, masturbation, unusual sex practices, etc. 2. External control of sexual expression: attitudes with regard to sex for procreation vs. spontaneous erotic enjoyment. 3. Personal control of sexual expression: attitudes with regard to reduction of personal involvement during a sexual experience. 4. Sexual experience: the degree of experience in different types of sexual activity. This cluster does not reflect sexual ambivalence or the "new puritanism" that had been discussed theoretically. It indicates only the Victorian or sexually constricted side of this ambivalence.

Relationships of Clusters

The relationships between the sexual attitude, sexual (and racial-sexual), and racial attitude clusters are shown in Table 22. Both common factor correlations and correlations between cluster scores are shown in the Table. All of the correlations shown are significant (two-tailed t -tests) beyond the .001 level.

The largest correlation was between the two racial attitude clusters ($r=.77$). This was consistent with the relatively large correlations between all the individual racial attitude variables. Also most of the policy variables dealt with the issue of integration-segregation and it is reasonable that this would be closely tied to attitudes about interacting with Blacks on a personal level.

The relationship of the sexual (and racial-sexual) stereotype cluster with both racial attitude clusters was about the same ($r=.53$ & $.57$). The slightly larger correlation between stereotyping and racial interaction makes sense in that the stereotype items were quite personal and sexual and might be expected to be more highly related to attitudes about personal interaction with Blacks.

The relationship of sexual (and racial-sexual) stereotyping to sexual attitudes ($r=.57$) was about equal to the relationship of stereotyping and racial attitudes. This further substantiated the theoretically proposed sexual basis for the development of the stereotypes.

Table 22 Relationships among the clusters from the preset V-analysis*

Common Factor Correlations				
	1	2	3	4
Non-equalitarian Racial Policy1		77	53	23
Opposition to Racial Interaction.....2	77		57	31
Sexual (& racial- sexual) Stereotyping...3	53	57		57
Sexual Restraint & Constriction4	23	31	57	

Correlations Between Cluster Scores (Alpha Reliability Coefficients in Parentheses)				
	1	2	3	4
Non-equalitarian Racial Policy1	(91)	68	45	18
Opposition to Racial Interaction.....2	68	(84)	46	24
Sexual (& racial- sexual) Stereotyping...3	45	46	(78)	43
Sexual Restraint & Constriction4	18	24	43	(70)

* All correlations are significant beyond the .001 level (two-tailed t -tests). Refer to Table 14 for exact significance level.

This relationship is made even more significant by the fact that the sexual attitude cluster reflected only the constricted, Victorian, "sex is bad" side of the theoretically important sexual ambivalence. Thus sexual attitudes even without a measure of the "now sex is bad" side of this ambivalence were good predictors with regard to sexual (and racial-sexual) stereotyping--a sexually constricted person is more likely to develop stereotypes.

Sequential Relationship of Variables

To clarify the relationship of the sexual attitude, sexual (and racial sexual) stereotype, and racial attitude clusters in terms of the proposed sequential relationship, in Figure 3 these variable clusters have been ordered in approximately the same way as shown in theoretical Figures 1 and 2. The quantitative index of relationship used in the preparation of Figure 3 was the coefficient of determination (common factor correlations squared) which indicates the percent of variance that each of the variables could account for in each of the other variables.

Because coefficients of determination are symmetrical measures of relationship (designation of independent and dependent variables is arbitrary), statements about the order or sequence of relationships can not be fully substantiated by the coefficients of determination themselves. However the relative size of the coefficients was consistent with the theoretically hypothesized sequential relationship of the variables. As can be seen in Figure 3, the strongest

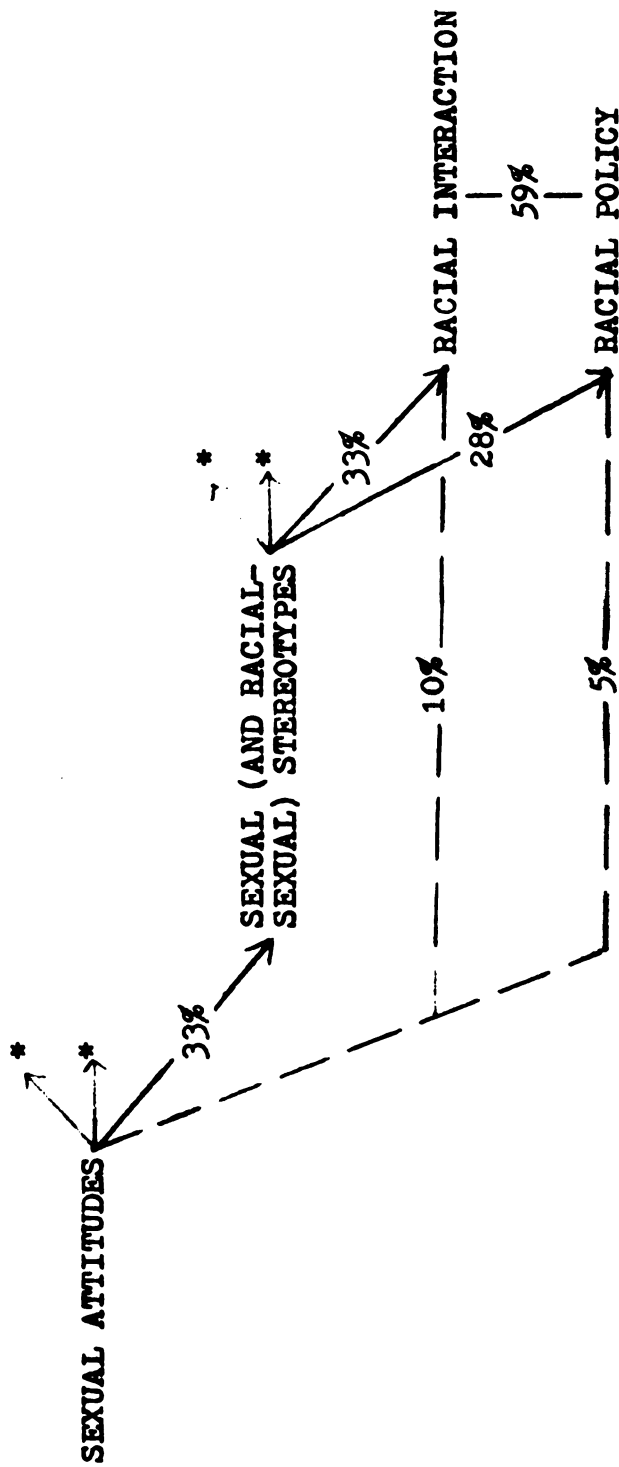


Figure 3. Summary of the empirical relationships among sexual attitudes, sexual (and racial-sexual) stereotypes, and racial attitudes organized according to the theoretically proposed sequential relationship of these variables showing the percent of variance which each variable can account for in each of the other variables.

* indicates other alternatives to the sequence.

relationships were between variables that lie next to each other in the sequence substantiating the research hypotheses. For example sexual attitudes can account for about one-third of the variance of sexual (and racial sexual) stereotypes but only five percent of the variance of racial policies. This was theoretically explained by the fact that the possible number of alternatives to the sequence is greater between sexual and racial attitudes than between sexual attitudes and stereotyping. Also it was theoretically proposed that sexual attitudes may predispose an individual to adopt the stereotypes which may in turn predispose him to develop negative racial attitudes, but the sexual attitudes without the stereotypes do not necessarily dispose the individual to develop negative racial attitudes. The relative size of the coefficients of determination is consistent with these propositions and the research hypotheses.

Summary of Major Results

In order to summarize the major findings of this investigation, the results will be discussed briefly in terms of the major research hypotheses.

Sexual Attitudes and Behavior

Consistent with research hypothesis 1, the results showed that sexual attitudes reflecting sexual guilt, personal and social controls with regard to sexual expression, and separation of sex and affect were

significantly positively correlated. Also, as predicted, sexual behavior or experience significantly decreased with increased sexual guilt, personal and social controls of sexual expression, and separation of sex and affect.

Sexual Stereotypes

As predicted in hypothesis 2, sexual stereotyping of women (e.g. sexually aggressive women are "bad") and non-sexual stereotyping of women (women are illogical, dependent, etc.) were significantly positively correlated. Contrary to research hypothesis 2, measures of adherence to the "masculine" stereotype by males were largely uncorrelated with measures of stereotyping of women by males suggesting that these two types of sexual stereotyping may develop by different dynamics.

Relationship of Sexual Attitudes and Sexual Stereotypes

Substantiating research hypothesis 3, sexual stereotyping of women (e.g. sexually aggressive women are "bad") and nonsexual stereotyping of women (women are illogical, emotional, dependent, etc.) were found to be significantly positively correlated with sexual attitudes reflecting separation of sex and affect--depersonalization of sex, sexual guilt, personal and social controls of sexual expression, and less sexual experience. The Gough Fe scale, a measure of adherence to the "masculine" stereotype by men, showed small but significant negative correlations with the sexual attitude scales reflecting denial of inadequacy and depersonalization of sex as

predicted in hypothesis 3. However, contrary to this hypothesis the Gough Fe scale was not significantly correlated with any of the other sexual attitude scales which further suggests that adherence to the "masculine" stereotype and stereotyping of women by males may come about by different dynamics.

The results of the dimensional analysis paralleled the relationships found between individual measures which were summarized above. Substantiating hypothesis 3 a large significant positive correlation was found between a cluster of stereotype variables measuring stereotyping of women and a cluster of sexual attitude variables measuring degree of control of sexual expression.

These results concerning the relationship of sexual attitudes and sexual stereotyping indicate, in general terms, that the tendency to stereotype women was associated with highly constricted or "conservative" sexual attitudes.

Racial-Sexual Stereotypes

Because of methodological problems associated with the "As if Black" measures of racial-sexual stereotypes, the correlations involving the racial-sexual stereotype variables were very difficult to interpret. For this reason the hypotheses concerning racial sexual stereotypes (hypothesis 4) and their relationship to both sexual stereotyping (hypothesis 5) and racial attitudes (hypothesis 6) remain largely unsubstantiated. Although this meant that the impact of racial-sexual stereotyping in the

sequential relationship of variables could not be assessed, the relationships among the remaining variables (sexual attitudes ↔ sexual stereotypes ↔ racial attitudes) could be measured and the results were both highly significant and consistent with the theoretical framework of this investigation.

Relationship of Sexual Stereotypes and Racial Attitudes

The results showed that sexual stereotyping of women (e.g. sexually aggressive women are "bad") and nonsexual stereotyping of women (women are illogical, dependent, emotional, etc.) were significantly positively correlated with prejudiced attitudes towards Blacks on all individual racial attitude measures. These results were paralleled in the dimensional analysis where a cluster of variables indicating stereotyping of women by men was highly significantly correlated with two racial attitude clusters--one reflecting racial policy and the other attitudes about interacting with Blacks. Thus, although it was not possible to specify the relationship of racial-sexual stereotypes to these variables, a strong association between sexual stereotyping and negative racial attitudes was shown. These results, which were consistent with the theoretical framework for this investigation, indicate a close relationship between attitudes reflecting what are commonly labeled "sexism" and "racism".

Sequential Relationship of Variables

The results summarized thus far showed significant

positive correlations between constricted sexual attitudes and stereotyping of women and also between stereotyping of women and racial prejudice. Significant positive correlations that were smaller in magnitude were also found between constricted sexual attitudes and prejudiced racial attitudes. Consistent with research hypothesis 7 concerning the sequential relationship of variables, the correlations between sexual attitudes and racial attitudes (variables separated by other variables in the theoretical sequence) were of smaller magnitude than the correlations of sexual stereotyping with both sexual attitudes and racial attitudes (correlations between variables following each other in the sequence). This difference in relative size of correlations was found to exist in correlations between individual variables from the different conceptual areas (sexual attitudes, sexual stereotypes, and racial attitudes), between mean correlations of all variables in each conceptual areas, and between clusters of variables reflecting each conceptual area. These results were consistent with the basic theoretical proposal that constricted sexual attitudes may predispose an individual to stereotype women which may in turn predispose the individual to develop negative racial attitudes.

DISCUSSION

The Sample of this Study and Implications for Interpreting Significant Correlations

The theories of Calvin Hernton (1965) and Eldridge Cleaver (1968) explicate the way in which the variables of sex and race interrelate in a highly prejudiced or racist individual. Neither theorist discusses degrees or differences in type of racial prejudice. Similarly, the theoretical framework developed by the author as a basis for this research concerned itself to a great degree with the relationship of racial attitudes and various aspects of sexuality in highly prejudiced individuals or persons with "character-conditioned" racial attitudes. However, many of the Ss in the sample of this study had more equalitarian racial attitudes and any interpretation of the significant correlations between important variables in this investigation must take this fact into account.

In the psychological portrait of the sample of this study it was shown that approximately 16 to 31 percent of the Ss had racial attitudes that might be classified as highly prejudiced or "character-conditioned." Consistent with the theoretical discussion of the relationship of racial attitudes, racial-sexual stereotyping, sexual stereotyping, and sexual attitudes, similar percentages of Ss were found to stereotype Blacks and women and to have constricted or "Victorian" sexual attitudes. One might

conclude that the existent theories dealing with the relationship of these variables would be most applicable to this group of Ss who constitute from one-fourth to one-third of the sample. If this were the case, the correlations across all Ss would not be expected to be very large or highly significant. However, as has been shown and summarized in Tables 15 and 22, the correlations between important variables were highly significant across all Ss in this investigation. Since it is highly improbable that the responses of only one-fourth to one-third of the Ss could account for these highly significant correlations across all the Ss, the results indicate that the research variables were correlated to some extent across all Ss including Ss with more equalitarian racial attitudes. Therefore the results indicate not only that constricted, Victorian sexual attitudes dispose an individual to stereotype women which in turn disposes an individual to develop negative racial attitudes but also that less constricted, more "liberal" sexual attitudes are associated with more equalitarian, less stereotypic attitudes concerning women which in turn are associated with equalitarian attitudes with regard to Blacks.

Although the forgoing interpretation of the data is consistent with the statistical procedures used in this investigation, a more detailed analysis of the relationships of the research variables for groups or clusters of Ss with different types or varying degrees of racial attitudes

(from very positive to very negative racial attitudes) is also needed. The statistical procedures that would provide such data would be an inverted factor analysis or O-type cluster analysis, both of which are beyond the scope of this investigation.

The Sample of this Study and the Current Status of Sexual Attitudes and Stereotyping

In the theoretical discussion it was suggested that America is in the midst of a revolution or a time of transition with regard to both sexual stereotypes and attitudes. It was also suggested that it remains a period of transition, and the sexual revolution is not complete. The results of this study give substance to these contentions.

With regard to sexual attitudes, approximately one-third of the Ss in this study possessed sexual attitudes that were constricted and typical of the older Victorian attitudes while about half of the Ss reported less constricted, more modern or "liberal" sexual attitudes. The remaining 15 to 20 percent of the Ss possessed sexual attitudes that were somewhere in between the older Victorian and newer or modern sexual attitudes.

A comparison of the data of this investigation with older normative data also suggested that the "revolution" of sexual attitudes is not yet complete. The percentage of Ss in this study reporting participation in premarital intercourse was not significantly different from that reported by Kinsey et al (1948) almost 25 years ago for

similar Ss. Also although this sample reported less sexual guilt than that reported just a few years ago (Galbraith, 1969), there was a much greater range of attitudes with regard to sexual guilt than reported in 1969 suggesting that this is a period of flux and transition with regard to sexual attitudes.

Brenton (1966, p. 39) pointed out with regard to sexual stereotypes that the American male still "nurses a fairly potent patriarchal hangover." As shown in this study, up to one-fourth of the Ss still held stereotypic views of women. Even more surprizing is the fact that the Ss' responses to the Gough Fe Scale, a measure of the tendency of the Ss to describe themselves in terms of the cultural stereotype of masculinity, were not significantly different from those given by similar Ss twenty years ago (Gough, 1952, see Table 11). Thus adherence to the masculine stereotype by men has been relatively resistant to change over time.

The fact that the sexual revolution is not complete and sexual stereotyping still takes place is not only consistent with the theoretical description of sexual attitudes and stereotyping, but this also indicates that sexual constriction and stereotyping remain as viable factors to influence racial attitudes. Further one might speculate that the sexual revolution has progressed further in university communities (the source of this sample) than in other communities (eg. blue collar communities--Archie

Bunker contemporaries, etc.) where constricted sexual attitudes and sexual stereotyping may be more prevalent and having an even greater influence upon racial attitudes.

Variations from the Theoretical Framework and Areas for More Research

The results of this study showed that sexual attitudes characterized by sexual guilt, emphasis on personal and social control of sexual expression, depersonalization of sex, and less sexual experience were associated with (or predisposed the adoption of) a stereotypic view of women (sexual women are "Bad", women are dependent, illogical, belong at home, etc.). Conversely more "liberal" sexual attitudes (less guilt and more sexual experience, less control and more personalization of sex) were associated with a less stereotypic, more equalitarian view of women. These results confirm the research hypotheses and are consistent with the theoretically proposed relationship between sexual attitudes and sexual stereotyping. However, there were two variations from what had been theoretically predicted with regard to the relationship of sexual attitudes and sexual stereotyping.

First, theoretically the sexual attitudes that were postulated as predisposing sexual stereotyping were characterized as ambivalent with a Victorian (sex is bad) side and a modern (no sex is bad) side. However, although the Victorian side of the ambivalence was shown to be associated with sexual stereotyping, there was little

indication of the opposite, "no sex is bad", side of the ambivalence associated with stereotyping of women. This may indicate that constricted or Victorian rather than ambivalent sexual attitudes dispose the adoption of sexual stereotypes. However the following considerations make this interpretation somewhat suspect or at least premature.

In the preceding discussion of the current status of sexual attitudes, it was shown that both sides of the sexual ambivalence could be found in the sample as a whole (one-third of Ss had more Victorian attitudes, one-half had more "liberal" sexual attitudes) although both sides of the ambivalence were not indicated in the responses of a given individual. Thus the sexual ambivalence may express itself most clearly as a cultural phenomenon in the differences between responses of different individuals rather than in the responses of one individual. However if we accept this sexual ambivalence as a cultural fact, and assume that those individuals who hold the older Victorian attitudes are still being influenced (eg. peer pressure to "get with it") by the modern attitudes, they may be having to deal with conflicting or ambivalent attitudes even though their responses to test items only indicate their attempts to preserve or maintain their Victorian sexual attitudes in the face of a movement by their culture toward more "liberal" attitudes.

Another difficulty in accurately assessing the

importance of sexual ambivalence in the emergence of sexual stereotyping is the problem of measuring the ambivalence itself. In effect the experimenter is asking the S to contradict himself and express that he feels that "sex is bad" and also that "no sex is bad." In this investigation only one measure of the "no sex is bad" side of this sexual ambivalence (Denial of Inadequacy, Ideal of Sexuality) was included. Further this one measure might be criticized as being more accurately a measure of certain aspects of the masculine stereotype than a measure of the "no sex is bad" side of the sexual ambivalence.

The forgoing considerations point out the need for better measures of this sexual ambivalence as well as the need for more research concerning the importance of sexual ambivalence in the emergence of sexual stereotyping.

The second difference from the theoretical discussion of the relationship of sexual attitudes and sexual stereotyping that was posed by the data of this investigation concerns the relationship of the two sexual stereotyping variables (stereotyping of women and adherence to the masculine stereotype by the male Ss of this study) and the relationship of each to the other variables in this investigation. Theoretically stereotyping of women and adherence to the masculine stereotype had been discussed as occurring together and as both being predisposed by the same sexual attitudes.

The results indicate that although stereotyping of

women was associated with or predisposed by constricted and guilt-laden sexual attitudes (as hypothesized), adherence to the culturally defined masculine stereotype by these male Ss was not significantly related to any of the sexual attitude measures. These results suggest that adherence to the masculine stereotype by males may develop by different dynamics than those associated with the stereotyping of women as theoretically discussed. This is further suggested by the fact that the Ss of this investigation varied very little in terms of the degree to which they described themselves in terms of the masculine stereotype (small standard deviation on the Gough Fe Scale). Thus it is likely that some of the Ss who did not stereotype women did describe themselves as stereotypically as did other Ss who did stereotype women.

These facts point out the need for a reformulation of the theoretically postulated relationship between these variables and the need for more research concerning the factors affecting adherence to the masculine stereotype by men and how this process does or does not relate to the stereotyping of women by men.

The results of this investigation showed that sexual stereotyping of women was associated with negative racial attitudes. Conversely positive racial attitudes were associated with non-stereotypic, more equalitarian attitudes towards women. Theoretically it was postulated that racial-sexual stereotypes

and racial prejudice provided a means to deal with the problems associated with sexual stereotyping. Although methodological problems made it impossible to clearly identify the part of racial-sexual stereotypes in this process, the results were consistent with the theoretical discussion and research hypotheses concerning the relationship of sexual stereotyping and racial attitudes. The correlations involving racial-sexual stereotypes which could be interpreted were also consistent with the theoretical discussion. The fact that the highest correlations of the sexual stereotype variables were with the racial attitude scale--Subtle Derogatory Beliefs, a measure of non-sexual stereotyping of Blacks, further suggests that stereotyping of Blacks (both sexual and non-sexual) is an important variable in the relationship of racial and sexual variables. Nevertheless more research is also needed to determine accurately the importance of racial-sexual stereotypes in this process.

Although some of the results did not neatly fit the theoretical framework developed for this research, most of the results were consistent with the basic theoretical proposal of a sequential relationship of variables--that certain sexual attitudes may dispose an individual to stereotype women which in turn may lead to negative racial attitudes. The correlations which substantiate this proposition were not perfect which emphasizes both the need to consider the probability of multiple causation

with regard to racial prejudice and the need for more research concerning the other alternatives at different points in the sequence and those variables that influence what alternative is chosen. More research is also needed to determine the relationship of these variables in White females and in Black men and women. Nevertheless, in spite of the need for more research in many areas, the relationships uncovered in this first study were highly significant and have important implications for our understanding and attempts to deal with both sex and race relations.

Implications of this Research

The ultimate purpose of this research was to increase our knowledge of the origin of racial prejudice. It was hoped that this knowledge would suggest new methods with which to change prejudiced attitudes. Thus far it seems that many attempts at racial attitude change have been unsuccessful as evidenced by continuing racial problems in our country.

Table 23 presents a summary of the variables of this study which were significantly correlated with racial attitudes. The racial attitude measure from which the correlations in Table 23 were calculated was the total score on the Woodmansee Multifactor Racial Attitude Inventory.

As shown in Table 23, the largest correlations were between racial attitudes and various stereotype measures. The largest of these were the correlations between racial

Table 23. Variables and clusters of variables significantly correlated ($p=.01$) with racial attitudes*.

Variable or Variable Cluster	Correlation with Racial Attitudes
STEREOTYPE MEASURES	
<u>Stereotype Cluster</u>	
Sexual (& racial-sexual) stereotypes -----	.57
<u>Sexual Stereotype Variables</u>	
Adherence to Traditional M-F Stereotypes -----	.55
Sexual Double Standard, Women seen as Good or Bad-	.36
Gough Fe Scale -----	-.18
<u>Racial-sexual Stereotype Variables</u>	
As if Black+-Stereotypic Sexual Interaction and Depersonalization -----	.48
As if Black--Ideal of Sexuality -----	.17
DEMOGRAPHIC MEASURES	
<u>Demographic Cluster</u>	
Age related variables -----	-.31
<u>Demographic Variables</u>	
Region of Country -----	-.30
Age -----	-.28
Education -----	-.25
Marital Status -----	-.23
Annual Income -----	-.23
SEXUAL ATTITUDE MEASURES	
<u>Sexual Attitude Cluster</u>	
Control of sexual expression -----	.27
<u>Sexual Attitude Variables</u>	
Personal Control of Sexual expression -----	.24
Mosher Forced-Choice Sexual Guilt Inventory -----	.20
Separation of Sex and Affect, Depersonalization --	.20

* The racial attitude measure from which these correlations were calculated was the total score on the Woodmansee Multifactor Racial Attitude Inventory.

attitudes and variables or clusters reflecting stereotyping of women. The correlations between racial attitudes and racial-sexual stereotyping were somewhat smaller and this has already been discussed in terms of the methodological problems associated with the "As if Black" measures of racial-sexual stereotyping. Nevertheless these results confirmed the research hypotheses and were consistent with the theoretical proposition that negative racial attitudes may be a means of coping with the problems and vicious cycles that accompany stereotyping of women.

The sexual attitude variables were not as highly correlated with racial attitudes and this was consistent with the theoretical proposal of a sequential relationship of variables which posited that sexual attitudes affect racial attitudes more indirectly by first affecting sexual stereotyping which in turn has a more direct influence on racial attitudes.

Table 23 also shows that the demographic variables had correlations with racial attitudes that were only slightly higher than those of the sexual attitude variables. Thus in this sample the region of the country from which the Ss came from or the Ss' educational level were not much better predictors of racial attitudes than their sexual attitudes--such as whether or not they emphasized personal restraint with regard to sexual expression. Further, as shown in Table 23, one could predict more about a S's racial attitudes from knowledge of the way

in which he views women (stereotypically or not) than one could predict from demographic information such as whether the S was from a Southern or Northern state.

The important implication of these results is that an understanding of racial attitudes and any attempt at changing racial attitudes should take into account the way in which the person views women which may in turn require knowledge of and willingness to deal with the person's sexual attitudes. Put another way, the results of this investigation suggest that any attempt at changing the racial attitudes of white males may require changing their ways of percieving women which may in turn require changing some of their sexual attitudes.

The implications of this study are very exciting and they suggest entirely new directions in which to channel energy and resources in attempting to deal with the problem of racial prejudice. However, as the following discussion will show, the results of this study also suggest why racial attitudes have been so difficult to change in the past and the magnitude of energy and resources that will be required to bring about such a change in the future.

The results suggest that a move away from viewing women in terms of stereotypes toward viewing them as individuals would lead to less need for prejudiced racial attitudes and therefore to more equalitarian attitudes about Blacks. On this basis one would predict that if

the "women's liberation movement" is successful in reducing stereotypic views of women, this would not only have beneficial consequences for the relations between men and women but also for the relations between blacks and whites. However, as evidenced by the negative reaction of many men to the "women's liberation movement," sexual stereotyping is not easy to change. Because many men base much of their personal worth and identity upon maintenance of the stereotypic sexual differences, any threat of change away from these stereotypes is wrought with fear and anxiety for them. They interpret the refusal by some women to accept the sexual stereotypes as a sign of "sickness," "neurosis," or as an indication that these women are just unable to compete with other women along the stereotypically "feminine" dimensions. This condescending anger by men not only threatens punishment to women who will not "toe the line," but also allows these men to act out their own stereotypic "masculine" aggressiveness and intellectual superiority. In this way the "vicious cycle" of sexual stereotyping continues.

The results of this investigation suggest that a first step in attempting to change sexual stereotyping is to deal with the sexual attitudes that dispose their adoption. The results indicated that stereotyping of women was associated with constricted or Victorian sexual attitudes and theoretically sexual stereotyping was viewed as one means with which to deal with the

problems that accompanied such sexual attitudes. Therefore although more positive racial attitudes may develop with more equalitarian attitudes with regard to women, these more equalitarian attitudes may first require a change in personal sexual attitudes.

A change from constricted, guilt-laden sexual attitudes that emphasize personal restraint and social control of sexual expression to more "liberal," less guilt-laden sexual attitudes that deemphasize social control and emphasize personal involvement in sexual expression would be expected to lead to more equalitarian attitudes about women which in turn would bring about more equalitarian attitudes with regard to Blacks.

However in American culture, the more constricted and controlled sexual attitudes are often maintained or justified on what appear to be moral grounds. The sexually more "liberal" individual may be accused of being "immoral" or even "unAmerican." Any attempts by social scientists to bring about changes in the area of sexual attitudes may be criticized or attacked by some people on what they feel are moral grounds or in terms of what they claim are cultural values. The current attacks upon the use of "sex education" in the American school system is one example of this phenomenon.

The foregoing discussion was not intended to be pessimistic or to suggest that changes in sexual attitudes, sexual stereotypes, or racial attitudes are impossible.

However it does point out that changing racial attitudes involves more than just reeducation of a small, isolated part of an individual's cognitive conceptualization of another race. Racial prejudice is tied to the individual's way of dealing with the opposite sex as well as the way in which he responds to certain cultural emphases that might influence his feelings and attitudes about sex.

In Killers of the Dream, Lillian Smith, a Southern White woman, poignantly describes the impact upon the prejudiced individual of having his special view of sexuality and humanity and their cultural bases exposed. (1963, pp. 203,204):

"This exposure was a tremendous experience: we actually saw ourselves for the first time; and seeing, we reached out and touched our arrogance, weighed the fear in our hearts, peered in the chasms made by the separation of ideals from acts, slowly realized that anxiety, not love, dominated areas of our lives; began to see that things and machines and systems were our substitute for human relationships. We felt ourselves shrinking as we looked--and we could not endure the sight. Had we given ourselves time to get used to the newness, we might have seen that though we were not as tall as we had fantasied, we were tall enough for men. But we dared not look that far.

"We saw instead--and this we could not admit--that the burden our fathers had believed to be the 'colored race,' was our own historical past, the weight on our

spirits was that of our childhood, the change we felt unable to make was a change in ourselves. We were beginning to see how entwined are the white man's beliefs about sin and sex and segregation and money, and his mother, and his wife, and himself; how they loop over each other and send out roots into the mythic mind, then climb into the rational mind, making a jungle hard to find a way through.

"And as anyone resists a touch on a raw nerve, so we (South and North) resisted these new insights. We fought hard against understanding, we tried to live in a fog, we could not bear to see what was becoming clearer each day: that race relations are a part of the total human experience, not something history has set off in one corner of time."

Thus any attempt to fully confront the problem of racial prejudice may involve not only working with individuals and their way of dealing with women and sexuality, but also considering the cultural or social forces which foster unhealthy orientations toward sex, women, and persons with black skin. Although the task is complex and difficult, the solution is both possible and necessary. Lillian Smith (1963, p. 152) clearly indicates the necessity for a solution:

"We can be swung into war even when our hearts don't go along; but we who are free cannot be driven into a new way of life unless our hearts and minds tell us it is

right for us as human beings. A new way of life has to be created. The so-called "racial problem" is not a problem amenable to solution: it is not a problem at all: it is a cruel way of life for which if we wish to survive as a free nation, a new way of life must be substituted. And such a life requires a new vision, a new grasp of the meaning of the human experience. A new set of values must be found. The Divine Center must be touched, somehow."

The results of this study suggest one place to begin. The prejudiced individual can be given help in re-examinining his perceptions of women. He can be helped to learn to relate to women as unique individuals like himself. He can be helped to take a new look at sexuality, and helped to see that sexual feelings are as acceptable and human as his many other feelings. Social scientists already have the skills to help individuals change. Social scientists can help our society to take an honest look at itself.

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APPENDIX A

APPENDIX A

Contents: Tables 24-41

Table 24. Items in cluster 1: Adherence to traditional masculinity-femininity stereotypes and percentage Ss responding to each response category for each item.

1.	Women's liberation is unnatural and threatens what is good in our society.	D
2.	Although women play a part in many important jobs today, women's proper place is still in the home.	D
3.	Women should know their place.	D
4.	Job equality for women goes against the natural order of things.	D
5.	Wives should agree with their husbands in public.	D
6.	Because men are strong and women weak, it is only right that this be a man's world.	
7.	Sex is one place where women should know their place.	
8.	A woman should allow a man to take charge of the sexual part of their relationship.	
9.	Women should be trusting and yielding.	
10.	Feminine men disgust me.	
11.	Although there are exceptions, nagging and domineering traits, however subtle, seem to be pretty typical among women.	
12.	Women naturally tend to be self-centered, so that for them to be loved is a greater need than to love someone else.	
13.	Women need men in control in sexual matters.	
14.	It is difficult to have a logical discussion with a woman.	
15.	You can tell a lot about a woman's morals from the type of clothes she wears.	

Percentage Ss (N=350) responding to each response category:					
Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	3	10	20	47	20
2.	4	18	17	38	23
3.	3	23	22	36	15
4.	5	12	15	36	32
5.	4	16	19	47	14
6.	2	9	15	50	24
7.	4	18	27	32	19
8.	2	15	17	51	15
9.	4	39	25	27	5
10.	23	34	21	18	5
11.	5	28	21	35	11
12.	6	18	23	40	13
13.	6	19	27	39	9
14.	3	9	6	40	42
15.	6	24	16	34	20

Table 25. Items in cluster 2: Denial of inadequacy, ideal of sexuality and percentage of Ss responding to each response category for each item.

1.	Something is lacking in my sex life.	D
2.	I have had some problems in the area of sex.	D
3.	My sex life has been disappointing at times.	D
4.	I have strong sex feelings but when I get a chance, I often can't seem to express myself.	D
5.	I never had as many dates as I would have liked.	
6.	There have been times when I felt "below average" sexually.	
7.	I don't ever remember feeling frustrated about sex.	
8.	I have always been sexually successful given the right circumstances.	
9.	I have never been bothered by fears of being inadequate.	
10.	There has never been an occasion that made me question in the smallest way my own masculinity.	

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	10	32	17	28	12
2.	7	47	14	26	6
3.	9	56	12	18	5
4.	6	28	14	41	11
5.	15	44	10	26	5
6.	7	39	20	29	5
7.	1	10	9	58	22
8.	13	33	21	32	2
9.	6	28	11	49	6
10.	9	18	12	49	12

Table 26. Items in clusters 3: External control of sexual expression, and 5: Personal control of sexual expression and percentage Ss responding to each response category for each item.

<u>Cluster 3</u>					
1.	I am capable and willing for sex anytime, night or day.				D
2.	I sometimes like to have sex just for the fun of it.				
3.	Sexual excitement is the most pleasurable thing on earth.				D
4.	There is no right or wrong about sex itself.				
5.	It is better not to have sex relations until you are married.				D
6.	The thought of a sex orgy is disgusting to me.				D
7.	Sex is for having children, not fun.				
<u>Cluster 5</u>					
1.	When it comes to sex, the mind should always be in control of the body.				D
2.	One should always be completely in control of himself during sex.				D
3.	During sex I do not like to get so involved that I am not aware of some of the things that are happening.				
Percentage <u>Ss</u> (N=350) responding to each response category:					
Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
<u>Cluster 3</u>					
1.	16	36	13	30	5
2.	33	48	8	7	4
3.	8	28	28	30	6
4.	23	41	15	18	3
5.	4	7	14	33	42
6.	4	13	20	46	17
7.	2	1	2	24	71
<u>Cluster 5</u>					
1.	14	27	23	25	11
2.	2	26	20	41	11
3.	3	33	20	32	12

Table 27. Items in cluster 4: Separation of sex and affect, depersonalization of sex and percentage Ss responding to each response category for each item.

1.	I tend to experience sex as separate from the rest of my relationship with my partner.	D
2.	When it comes to enjoying sex, how you are feeling about your partner at that time makes very little difference.	D
3.	There is something shameful about getting emotionally carried away during sex.	
4.	I have found that one sexual experience is really not much different from another with my sexual partner.	
5.	It is difficult to feel close and warm toward a woman and sexually aroused at the same time.	
6.	It is disturbing to see necking in public.	
7.	Warm and tender feelings are an important part of sex for me.	D
8.	Affection is as important as technique for an enjoyable sex life.	

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	2	9	15	50	24
2.	1	4	6	52	37
3.	3	3	8	38	48
4.	1	7	15	52	25
5.	3	5	3	29	60
6.	2	13	13	55	17
7.	35	49	9	6	1
8.	35	51	7	5	2

Table 28. Items in cluster 6: Sexual double standard, women seen as "good" or "bad" and percentage Ss responding to each response category for each item.

1.	Any woman openly looking for sex is not much better than a prostitute.	D
2.	Virginity is a girl's most valuable possession.	D
3.	Women who are sexually aggressive are shameful.	D
4.	For me, a woman as wife and mother is the essence of purity.	
5.	In terms of sex, women tend to be either respectable or immoral.	
6.	The man should always initiate sexual activity.	
7.	Women who really enjoy sex are usually "loose" or tend to be immoral.	
8.	Good technique is the only thing necessary for a happy sex life.	
9.	Women should be free to express themselves sexually.	

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	3	11	11	46	29
2.	4	8	17	41	30
3.	2	5	6	54	33
4.	6	19	27	39	9
5.	5	12	23	37	23
6.	3	8	7	51	31
7.	2	3	8	48	39
8.	1	5	11	46	37
9.	34	53	5	6	2

Table 29. Correlations between the six clusters derived from the item analysis of the sex attitude and stereotype scale. Alpha reliabilities in parentheses.

	1	2	3	4	5	6
Adherence to traditional...1 M-F stereotypes	(.88)	.10	.27	.50	.36	.64
Denial of inadequacy,.....2 ideal of sexuality	.10	(.80)	-.01	.00	-.02	.08
External control of3 sexual expression	.27	-.01	(.70)	.21	.20	.38
Separation of sex and4 affect, depersonalization	.50	.00	.21	(.70)	.22	.48
Personal control of5 sexual expression	.36	-.02	.20	.22	(.64)	.37
Sexual double standard,.....6 women seen as "good" or "bad"	.64	.08	.38	.48	.37	(.82)

Table 30. Items in cluster 1: As if Black--stereotypic sexual interaction and depersonalization and percentage Ss responding to each response category for each item.

<u>Stereotypic interaction items</u>					
1.	The man should always initiate sexual activity.				D
2.	Because men are strong and women weak, it is only right that this be a man's world.				D
3.	Wives should agree with their husbands in public.				D
4.	Women should know their place.				D
5.	It is difficult to have a logical discussion with a woman.				D
6.	Sex is one place where women should know their place.				D
7.	Women need men in control in sexual matters.				D
8.	A woman should allow a man to take charge of the sexual part of their relationship.				D
9.	Women's liberation is unnatural and threatens what is good in our society.				
10.	Although women play a part in many important jobs today, woman's proper place is still in the home.				
11.	A man should be able to handle everything on his own.				
12.	It is alright for women to manage money.				
<u>Depersonalization items</u>					
13.	When it comes down to it, there is really not much more to sex than two people trying to be both sexually satisfied.				D
14.	Good technique is the only thing necessary for a happy sex life.				
15.	When it comes to enjoying sex, how you are feeling about your partner at that time makes very little difference.				
16.	Sex is more like an appetite (eg. hunger, thirst) than a feeling (eg. affection, closeness).				
17.	It is silly to get romantic about sex.				
18.	I tend to experience sex as separate from the rest of my relationship with my partner.				
19.	It is difficult to feel personally aware of your sexual partner when you are sexually aroused.				
20.	Affection is as important as technique for an enjoyable sex life.				
Percentage Ss (N=350) responding to each response category:					
Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	14	19	7	48	12
2.	13	28	14	33	12
3.	17	33	10	33	7

Table 30. (Continued)

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
4.	11	41	17	23	8
5.	9	23	13	41	14
6.	11	37	16	29	7
7.	15	37	12	30	6
8.	14	34	10	34	8
9.	9	28	18	35	11
10.	8	33	16	33	10
11.	19	41	12	26	2
12.	8	45	10	28	9
13.	14	35	6	31	14
14.	11	24	8	41	16
15.	8	22	6	46	18
16.	16	32	12	32	8
17.	6	22	11	47	14
18.	6	28	14	40	12
19.	8	29	8	44	11
20.	13	51	10	20	6

Table 31. Items in cluster 2: As if Black--Ideal of sexuality and percentage Ss responding to each response category for each item.

1.	There have been times when I felt "below average" sexually.	D
2.	I have had some problems in the area of sex.	D
3.	My sex life has been disappointing at times.	D
4.	Something is lacking in my sex life.	
5.	I have sexual limitations even though I believe in myself.	
6.	I have strong sex feelings but when I get a chance, I often can't seem to express myself.	
7.	I have always been sexually successful given the right circumstances.	
8.	I have never been bothered by fears of being inadequate.	D
9.	I don't ever remember feeling frustrated about sex.	

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	6	36	14	30	14
2.	6	42	9	35	8
3.	8	45	11	26	10
4.	5	22	20	39	14
5.	5	47	15	27	6
6.	3	28	15	42	12
7.	22	45	15	16	2
8.	11	32	11	42	4
9.	8	21	11	51	9

Table 32. Items in cluster 3: As if Black: Emphasis on sexual restraint and percentage Ss responding to each response category for each item.

1.	It is better not to have sex relations until you are married.	D
2.	Women who are sexually aggressive are shameful.	D
3.	Virginity is a girl's most valuable possession.	D
4.	It is disturbing to see necking in public.	D
5.	The thought of a sex orgy is disgusting to me.	
6.	Any woman openly looking for sex is not much better than a prostitute.	
7.	My ideas of a good woman do not include sex.	
8.	There is something shameful about getting emotionally carried away during sex.	

Percentage Ss (N=350) responding to each response category:

Item #	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1.	2	7	5	43	43
2.	2	8	7	56	27
3.	4	7	9	47	33
4.	2	9	9	55	25
5.	4	12	16	42	26
6.	5	19	10	46	20
7.	0	9	6	57	28
8.	4	8	8	53	27

Table 33. Correlations between the three clusters derived from the item analysis of the sex attitude and stereotype scale taken "as if Black". Alpha reliabilities in parentheses.

	1	2	3
As if Black--stereotypic sexual interaction & depersonalization...1	(.95)	.44	.14
As if Black--ideal of sexuality...2	.44	(.83)	-.20
As if Black--emphasis on sexual restraint...3	.14	-.20	(.77)

Table 34. Demographic data obtained from Ss and coding principles used for quantitative analysis. Abbreviations used in other Tables shown.

Demographic Variable	Coding Principle	Abbreviation
Age	Score number of years	Age
Marital Status	Score 1 for unmarried, 2 for married	MarStatus
Education	Score highest grade reached	Education
Annual Income	Score multiples of \$1,000.00	Income
Religion	Score 1 for Catholic, 2 for Protestant, 3 for Jewish, & 4 for "other".	Religion
Education of Father	Score highest grade reached	Educ Fath
Education of Mother	Score highest grade reached	Educ Moth
Parental Educ. Difference	Score Educ Fath minus Educ Moth	Educ Diff
Occupation of Father	Score SEA index: based on education and income associated with occupation (Bogue, 19)	Ocup Fath
Employment of Mother	Score 1 for unemployed, 2 for employed	Empl Moth
Brothers	Score number of brothers	Brothers
Sisters	Score number of sisters	Sisters
Birth Order	Score number in birth order	Birth Ord
Nativity of Parents	Score 1 for both native, 2 for only father native, 3 for only mother native, 4 for both foreign	Nativity
Region Country Currently Living & Lived First 12 Years	Score 1 for southern USA, 2 for northern USA	RegionNow RegionF12

Table 34. (Continued)

Demographic Variable	Coding Principle	Abbreviation
Population of City where Currently Living & Lived First 12 Years	Score number of thousands of people	Popul Now
		Popul F12
Density of Popu- lation where Currently Living & Lived First 12 Years	Score number of hundreds of people per square mile	DenstyNow
		DenstyF12
Percentage of Non-whites where Currently Living & Lived First 12 Years	Score percentage of non-whites	Black Now
		Black F12

Table 35. Means and standard deviations for white and black Ss on demographic variables.

Demographic Variable	White Ss		Black Ss	
	Mean	(S.D.)	Mean	(S.D.)
Age	20.9	(4.1)	20.3	(1.5)
MarStatus	1.1	(0.3)	1.1	(0.3)
Education	14.1	(1.6)	14.5	(1.0)
Income	2.3	(2.9)	0.7	(0.9)
Religion	2.0	(0.9)	2.1	(0.6)
Educ Fath	13.5	(3.1)	10.6	(3.4)
Educ Moth	12.9	(2.4)	12.3	(3.0)
Educ Diff	0.6	(2.4)	-1.7	(3.4)
Ocup Fath	32.7	(8.7)	22.1	(6.6)
Empl Moth	1.4	(0.5)	1.7	(0.4)
Brothers	1.3	(1.2)	1.8	(1.6)
Sisters	1.3	(1.1)	1.9	(1.4)
Birth Ord	2.3	(1.4)	2.8	(1.9)
Nativity	1.2	(0.7)	1.0	(0.0)
RegionNow	1.7	(0.5)	1.2	(0.4)
RegionF12	1.7	(0.5)	1.4	(0.5)
Popul Now	142.5	(636.7)	217.5	(420.1)
Popul F12	324.4	(1026.0)	778.0	(1587.3)
DenstyNow	40.9	(27.4)	37.7	(32.3)
DenstyF12	48.3	(41.0)	53.6	(57.8)
Black Now	12.5	(14.2)	29.6	(10.2)
Black F12	16.1	(17.7)	33.6	(12.1)

Table 36. Intercorrelation matrix of forty-eight variables

	1	2	3	4	5	6	7	8	9	10	11
Sex Guilt—1		58	-39	29	-01	16	33	50	03	00	23
Ext Contl—2	58		-34	20	-01	21	27	38	01	-01	06
Sex Behav—3	-39	-34		-28	27	-23	-39	-35	-04	05	-14
Pers Cont—4	29	20	-28		-02	22	36	37	01	02	16
Deny Inad—5	-01	-01	27	-02		00	10	08	-15	-01	03
Sep S & A—6	16	21	-23	22	00		50	48	-11	-10	29
Trad M-F—7	33	27	-39	36	10	50		64	-15	-07	55
GoodorBad—8	50	38	-35	37	08	48	64		-02	-03	39
Gough—9	03	01	-04	01	-15	-11	-15	-02		06	-04
Franck—10	00	-01	05	02	-01	-10	-07	-03	06		-02
M-F Stero—11	23	06	-14	16	03	29	55	39	-04	-02	
Sex Ideal—12	15	-02	-01	08	36	06	20	20	-10	09	44
Restraint—13	33	31	-19	23	03	22	23	37	09	-04	14
Sex GuiltB—14	37	30	-16	18	06	10	06	24	07	04	-11
Sex BehavB—15	-30	-30	44	-15	04	-18	-16	-30	-01	01	-13
Close Rel—16	21	08	-10	22	03	10	42	34	-08	02	36
StatusSup—17	21	02	-09	15	-04	15	38	29	-04	-04	35
Inferior—18	09	05	-05	18	00	13	42	25	-12	-02	35
Integ-Seg—19	18	10	-04	15	03	05	35	25	-10	-04	33
Pers Ease—20	14	10	-21	20	-07	17	42	28	-16	04	36
Local Aut—21	14	11	-06	15	02	17	45	33	-10	-07	32
Priv Rite—22	10	06	01	07	02	20	37	20	-15	-05	38
Gradulism—23	11	09	-05	20	02	14	35	24	-16	-06	31
Derog Bel—24	16	05	-13	27	05	22	56	38	-13	00	49
Rac Total—25	20	10	-10	24	02	20	55	36	-18	-03	48
Superior—26	-01	01	-01	04	07	01	02	-11	-17	02	02
Age—27	-13	-04	35	-26	08	-09	-24	-27	07	-02	-16
MarStatus—28	-09	-07	30	-30	10	-02	-12	-20	00	-05	-15
RegionNow—29	-06	03	11	-12	09	00	-16	-07	07	-12	-19
Popul Now—30	-01	-05	04	01	10	-07	-01	04	-01	-10	02
DenstyNow—31	-01	01	02	-04	04	-04	-11	01	14	-12	-08
Black Now—32	-05	02	-01	05	08	-11	01	-03	00	10	07
RegionF12—33	07	03	10	-12	-01	02	-16	-05	05	-13	-19
Popul F12—34	-06	-06	01	06	08	00	-01	-07	04	-03	-05
DenstyF12—35	-05	-03	-02	04	04	04	-07	-07	10	-06	-10
Black F12—36	-03	-01	-04	05	-02	-05	-06	-11	06	11	-03
Education—37	-14	-03	34	-20	07	-09	-26	-25	04	-04	-20
Religion—38	-19	-05	13	-12	04	-04	-18	-22	06	00	-10
Educ Fath—39	-10	-07	-03	02	-05	-01	02	-11	-03	04	-02
Educ Moth—40	-02	04	-08	09	-12	02	02	-05	-05	02	05
Ocup Fath—41	-10	-06	02	-01	-06	-06	-04	-09	-08	09	-03
Empl Moth—42	-05	-06	-04	08	02	-03	-04	05	06	11	07
Educ Diff—43	-10	-13	04	-07	05	-03	01	-10	01	03	-07
Brothers—44	07	08	-05	-05	-07	06	-02	01	07	01	-06
Sisters—45	05	06	03	01	-11	00	-03	03	00	-02	-10
Birth Ord—46	11	13	-04	-03	01	00	-01	05	11	-05	-05
Nativity—47	-05	-02	10	-07	01	-11	-01	00	05	-03	-07
Income—48	-07	01	30	-23	08	-02	-14	-14	07	-06	-09

Table 36. (Continued)

		12	13	14	15	16	17	18	19	20	21	22
Sex Guilt—	1	15	33	37	-30	21	21	09	18	14	14	10
Ext Contl—	2	-02	31	30	-30	08	02	05	10	10	11	06
Sex Behav—	3	-01	-19	-16	44	-10	-09	-05	-04	-21	-06	01
Pers Cont—	4	08	23	18	-15	22	15	18	15	20	15	07
Deny Inad—	5	36	03	06	04	03	-04	00	03	-07	02	02
Sep S & A—	6	06	22	10	-18	10	15	13	05	17	17	20
Trad M-F —	7	20	23	06	-16	42	38	42	35	42	45	37
GoodorBad—	8	20	37	24	-30	34	29	25	25	28	33	20
Gough —	9	-10	09	07	-01	-08	-04	-12	-10	-16	-10	-15
Franck —	10	09	-04	04	01	02	-04	-02	-04	04	-07	-05
M-F Stero—	11	44	14	-11	-13	36	35	35	33	36	32	38
Sex Ideal—	12		-20	-16	09	19	16	10	14	12	09	13
Restraint—	13	-20		49	-43	09	11	11	05	05	12	05
Sex GuiltB—	14	-16	49		-39	04	06	03	04	-03	04	-04
Sex BehavB—	15	09	-43	-39		-07	-05	-05	00	-08	-03	-02
Close Rel—	16	19	09	04	-07		78	61	62	42	48	50
StatusSup—	17	16	11	06	-05	78		61	63	28	44	46
Inferior —	18	10	11	03	-05	61	61		60	37	50	50
Integ-Seg—	19	14	05	04	00	62	63	60		30	60	50
Pers Ease—	20	12	05	-03	-08	42	28	37	30		32	33
Local Aut—	21	09	12	04	-03	48	44	50	60	32		68
Priv Rite—	22	13	05	-04	-02	50	46	50	50	33	68	
Gradulism—	23	08	08	-04	-07	28	17	27	32	31	61	45
Derog Bel—	24	22	08	-08	-08	42	35	52	41	45	57	52
Rac Total—	25	17	09	-01	-07	74	66	72	74	57	82	78
Superior —	26	-02	-08	-09	01	05	02	11	09	10	18	18
Age —	27	-04	-12	-14	17	-12	-15	-12	-13	-20	-27	-15
MarStatus—	28	-02	-05	-09	13	-15	-13	-11	-13	-18	-21	-13
RegionNow—	29	-17	04	09	05	-33	-20	-14	-08	-27	-21	-27
Popul Now—	30	02	01	05	00	09	05	10	07	03	-01	05
DenstyNow—	31	-09	06	08	-01	-06	-04	-02	05	-14	-08	-11
Black Now—	32	11	-09	-05	03	26	10	08	08	21	10	15
RegionF12—	33	-18	06	12	00	-34	-23	-14	-07	-26	-19	-26
Popul F12—	34	-01	-06	06	02	02	01	06	-01	-04	-02	-02
DenstyF12—	35	-08	-03	06	04	-10	-07	-02	02	-12	-07	-10
Black F12—	36	03	-13	-03	07	16	05	-05	01	09	02	02
Education—	37	-14	-16	-14	19	-20	-18	-12	-14	-15	-26	-15
Religion —	38	-01	-12	-11	03	-10	-09	-03	-13	-11	-17	-04
Educ Fath—	39	-10	-02	00	-08	-03	-03	01	-07	05	-06	-02
Educ Moth—	40	-03	02	00	-08	02	03	01	-03	14	-05	09
Ocup Fath—	41	-11	-01	-01	00	-02	00	07	-05	06	-05	01
Empl Moth—	42	08	03	02	-01	06	02	-04	-04	-02	-01	02
Educ Diff—	43	-09	-04	01	-03	-05	-06	00	-05	-07	-03	-11
Brothers —	44	-08	07	07	-04	-05	02	01	00	-05	-02	-07
Sisters —	45	-10	08	12	-01	-08	00	-08	-04	-13	-08	-16
Birth Ord—	46	-01	09	12	-08	-12	-05	-06	-06	-07	-07	-14
Nativity —	47	-08	-04	00	08	04	00	01	-01	-09	04	00
Income —	48	-01	03	-03	08	-09	-06	-07	-07	-18	-21	-13

Table 36. (Continued)

	23	24	25	26	27	28	29	30	31	32	33
Sex Guilt— 1	11	16	20	-01	-13	-09	-06	-01	-01	-05	07
Ext Contl— 2	09	05	10	01	-04	-07	03	-05	01	02	03
Sex Behav— 3	-05	-13	-10	-01	35	30	11	04	02	-01	10
Pers Cont— 4	20	27	24	04	-26	-30	-12	01	-04	05	-12
Deny Inad— 5	02	05	02	07	08	10	09	10	04	08	-01
Sep S & A— 6	14	22	20	01	-09	-02	00	-07	-04	-11	02
Trad M-F — 7	35	56	55	02	-24	-12	-16	-01	-11	01	-16
GoodorBad— 8	24	38	36	-11	-27	-20	-07	04	01	-03	-05
Gough — 9	-16	-13	-18	-17	07	00	07	-01	14	00	05
Franck — 10	-06	00	-03	02	-02	-05	-12	-10	-12	10	-13
M-F Stero— 11	31	49	48	02	-16	-15	-19	02	-08	07	-19
Sex Ideal— 12	08	22	17	-02	-04	-02	-17	02	-09	11	-18
Restraint— 13	08	08	09	-08	-12	-05	04	01	06	-09	06
Sex GuiltB— 14	-04	-08	-01	-09	-14	-09	09	05	08	-05	12
Sex BehavB— 15	-07	-08	-07	01	17	13	05	00	-01	03	00
Close Rel— 16	28	42	74	05	-12	-15	-33	09	-06	26	-34
StatusSup— 17	17	35	66	02	-15	-13	-20	05	-04	10	-23
Inferior — 18	27	52	72	11	-12	-11	-14	10	-02	08	-14
Integ-Seg— 19	32	41	74	09	-13	-13	-08	07	05	08	-07
Pers Ease— 20	31	45	57	10	-20	-18	-27	03	-14	21	-26
Local Aut— 21	61	57	82	18	-27	-21	-21	-01	-08	10	-19
Priv Rite— 22	45	52	78	18	-15	-13	-27	05	-11	15	-26
Gradulism— 23		54	65	20	-28	-21	-21	-02	-15	09	-19
Derog Bel— 24	54		73	15	-27	-26	-25	03	-13	09	-25
Rac Total— 25	65	73		31	-28	-23	-30	05	-12	18	-30
Superior — 26	20	15	31		-07	00	-08	-02	-07	01	-10
Age — 27	-28	-27	-28	-07		68	35	02	19	-15	27
MarStatus— 28	-21	-25	-23	00	68		24	00	16	-11	21
RegionNow— 29	-21	-25	-30	-08	35	24		05	42	-71	91
Popul Now— 30	-02	03	05	-02	02	00	05		71	26	05
DenstyNow— 31	-15	-13	-12	-07	19	16	42	71		-02	39
Black Now— 32	09	09	18	01	-15	-11	-71	26	-02		-65
RegionF12— 33	-19	-25	-30	-10	27	21	91	05	39	-65	
Popul F12— 34	00	-01	-01	03	03	02	12	55	42	03	13
DenstyF12— 35	-13	-08	-10	02	11	05	36	42	58	-14	39
Black F12— 36	07	-01	06	01	-06	-03	-47	08	-05	57	-48
Education— 37	-24	-25	-25	-01	67	52	35	-01	13	-18	32
Religion — 38	-18	-16	-15	05	13	13	-06	-02	-08	01	-07
Educ Fath— 39	-11	03	-02	12	-22	-12	-18	11	-06	11	-12
Educ Moth— 40	-06	06	05	12	-22	-13	-23	06	-15	10	-19
Ocup Fath— 41	-15	01	-02	05	-14	-09	-15	03	-09	08	-10
Empl Moth— 42	00	-03	-01	-07	-14	-10	-14	03	-09	11	-10
Educ Diff— 43	-09	-02	-07	04	-07	-03	-01	08	07	05	03
Brothers — 44	-03	-06	-04	01	06	04	18	06	14	-04	17
Sisters — 45	-11	-10	-12	-01	03	-02	12	00	06	-12	13
Birth Ord— 46	-08	-05	-12	-08	04	00	11	03	12	00	12
Nativity — 47	-06	-01	-03	-11	15	08	11	00	10	01	14
Income — 48	-26	-27	-23	-12	72	61	31	04	22	-13	28

Table 36. (Continued)

		34	35	36	37	38	39	40	41	42	43	44
Sex Guilt—	1	-06	-05	-03	-14	-19	-10	-02	-10	-05	-10	07
Ext Contl—	2	-06	-03	-01	-03	-05	-07	04	-06	-06	-13	08
Sex Behav—	3	01	-02	-04	34	13	-03	-08	02	-04	04	-05
Pers Cont—	4	06	04	05	-20	-12	02	09	-01	08	-07	-05
Deny Inad—	5	08	04	-02	07	04	-05	-12	-06	02	05	-07
Sep S & A—	6	00	04	-05	-09	-04	-01	02	-06	-03	-03	06
Trad M-F—	7	-01	-07	-06	-26	-18	02	02	-04	-04	01	-02
GoodorBad—	8	-07	-07	-11	-25	-22	-11	-05	-09	05	-10	01
Gough—	9	04	10	06	04	06	-03	-05	-08	06	01	07
Franck—	10	-03	-06	11	-04	00	04	02	09	11	03	01
M-F Stero—	11	-05	-10	-03	-20	-10	-02	05	-03	07	-07	-06
Sex Ideal—	12	-01	-08	03	-14	-01	-10	-03	-11	08	-09	-08
Restraint—	13	-06	-03	-13	-16	-12	-02	02	-01	03	-04	07
Sex GuiltB—	14	06	06	-03	-14	-11	00	00	-01	02	01	07
Sex BehavB—	15	02	04	07	19	03	-08	-08	00	-01	-03	-04
Close Rel—	16	02	-10	16	-20	-10	-03	02	-02	06	-05	-05
StatusSup—	17	01	-07	05	-18	-09	-03	03	00	02	-06	02
Inferior—	18	06	-02	-05	-12	-03	01	01	07	-04	00	01
Integ-Seg—	19	-01	02	01	-14	-13	-07	-03	-05	-04	-05	00
Pers Ease—	20	-04	-12	09	-15	-11	05	14	06	-02	-07	-05
Local Aut—	21	-02	-07	02	-26	-17	-06	-05	-05	-01	-03	-02
Priv Rite—	22	-02	-10	02	-15	-04	-02	09	01	02	-11	-07
Gradulism—	23	00	-13	07	-24	-18	-11	-06	-15	00	-09	-03
Derog Bel—	24	-01	-08	-01	-25	-16	03	06	01	-03	-02	-06
Rac Total—	25	-01	-10	06	-25	-15	-02	05	-02	-01	-07	-04
Superior—	26	03	02	01	-01	05	12	12	05	-07	04	01
Age—	27	03	11	-06	67	13	-22	-22	-14	-14	-07	06
MarStatus—	28	02	05	-03	52	13	-12	-13	-09	-10	-03	04
RegionNow—	29	12	36	-47	35	-06	-18	-23	-15	-14	-01	18
Popul Now—	30	55	42	08	-01	-02	11	06	03	03	08	06
DenstyNow—	31	42	58	-05	13	-08	-06	-15	-09	-09	07	14
Black Now—	32	03	-14	57	-18	01	11	10	08	11	05	-04
RegionF12—	33	13	39	-48	32	-07	-12	-19	-10	-10	03	17
Popul F12—	34		81	27	09	06	12	02	00	04	14	-02
DenstyF12—	35	81		22	16	01	07	-05	01	-02	13	04
Black F12—	36	27	22		-09	08	12	09	09	12	07	-16
Education—	37	09	16	-09		09	-04	-03	-04	-05	-03	03
Religion—	38	06	01	08	09		12	07	03	05	09	-02
Educ Fath—	39	12	07	12	-04	12		64	72	02	65	-03
Educ Moth—	40	02	-05	09	-03	07	64		46	14	-18	-13
Ocup Fath—	41	00	01	09	-04	03	72	46		-05	46	-04
Empl Moth—	42	04	-02	12	-05	05	02	14	-05		-12	-15
Educ Diff—	43	14	13	07	-03	09	65	-18	46	-12		08
Brothers—	44	-02	04	-16	03	-02	-03	-13	-04	-15	08	
Sisters—	45	-02	04	-09	-05	-12	-06	-10	-02	-12	03	10
Birth Ord—	46	00	07	-06	-03	-03	-09	-18	-08	-05	06	48
Nativity—	47	01	10	-03	06	00	-13	-22	-06	-07	05	07
Income—	48	-01	06	-12	47	05	-16	-21	-07	-10	00	14

Table 36. (Continued)

		45	46	47	48
Sex Guilt—	1	05	11	-05	-07
Ext Contl—	2	06	13	-02	01
Sex Behav—	3	03	-04	10	30
Pers Cont—	4	01	-03	-07	-23
Deny Inad—	5	-11	01	01	08
Sep S & A—	6	00	00	-11	-02
Trad M-F —	7	-03	-01	-01	-14
GoodorBad—	8	03	05	00	-14
Gough —	9	00	11	05	07
Franck —	10	-02	-05	-03	-06
M-F Stero—	11	-10	-05	-07	-09
Sex Ideal—	12	-10	-01	-08	-01
Restraint—	13	08	09	-04	03
Sex GuiltB—	14	12	12	00	-03
Sex BehavB—	15	-01	-08	08	08
Close Rel—	16	-08	-12	04	-09
StatusSup—	17	00	-05	00	-06
Inferior —	18	-08	-06	01	-07
Integ-Seg—	19	-04	-06	-01	-07
Pers Ease—	20	-13	-07	-09	-18
Local Aut—	21	-08	-07	04	-21
Priv Rite—	22	-16	-14	00	-13
Gradulism—	23	-11	-08	-06	-26
Derog Bel—	24	-10	-05	-01	-27
Rac Total—	25	-12	-12	-03	-23
Superior —	26	-01	-08	-11	-12
Age —	27	03	04	15	72
MarStatus—	28	-02	00	08	61
RegionNow—	29	12	11	11	31
Popul Now—	30	00	03	00	04
DenstyNow—	31	06	12	10	22
Black Now—	32	-12	00	01	-13
RegionF12—	33	13	12	14	28
Popul F12—	34	-02	00	01	-01
DenstyF12—	35	04	07	10	06
Black F12—	36	-09	-06	-03	-12
Education—	37	-05	-03	06	47
Religion —	38	-12	-03	00	05
Educ Fath—	39	-06	-09	-13	-16
Educ Moth—	40	-10	-18	-22	-21
Ocup Fath—	41	-02	-08	-06	-07
Empl Moth—	42	-12	-05	-07	-10
Educ Diff—	43	03	06	05	00
Brothers —	44	10	48	07	14
Sisters —	45		45	01	07
Birth Ord—	46	45		10	08
Nativity —	47	01	10		05
Income —	48	07	07	05	

Table 37. Inner cluster structure of the ten basic and expanded clusters from the empirical V-analysis.

Cluster	Definers	Oblique F _c	h ²	F	Expanded Reliability		Cluster Reliability on D's
					Single	Cumul- lative	
<u>Racial Policy (C1)</u>							.92
Rac Total	D	1.00	1.00	.80			
Local Aut	D	.84	.74	.68			
Priv Rite	D	.75	.59	.60			
Derog Bel	D	.74	.62	.60			
Gradulism	D	.71	.60	.57			
<u>Attitudes on Racial Interaction (C8)</u>							.89
Close Rel	D	.87	.78	.70			
StatusSup	D	.86	.79	.70			
Integ-Seg	D	.76	.58	.60			
Inferior	D	.74	.58	.60			
<u>Sexual and Racial Stereotypes (C9)</u>							.79
M-F Stero	D	.81	.70	.54			
Derog Bel	D	.71	.62	.47			
Trad M-F	D	.70	.56	.47			
Pers Ease		.51	.32	.34	.80	.80(1)	
Sex Ideal	D	.44	.30	.29			
Sep S & A		.40	.26	.27	.79	.80(2)	
<u>Personal and Attributed Sexual Attitudes: Sexual Restraint and Constriction (C6)</u>							.72
Sex Guilt	D	.71	.54	.44			
Ext Contl	D	.66	.46	.41			
Sex GuiltB		.62	.51	.39	.77	.81(2)	
GoodorBad		.61	.62	.38	.78	.78(1)	
Restraint	D	.57	.34	.35			
Sex Behav		-.54	.43	.34	.76	.83(3)	
Sex BehavB	D	-.54	.31	.33			
Pers Cont		.36	.25	.22	.72	.83(4)	
<u>Age Related Variables (C5)</u>							.88
Age	D	.93	.88	.74			
Income	D	.77	.62	.61			
MarStatus	D	.76	.58	.60			
Education	D	.69	.53	.55			
<u>Region and Percentage Non-white Population (C3)</u>							.92
RegionNow	D	.92	.91	.75			
RegionF12	D	.89	.85	.72			
Black Now	D	-.82	.74	.67			
Black F12	D	-.65	.60	.53			

Table 37. (Continued)

Cluster	Definers	F _c	h ²	F	Expanded Reliability Single	Cumul- lative	Cluster Reliability on D's
<u>Region and Population Characteristics, First 12 Years (C4)</u>							.93
DenstyF12	D	.84	.93	.62			
RegionNow	D	.78	.91	.57			
RegionF12	D	.77	.85	.57			
Popul F12	D	.58	.66	.43			
<u>Population Characteristics of City Where Now Living (C10)</u>							.86
Popul Now	D	.85	.78	.58			
DenstyNow	D	.73	.79	.50			
Black Now	D	.48	.74	.33			
<u>Parental Occupational and Educational Level (C2)</u>							.84
Educ Fath	D	.98	.97	.77			
Ocup Fath	D	.72	.54	.57			
Educ Moth	D	.65	.45	.51			
Educ Diff		.39	.21	.31	.81	.81(1)	
<u>Number and Order of Siblings (C7)</u>							.70
Brothers	D	1.00	1.13	.69			
Sisters	D	.41	.21	.26			
Birth Ord	D	.38	.17	.24			

Variables excluded because of communalities below .2000:

Franck
Gough
Empl Moth
Nativity
Superior
Deny Inad
Religion

Table 38. Generality of the ten oblique clusters of the empirical V-analysis.

Reproducibility of mean squares of correlations:	
Cluster 1-Racial policy.....	.41
Cluster 2-Parental occupational and educational level.....	.06
Cluster 3-Region and percentage non-white population.....	.13
Cluster 4-Region and population characteristics, first 12 years.....	.14
Cluster 5-Age related variables.....	.16
Cluster 6-Sexual restraint and constriction.....	.12
Cluster 7-Number and order of siblings.....	.04
Cluster 8-Attitudes on racial interaction.....	.31
Cluster 9-Sexual and racial stereotypes.....	.32
Cluster 10-Population characteristics of city where now living.....	.04

Table 39. Relationships among the clusters from the empirical V-analysis. Correlations between cluster scores with alpha reliability coefficients in parentheses.

	1	2	3	4	5	6	7	8	9	10
Non-equalitarian Racial Policy.....1	(92)	67	63	15	-32	-22	-23	01	-03	-13
Opposition to Racial Interaction.....2	67	(89)	51	15	-18	-19	-15	10	-01	-07
Sexual and Racial Stereotyping.....3	63	51	(79)	20	-27	-17	-21	-01	-02	-10
Sexual Restraint and Constriction.....4	15	15	20	(72)	-14	03	-04	-01	-02	13
Age Related Variables (income, marriage, educ.)....5	-32	-18	-27	-14	(88)	28	27	02	-17	05
Region and Percentage Non-whites.....6	-22	-19	-17	03	28	(92)	62	-27	-18	17
Region and Population Char's, First 12 Yrs.....7	-23	-15	-21	-04	27	62	(93)	20	-10	14
Population Char's, City Currently Living.....8	01	10	-01	-01	02	-27	20	(86)	03	05
Parental Occupational and Educational Level.....9	-03	-01	-02	-02	-17	-18	-10	03	(84)	-13
Number and Order of Siblings.....10	-13	-07	-10	13	05	17	14	05	-13	(70)

Table 40. Inner cluster structure of the four basic and expanded clusters from the preset V-analysis.

Cluster	Definers	Oblique F _c	h ²	F	Expanded Reliability		Cluster Reliability on D's
					Single	Cumul- lative	
<u>Racial Policy (C1)</u>							
Rac Total	D	1.00	1.07	.83			.91
Local Aut	D	.87	.76	.71			
Priv Rite	D	.75	.58	.62			
Gradulism	D	.68	.53	.56			
Derog Bel		.72	.58	.59	.92	.92(1)	
Pers Ease		.46	.27	.38	.89	.90(2)	
<u>Attitudes on Racial Interaction (C3)</u>							
Close Rel	D	.93	.88	.68			.84
StatusSup	D	.83	.72	.60			
Integ-Seg	D	.72	.56	.53			
Pers Ease	D	.43	.27	.32			
Inferior		.75	.57	.55	.87	.87(1)	
<u>Sexual (and racial-sexual) Stereotypes (C4)</u>							
Trad M-F	D	.82	.68	.51			.78
GoodorBad	D	.75	.64	.47			
M-F Stero	D	.71	.55	.44			
Sep S & A	D	.52	.31	.33			
Sex Ideal	D	.33	.13	.21			
<u>Control of Sexual Expression (C2)</u>							
Sex Guilt	D	.78	.60	.46			.70
Ext Contl	D	.66	.46	.39			
Sex Behav	D	-.55	.31	.33			
Pers Cont	D	.41	.29	.24			
Sex BehavB		-.50	.26	.30	.73	.73(1)	
Restraint		.44	.20	.27	.71	.74(2)	
Sex GuiltB		.42	.23	.25	.71	.77(3)	

Table 41. Generality of the four oblique clusters of the preset V-analysis.

Reproducibility of mean squares of correlations:	
Cluster 1-Racial policy.....	.42
Cluster 2-Control of sexual expression.....	.17
Cluster 3-Attitudes on racial interaction.....	.42
Cluster 4-Sexual (an racial-sexual) stereotypes..	.28

APPENDIX B

APPENDIX B

Sample Test Booklet*

<u>Contents:</u>	<u>Page:</u>
Demographic questionnaire.....	184
Franck Drawing Completion Test:.....	185-188
#Sexual Attitude and Stereotype Scale.....	189-194
#Sexual Behavior Scale.....	195-197
Mosher Forced-Choice Sexual Guilt Scale.....	198-200
Gough Fe Scale.....	201-204
Multifactor Racial Attitude Inventory.....	205-211
#As if Black: Sexual Attitude and Stereotype Scale.....	212-217
#As if Black: Sexual Behavior Scale.....	218-219
#As if Black: Mosher Forced-Choice Sexual Guilt Scale.....	220-222

* Test booklet for black Ss excluded As if Black scales
Scales developed by the author

This booklet contains a number of questionnaires and exercises. Each of these is preceded by instructions explaining how to respond and record your reactions. Except for the first exercise you will be asked to mark your responses on answer sheets which have been inserted in this booklet where you need them. Each answer sheet is a different color and the instructions will tell you which color answer sheet to use for each inventory or questionnaire.

Although you will often be asked to respond in terms of your personal opinions, beliefs, feelings or experiences, we do not need to know your name. Do not put your name or other identifying information on the answer sheets. They have been coded so that all of your answer sheets can be kept together. Do not bend or fold the answer sheets.

Please begin by filling in the information on the next page of the booklet. Then turn the page and continue through the booklet.

Age: _____ Sex: 184 Race: _____

Underline one: Single, Married, Widowed, Separated, Divorced, Remarried.

Number of children: boys: _____, girls: _____

City and state in which you are currently living:

City: _____ State: _____

City and state in which you lived most of your early years (ages one to twelve): City: _____ State: _____

Religion (underline one): Protestant, Catholic, Jewish, Other (Please indicate other religion): _____

Amount of schooling (mark highest point reached):

	Grammar Grades								High Sc.				College				MA	PhD	
Yrs.	1	2	3	4	5	6	7	8	1	2	3	4	1	2	3	4	5	6	7

Occupation: _____

Approximate personal annual income: _____

Were your parents born in this country? Yes No (circle one)

If not, in what country were they born: _____

Education of parents (indicate highest grade each reached):

Father: _____ Mother: _____

Occupation of parents: Father: _____

Mother: _____

How many brothers and sisters did you have? Brothers: _____

Sisters: _____

Birth order: (please indicate whether you were the first born, second born, third born, etc. in your family): _____

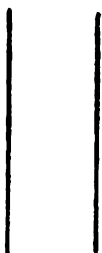
INSTRUCTIONS

In the following pages you will find a number of incomplete drawings; please complete them. Do it any way you like; use as many lines as you wish; do it the way it seems most fun. There is no right or wrong way of doing this.

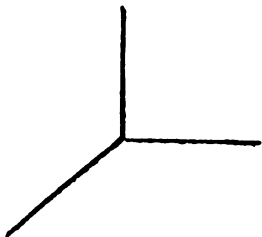
Please complete all the drawings. We prefer that you complete the entire exercise in about fifteen minutes. This is enough time if you do not spend too much time for any one drawing. Some people finish very rapidly--they do all of the drawings on the next three pages in less than five minutes. We don't want you to watch the clock, but if you are still on the first page at the end of five minutes, please speed up a bit in order to complete all the drawings (this entire exercise) in about fifteen minutes. The idea is not to spend too much time on any one drawing.

Please use a pencil. When you have completed this exercise, continue on through the booklet with the questionnaires that follow this exercise.

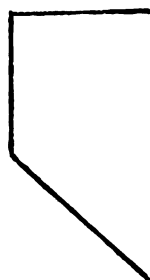
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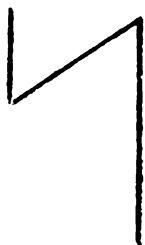
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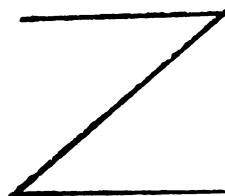
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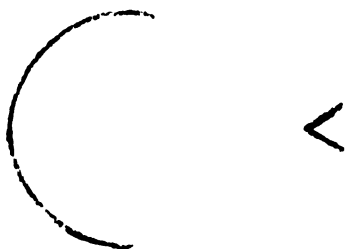
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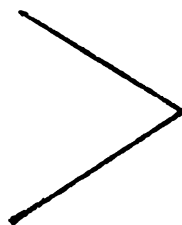
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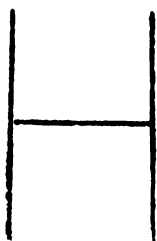
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9



10



11



12



13



14



15



16



17



18



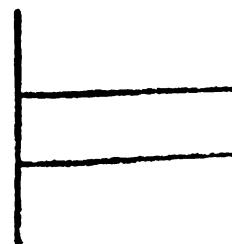
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20



21



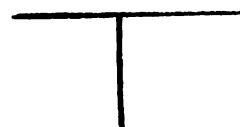
22



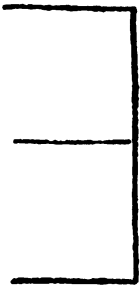
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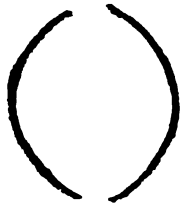
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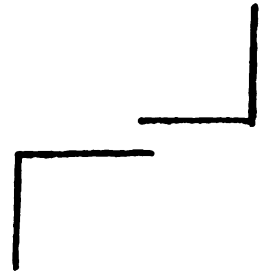
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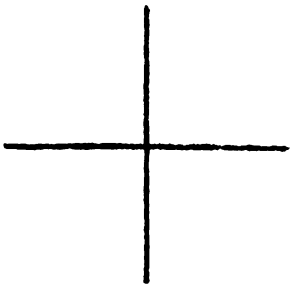
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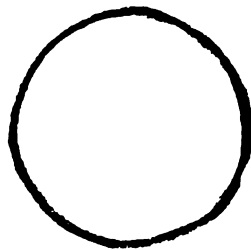
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29



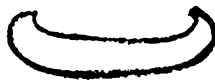
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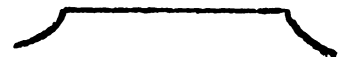
31



32



33



34



35



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INSTRUCTIONS

What follows next is a study of people's opinions or experiences with regard to certain aspects of sexuality. The best response to each statement is your personal opinion. We have tried to cover many different points of view. You may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others. Whether you agree or disagree with any statement, you can be sure that many other people feel the same way that you do. What we wish to know is your opinion.

Begin using the brown answer sheet. It has been inserted after this page.

Mark your opinions on the brown answer sheet according to how much you agree or disagree with each statement on the following pages. Mark 1 on the answer sheet if you "strongly agree" with a statement, mark 2 if you "agree", 3 if you are "undecided", 4 if you "disagree", and 5 if you "strongly disagree." Please respond to every statement. A reminder of what each number means appears on top of each page. See sample item #0 below.

Sample item:

0. Expressing myself sexually is important.

0. 1 2 3 ~~3~~ 4 5 for "undecided"

Please be sure that you use the brown answer sheet to record your responses to the statements on the following pages of this booklet. The instructions will tell you when to begin using another answer sheet. Also be certain that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking your opinion.

1 2 3 4 5
Strongly Agree Agree Undecided Disagree Strongly Disagree

1. Sex would always work out if my partner could only have her orgasm sooner.
2. Sex is for having children, not fun.
3. A woman will use sex to get what she wants if you are not careful.
4. One of the most important attributes for a woman is cleanliness.
5. It is difficult to feel close and warm toward a woman and sexually aroused at the same time.
6. Although there are exceptions, nagging and domineering traits, however subtle, seem to be pretty typical among women.
7. Sometimes I am just too tired for sex.
8. To really enjoy sex, you can't get too emotionally involved during a sexual experience.
9. I have many friends of the opposite sex.
10. Two people can get along best sexually, if each person is free to express himself.
11. When it comes to sex, the mind should always be in control of the body.
12. It is better not to have sex relations until you are married.
13. It is unnatural for me to get real personal during sex.
14. It is difficult to have a logical discussion with a woman.
15. Sex is more like an appetite (eg. hunger, thirst) than a feeling (eg. affection, closeness).
16. Job equality for women goes against the natural order of things.
17. You can tell a lot about a woman's morals from the type of clothes she wears.
18. There is something shameful about getting emotionally carried away during sex.
19. I sometimes like to have sex just for the fun of it.

GO ON TO THE NEXT PAGE

1 2 3 4 5
Strongly Agree Agree Undecided Disagree Strongly Disagree

20. Men are much more sexual than women.
21. It is alright for women to manage money.
22. Feminine men disgust me.
23. Problems may arise when passion replaces respect in sex.
24. Women whom I admire are the closest thing to human perfection that I have seen.
25. During sex, I seek to feel totally fused and united with my partner.
26. In terms of sex, women seem to be either respectable or immoral.
27. There has never been an occasion that made me question in the smallest way my own masculinity.
28. The important thing about sex is not how good I am at it but that I am able to enjoy the experience.
29. For me, a woman as wife and mother is the essence of purity.
30. It is silly to get romantic about sex.
31. There is not much to sex for me if my partner does not reach orgasm.
32. I have always been sexually successful given the right circumstances.
33. Women naturally tend to be self-centered, so that for them to be loved is a greater need than to love someone else.
34. It is difficult to feel personally aware of your sexual partner when you are sexually aroused.
35. Women need men in control in sexual matters.
36. The man should always initiate sexual activity.
37. Warm and tender feelings are an important part of sex for me.
38. Sex is one place where women should know their place.
39. I feel more sure of where I stand with men than with women.
40. Something is lacking in my sex life.
41. There have been times when I wondered what it would be like to be a woman.

GO ON TO THE NEXT PAGE

1 2 3 4 5
Strongly Agree Agree Undecided Disagree Strongly Disagree

42. A man should be able to handle everything on his own.
43. In many ways, the sex act is a lonely experience.
44. Men should be able to embrace other men just as women embrace other women.
45. I have strong sex feelings but when I get a chance I often can't seem to express myself.
46. It is disturbing to see necking in public.
47. Women have far less control over their emotions than do men.
48. One of the nicest things about sex happens when your partner does something that surprises you.
49. Sex is more work than play.
50. I tend to experience sex as separate from the rest of my relationship with my partner.
51. Because men are strong and women are weak, it is only right that this be a man's world.
52. During sex I do not like to get so involved that I am not aware of some of the things that are happening.
53. I am loved because I am lovable.
54. One should always be completely in control of himself during sex.
55. When a woman has made up her mind, a man might as well give up.
56. When it comes down to it, there is really not much more to sex than two people trying to be both sexually satisfied.
57. I resent that society prevents me from expressing myself sexually in some ways that seem healthy to me.
58. I sometimes wonder whether my sexual partner has enjoyed sex as much as me.
59. Sometimes I wonder how attractive I am sexually.
60. All men have some "feminine" characteristics even if they don't show them.
61. Good technique is the only thing necessary for a happy sex life.

1 2 3 4 5
Strongly Agree Agree Undecided Disagree Strongly Disagree

62. Sometimes sex is like becoming a kid again.
63. Any woman openly looking for sex is not much better than a prostitute.
64. Many types of people could excite me sexually.
65. I have had some problems in the area of sex.
66. Affection is as important as technique for an enjoyable sex life.
67. I have sexual limitations even though I believe in myself.
68. Virginity is a girl's most valuable possession.
69. Sexual excitement is the most pleasurable thing on earth.
70. I consciously try to keep sex thoughts out of my mind.
71. Although women play a part in many important jobs today, woman's proper place is still in the home.
72. I am capable and willing for sex anytime, night or day.
73. A woman who knows what she wants is frightening.
74. Women should be trusting and yielding.
75. Women should be free to express themselves sexually.
76. Women who really enjoy sex are usually "loose" or tend to be immoral.
77. I don't judge women on the basis of their sexual ideas.
78. Young people should learn about sex through their own experience.
79. I feel OK revealing my sexual concerns with my friends.
80. The thought of a sex orgy is disgusting to me.
81. It is sometimes fun to take a more passive role in a sexual experience.
82. Women who are sexually aggressive are shameful.
83. I sometimes reach climax too soon.

GO ON TO THE NEXT PAGE

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1	2	3	4	5
Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree

84. Sometimes I am sexually aroused to the point that my sexual feelings seem to overpower me.
85. Women should know their place.
86. My sex life has been disappointing at times.
87. I have found that one sexual experience is really not much different from another with my sexual partner.
88. My ideas of a good woman do not include sex.
89. Wives should agree with their husbands in public.
90. The importance of sex is over-emphasized by many disruptive elements in our society.
91. There is no right or wrong about sex itself.
92. I don't ever remember feeling frustrated about sex.
93. When it comes to enjoying sex, how you are feeling about your partner at that time makes very little difference.
94. A woman should allow a man to take charge of the sexual part of their relationship.
95. I never had as many dates as I would have liked.
96. Women's liberation is unnatural and threatens what is good in our society.
97. I have never been bothered by fears of being inadequate.
98. I usually find sex a good way to reduce tension.
99. I accept sexual feelings and thoughts that I have that may seem different from others.
100. There have been times when I felt "below average" sexually.

GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY

INSTRUCTIONS

What follows next is a study of what people's behaviors are with regard to sex. Our interest is not in your opinion with regard to these sexual behaviors, but rather in the behaviors that you have engaged in.

Continue using the brown answer sheet and respond to the statements on the following pages as accurately as possible. Mark 1 on the answer sheet if the behavior applies or has applied to you at any time. Mark 2 on the answer sheet if it is a behavior that you have never participated in. A reminder of what each number means appears on top of each page. Please respond to each statement.

Please be sure that you are still using the brown answer sheet. Also be certain that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking your response.

On the answer sheet, mark 1 if you have engaged in the behavior;
2 if you have not engaged in the behavior.

- 101. I have been swimming nude with someone of the opposite sex.
- 102. I have been involved in more than one sexual relationship at a time.
- 103. I have slept with my partner nude without having intercourse.
- 104. I have expressed sexual interest toward my partner in the presence of others.
- 105. Sometimes my partner is more active during sex than I am.
- 106. I have laughed during sex.
- 107. I try to find different ways to enjoy sex with my partner.
- 108. I try not to make too much noise during sex.
- 109. My partner has decided what we would do sexually.
- 110. I have had intercourse during the day.
- 111. I have had intercourse where my partner and I were not facing each other.
- 112. I often enjoy tongue-kissing with my partner.
- 113. I have had intercourse out-of-doors.
- 114. I talk to my partner during sex.
- 115. I have had sex for an hour or more.
- 116. I have inserted my fingers in the vagina of my partner.
- 117. I have stimulated the breast of my partner with my mouth.
- 118. I have had intercourse in places other than bed.
- 119. I have been undressed by my partner.
- 120. I have stimulated my partner's genitals with my mouth.
- 121. I have had intercourse lying down where I was not the person on top.
- 122. I have had sex in the shower or bathtub.

GO ON TO THE NEXT PAGE

On the answer sheet, mark 1 if you have engaged in the behavior;
2 if you have not engaged in the behavior.

- 123. My partner and I have stimulated to orgasm without having intercourse.
- 124. I have had intercourse standing up.
- 125. I have had my genitals stimulated by my partner's mouth.

GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY.

INSTRUCTIONS

The following questionnaire consists of a number of pairs of statements or opinions which have been given by people in response to incomplete sentences concerned with different aspects of sexuality. These people were asked to complete phrases such as "When I have sexual desires..." and "As a child, sex play..." to make a sentence which expressed their real feelings about the stem. This questionnaire consists of the stems to which they responded and a pair of their responses which are lettered A and B.

You are to read the stem and the pair of completions and decide which you most agree with or which is most characteristic of you. Your choice, in each instance, should be in terms of what you believe, how you feel, or how you would react, and not in terms of how you think you should believe, feel, or respond. This is not a test. There are no right or wrong answers. Your choices should be a description of your own personal beliefs, feelings, or reactions.

In some instances you may discover that you believe both completions or neither completion to be characteristic of you. In such cases select the one you more strongly believe to be the case as far as you are concerned. Be sure to find an answer for every choice. Do not omit an item even though it is very difficult for you to decide, just select the more characteristic member of the pair.

Begin using the violet answer sheet. It has been inserted after this page. Place the green answer sheet that you previously used in a place where it will not be torn, bent or folded.

Mark your answers on the violet answer sheet according to which alternative is characteristic of you. If alternative A is more characteristic of you for a particular item, blacken the space in the column under A. If alternative B is more characteristic of you for a particular item, blacken the space under the column headed B on the answer sheet.

Please be sure that you use the violet answer sheet. Also be certain that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking the alternative characteristic of you.

1. If in the future I committed adultery...
 - A. I won't feel bad about it.
 - B. it would be sinful.
2. "Dirty" jokes in mixed company...
 - A. are common in our town.
 - B. should be avoided.
3. As a child, sex play...
 - A. never entered my mind.
 - B. is quite wide spread.
4. Sex relations before marriage...
 - A. ruin many a happy couple.
 - B. are good in my opinion.
5. If in the future I committed adultery...
 - A. I wouldn't tell anyone.
 - B. I would probably feel bad about it.
6. When I have sexual desires...
 - A. I usually try to curb them.
 - B. I generally satisfy them.
7. Unusual sex practices...
 - A. might be interesting.
 - B. don't interest me.
8. Prostitution...
 - A. is a must.
 - B. breeds only evil.
9. As a child, sex play...
 - A. is not good for mental and emotional well being.
 - B. is natural and innocent.
10. "Dirty" jokes in mixed company...
 - A. are not proper.
 - B. are exciting and amusing.
11. Unusual sex practices...
 - A. are awful and unthinkable.
 - B. are not so unusual to me.
12. When I have sex dreams...
 - A. I cannot remember them in the morning.
 - B. I wake up happy.
13. As a child, sex play...
 - A. was a big taboo and I was deathly afraid of it.
 - B. was common without guilt feelings.
14. "Dirty" jokes in mixed company...
 - A. are lots of fun.
 - B. are coarse to say the least.

15. Petting...
 - A. is something that should be controlled.
 - B. is a form of education.
 16. Sex relations before marriage...
 - A. are practiced too much to be wrong.
 - B. in my opinion, should not be practiced.
 17. When I have sexual desires...
 - A. they are quite strong.
 - B. I attempt to repress them.
 18. Masturbation...
 - A. is a habit that should be controlled.
 - B. is very common.
 19. As a child, sex play...
 - A. is dangerous.
 - B. is not harmful but does create sexual pleasure.
 20. If I committed a homosexual act...
 - A. it would be my business.
 - B. it would show weakness in me.
 21. Prostitution...
 - A. is a sign of moral decay in society.
 - B. is acceptable and needed by some people.
 22. Sex relations before marriage...
 - A. are O.K. if both partners are in agreement.
 - B. are dangerous.
 23. Unusual sex practices...
 - A. are O.K. as long as they're heterosexual.
 - B. usually aren't pleasureable because you have preconceived feelings about their being wrong.
 24. Masturbation...
 - A. is all right.
 - B. should not be practiced.
 25. Sex...
 - A. is a beautiful gift of God not to be cheapened.
 - B. is good and enjoyable.
 26. Prostitution...
 - A. should be legalized.
 - B. cannot really afford enjoyment.
 27. As a child, sex play...
 - A. was indulged in.
 - B. is immature and ridiculous.
 28. Sex relations before marriage...
 - A. help people to adjust.
 - B. should not be recommended.
- GO ON TO THE NEXT PAGE AND
READ THE INSTRUCTIONS CAREFULLY

INSTRUCTIONS

On the following pages are a series of statements expressing a variety of different opinions, feelings, ideas and reactions. Read each one, decide how you feel about it, and then mark your answer on the violet answer sheet that you have just been using.

If you agree with a statement or feel that it is true about you, answer "true" by blackening the space in the column under T on the violet answer sheet. If you disagree with a statement, or feel that it is not true about you, answer "false" by blackening the space in the column under F. A reminder of what each means appears on the top of the following pages. Please respond to every statement.

Please be sure that you are continuing to use the violet answer sheet. Also be certain that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking your response.

On the answer sheet, mark under T if it is true about you or you agree
mark under F if it is false or you disagree

29. I want to be an important person in the community.
30. I'm not the type to be a political leader.
31. When someone talks against certain groups or nationalities, I always speak up against such talk even though it makes me unpopular.
32. I like mechanics magazines.
33. I think I would like the work of a librarian.
34. I'm pretty sure I know how we can settle the international problems we face today.
35. I would never feel right if I thought I wasn't doing my share of the hard work of any group I belonged to.
36. People seem naturally to turn to me when decisions have to be made.
37. I must admit I feel sort of scared when I move to a strange place.
38. I like to go to parties and other affairs where there is lots of loud fun.
39. If I were a reporter I would like very much to report news of the theater.
40. I would like to be a nurse.
41. It is hard for me to "bawl out" someone who is not doing his job properly.
42. If I get too much change in a store I always give it back.
43. I very much like hunting.
44. Some of my family have habits that bother and annoy me very much.
45. I would like to be a soldier.
46. I think I could do better than most of the present politicians if I were in office.
47. I like to be with a crowd who play jokes on one another.

GO ON TO THE NEXT PAGE

On answer sheet, mark under: T if it is true about you or you agree;
F if it is false or you disagree.

48. It is hard for me to start a conversation with strangers.
49. I often get feelings like crawling, burning, tingling, or "going to sleep" in different parts of my body.
50. I hate to have to rush when working.
51. In school I was sometimes sent to the principal for cutting up.
52. I think I would like the work of a building contractor.
53. When I work at something I like to read and study about it.
54. I think that I am stricter about right and wrong than most people.
55. I am somewhat afraid of the dark.
56. I am very slow in making up my mind.
57. I am hardly ever bothered by a skin condition, such as athlete's foot, rash, etc.
58. I like to boast about my achievements every now and then.
59. Sometimes I cross the street just to avoid meeting someone.
60. I would do almost anything on a dare.
61. I think I would like to drive a racing car.
62. I must admit that I enjoy playing practical jokes on people.
63. I always tried to make the best school grades that I could.
64. I am inclined to take things hard.
65. At times I feel like picking a fist fight with someone.
66. I am apt to hide my feelings in some things, to the point that people may hurt me without their knowing about it.
67. Sometimes I have the same dream over and over.
68. The thought of being in an automobile accident is very frightening to me.
69. The average person is not able to appreciate art and music very well.

On answer sheet, mark under: T if it is true about you or you agree;
F if it is false or you disagree.

- 70. I prefer a shower to a bath tub.
- 71. I am often a little uneasy about handling knives and other sharp-bladed instruments.
- 72. Sometimes I feel that I am about to go to pieces.
- 73. I like adventure stories better than romantic stories.
- 74. I like to be in many social activities.
- 75. I was hardly ever spanked or whipped as a child.
- 76. I think I would like the work of a garage mechanic.
- 77. A windstorm terrifies me.
- 78. I get excited very easily.
- 79. I become quite irritated when I see someone spit on the sidewalk.
- 80. I think I would like the work of a dress designer.
- 81. I have a certain talent for understanding the other person, and for sympathizing with his problems.
- 82. It makes me very nervous when I get blamed for making a mistake.
- 83. I often get disgusted with myself.
- 84. I always like to keep my things neat and tidy and in good order.
- 85. I think I would like the work of a clerk in a large department store.
- 86. I get very tense and anxious when I think other people are disapproving of me.

GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY

INSTRUCTIONS

On the following pages are statements concerning black people. The best response to each statement is your personal opinion. Many different points of view are included so that you may find yourself agreeing with some of the statements and disagreeing with others. What we wish to know is your opinion.

Begin using the blue answer sheet. It has been inserted in the booklet after this page. Place the violet answer sheet that previously used in a place where it will not be torn, bent, or folded.

Mark your opinions on the blue answer sheet according to whether you agree or disagree with each statement. Mark 1 on the answer sheet if you agree with the statement. Mark 2 on the answer sheet if you disagree with the statement. A reminder of what both numbers mean appears on the top of each page. Please respond to every statement. See sample item #0 below.

Sample item:

0. Many black people are uncertain about integration.

On the answer sheet, you would mark either:

0. 1 ~~2~~ 2 3 4 5 for "agree"

or
0. 1 2 ~~3~~ 3 4 5 for "disagree"

Please disregard and never mark numbers 3, 4, or 5 on the answer sheet.

Please be sure that you use the blue answer sheet. Also be certain that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking your response.

On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

1. Black people should be accorded equal rights through integration.
2. I would have no worries about going to a party with an attractive black date.
3. I would accept an invitation to a New Year's Eve party given by a black couple in their own home.
4. There is nothing to the idea that the black man's troubles in the past have built in him a stronger character than the white man has.
5. I think it is right that the black race should occupy a somewhat lower position socially than the white race.
6. A hotel owner ought to have the right to decide for himself whether he is going to rent rooms to black guests.
7. The black man and the white man are inherently equal.
8. There should be a strictly enforced law requiring restaurant owners to serve persons regardless of race, creed or color.
9. Black people sometimes imagine they have been discriminated against on the basis of color even when they have been treated quite fairly.
10. If I were a teacher, I would not mind at all taking advice from a black principal.
11. In a local community or campus charity drive I would rather not be represented by a black chairman even if he or she were qualified for the job.
12. Society has a moral right to insist that a community desegregate even if it doesn't want to.
13. Gradual desegregation is a mistake because it just gives people a chance to cause further delay.
14. School officials should not try placing black and white children in the same schools because of the danger of fights and other problems.
15. I probably would feel somewhat self-conscious dancing with a black person in a public place.
16. The people of each state should be allowed to decide for or against integration in state matters.

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On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

17. It is better to work gradually toward integration than to try to bring it about all at once.
18. I think that black people have a kind of quiet courage which few white people have.
19. I would not take a black person to eat with me in a restaurant where I was well known.
20. Some black people are so touchy about getting their rights that it is difficult to get along with them.
21. A person should not have the right to run a business in this country if he will not serve black people.
22. I would rather not have black people swim in the same pool as I do.
23. Civil Rights workers should be supported in their efforts to force acceptance of desegregation.
24. Those who advise patience and "slow down" in desegregation are wrong.
25. I favor gradual rather than sudden changes in the social relations between blacks and whites.
26. I can easily imagine myself falling in love with and marrying a black person.
27. Suffering and trouble have made black people better able to withstand misfortune more courageously than do most whites.
28. I believe that the black man is entitled to the same social privileges as the white man.
29. I am willing to have blacks as close personal friends.
30. There is no basis in fact for the idea that black people withstand misfortune more courageously than do most whites.
31. We should not integrate schools until the black man raises his standards of living.
32. Many black people should receive better education than they are now getting, but the emphasis should be on training them for jobs rather than preparing them for college.
33. Barbers and beauticians have the right to refuse service to anyone they please, even if it means refusing black people.

On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

34. Although social equality of the races may be the democratic way, a good many black people are not yet ready to practice the self-control that goes with it.
35. If I were being interviewed for a job, I would not mind at all being evaluated by a black personnel director.
36. It would be a mistake ever to have blacks for foremen and leaders over whites.
37. Many black people spend money for big cars and television sets instead of spending it for better housing.
38. I would feel somewhat uneasy talking about intermarriage with black people whom I do not know well.
39. Integration will result in greater understanding between blacks and whites.
40. Since we live in a democracy, if we don't want integration it should not be forced upon us.
41. I would not mind at all if my only friends were black.
42. There should be a law requiring persons who take roomers in their homes to rent to anyone regardless of race, creed or color.
43. In fields where they have been given an opportunity to advance, blacks have shown that they are good sports and gentlemen.
44. I would willingly go to a competent black dentist.
45. It is not right to ask Americans to accept integration if they honestly don't believe in it.
46. I feel that moderation will do more for desegregation than the efforts of civil rights workers to force it immediately on people.
47. Black people should be given every opportunity to get ahead, but they could never be capable of holding top leadership positions in this country.
48. If a black person is qualified for an executive job, he should get it, even if it means that he will be supervising highly educated white persons.
49. If I were eating lunch in a restaurant alone with a black person, I would be less self-conscious if the black person were of the same sex as I rather than the opposite sex.
50. Even if there were complete equality of opportunity tomorrow, it would still take a long time for blacks to show themselves equal to whites in some areas of life.

On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

51. Integration of the schools will be beneficial to both white and black children alike.
52. There is no reason to believe that what blacks have suffered in the past has made them a more noble people than are whites.
53. I would rather not have blacks as dinner guests with most of my white friends.
54. I think that black people have a sense of dignity that you see in few white people.
55. If I were a business man, I would resent it if I were told that I had to serve blacks.
56. Local communities should have no right to delay the desegregation of their community facilities.
57. In the long run desegregation would go more smoothly if we put it into effect immediately.
58. Integration should not be attempted because of the turmoil it causes.
59. Even if black people are given the opportunity for college education it will be several generations before they are ready to take advantage of it.
60. The fact that blacks are human beings can be recognized without raising them to the social level of whites.
61. There is nothing to the idea that blacks have more sympathy for other minorities than most whites do.
62. I have no objection to attending the movies or a play in the company of a black couple.
63. The inability of the black people to develop outstanding leaders reflects them to a low place in society.
64. Integration is more trouble than it is worth.
65. It doesn't work to force desegregation on a community before it is ready for it.
66. The history of the black people in America shows that the process of gradual integration of the races is much too slow.
67. If desegregation is pushed too fast the cause of black people will be hurt rather than helped.

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On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

68. Real estate agents should be required to show homes to black buyers regardless of the desires of home owners.
69. If I were a landlord, I would want to pick my own tenants even if this meant renting only to whites.
70. Even though black people may have some cause for complaint, they would get what they want faster if they were a bit more patient about it.
71. I feel in sympathy with responsible black people who are fighting for desegregation.
72. Most blacks really think and feel the same way most whites do.
73. In this day of rush and hurry, the black man has met the problems of society in a much calmer manner than the white man.
74. Before I sponsored a black person for membership in an all white club, I would think a lot about how this would make the other members feel toward me.
75. If I were invited to be a guest of a mixed black and white group on a weekend pleasure trip, I would probably not go.
76. If the blacks were of the same social class level as I am, I'd just as soon move into a black neighborhood as a white one.
77. I would rather not serve on the staff of a black congressman.
78. The problem of racial prejudice has been greatly exaggerated by a few black agitators.
79. If he were qualified I would be willing to vote for a black man for Congress from my district.
80. Many favor a more moderate policy, but I believe that blacks should be encouraged to picket and sit in at places where they are not treated fairly.
81. Desegregation laws often violate the rights of the individual who does not want to associate with black people.
82. There is no basis in fact for the idea that the black's misfortunes have made him a more understanding person than the average white.
83. Since segregation has been declared illegal, we should integrate schools.
84. I'd be quite willing to consult a black lawyer.
85. I would rather not have blacks live in the same apartment building I live in.

On the answer sheet, mark 1 if you agree with the statement;
2 if you disagree with the statement.

86. I would be willing to introduce black visitors to friends and neighbors in my home town.
87. The black's own experience with unfair treatment has given him a sensitivity and understanding that will make him an excellent supervisor of white people.
88. The best way to integrate the schools is to do it all at once.
89. People who don't have to live with problems of race relations have no right to dictate to those who do.
90. If I were working on a community or campus problem with somebody, I would rather it not be a black person.
91. When I see a black person and a white person together as a couple, I'm inclined to be more curious about their relationship than if they were both black or both white.
92. It is a good idea to have separate schools for blacks and whites.
93. Race discrimination is not just a local community's problem but one which often demands action from those outside the community.
94. I have as much respect for some black persons as I do for some white persons, but the average black person and I share little in common.
95. It makes no difference to me whether I'm black or white.
96. Regardless of his own views, an employer should be required to hire workers without regard to race.
97. Although social mixing of the races may be right in principle, it is impractical until blacks learn to accept more "don'ts" in the relations between teenage boys and girls.
98. I could trust a black person as easily as I could trust a white person if I know him well enough.
99. School integration should begin with the first few grades rather than all grades at once.
100. If I were a black person, I would not want to gain entry into places where I was not really wanted.

GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY

PLEASE TAKE NOTE: The following instructions are different in some ways from previous instructions. Please read them very carefully.

INSTRUCTIONS

The statements that follow are the same as those which you responded to earlier, giving your opinion with regard to certain aspects of sexuality. We would like you to respond to these items again but this time respond in the way that you think would be most typical or characteristic of a black person of the same sex as yourself if he (or she) were giving his (or her) opinions or experiences with regard to these statements. That is, you should respond as if you were a black person, giving the opinion which you think a black person of your sex would give. Please respond in the way you think a black person would respond, rather than the way you feel other people might think blacks would respond.

Begin using the red answer sheet. It has been inserted in the booklet after this page. Place the blue answer sheet that you previously used in a place where it will not be torn, bent, or folded.

Mark your answers on the red answer sheet according to how much you think a black person of your sex would agree or disagree with each statement. Mark 1 on the answer sheet if you think he (or she) would "strongly agree" with a statement, mark 2 if you think he (or she) would "agree", 3 if you think he (or she) would be "undecided", 4 if you think he (or she) would "disagree", and mark 5 if you think he (or she) would "strongly disagree". Please mark every one. A reminder of what each number means appears on top of each questionnaire booklet.

Please be sure that you use the red answer sheet. Also be sure that the number of the statements on the following pages agrees with the number on your answer sheet when you are marking your response.

1	2	3	4	5
A black person would	A black person would	A black person would be	A black person would	A black person would
<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>

1. Sex would always work out if my partner could only have her orgasm sooner.
2. Sex is for having children, not fun.
3. A woman will use sex to get what she wants if you are not careful.
4. One of the most important attributes for a woman is cleanliness.
5. It is difficult to feel close and warm toward a woman and sexually aroused at the same time.
6. Although there are exceptions, nagging and domineering traits, however subtle, seem to be pretty typical among women.
7. Sometimes I am just too tired for sex.
8. To really enjoy sex, you can't get too emotionally involved during a sexual experience.
9. I have many friends of the opposite sex.
10. Two people can get along best sexually, if each person is free to express himself.
11. When it comes to sex, the mind should always be in control of the body.
12. It is better not to have sex relations until you are married.
13. It is unnatural for me to get real personal during sex.
14. It is difficult to have a logical discussion with a woman.
15. Sex is more like an appetite (eg. hunger, thirst) than a feeling (eg. affection, closeness).
16. Job equality for women goes against the natural order of things.
17. You can tell a lot about a woman's morals from the type of clothes she wears.
18. There is something shameful about getting emotionally carried away during sex.
19. I sometimes like to have sex just for the fun of it.
20. Men are much more sexual than women.

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1	2	3	4	5
A black person would	A black person would	A black person would be	A black person would	A black person would
<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>

21. It ia alright for women to manage money.
22. Feminine men disgust me.
23. Problems may arise when passion replaces respect in sex.
24. Women whom I admire are the closest thing to human perfection that I have seen.
25. During sex I seek to feel totally fused and united with my partner.
26. In terms of sex, women seem to be either respectable or immoral..
27. There has never been an occasion that made me question in the smallest way my own masculinity.
28. The important thing about sex is not how good I am at it but that I am able to enjoy the experience.
29. For me, a woman as wife and mother is the essence of purity.
30. It is silly to get romantic about sex.
31. There is not much to sex for me if my partner does not reach orgasm.
32. I have always been sexually successful given the right circumstances.
33. Women naturally tend to be self-centered, so that for them to be loved is a greater need than to love someone else.
34. It is difficult to feel personally aware of your sexual partner when you are sexually aroused.
35. Women need men in control in sexual matters.
36. The man should always initiate sexual activity.
37. Warm and tender feelings are an important part of sex for me.
38. Sex is one place where women should know their place.
39. I feel more sure of where I stand with men than with women.
40. Something is lacking in my sex life.

GO ON TO THE NEXT PAGE

1	2	3	4	5
A black person would	A black person would	A black person would be	A black person would	A black person would
<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>

41. There have been times when I wondered what it would be like to be a woman.
42. A man should be able to handle everything on his own.
43. In many ways, the sex act is a lonely experience.
44. Men should be able to embrace other men just as women embrace other women.
45. I have strong sex feelings but when I get a chance I often can't seem to express myself.
46. It is disturbing to see necking in public.
47. Women have far less control over their emotions than do men.
48. One of the nicest things about sex happens when your partner does something that surprises you.
49. Sex is more work than play.
50. I tend to experience sex as separate from the rest of my relationship with my partner.
51. Because men are strong and women weak, it is only right that this be a man's world.
52. During sex I do not like to get so involved that I am not aware of some of the things that are happening.
53. I am loved because I am lovable.
54. One should always be completely in control of himself during sex.
55. When a woman has made up her mind, a man might as well give up.
56. When it comes down to it, there is really not much more to sex than two people trying to be both sexually satisfied.
57. I resent that society prevents me from expressing myself sexually in some ways that seem healthy to me.
58. I sometimes wonder whether my sexual partner has enjoyed sex as much as me.
59. Sometimes I wonder how attractive I am sexually.
60. All men have some "feminine" characteristics even if they don't show them.

GO ON TO THE NEXT PAGE

1	2	3	4	5
A black person would	A black person would	A black person would be	A black person would	A black person would
<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>

61. Good technique is the only thing necessary for a happy sex life.
62. Sometimes sex is like becoming a kid again.
63. Any woman openly looking for sex is not much better than a prostitute.
64. Many types of people could excite me sexually.
65. I have had some problems in the area of sex.
66. Affection is as important as technique for an enjoyable sex life.
67. I have sexual limitations even though I believe in myself.
68. Virginity is a girl's most valuable possession.
69. Sexual excitement is the most pleasurable thing on earth.
70. I consciously try to keep sex thoughts out of my mind.
71. Although women play a part in many important jobs today, woman's proper place is still in the home.
72. I am capable and willing for sex anytime, night or day.
73. A woman who knows what she wants is frightening.
74. Women should be trusting and yielding.
75. Women should be free to express themselves sexually.
76. Women who really enjoy sex are usually "loose" or tend to be immoral.
77. I don't judge women on the basis of their sexual ideas.
78. Young people should learn about sex through their own experience.
79. I feel OK revealing my sexual concerns with my friends.
80. The thought of a sex orgy is disgusting to me.
81. It is sometimes fun to take a more passive role in a sexual experience.
82. Women who are sexually aggressive are shameful.

1	2	3	4	5
A black person would	A black person would	A black person would be	A black person would	A black person would
<u>Strongly Agree</u>	<u>Agree</u>	<u>Undecided</u>	<u>Disagree</u>	<u>Strongly Disagree</u>

83. I sometimes reach climax too soon.
84. Sometimes I am sexually aroused to the point that my sexual feelings seem to overpower me.
85. Women should know their place.
86. My sex life has been disappointing at times.
87. I have found that one sexual experience is really not much different from another with my sexual partner.
88. My ideas of a good woman do not include sex.
89. Wives should agree with their husbands in public.
90. The importance of sex is over-emphasized by many disruptive elements in our society.
91. There is no right or wrong about sex itself.
92. I don't ever remember feeling frustrated about sex.
93. When it comes to enjoying sex, how you are feeling about your partner at that time makes very little difference.
94. A woman should allow a man to take charge of the sexual part of their relationship.
95. I never had as many dates as I would have liked.
96. Women's liberation is unnatural and threatens what is good in our society.
97. I have never been bothered by fears of being inadequate.
98. I usually find sex a good way to reduce tension.
99. I accept sexual feelings and thoughts that I have that may seem different from others.
100. There have been times when I felt "below average" sexually.

GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY

INSTRUCTIONS

The statements that follow are the same as those which you responded to earlier indicating those sexual behaviors that you have engaged in. We would like you to respond to these statements again but this time respond in the way that you think would be most typical or characteristic of a black person of the same sex as yourself if he (or she) were indicating those sexual behaviors that he (or she) has engaged in. That is , you should indicate which sexual behaviors you think most black persons of your sex engage in.

Continuing to use the red answer sheet, mark 1 on the answer sheet if you think the statement indicates a sexual behavior that applies or has applied to most blacks of your sex; and mark 2 if it indicates a behavior that you think most blacks of your sex have never participated in. Please mark every one. A reminder of what each number means appears on the top of each of the following pages.

Please be sure that you are still using the red answer sheet. Also be certain that the number of the statement agrees with the number on your answer sheet.

On the answer sheet, mark: 219

- 1 if you think most black persons have engaged in the behavior;
2 if you think most black persons have not engaged in the behavior.

101. Has been swimming nude with someone of the opposite sex.
 102. Has been involved in more than one sexual relationship at a time.
 103. Has slept with his partner nude without having intercourse.
 104. Has expressed sexual interest toward his partner in the presense of others.
 105. Sometimes his partner is more active during sex than he is.
 106. Has laughed during sex.
 107. Has tryed to find different ways to enjoy sex with his partner.
 108. Trys not to make too much noise during sex.
 109. His partner has decided what they would do sexually.
 110. Has had intercourse during the day.
 111. Has had intercourse where his partner and he were not facing each other.
 112. Has often enjoyed tongue-kissing with his partner.
 113. Has had intercourse out-of-doors.
 114. Talks to his partner during sex.
 115. Has had sex for an hour or more.
 116. Has inserted his fingers in the vagina of his partner.
 117. Has stimulated the breast of his partner with his mouth.
 118. Has had intercourse in places other than bed.
 119. Has been undressed by his partner.
 120. Has stimulated his partner's genitals with his mouth.
 121. Has had intercourse lying down where he was not the person on top.
 122. Has had sex in the shower or bathtub.
 123. His partner and he have stimulated to orgasm without having intercourse.
 124. Has had intercourse standing up.
 125. Has had his genitals stimulated by his partner's mouth.
- GO ON TO THE NEXT PAGE AND READ THE INSTRUCTIONS CAREFULLY

INSTRUCTIONS

The incomplete sentences and choice of completions that follow are the same as those that you responded to earlier in terms of your personal beliefs or feelings about sex. We would like you to respond to these items again but this time respond in the way that you think would be most typical or characteristic of a black person of your sex if he (or she) were giving his (or her) beliefs or feelings in response to the incomplete sentences. Thus you should respond as if you were a black person, giving the response which you think a black person of your sex would give.

Record your responses on the red answer sheet that you have been using. If you think alternative 1 is more characteristic of a black person of your sex for a particular item, blacken the space in column 1. If alternative 2 is more characteristic of a black person of your sex for a particular item, blacken the space in column 2. Do not make any marks in the columns numbered 3, 4, and 5.

Please be sure that you are still using the red answer sheet. Also be certain that the number of the incomplete sentence agrees with the number on your answer sheet. Please respond to every incomplete sentence.

Remember to respond in the way that you think would be most typical or characteristic of a black person of your sex.

126. If in the future I committed adultery...
 1. I won't feel bad about it.
 2. it would be sinful.
127. "Dirty" jokes in mixed company...
 1. are common in our town.
 2. should be avoided.
128. As a child, sex play...
 1. never entered my mind.
 2. is quite wide spread.
129. Sex relations before marriage...
 1. ruin many a happy couple.
 2. are good in my opinion.
130. If in the future I committed adultery...
 1. I wouldn't tell anyone.
 2. I would probably feel bad about it.
131. When I have sexual desires...
 1. I usually try to curb them.
 2. I generally satisfy them.
132. Unusual sex practices...
 1. might be interesting.
 2. don't interest me.
133. Prostitution...
 1. is a must.
 2. breeds only evil.
134. As a child, sex play...
 1. is not good for mental and emotional well being.
 2. is natural and innocent.
135. "Dirty" jokes in mixed company...
 1. are not proper
 2. are exciting and amusing.
136. Unusual sex practices...
 1. are awful and unthinkable.
 2. are not so unusual to me.
137. When I have sex dreams...
 1. I cannot remember them in the morning.
 2. I wake up happy.
138. As a child, sex play...
 1. was a big taboo and I was deathly afraid of it.
 2. was common without guilt feelings.
139. "Dirty" jokes in mixed company...
 1. are lots of fun.
 2. are coarse to say the least.

Remember to respond in the way that you think would be most typical or characteristic of a black person of your sex.

140. Petting...
 1. is something that should be controlled.
 2. is a form of education.
141. Sex relations before marriage...
 1. are practiced too much to be wrong.
 2. in my opinion, should not be practiced.
142. When I have sexual desires...
 1. they are quite strong.
 2. I attempt to repress them.
143. Masturbation...
 1. is a habit that should be controlled.
 2. is very common.
144. As a child, sex play...
 1. is dangerous.
 2. is not harmful but does create sexual pleasure.
145. If I committed a homosexual act...
 1. it would be my business.
 2. it would show weakness in me.
146. Prostitution...
 1. is a sign of moral decay in society.
 2. is acceptable and needed by some people.
147. Sex relations before marriage...
 1. are O.K. if both partners are in agreement.
 2. are dangerous.
148. Unusual sex practices...
 1. are O.K. as long as they're heterosexual.
 2. usually aren't pleasureable because you have preconceived feelings about their being wrong.
149. Masturbation...
 1. is all right.
 2. should not be practiced.
150. Sex...
 1. is a beautiful gift of God not to be cheapened.
 2. is good and enjoyable.
151. Prostitution...
 1. should be legalized.
 2. cannot really afford enjoyment.
152. As a child, sex play...
 1. was indulged in.
 2. is immature and ridiculous.
153. Sex relations before marriage...
 1. help people to adjust.
 2. should not be recommended.

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